

Indigenous Voices in the Philippines:  
Communication for Empowerment (C4E)  
**ASSESSMENT REPORT**  
*May 2011*



## **ACKNOWLEDGMENT**

As in any undertaking born in haste but tempered by passion, the rapid assessment of Communication for Empowerment (C4E) in the Philippines had initially been fraught with challenges given the complex tapestry of indigenous peoples that was the study's focus.

Many of these challenges were easily overcome with the support of the Democratic Governance Team of UNDP Asia-Pacific Regional Centre in Bangkok which provided a clear framework and sets of well-thought-of questions to aid the assessment consultants. The leadership of Lars Bestle, UNDP Democratic Governance Policy Specialist, gave impetus to the national and regional assessment process as did the practical guidance from Binod Bhattarai and initially, the comments from Ryce Chanchai who has since moved on to another assignment.

UNDP Philippines' Renaud Meyer, Emmanuel Buendia, and Pamela Grafilo were instrumental in paving the way for the national consultations to take place with indigenous peoples groups and support organizations.

Many of these organizations and indigenous peoples' formations have, in more ways than one, not only validated the findings but also provided additional depth and perspective. Sincerest thanks go to the Philippine Association for Intercultural Development (PAFID), Philippine Indigenous Peoples Links (PIPLINKS), Alyansa Tigil Mina or Alliance Against Mining (ATM), Legal Resource Center (LRC), Koalisyon ng Katutubong Samahan ng Pilipinas (KASAPI), and HARIBON, to name some. To many others, individuals and organizations, who have contributed ideas and thoughts into fleshing out this volume but whose names have been inadvertently left out: they know who they are and to them a most special "thank you."

It would be a cliché to say that this study, undertaken through the Center for Community Journalism and Development (CCJD) by Red Batario, Adelina Alvarez, Jules Benitez, Yasmin Arquiza, and Reyllynne dela Paz, was a journey of joyful rediscoveries as indeed it was, taking the consultants through paths rarely trodden and granting them rare privilege to hear and listen to indigenous voices.

The biggest thanks and gratitude go to the indigenous peoples of the Philippines for sustaining the struggle to keep their voices heard amid the tumult of discordant noises.

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# **Communication for Empowerment (C4E) - Philippines**

## **Executive Summary**

The popular election in May 2010 of President Benigno Aquino Jr., was held by majority of Filipinos as a resurgence of long-awaited change in the political, social, economic, and development landscape of the Philippines.

While it is still too early to say how that promise of change will translate into concrete realities, it is a fact that despite many favorable social and economic indicators, the country has not yet reached its full economic potential and has lagged far behind many of its neighbors in the region in reducing poverty largely because economic growth has remained flat rather than dynamic and inclusive.

The Philippines' mid-term progress report on the Millennium Development Goals (MDG) said that the country is on track to meet by 2015 some of its MDG targets including reducing infant mortality and promoting gender equality. But it has yet to demonstrate clear signals that growth will translate to poverty reduction especially for Indigenous Peoples despite initial policy directions set by the Aquino administration.

A culturally diverse country comprising more than 7,000 islands spread over a total land area of 300,000 square kilometers, its main development challenge is combating poverty. This is further exacerbated by the latent and long-running insurgency waged by the Communist New People's Army in many parts of the country and the simmering secessionist movement in Mindanao. This has serious implications for the estimated 14 to 17 million Philippine Indigenous Peoples, most of whom are concentrated in the rugged upland areas of the Cordillera Administrative Region in North Luzon (33%) and in many of the remote regions of Mindanao (61%).



*Distribution of various Indigenous Peoples groups by province*

The Philippine Constitution, in recognizing the country's cultural diversity and working within the framework of national unity and development mandates state recognition, protection, promotion, and fulfillment of the rights of Indigenous Peoples. Also, the Indigenous Peoples Rights Act (IPRA), otherwise known as Republic Act 8371, recognizes the rights of Indigenous Peoples to manage their ancestral domains.

The creation in 1997 of the National Commission on Indigenous Peoples (NCIP) was supposed to provide a mechanism for articulating Indigenous Peoples concerns and addressing long-standing issues such as ancestral domain claims. But the NCIP has come under criticism from a number of Indigenous Peoples groups which accused it of being too bureaucratic and unresponsive to their needs clearly pointing to the need to re-examine whether institutional support mechanisms truly reflect Indigenous Peoples' own priorities.

Traditionally and historically, Indigenous Peoples in the Philippines have largely been excluded from economic benefits and political processes and are faced with the constant challenges of discrimination, ancestral domain loss, dilution of culture and identity, environmental degradation. What appears to have been pushed also on the sidelines was the fact that "prior to Spanish colonization indigenous communities in the Philippines already had customary concepts and practices of land use and ownership. The indigenous concept of landownership was one of collectivism, where private ownership by one or a few individuals seemed alien," according to a World Bank paper.

## *Philippines Indigenous Peoples and the Media*

This report examines the Philippine situation in relation to the media landscape and opportunities for participation by Indigenous Peoples' in "communicative spaces" as avenues for self-empowerment. As an assessment of the communications and media environment and their implications for Indigenous Peoples, the report looks into challenges and opportunities that could aid future development interventions that emanate from local needs and aspirations.

Indigenous peoples groups, leaders and individuals from Metro Manila and two major provinces, one in Mindanao and another in Luzon, were consulted over a four month period through focus group discussions, key informant interviews and informal consultations like the community conversations held in Upi, Maguindanao for the assessment of the Teduray C4E.

In many of the discussions, the main points raised by those who participated focused mainly on ancestral domain issues, conflicting laws especially those that relate to environment protection and incentives to mining activities, exclusion from governance processes at the local level (although they have also pointed out that a number of politicians from various Indigenous Peoples' groups have been elected to public office or are holding key government positions), peace and conflict, environment, lack of access to basic services such as health and education.

But obviously, there was great concern about land rights and access and the exclusion of the Indigenous Peoples voice in the mass media, highlighting the need for better access to official government information whether through government channels or the news media. Another major concern raised across the board by the participants to the forums and focus group discussions was that journalists have no deeper understanding of issues facing Indigenous Peoples which impact on their right to know.

It is important to note that a Freedom of Information bill has been languishing in the chambers of Congress over the last 12 years. The bill does not have a specific provision on Indigenous Peoples' access to information but presumes that it covers the entire population regardless of creed or color.

Radio remains the predominant form of communication and information channel in Indigenous Peoples areas but digital communications through cellular phones and mobile internet are also slowly making inroads except in very inaccessible communities and places where conflict is ever present.

However, communication and information exchanges through the news media whether newspaper, radio or television are mainly conducted in a language other than the Indigenous Peoples' mother tongue. The one exception is radio station DXUP in Upi, Maguindanao which broadcasts programs in a mixture of Teduray, Visayan, and English.

Even with the increasing popularity of SMS especially among the younger generation, community conversations and backyard chats remain important channels of communication. This indigenous communication system is particularly useful in making collective decisions or articulating local issues in the governance stream usually at the barangay (village) level. Tribal councils also play an important communicative role not only by tackling community issues but by updating people about developments and events within and outside the tribal boundaries.

As opposition to mining operations and logging activities gained traction, some Indigenous Peoples NGOs have produced advocacy videos that are shown periodically in local communities particularly those affected by the extractive activities mentioned earlier. Yet these videos, it should be noted, are often produced in a combination of English, Tagalog or Visayan but are often accompanied by discussions.

Old video formats can sometimes be seen in some households but in places where there is electricity such as village eateries and sometimes in barangay multi-purpose halls videoke lords it over the airwaves especially during festivities or special occasions.

Television is still concentrated in urban centers and programming often excludes Indigenous Peoples except for the occasional special report or in instances when a breaking story about mining controversies and conflict issues in Indigenous Peoples areas catch the attention of journalists. Even public broadcasting services through government radio and TV channels often reflect a very urban-centric take on news reporting and coverage.

Save for radio station DXUP which is run by the Upi local government headed by a Teduray mayor, no other news media outlet is owned by Indigenous Peoples which illustrates how the media are distributed to benefit largely urban dwellers.

The print media generally have not taken root in Indigenous Peoples communities except for the Cordillera in North Luzon, most especially in Baguio City, where a tradition of newspapering, fostered by American missionaries in the early 1900s, has given birth to a number of local community papers. But then again, these newspapers are published in English but enjoy a huge following among the locals.

The high rate of illiteracy among Indigenous Peoples, again as a result of exclusion from access to basic services, listening to the radio and storytelling by elders has supplanted reading as a means of understanding events that impact on their lives.

### ***Developing Community Media***

The consensus among those who participated in the data gathering activities was the need for Indigenous Peoples communities to establish their own media, preferably radio as a means to effectively project their agenda on the larger, national development and political landscape. This was, for instance, expressed strongly during the tribal congress of the

Teduray-Lambangian people in Mindanao and to a lesser extent by the Tagbanua of Palawan.

While this is one way of addressing the exclusion of Indigenous Peoples from the mainstream news agenda, it has to be viewed in the context of capacity development that takes into consideration the larger enabling environment that could influence one way or the other the overall strategy of any development program.

It has to consider also the importance of gaining a foothold in the mainstream media as the flip side of a community media owned and managed by Indigenous Peoples is that there might become a tendency to limit the conversation among indigenous communities and thus failing to articulate their aspirations to a larger audience especially when this impinge on policy.

Serious consideration must be made on content generation, staff development (knowledge, skills, attitude training), sharing of best practices, and developing local models for replication if Indigenous Peoples media undertakings are to be supported. This may well present huge challenges but the process takes primacy when dealing with the democratic development of indigenous communities and peoples whose voices have often been ignored, wittingly or otherwise, even by those who are supposed to be helping them.

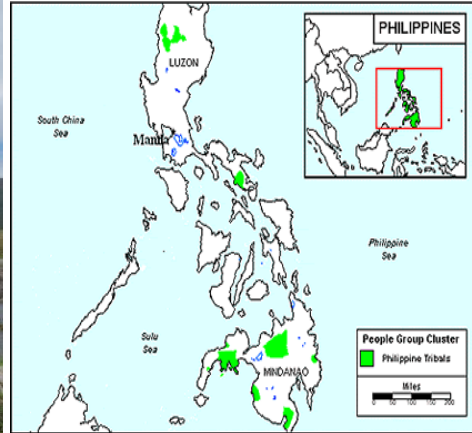
## **I. Introduction**

### ***Country Context***

The Philippines is a culturally diverse country composed of more than 7,000 islands spread over a land area of 300,000 square kilometers. Described by journalist Stanley Karnow in his book *In Our Image* as a “sprawling archipelago of disparate languages and cultures that owed its semblance of unity mainly to the legal definition of Filipino citizenship and an allegiance to the Catholic Church,” it was also, tongue-in-cheek if not derisively, often referred to when summing up Philippine history as having spent 300 years in a Catholic convent followed by 50 years in Hollywood.

With an estimated population of 92 million comprising multiple ethnicities, the Philippines weaves a rich tapestry of culture, beliefs, languages, and traditions that both unite and divide its people, scattered as they are over the three main islands of Luzon, Visayas, and Mindanao. In pre-historic times, Negritos were some of the country’s earliest inhabitants shortly followed by successive waves of Austronesians who brought influences from Hindu, Malay and Islamic cultures.





There are an estimated 17 million Indigenous Peoples (IP) belonging to about 110 ethno-linguistic groups mainly concentrated in Northern Luzon (Cordillera Administrative Region, 33 per cent); and, Mindanao (61 per cent), with some IP groups scattered in the Visayan islands.<sup>1</sup>

It has also been described as a neo-colonial state with feudal structures still in place despite decades of evolving (or experimentation with) democratic systems. Some studies on the Philippine oligarchy point out that only about 400 elite families control some 60 per cent of the country's wealth and which serves to widen the gap between rich and poor. The 2008 figures of the National Statistical Coordination Board show that 27.6 million or 32.9 per cent of Filipinos are poor, many of them Indigenous Peoples who inhabit the country's remote and inaccessible areas, driven there by historic discrimination and exclusion from political and economic benefits.

### ***Introduction to the Report***

Communication for Empowerment (C4E) is a concept introduced by the UNDP Oslo Governance Centre (OGC) and the Communication for Social Change Consortium (CFSC) in 2006 to emphasize and address the specific information and communication needs of poor and vulnerable groups to enhance their participation in decision-making processes.

While placing more emphasis on poor and vulnerable groups, C4E likewise “focuses on the role of media and communication channels as empowering mechanisms and communication channels as empowering mechanisms to enhance inclusive participation and communicative space for democratic governance.”<sup>2</sup>

It has two distinct focus areas: the media landscape and the digital communication environment in relation to diversity and providing greater access in representing a wide spectrum of society and voices.

<sup>1</sup> United Nations Development Programme Fast Facts

<sup>2</sup> Communication for Empowerment (C4E) Assessment Research and Activity User's Guide

The country assessment was undertaken to strengthen participation and help set priorities for action identified through the involvement of stakeholders and consultations. An assessment can also provide opportunities for identifying priority actions through a systematic analysis of the communication and media landscape and thus also open opportunities for government and citizens to engage on Indigenous Peoples issues.

The Philippine assessment team examined the national Indigenous Peoples landscape in relation to media and digital communications and developed two case studies to support its findings and assertions. The two case study areas, Palawan (with the Tagbanua and Pala'wan people), an island province west of Luzon; and, North and South Upi, Maguindanao in Mindanao (with the Teduray) were selected on the basis of the presence of community and IP media and the challenges that they still face in expanding the communicative space to strengthen participation in democratic processes.

### **Methodologies**

Using the C4E Assessment Framework, the Philippine country team likewise focused the research on five main categories with their respective content areas:

1. Indigenous Peoples' Context
2. The Media and Access to Information for Indigenous Peoples
3. The Digital Communications Environment for Indigenous Peoples
4. Indigenous Peoples Participation, Access to Media, and Their Information and Communication Needs
5. UN and UNDP for improving C4E of Indigenous Peoples

The assessment also utilized key informant interviews, focus group discussions (FGD), media content analysis, and community conversations as research methodologies while findings were validated in two successive national consultations with IP support groups. In Palawan, respondents included members of the news media, coalition of NGOs like the Nagkakaisang Tribu sa Palawan (NATRIPAL) or Alliance of Tribes in Palawan, representatives including tribal council members from the Tagbanua in Aborlan and Pala'wan in Brooke's Point near the southern part of the province.

The assessment in North and South Upi in Maguindanao province covered media practitioners in the Autonomous Region of Muslim Mindanao (ARMM), Teduray-Lambangian leaders and villagers, and local non-government organizations.

### **Limitations of the Study**

Due to the abbreviated time frame and limited resources, only the two main indigenous communities in Palawan and the Teduray-Lambangian in Maguindanao, as well as IP national formations and IP support groups as well as stakeholders and media development organizations based in Manila were covered by the assessment.

Media content analysis centered on the *Bandillo ng Palawan*, a community weekly newspaper that has been consistently reporting Indigenous Peoples issues, but covered only the period when it was still actively publishing its newspaper and magazine. It had ceased publication in 2010 and it is unclear if it will resume operations.

### ***Voice and Participation of Indigenous Peoples through Access to Information, Media and Communications***

Despite the passage of the landmark law, the Indigenous Peoples Rights Act (Republic Act 8371) that among other things recognizes the right of Indigenous Peoples to self-determination, they have largely been excluded from economic and political benefits including their right to be heard with a constricted communicative space exacerbated by long-held biases, elite interests, and a mainstream media that are profit-driven rather than mission oriented.

A Freedom of Information Bill that provides for more liberal procedures for citizens to access official information and stringent penalties for denial of access has been languishing in Congress and has not been certified as urgent by the current administration.

In this context, improving that communicative space presents both huge challenges and a fair amount of opportunity as well.

What emerged from the discussions during the assessment was the need to encourage and support the development of IP-owned and managed community media in various formats (radio, print, online, video) that would also include traditional and indigenous forms of communication and information sharing so as to be able to communicate directly to both internal and external audiences.

Another way to expand the communicative space is by strengthening the capacity of the mainstream media in reporting indigenous peoples including human rights by providing them opportunities for engagement with indigenous communities and IP support groups and formations.

At the same time the need to review laws and policies that impinge on IP communication rights, most especially the right to information and to support the passage of legislation on freedom of information, has also been identified.

Some of the biggest gaps and problems in the communicative space for Indigenous Peoples include lack of access to official government information and the mainstream media; low capacity for developing community media exacerbated by geographic isolation and poor economic conditions; being traditionally excluded from policy conversations; and, continuing conflict over land rights and ancestral domain dominating

IP issues at the expense of other equally important issues like dilution of language that could lead to culture loss.

“Generally speaking, there is a lack of effort on the part of government or government agencies to inform Indigenous Peoples about their projects or programs. There is no initiative to make IPs understand documents and transactions. This is evident in the request by IP communities from support groups to explain the provisions and ramifications of the IPRA. For example, in a province only six hours’ drive away from Manila, LGUs (local government units) do not release information on actual land use and land use planning. In Balabac, Palawan, for instance, the IPs would like to know if they are still part of the Philippines.”<sup>3</sup>

These are basic information needs that are not fulfilled and can only be seen as a violation of Indigenous Peoples’ rights.

At the policy level and in the legislative environment a number of policies and laws such as the Mining Act often conflict with certain provisions of the Indigenous Peoples Rights Act (IPRA).

Other problems in mainstream media coverage of IP issues point to both institutional and situational obstacles.

Despite 17 years of democracy, the Philippine media have not adequately used their power and reach to scrutinize and strengthen democratic institutions. While there are examples of exemplary reporting, the media’s vast potentials have not yet been tapped. The problems of the media and the constraints that hobble the development of professional journalism need to be addressed if the media are to play their role in promoting democracy and development in the Philippines.<sup>4</sup>

The experience of the post-Marcos press shows that a laissez-faire approach has only led to the emergence of a press community that is not held accountable except by market forces, a market dominated by a mostly poor and uneducated public satisfied with news as entertainment.

The mainstream news media are basically profit-driven (TV for instance is propelled by ratings used as gauge for increasing advertising revenues) and therefore predominantly carry stories that are more events-focused geared up for their entertainment value rather than for information. In local areas, many news media outfits are hobbled by lack of resources even if individual editors and reporters are open to reporting IP issues. This points to the need to, one, develop wide-ranging capacity development programs that

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<sup>3</sup> Focus Group Discussion with PAFID, LRC, PIPLINKS, ATM, HARIBON, KASAPI, UNDP, CCJD

<sup>4</sup> Media, Democracy and Development Project Document, 2007

would include media-citizen engagement as a process of building relationships and understanding with IP communities; and, two, to establish platforms for continuing dialogues between mainstream media, community media, and IP communities.

On the other hand, one of the major problems faced by the few IP media that are in operation is their lack of capacity and resources to fully maximize opportunities for articulating IP issues through news platforms. Distribution and reach are also problems as are the lack of a talent pool from IP communities that can be harnessed for media work.

In the area of ICT development, Indigenous Peoples are still largely unserved even if a large portion of the country enjoys very high, especially mobile, telecommunications penetration mainly because of challenges in infrastructure development in hinterland localities, security issues and market viability.

However, it should be noted that the Commission on Information and Communications Technology (CICT), despite a lack of resources, has been working to provide universal access to information and communication services, for example, through Community e-Centers.

## **II. The Context for Indigenous Peoples**



### ***Government Policy and Laws on Indigenous Peoples***

The 1987 Philippine Constitution (Article II, Section 22) guarantees as a state policy the recognition and promotion of the rights of Indigenous Peoples: “The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development.”

Ten years after the ratification of the Constitution, Republic Act 8371 or the Indigenous Peoples Rights Act (IPRA) was enacted. Also known as “An Act to Recognize, Protect, and Promote the Rights of Indigenous Cultural Communities/Indigenous People, Creating a National Commission of Indigenous People, Establishing Implementing Mechanisms, Appropriating Funds Therefore, and For Other Purposes,” the IPRA became a symbol of hope among Indigenous Peoples that their long struggle to regain their ancestral domains is over. But huge challenges remain.

In a study conducted by the Asian Development Bank (ADB),<sup>5</sup> it pointed out that customary concepts and practices of land use and ownership which was characterized by collectivism and private ownership by one or few individuals seemed alien to Indigenous Peoples like the Manobo, Mamanua, and Hanunuo groups. The Ibaloi, on the other hand, views ownership as sharing the land with the gods, ancestors, kindred, and future descendants. Other tribes, according to the study, have almost similar practices but they all generally saw themselves as caretakers of their resources.

Indigenous Peoples’ strong attachment to their land often led to conflicts like tribal wars with those who violated boundaries. This led to the development of a rudimentary system of social and political structures to guide social relations and interaction. But, said the study, this had not led to discriminatory practices which only emerged during the colonial period.

This is further illustrated in what can be seen today as the “indigenous/non-indigenous dichotomy.” In her 2000 study on Adult Education and Indigenous Peoples in the Philippines,” Geraldine L. Fiagoy wrote: “When the Spaniards came to the islands more than 300 hundred years ago, they saw native inhabitants with similar cultural traits. In the colonization process, many groups, especially those inhabiting the lowland and coastal areas, were forcibly Christianized and made to adopt western practices. Over the years the Christianized inhabitants forgot their traditional cultures and imbibed e to

## **Legacies of Colonial Rule**

Republic Act 7942 or the Philippine Mining Act of 1995 is a state policy that recognizes the rights of Indigenous Peoples but at the same time contradicts itself. Its Declaration of Policy states: “All mineral resources in public and private lands within the territory and exclusive zone of the Republic of the Philippines are owned by the State. It shall be the responsibility of the State to promote their rational exploration, development, utilization and conservation through the combined efforts of government and the private sector in order to enhance national growth in a way that effectively safeguards the environment and protect the rights of affected communities.”

Upholding the welfare of Indigenous Peoples and respecting their ancestral domains continue to be sticky issues in relation to the implementation of the Indigenous Peoples’ Rights Act (IPRA). Indigenous Peoples formations and support groups have consistently decried violations of the law including encroachment by mining and commercial logging interests in ancestral domain areas.

The scattered location of Indigenous Peoples throughout the Philippines also poses difficulties in protecting, supporting, and providing basic services to IP communities, according to Senator Loren Legarda, chair of the Senate Committee on Cultural Communities.

In an August 27, 2010 press release, Legarda also said that the National Commission on Indigenous Peoples (NCIP) was having difficulty finding disaggregated data on the exact population figures of Indigenous Peoples living in each province of the country.

### **The National Commission on Indigenous Peoples**

The National Commission on Indigenous Peoples (NCIP) was formed to “protect and promote the interest and well being of the indigenous cultural communities/indigenous peoples with due regard to their beliefs, customs, traditions, and institutions.” It was created through a provision of the Indigenous Peoples Rights Act (IPRA) which was enacted into law after intense lobbying from IP support groups and IP communities throughout the Philippines.

In theory, the NCIP is supposed to articulate in form and substance the provisions of the Indigenous Peoples Rights Acts. But in her unpublished thesis, “Indigenous Peoples Rights Act and Its Responsiveness to the Socio Economic Needs in Region I” that sought to assess the effectiveness of NCIP in responding to the needs of six ethno-linguistic IP communities in the region, Sheryl O. Salonia, noted a low level of client satisfaction “on the responsiveness of the programs and projects (implemented) by the NCIP.”



The NCIP has disputed some of the findings, saying that one of its main thrusts is increasing public awareness about IP rights and that its projects are implemented through a consultative process.

Yet as recently as March 2011, a National IP Summit attended by 140 indigenous peoples from 56 ethno linguistic groups throughout the Philippines, crafted a “resolution urging the government to adopt the Indigenous Peoples Policy Agenda and Action Plan.”<sup>8</sup>

The resolution covered priority issues like:

- (a) Respect for Indigenous Peoples right to self-determination;
- (b) Review of the IPRA and NCIP that would include the rejection of the IP Master Plan (IPMAP) in “its current form for having failed to truly observe a participatory and consultative process” and instead provide “an effective mechanism (Indigenous Peoples Task Force) that would ensure participation of indigenous peoples in monitoring, assessing and evaluating the implementation of IPRA;”
- (c) Delivery of basic social services to communities;
- (d) Protection from development aggression, human rights violations and militarization; and,
- (e) Recognition of the role of indigenous peoples in the peace process.

### ***International Laws and State Commitments***

While the Philippines has endorsed the United Nations Declaration on the Rights of Indigenous Peoples (IPRA) it has yet to ratify ILO 169. The state’s commitments with regards to IP rights are also articulated in policy pronouncements and issuances such as a memorandum circular issued by the Department of Interior and Local Government (DILG) reiterating an NCIP administrative order on the mandatory representation of indigenous peoples in local legislative and development councils.

The country likewise is a signatory to the International Covenant on Civil and Political Rights (ICCPR), Convention on the Elimination of All Forms of Racial Discrimination (CERD), International Covenant on Economic, Social and Cultural Rights (ICESCR), as well as other treaties, conventions, and international agreements that would have an impact on Indigenous Peoples and indigenous communities.

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<sup>8</sup> 2011 National Indigenous Peoples Summit, SEAMEO-Innotech, Diliman, Quezon City, 21-23 March 2011

## *Development and Democratic Challenges for Indigenous Peoples*

The main development and democratic challenges facing Indigenous Peoples revolve around genuine recognition and respect for their right to ancestral domain and self-determination. Historically, indigenous peoples are marginalized and excluded from social services like education, health, clean water, energy supply, and infrastructure development which further push them to the margins of political, social and economic life.

The Indigenous Peoples' lack of access to education has often been cited as a major problem not only in relation to personal development but also in the manner by which this hampers their participation in governance processes which is a gross violation of a person's basic rights.

An Aeta woman from Bataan in Central Luzon describes this situation even more graphically: "We need education and health facilities. When someone gets sick we need to walk for hours to get to the nearest health clinic. Sometimes we have to make do with herbal plants when we really don't have money. We feel so isolated and disregarded by the government."

Despite huge opportunities for self-governance presented by the passage of the Local Government Code in 1991 which devolved power and responsibilities from a central authority to local government units, IP representation and participation in governance still have not gained enough traction.

In some instances, several IP leaders have been elected to local posts with one of them, Ramon Piang of North Upi, Maguindanao, even winning an award for good governance for his efforts at bringing community voices to a larger discussion of policy issues especially those relating to peace initiatives in Mindanao through a local government unit (LGU) supported community radio. Piang is a Tedyurary.

About 17 party-list groups claiming to represent Indigenous Peoples ran in the 2010 elections but not one won a seat in Congress. The most credible and popular among the groups, KaTribu lacked only 15,000 votes to land a seat.

Indigenous Peoples are organized through various national, regional, and local formations. One of the oldest is the Katipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP) or Federation of Indigenous Peoples of the Philippines composed of 15 regional IP formations. The biggest network, KASAPI (Koalisyon ng Katutubong Samahan ng Pilipinas), is a national federation of different Indigenous Peoples

organizations representing 64 ethno-linguistic groups from 127 indigenous cultural communities. It is composed of 16 regional and sub-regional federations of about 250 community-based Indigenous Peoples organizations.

Tribal councils are also recognized as policy making and arbitration bodies at the local level with national bodies helping set policy directions. For instance, the Pambansang Lupon ng mga Nakatatanda sa Tribu or National Council of Tribal Elders sets out policy directions for several IP groups.

It should be noted, however, that the wide diversity of Indigenous Peoples are sometimes perceived by the non-IP as a sign of discord. Dave E. Devera, executive director of the Philippine Association for Inter-Cultural Development, Inc. (PAFID) underscored the need to respect this diversity when examining IP issues.

Devera also said different Indigenous Peoples have their own governance systems and community practices and this diversity oftentimes is perceived by media as weakness and is presented in their stories as such.

### **III. The Media and Access to Information for Indigenous Peoples**

#### ***Policy and Legal Environment***

The Philippine Constitution and the IPRA guarantee right and access to official information and government records for all citizens. While there is no specific mention of Indigenous Peoples it is assumed that the intent of both is universal coverage. But the absence of a uniform, simple, and speedy access to information presents serious problems especially for Indigenous Peoples who have been historically sidelined from the information loop.

The proposed Freedom of Information bill, junked by the last four Congresses and now hoping to see the light of day with the current one, seeks to address the gaps mentioned above and adding more stringent penalty systems for denial of access. While it does not include provisions specifying Indigenous Peoples, it does provide for wider accessibility in terms of language use. Section 14 states “(b) Accessibility of Language and Form – Every government agency shall endeavor to translate key information into major Filipino language and translate them in popular forms and means.”

Currently, most government information and communications are in English except at the local level where official government information or announcements are released in three versions: English, Tagalog or Binisaya.

Some of the more obvious access to information problems:

- Absence of a uniform, simple and speedy access procedure
- Releasing information is often discretionary in practice
- Still untested basis for sanctions in cases of denial of access to information
- Remedy to compel disclosure, primarily judicial, remains inaccessible to the general public
- Low level of bureaucratic commitment to openness
- Cost of access to certain information is excessive

### ***The Philippine Media Landscape***

“Few institutions in the Philippines are as powerful as the mass media. In 1986, the media helped topple a government. Since then, they have also influenced election outcomes and caused the resignation of ranking officials. They have exposed malfeasance in the highest echelons of power and demanded swift action on behalf of the disadvantaged and the downtrodden. But the media have many faces. While fearless reporting helped inspire a revolution, segments of the press had also conspired to perpetuate a dictatorship. The media have relentlessly pursued investigations of wrongdoing, yet they have also shirked from confronting misbehavior within their ranks. Un-intimidated by the powerful, they are apprehensive about exposing their own peers.”<sup>9</sup>



This unflattering image of the Philippine media by no means detracts from other equally pressing problems such as news outlets driven mainly by profit, terrible working

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<sup>9</sup> News for Sale, the Corruption of the Philippine Media, Chai Florentino-Hofilena, Philippine Center for Investigative Journalism, 1998

conditions and unfair labor practices especially in the provinces, and a culture of impunity that has had a chilling effect on the practice of the craft.

Often the news media listen to and hear only the loudest voices and this is dutifully reflected in the stories that see print or are broadcast over radio or TV. The diversity of Indigenous Peoples could sometimes be mistakenly perceived by the media as a weakness and duly presented as such in their news stories. “Not being able to immediately identify a spokesperson within an IP community does not mean no one can speak for all. It merely shows the respect the community has for a ‘hierarchy of voices’ which may be unique and distinct from each other,” said Devera of PAFID.

But there is great potential for harnessing media to articulate IP issues.

The last decade, according to UNESCO, saw the unprecedented growth and development of the communication sector, including mass media, communication media, telecommunications, and information technology which can be considered as one of the most developed in Asia. As of 2007, Metro Manila has 30 daily newspapers, 12 of them broadsheets, with nine in English and three in Chinese, and 18 tabloids. There are also more than 400 community newspapers throughout the country. Radio, on the other hand, reaches 98 per cent of the population. According to the National Telecommunications Commission (NTC), as of 2007 there were 993 radio stations nationwide. The 4As Media Factbook meanwhile showed that in 2004, TV household ownership was concentrated mostly in Metro Manila (94%); followed by Luzon (77%); Visayas (86%); and, Mindanao (83%).

### **Freedom of Expression and Media Freedom**

Freedom of expression, including freedom of the press, is guaranteed in the Constitution: “No law shall be passed abridging the freedom of speech, or expression, or of the press, or the right of the people peaceably to assemble and petition the government for redress of grievances.”<sup>10</sup>

While the country has endorsed the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR), it has not been sufficiently expressed in practice especially when viewed, for example, within the context of unsolved extrajudicial killings of lawyers, journalists, and activists including those working for IP support groups.

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<sup>10</sup> Bill of Rights, Sec. 4, Art. III, Preamble to the 1987 Philippine Constitution

“Recent years have seen an extraordinary number of political activists and human rights defenders extra-judicially killed in the Philippines. Reports indicate that approximately 290 such persons have been killed since 2004. These figures and the current situation in the Philippines are entirely unacceptable and require urgent intervention by the Government if the killings are to stop. The unabated killings and attacks against activists in the Philippines have revealed a completely inadequate response by the government to prevent further deaths and to remedy this worsening situation. The police’s responsibility in investigating these cases has fallen completely short of what is required, resulting in the perpetrators, in most cases, having yet to be prosecuted in a court of law. This lack of an effective police investigation into the killings and violence against activists and the Government’s seeming unwillingness to properly intervene are the greatest obstacles in prosecuting the perpetrators and bringing an end to these deaths.”<sup>11</sup>

### ***Media Content and Coverage of Indigenous Peoples Issues***

“Although regional news stories have increased, media coverage of the country’s 120 ethnic groups and cultural communities are will wanting. The limited coverage tends to focus on conflict situations (tribal wars), calamities, drought, and hunger, etc. Stories about their way of life are almost nil although there is a continuing attempt at the preservation of their dances, songs, and ethnographic materials. The more ‘visible’ cultural communities like the Igorots and various Muslim tribes are most apt to be stereotyped.”<sup>12</sup>

Most local journalists interviewed for this study, especially those in Palawan, agree that IP issues are newsworthy, and would like more Filipinos to appreciate their cultural heritage that comes from indigenous communities and not just the waves of colonizers in the Philippines.

However, there are some issues that generate more public interest than others. Some of the examples cited are health concerns arising from big-ticket project such as mining, which have been blamed for skin diseases and other ailments afflicting the host communities. One radio anchorman said one of his biggest stories was the appointment of a Tagbanua leader to the National Commission for Indigenous Peoples (NCIP).

In terms of frequency, they said that IP issues are not often reported in the local media. Usually, these are only discussed when major environmental issues crop up. On the government radio station DWRM, a senior reporter estimates that news on IP

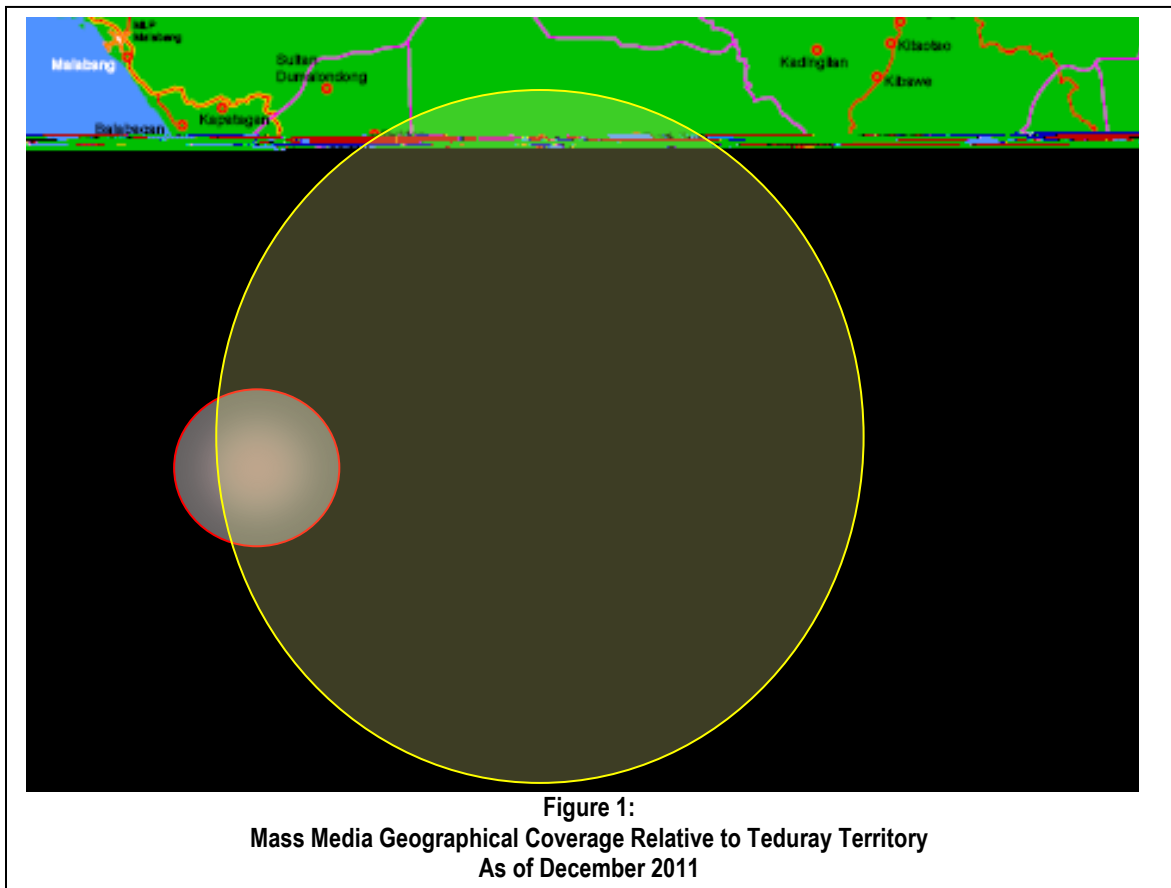
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<sup>11</sup> On-line petition by multi-sectoral groups calling for an end to extrajudicial killings in the Philippines, 2010

<sup>12</sup> The Print Media: A Tradition of Freedom, Ramon A. Tuazon, Asian Institute of Journalism and Communication

communities are aired about three times a week. The advocacy group Palawan Network of NGOs, Inc. (PNNI) has a weekly radio program and usually tackles IP issues about three times a month.

In North and South Upi, Maguindanao, the media are mainly concentrated in Cotabato City where the Autonomous Region of Muslim Mindanao (ARMM) government holds office. There are approximately 14 media outfits operating in the area and it is interesting to note that there are six Teduray-Lambangian working as journalists. Two of



Legend:



them work with the weekly *Clear View Gazette* owned by a Teduray, one is a correspondent of the national broadsheet, *Philippine Daily Inquirer* while three others are affiliated with the DXUP Peace Radio owned and operated by the local government unit whose mayor is a Teduray.

The online publication *MindaNews* regularly covers IP issues throughout Mindanao but is often hampered by lack of resources as it does not rely on advertising to support its operations. It also has a section where it highlights culture and traditions of Indigenous Peoples.

### ***Media Capacity to Report and Reflect Indigenous Peoples Issues***

Media and non-governmental organizations alike identified logistics as one of the major problems in reporting on issues affecting indigenous communities who often do not have access to media because they live in remote areas. In the two case study areas, Palawan and North and South Upi, the media are based in the capital city. Often IP support groups had to hire vehicles to ferry reporters to the IP villages, sometimes providing food and accommodation as well.

For some media agencies, insufficient human resources do not allow them to spare the staff for out-of-town trips. Some reporters said they get frustrated when this happens, especially when there big breaking news events like protests against mining companies.

For the press based in Manila, the agenda set by the newsroom often excludes Indigenous Peoples unless big news events are tied in with IP issues. For example, the displacement of Dumagat communities to make way for the planned construction of the Casecnan Dam in the eastern part of Luzon generated a huge amount of publicity mainly because the area can easily be reached by land travel and because a dam ostensibly for development damning the lives of people makes for a good story.

Other journalists said local government agencies also pose a barrier to the coverage of IP issues. In some places, local officials are perceived as oppressors of indigenous communities; in others, government officials do not see eye-to-eye on the same issue. One reporter cited the case of Sambilog group's struggle against the Jewelmer pearl farm in Palawan, where a congresswoman brought the media to the area but was prevented by local police and municipal officials from staging a fluvial World Food Day celebration.

In some cases, conflicts between IP communities also pose a hindrance to effective reporting about issues affecting them. A senior journalist said poor appreciation of the situation of IP communities becomes a barrier for inexperienced journalists in reporting IP concerns. In the dominant broadcast media especially, one commentator said problems of the IP sector often get trivialized because these are discussed in a shallow manner.



One of the issues that radio reporters feel has not been adequately discussed relate to ancestral domain concerns, partly because of the technical nature of the topic. Conflicting positions from local and national government agencies, support groups, and corporate interests have complicated the issue further and made it difficult for local journalists to tackle the matter in a substantive way.

Local journalists believe that broader and more substantial support from local government units (city, municipality, barangay) would help them report on IP issues better.

### ***Indigenous Peoples Media Initiatives***

As early as 1947, the first indigenous and longest running newspaper in the Philippines was already being published in Northern Luzon. Ibalays and Ilocanos published the *Baguio Midland Courier*, playing a crucial role in chronicling major events in the highlands and as an avenue for Igorots to discuss issues particular to their communities. In 1953, for instance, Igorots flooded the newspaper with letters to the editor as a reaction to then presidential candidate Carlos Romulo's claims in his book, *Mother America*, that the Igorot is not Filipino, according to a study by Liezl C. Longboan.<sup>13</sup>

The same study also said there are five weekly newspapers published by Igorots in the Cordillera region: *Baguio Midland Courier*, *Cordillera Today*, *Northern Philippine Times*, *Zigzag*, and *High Plains Journal*. The provincial governments of Mountain Province and Ifugao also maintain their own newspapers that cater to a limited audience within their geographic boundaries.

In 2006, an IP support group called PANLIPI organized a training for representatives of indigenous communities from Mindoro, Palawan, and Arakan Valley in Mindanao on producing and hosting radio programs focused on IP issues.

As a result, Mangyan groups in Occidental Mindoro have begun hosting a daily radio program aired over a church-owned station during which they discuss issues about discrimination, culture promotion, etc. According to PANLIPI, this has drastically reduced the level of discrimination against the Mangyan which was so prevalent before the program was launched.

In North Upi, a Tedurary community, the municipal government has been supporting the operations of the DXUP Peace Radio as channel for information dissemination and

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<sup>13</sup> "Igorots in the Blogsphere: Claiming Spaces, Re-constructing Identities," Liezl C. Longboan, Cardiff University

exchange. The station also runs a website where the broadcasters, mostly volunteers, regularly post their reports and opinions. However 80 per cent of its content is devoted to concerns directly affecting the Bangsamoro and Iranun people while the remaining 20 per cent discusses Teduray issues.

At first glance, this presents stirring examples of IP media initiatives that seem to be working well. But when viewed against a larger tapestry, these media projects are too few and far between. There is also the nagging question of sustainability. For instance, while radio has greater impact on Indigenous Peoples, resources to run it are not cheap. According to an officer of a support group helping IPs regain their ancestral domains, one of their radio projects lasted for only a year because they could no longer sustain the cost of airtime, production costs, research, talent fees and others.

## **IV. The Digital Communications Environment**

### ***Laws and Policies for Telecommunications and ICT***

Government regulation of the ICT sector is not overly strict and interventionist. The National Telecommunications Commission (NTC), a regulating body, for instance has been quite liberal, even favoring Voice Over Internet Protocol (VOIP) as a value-added service to ICT.

The Commission on Information and Communications Technology (CICT) also works to provide universal access to information and communication services, for example, through Community e-Centers.

Republic Act 8792 or the e-Commerce Act recognizes the role of ICT in nation-building and giving voice to citizens. Also pending in Congress is a bill on the proposed Department of Information and Communication Technology (DICT) to “promote a policy environment of fairness, broad private sector participation.” The Medium Term Philippine Development (2004-2010) also considers ICT as a growth and participation driver.

However, the proposed DICT is seen by some sectors as creating new problems than solutions “because the pursuit and propagation of information is one of the inherent values of people.”

In 2002, the United Nations Development Program (UNDP) launched a project called “Building Knowledge and Information Network of Indigenous Peoples” which laid the groundwork for the setting up of an information systems strategy to boost the potentials of the indigenous sector. This is in pursuit of UNDP’s framework on the importance of linking the indigenous sector with the information highway and providing them with access to information and communication technology so that they would be empowered to participate in governance initiatives.<sup>14</sup>

### ***The Digital Communications Landscape***

While the Philippines enjoys very high mobile telecommunications and Internet penetration, many hinterland localities where there is no electricity or telecommunications infrastructure are not hooked to the information highway.

Internet and mobile telephony can only be accessed by IP communities where energy and telecommunications infrastructure are present such as those near town centers or areas reachable by mobile phone signals.

“As of 2004 □ M the

However, there is only limited effort on the part of government to build the capacity of Indigenous Peoples to link up with cyberspace and best expressed through the installation of 755 community e-centers nationwide.

The Community e-Center (CeC) project is being implemented by the Commission on Information and Communications Technology (CICT) “for a self-sustaining shared facility providing affordable access to ICT-enabled services and relevant content. It serves as a conduit for efficient delivery of government and other services and a potent tool for empowerment and participation of unserved communities in development. Its ultimate objective is to bridge the digital divide and provide universal access to information and communication services.”<sup>17</sup>

<b>Region</b>	<b>Total Number of CeCs</b>
I	59
II	61
III	77
IV-A	38
IV-B	31
V	43
VI	61
VII	54
VIII	48
IX	31
X	55
XI	46
XII	47
XIII	30
CAR	28
NCR	4
ARMM	22
<b>TOTAL</b>	<b>755</b>

<sup>17</sup> Community e-Center Project, CICT website

Although CeCs are spread nationwide including those regions where there are indigenous communities, no data is available showing how many IP members have been able to access its services especially among those who have undergone basic computer literacy training.

The Medical Action Group (MAG), PANLIPI (Tanggapang Panligal ng Katutubong Pilipino) and other IP support groups said that only very few indigenous community members access the Internet except probably those who had been “assimilated” or those who were able to go through the mainstream educational system.

Representatives of indigenous communities who attended the World Summit on Information Society in 2005 said that in order for them to protect their interests and for their children to participate on an equal level with leaders of the future, they need to have the same access and training with computers and the Internet.<sup>18</sup>

“In the evolution of the Information Society, particular attention must be given to the special situation of the indigenous peoples, as well as to the preservation of their heritage and their cultural legacy.”<sup>19</sup>

### ***Content and Applications***

Many NGOs and church-based groups working with Indigenous Peoples have developed ICT projects that include capacity building in terms of content development and link-ups with ICT schools and providers.

Open source software is readily available but has not gained huge popularity due to perceptions that its esoteric nature makes application more difficult. But for IP support groups like PAFID (Philippine Alliance for Intercultural Development), for instance, open source software is valuable in remote sensing and mapping projects or activities that aim to secure or recover traditional lands and waters at a fraction of the cost of proprietary software. Open sourcing is “liberating” in the sense that it has provided many benefits to Indigenous Peoples.

“Technology also has become most valuable as in the case of price monitoring for the sale of produce from Sagada in the Cordillera. By simply sending an SMS or checking the Internet, farmers can have the option of choosing which market offers the best price

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<sup>18</sup> “Indigenous Peoples at the World Summit on the Information Society” (Summer 2005) Indigenous Peoples Bridging the Digital Divide: James Brown and Tara Tidwell Cullen

<sup>19</sup> Document WSIS-03/Geneva/Doc/4-E. 12 December 2003

for their produce. Or using the same platform, people can immediately alert authorities about abuses or wrongdoing. Cellular phones have become very affordable nowadays but computer ownership is still another matter...the device is still too costly for IPs.”<sup>20</sup>

Various video formats and streams like YouTube are also being explored by some IP groups to communicate issues and reach out to policy makers and other IP communities.

By and large, the digital communications offer a lot of promise for Indigenous Peoples to expand their “communicative space” although a number of challenges have yet to be overcome.

## **V. Indigenous Peoples Participation, Access to Media, and Information and Communication Needs**

### Case Study 1

#### **The Teduray-Lambangian People’s Quest to Expand Their Voices**

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Faced with the challenges of self-governance in the Autonomous Region of Muslim Mindanao (ARMM) and growing poverty among its people, the *Minted sa Inged* (Supreme Council of Chieftains), the highest governing council of the Teduray, held a *Timfada Limud* (tribal congress) on October 2 to 4, 2010 in North Upi Maguindanao.

The *Timfada Limud* ratified the *Ukit* (Constitution) of the Teduray people. The Congress promulgated guidelines for the strengthening of the *fenuwo*, the basic organizational unit

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<sup>20</sup> Focus Group Discussion with PAFID, KASAPI, ATM, LRC, PIPLINKS, HARIBON, UNDP, CCJD 15 April 2011

of Teduray governance corresponding to a village. It also passed guidelines for the re-establishment of their *tiyawan* (justice system).

Some 600 Teduray and Lambangian leaders representing various *fenuwo* attended the Timfada Limud.

It is estimated that the Teduray and Lambangian people live in about 120 *fenuwos* across 84 barangays (smallest unit of local government in the Philippines) in the municipalities of North and South Upi and neighboring areas.

During the congress, the Teduray and Lambangian peoples elected a new set of leaders to compose the *Minted sa Inged*.

Alim Bandara, the *Timuay Labi* (Supreme Chieftain) of the 2<sup>nd</sup> Timfada Limud, said, “We need to organize and strengthen the governing structures of the Teduray if we are to succeed in claiming governance and control of our ancestral domain.”

Bandara said that the Teduray and Lambangian peoples are living in an oppressive situation under the ARMM where the Indigenous Peoples’ Rights Act (IPRA) is not implemented nor recognized.



During the elections, Bandara was replaced by Sannie Bello as the new *Timuay Labi*. The 2<sup>nd</sup> Timfada Limud was organized around the theme, “*Palakasin at isulong ang Tribal Self-governance tungo sa sariling pagpapasya ng Teduray/Lambangian para sa tunay at pangmatagalang kapayapaan sa Mindanao*” (Strengthen and uphold the tribal self-governance towards self-determination of the Teduray/Lambangian for genuine and sustainable peace in Mindanao.).

It was in the context of this on-going effort of the Teduray and Lambangian peoples to reconstruct their indigenous *Timuay System* that this assessment was conducted. The

purpose of the study is to ascertain the ground practice of the implementation of UNDRIP and ILO Convention 169. Specifically, the study intended to:

1. Describe how the right to information is exercised and observed in the Teduray-Lambangian villages;
2. Describe how communications for empowerment is played out in the Teduray-Lambangian context;
3. Ascertain the gaps in the communicative space involving the Teduray and their immediate milieu;
4. Recommend possible activities that can address the gaps in the communicative space of the Teduray within the framework of communications for empowerment.

## The Teduray People's Context

### **A B Bch fi T fi ch P**

In their Constitution, the Teduray define themselves as the “ethnic inhabitants or indigenous people of the traditionally recognized territory orally agreed by and between brothers Mamalo and Tabunaway with distinct cultural heritage, justice system, political structure, governance system, language and customary laws.<sup>21</sup>” The Lambangian, on the other hand, are the “ethnic inhabitants or indigenous residents of a part of the Teduray Ancestral Territorial Domain believed to be offspring of the Teduray and Manuvu-Dulangan tribe with more or less similar cultural heritage and customary laws with that of the Teduray.<sup>22</sup>”

In appearance, the Teduray belong to the Malay race. Structurally, the language is related to those of the Malayo-Polynesian family but is distinct and unintelligible even to their immediate neighbors when spoken.<sup>23</sup>

The historical account of the agreement of brothers Mamalo and Tabunaway is an oft repeated story among several IP groups in the ARMM affirming the common roots of the peoples in the region. The story dates back to 1450-1475 A.D. It tells of a people with a system of governance and culture living together in peace and economic abundance until the coming of Muslim missionaries in the region and conversion of the younger brother Tabunaway to Islam. The older brother Mamalo retained his traditional way of life and beliefs. As the two faiths required different ways of life and practice, both brothers, who were leaders, decided to go their separate ways, agreeing on defined territories for each

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<sup>21</sup> Ukit (Teduray and Lambangian Constitution); Art.II, Sect. 1.wv., p. 20.

<sup>22</sup> *ibid.*, Art.II Sect.1.z., p.19.

<sup>23</sup> Schlegel, Stuart A. *Tiruray Jusice*. University of California Press, 1970; p.5.



group in through a publicly sworn treaty. Tabunaway is the acknowledged ancestor of the Maguindanao and other Bangsamoro people. Mamalo is the acknowledged ancestor of the Teduray and Lambangian peoples.<sup>24</sup>

The treaty purportedly included recognition and respect of the territory, system of governance and religious beliefs of each group; the continuing and unlimited circulation of the means of livelihood and the *sawit* or system of gift-giving among communities; unity against common enemy, and; treatment of each other as brothers and sisters.<sup>25</sup>

Thus, this historical account of the ancestry of the Indigenous Peoples in the ARMM is seen as crucial to the resolution of current conflicts relative to the assertion of the rights to self-determination by the Teduray and Lambangian people.

The communities of the Teduray and Lambangian, called *fénuwo* in the local dialect, are presently concentrated in the municipalities of North and South Upi in the province of Maguindanao under the Autonomous Region in Muslim Mindanao (ARMM). Based on the agreement between Mamalo and Tabunaway, however, the Teduray and Lambangian ancestral domain encompasses part of Cotabato City and the upland areas of the towns of Datu Odin Sinsuat, Talayan and the mountainous parts of the municipalities of Guindulangan, Datu Unsay, Datu Saudi, Shariff Aguak, Ampatuan, Kauran, Esperanza and Lebak, and the whole of North and South Upi.<sup>26</sup>

A plebiscite in 2006, which decided the scope of regional autonomy for the Bangsamoro People on a provincial basis, legally included the ancestral domains of the Teduray in the Autonomous Government of Muslim Mindanao because their total votes could not win in the provincial scale as they comprise less than 10 per cent of the total population.

North Upi, where the Teduray and Lambangian are the majority, is a 3rd class [municipality](#), politically subdivided into 23 [barangays](#). According to the 2000 census, it has a population of 51,141 people in 9,975 households.

South Upi, on the other hand, is a 4th class [municipality](#), subdivided into 11 [barangays](#) with a population of 28,186 people in 5,533 households.

The towns' names come from the word *upi*, the Teduray name for [yam](#), a popular root crop.

The people's identification as Teduray is a recent development arising from a collective decision during the 1<sup>st</sup> Timfada Limud. Many anthropologists refer to the tribe as

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<sup>24</sup> *Sultan Amir Baraguir*, "From Ascent and Descent Towards the Revival: An Introduction to the History and Genealogy of the Maguindanao Sultanate," a paper read at the Conference on the History and Genealogy of the Sultanates of Maguindanao, Sulu, and North Borneo; December 15-16, 2004, Zamboanga City.

<sup>25</sup> Timuay Justice and Governance Orientation Paper adopted during the 2<sup>nd</sup> Timfada Limud of the Teduray and Lambangian Peoples, October 2-10, 2010 in North Upi.

<sup>26</sup> Ukit, Art.III, Sect.1; p.21.

Tiruray. The word comes from *tiru*, signifying "place of origin, birth or residence," and *ray*, from *daya*, meaning "upper part of a stream or river."<sup>27</sup>

## T Mch M fi dLchfi ch Mch fichch

### chfi C chch C

The city of Cotabato is the center of mass media activities in Maguindanao province and the Central Mindanao Region. Media -- TV, print and radio-- converge in this city which is also the center of commerce and politics in the region. The executive and legislative branches of the regional government of the ARMM hold office in Cotabato City. Regional line agencies of the national government are also mostly based here.

There are 14 media establishments in the Central Mindanao area. Of this number, 11 are based in Cotabato City while one is based in Davao City, with another operating in Sultan Kudarat and one radio station located in the town of North Upi, which is closest to Teduray communities. Of the 14, four belong to the print media, three are radio stations, three are TV stations, two are web-based publications, while the two others are government-run news agencies.

All the four print media are weekly tabloids with the *Mindanao Cross* having the highest circulation at 3,500 copies while the *Kotawato Express*, *Mindanao Express*, and *Clear View Gazette* said they print weekly 1,000 copies distributed in Central Mindanao.

On the other hand, all the broadcasts entities –TV and radio—are operating on a daily basis. Their broadcast reach varies. DXMS and DXMY-RMN have the farthest reach, heard by Teduray communities in North and South Upi as well as in neighboring provinces. Manila-based network giants ABS-CBN and GMA 7 are also able to reach the remote parts of the region. GMA 7 News, however, does not have local shows in Central Mindanao but its stringers actively send stories daily to the network’s Davao and Manila desks. DXUP is a community radio and reaches only the barangays in North Upi.

Table 1:  
**Inventory of Mass Media Establishments Operating in Cotabato City and Maguindanao Province (as of December 2011)**

Media Types	Number	Name of Institutions	Location
<b>Print Media</b>	<b>4</b>	Mindanao Cross	Cotabato City
		Kotawato Express	Cotabato City
		Mindanao Express	Cotabato City
		Clear View Gazette	Cotabato City
<b>Radio</b>	<b>3</b>	DXMS-NDBC	Cotabato City

<sup>27</sup> Schlegel:1970, p.5.

		DXMY-RMN	Cotabato
		DXUP	North Upi
<b>TV</b>	<b>3</b>	ABS-CBN	Cotabato City
		GMA 7	Cotabato City
		I-WATCH	Cotabato City
<b>Government Media Agencies</b>	<b>2</b>	Philippine News Agency Region 12	Cotabato City
		Bureau of Public Information – ARMM	Cotabato City
<b>Web-based</b>	<b>2</b>	Luwaran.net	MILF Camp Darapanan. Sultan Kudarat, Maguindanao
		MindaNews	Davao City

In terms of organizational and human resource, television and radio networks have better organizational capacity compared to local newspapers.

ABS-CBN operates daily with three news teams complete with crew members, vehicle and sufficient coverage logistics. GMA network, likewise, has a pool of stringers per province and cities with its own coverage equipment.

DXMS, the radio station of the Notre Dame Broadcasting Corporation (NDBC), has regular reporters and rely as well from reports sent by stringers in far-flung areas.

However, Radio Mindanao Network's DXMY does not have regular reporters and instead relies on reports fed by a pool of volunteer reporters.

The four local newspapers do not have regular reporters and simply rely on reports coming from contributors based in different strategic areas. They also tap the contributions of reporters and correspondents from national papers and international wire agencies for their publications on a per article basis. All the four papers use stories from online news

In terms of the emerging web-based channel of mass communications, the Maguindanao-Cotabato City area has yet to seize the opportunities presented by the medium. However, there are two fully developed and functional web-based information sites catering to Mindanao issues and concerns. These are the Luwaran.net and MindaNews.com.

Luwaran.net is the official website of the Moro Islamic Liberation Front (MILF) and caters to its propaganda needs.

MindaNews.com, is the web-based newspaper of the Mindanao News and Information Cooperative Center (MNICC) and regularly reports Mindanao concerns. The

organization is well organized, staffed by experienced journalists and extensively covers the region.

There are only six Teduray-Lambangian working as journalists or reporters in the region. Two of them work in the *Clear View Gazette*, whose owner is a Teduray. The other three are working for DXUP in North Upi: one, a woman, anchors a regular program, the other works as technical staff while the third serves as member of the Community Media Council which helps set the editorial direction and programming of the station. DXUP is owned and operated by the municipality of North Upi whose mayor is a Teduray. Another based in Koronadal, North Cotabato, is a correspondent of the *Philippine Daily Inquirer*, a leading national daily.

Table 2:

**Distribution of Journalists and Writers among Media Establishments Operating in Cotabato City and Maguindanao Province Indicating Presence of Teduray-Lambangian Staff/Reporter/Contributor (as of December 2011)**

<b>Media Organization</b>	<b>No. of Reporters/Correspondents</b>	<b>Number of Teduray-Lambangian Staff/Reporter/Contributors</b>
<b>ABS-CBN</b>	4 reporters;	none
<b>GMA 7</b>	5 stringers	none
<b>Mindanao Cross</b>	13 correspondents	none
<b>Mindanao Express</b>	9 contributors	none
<b>Kotawato Express</b>	16 contributors	none
<b>Clear View Gazette</b>	2 reporters; 4 contributors	2 individuals, including the owner
<b>Luwaran.net</b>	12 regular contributors	none
<b>PNA12</b>	4 regular staff	none
<b>BPI-ARMM</b>	12 reporters	none
<b>DXMY RMN</b>	5 reporters in the office and 5 regular volunteers	none
<b>NDBC DXMS</b>	5 reporters based in the office and 1 stringer from Sultan Kudarat Province	none
<b>DXUP</b>	8 volunteers	1 anchor person, 1 technical staff, 1 board member

<b>MindaNews</b>	12 correspondents; several contributors	none
<b>Philippine Daily Inquirer</b>	Several correspondents in Mindanao	1 based in Koronadal, North Cotabato

## **T T fi ch chfi G P IP**

Indigenous Peoples rights are guaranteed by the Constitution, law and policies of the Philippines. The government passed Republic Act 8371, otherwise known as the Indigenous People’s Rights Act (IPRA) of 1997 defining these rights and providing mechanisms for the delineation of ancestral domains. However, as the ancestral territory of the Teduray and Lambangian people is situated within the ARMM, they are subject to the laws, policies and programs of the autonomous region.

Only in 2008 did the ARMM government enact MMA 241 recognizing the customs, traditions and customary laws of the Indigenous Peoples within its jurisdiction. The Act, however, does not provide for the necessary budget to implement its provisions. Moreover, the law is silent on IP rights to their ancestral domain.

It is not only the Teduray that are affected by the non-recognition of the ARMM of ancestral domain. The regional autonomous government has yet to clarify the status of Islamized Indigenous Peoples like the Magundanaon, Iranun, Maranaw, Yakan, Tausug and Sama.

The Office of Southern Cultural Communities (OSCC-ARMM), the agency tasked to ensure the welfare of Indigenous Peoples in the region, does not have the budget to implement its programs. It’s regional director said that the agency’s budget is only enough for personnel salaries.

This puts Indigenous Peoples in the ARMM in an even more vulnerable situation.

Since 2002 the Teduray had been protesting logging operations in their ancestral domain by the Pinansaran Logging Concession, Inc. (PLCI) which was granted logging concessions under the Integrated Forest Management Agreement (IFMA) covering some 5,000 hectares of forests within their ancestral domain.

“The logging had caused havoc in our way of life,” Bandara, the former Timuay Labi said. He added that the logging operations had disrupted their local economic system, their spiritual practices and the security of the Teduray in the area.

### *IP Rights and Development at Local Level*

**Access to land and natural resources.** The Teduray, along with the Lambangian and Dulangan Manobo peoples had laid claim to their *inged* or ancestral domains covering a land area of 289,268 hectares comprising the municipalities of Upi, South Upi, Ampatuan, Sharif Aguak, Datu Unsay, Datu Saudi, Guindulungan, Talayan and DOS in Maguindanao Province and portions of Esperanza, Lebak, Bagumbayan, Sen. Ninoy Aquino, Kalamansig and Palembang in Sultan Kudarat Province and the city of Cotabato where the tribes are predominantly situated.

However, 14 years after the Moro National Liberation Front (MNLF) signed a peace accord with the Philippine Government that enhanced the autonomous rule of the Moro people in what is now called the ARMM region, the autonomous government has yet to pass a law recognizing the rights of the *lumad* (Indigenous People) in the region to their ancestral domains and provide mechanisms to delineate such.

What the ARMM was able to give to the IPs in the region is MMA 241 legislated in May 2008, an Act to Recognize, Respect, Protect and Promote the Rights, Governance, Justice and Customary Laws of Indigenous Peoples. This legislation lacked budgetary provisions.

Currently, incursion of logging companies into Teduray ancestral lands is sanctioned by the national government through the Integrated Forest Management Agreement (IFMA) being implemented by the Department of Environment and Natural Resources (DENR). The IFMA was reportedly awarded to a Commander Harun of the Moro National Liberation Front (MNLF) allegedly as part of a concession for the signing of the peace agreement between the Front and the Philippine government.

To appease the protesting Teduray, the municipal government of North Upi implemented a Forest Land Use Program (FLUP) which awards three hectares of forest land to Teduray families on a stewardship arrangement. The Teduray people said that the FLUP is not acceptable to them.

Bandara, the former *Timuay Labi* of the Teduray said that with the non-recognition and non-delineation of their ancestral domain, the Teduray people, along with the other IPs within the ARMM may lose their lands to business interests and political warlords in the region.

**Discrimination and Social Exclusion.** There are no overt discrimination and social exclusion in the ARMM region along ethnic origins and identity. However, owing to the dispossession of their ancestral lands and the disintegration of their indigenous system of governance, the Teduray are among the economically marginalized groups in the region.

**Friction/Tension Between IP Communities and Other Groups.** Some friction exists between the Teduray and the Islamized Maguindanaon and Iranun peoples and this is related to the Teduray's assertion of their ancestral domain claims.

The Maguindanao and Iranun are also indigenous peoples in mainland Mindanao who have gained political autonomy and control of the region through the creation of the ARMM, which is a product of a peace agreement between the Moro National Liberation Front and the Philippine government. Some sectors among these peoples identify themselves as Indigenous Peoples while the majority does not.

At the core of this conflict is the inaction of the ARMM government to address the issue of ancestral domains. When the regional government enacted MMA 241, it was silent on the issue of ancestral domain. Notably, there is lack of discourse and dialogue among the Indigenous Peoples in this regard, or even among government agencies and institutions.

**Main Development Problems and Opportunities in Terms of Livelihood, Health and Education.** There is a dearth of data on the livelihood, health and education problems facing the Teduray people. Available data from the National Census and Statistical Board (NCSB) indicate that 24 to 29 per cent of children in North and South Upi who are supposed to be attending primary education are out of school. The number of youth in the same areas who are not able to get college education ranges from 54 to 68 per cent of the population in the 15-19 age group.

**Table 3:**  
**Household Population 5 to 24 Years Old Who Were Attending School at Anytime During School Year 2007 to 2008 by Age Group, Sex, and City/Municipality: 2007\***

Area	Description	Age Group			
		5 - 9	10- 14	15 - 19	20 - 24
North Upi	Total Pop.	5,320	4,481	4,323	2,670
	In-School	4,040	4,365	1,972	537
	% Out of School	24.06%	2.59%	54.38%	79.89%
South Upi	Total Pop.	4,011	3,246	3,114	2,057
	In-School	2,834	2,758	1,009	341
	% Out of School	29.34%	15.03%	67.60%	83.42%

*\*Source: National Census and Statistical Board.*

In terms of health services, residents complain of lack of medicine, medical personnel and high cost of medication. There are no available data on the health condition of the Teduray and Lambangian peoples.

In terms of livelihood conditions, informants said that majority of the Teduray and Lambangian peoples are dependent on land as their source of livelihood. Common problems include low production, low income, high cost of inputs and displacement from ancestral domain.

### *IP Representation and Participation in Local Governance*

**Representation in Local Government and/or in Elected Bodies.** In the municipalities of North and South Upi, individual Teduray regularly win in the election to the *Sangguniang Bayan* (municipal council). In recent years, Ramon Piang, a son born of Visayan and Teduray parents, became the first Teduray to be elected as municipal mayor of North Upi. (Piang embraced Christianity as a religion.) He is now a member of the government panel negotiating peace with the Moro Islamic Liberation Front (MILF)

In neighboring municipalities where the Teduray are a minority in terms of proportion to the population, they have not won any elective position.

Apart from the electoral process, the Local Government Code of the Philippines provides for representation of sectors and marginalized groups in local government councils and special bodies, from the village level up to the regional level of government. The ARMM adopted this Code. The implementation of this provision, however, is being hampered by inaction on the part of the elected Sanggunian Members to provide mechanisms for the selection of IP representatives to the Sanggunian.

**How IPs Are Able to Voice Their Views and Concerns at the Local Level.** There are some Teduray leaders who get to occupy seats in local government. However, governance at the municipal, provincial and regional levels is weak on the consultative process. Exacerbating this is the culture of silence, some say timidity, that seems to prevail among the Teduray preventing them from airing their views.

There were efforts by foreign-assisted development programs to implement participatory development planning at the barangay level in selected communities, including IP areas. This has yet to be mainstreamed in the planning system of local government units.



There are also Civil Society Organizations (CSO) that are accessible to the Teduray people through which they can channel their views and concerns. Among these CSOs is the Lumad Development Center, Inc. (LDCI) that provides technical assistance to the Teduray and conducts IP advocacy programs. Currently, the Teduray as represented

During local elections, however, a semblance of dialogue happens when candidates engage the electorate in forums during campaign sorties.

**People’s Perception on the Value in Strengthening the Capacity of the Media to Reflect IP Concerns and Voices.**

Both the members of the local media and the Teduray people share the view that mass media play an important role in facilitating the development of the Teduray communities and the delineation of their ancestral domain. A focus group composed of Teduray youth agreed that the media’s role is that of information gathering and dissemination through which the Teduray people learn of the events taking shape in the region and the country. In like manner, they said that the media help in introducing the Teduray people to other members of society and facilitate the airing of the issues and problems confronting the tribe. Several key informants representing mass media practitioners in the region admitted to having low awareness and lacking deeper knowledge on pertinent agreements and legal instruments relative to the rights of the IPs. They expressed openness to airing or publicizing IP concerns but said that accessibility to IP communities is a challenge as their respective media establishments have limited funds for operations and news coverage.

They also welcome writers and broadcasters from the ranks of the IPS should they wish to join the media establishments. They recommended the conduct of capability building among media practitioners to improve their coverage of IP concerns.

**Where Villagers Go If They Have a Problem.** Since the 1970s, mainstream barangay governance has effectively replaced the Timuay system of governance of the Teduray. This has left Teduray society fragmented. Nowadays, if or whenever they have a problem

**Box 1-B: Perception on the Value in Strengthening the Capacity of the Media to Reflect IP Concerns and Voices.**

**Guide Question:**

**Paano nakakadagdag sa problema ng inyong tribo ang mass media?  
(How do mass media cause problems to your tribe?)**

**Merlita Saliga** *Nangyayari ito kapag ang mga tao sa community ay hindi gaanong naiintindihan ang patakaran ng isang media; kapag hindi nakipag-level off sa mga tao ang media.*

**Elma Malag:** *Pagbibigay ng sobra- sobra at hindi tamang impormasyon sa tribu at sa komunidad.*

**Samuel Bello:** *Kapag maling detalye ang naibigay o hindi naipalabas ang mga hinaing ng mga tao.*

**Albert Maningula** *Pagbigay ng walang katuturang impormasyon.*

**Anthony Cuyong** *Itoy nakakadagdag sa problema ng tribo maging sa rehiyon dahil may mga taga media na bias sa pagpapalabas ng mga resulta o detalyeng dapat malaman ng nakakarami. Ito rin ay nakakadagdag sa problema dahi may mga taong nagpapakilalang taga media at kumukuha ng impormasyon tungkol sa mga Teduray, hindi upang maipakilala sa lahat ngunit sa pansariling interes, upang pagkitaan ang mga detalyeng nakalap. Marahil ito nakakadagdag sa problema dahil may mga taong nagsasalita o nagbibigay ng mga impormasyon tungkol sa Teduray ngunit hindi naman tamang impormasyon ang naibigay. Nakaka apekto rin marahil ang mass media dahil mabilis magpalaganap sa buong komunidad ang impormason, at kung itoy maling impormasyon ay agad na paniniwalaan ng mga tao.*

that immediate members of the family cannot solve, villagers would either go to the barangay captain (local chief executive under the barangay system) or the *Timuay* (the head of *fenuwo* or village under the indigenous system of governance). The barangay captain would have more government resources under his disposal to act on community problems while the *Timuay* would have the knowledge on the customs and traditions in resolving certain problems. Still, both leaders would suggest the appropriate steps to take on specific problems, or refer the person to somebody who could help.

However, for others, where they go to seek assistance depends on the kind of problem that they have. On matters concerning health, some would still go to the traditional healer while many would go to the municipal health center where midwives, and sometimes a doctor, would attend to the problem or refer them to private clinics or the provincial hospital. On problems involving capital for economic production, villagers would depend on the immediate family or their employers, if not the local usurers and agricultural traders. On matters relative to the assertion of their political rights and rights to ancestral domain, they would consult with the LDCI and the *Minted sa Ingéd*.

*Media, Access to Information and ICT Landscape at Local Level*

**Access to Media, ICT and Mobile Phones.** Access to media, ICT and mobile phones among the Teduray people depends on the economic status of the each household. In the national census of 1994, as many as 39 per cent of the rural household in ARMM, of which the Teduray communities belong, does not own radio, TV, VCR and personal computer. The same source indicates that 61 per cent of the rural households have radio sets and only 4.42 per cent owns a TV set. Ownership of video-CD player stood at 8.5 per cent. The census reflects the media and ICT access of the Teduray community up to the present. There is no access to land-based telephone systems in North and South Upi.

Table 4: **PROPORTION OF RURAL HOUSEHOLDS BY OWNERSHIP OF RADIO, TV, VCR AND PERSONAL COMPUTER**  
 N=254,000 households (HH)  
 NOVEMBER 1994

Forms of Mass Media	Proportion of HH Reporting Ownership

**Social (and Gender) Distribution When It Comes to Radio, TV and Mobile Phones.** Radio is the most affordable mass communication channel. Most of the low-income households are able to afford one. Still in Teduray communities only 61 per cent of the households own a radio. On the other hand, TV, which is affordable for middle-income household, is not a common appliance in many Teduray households. Very few Teduray families, or one in every 10 households, own a TV set. Households located in the villages outside of the town center do not have access to electricity, hence TV is absent in these areas. As for mobile phones, according to key informants, this device is also not

affordable for many Teduray households and besides in the villages outside of the town centers of North and South Upi, there are no cellular signals. It is estimated that only three out of 10 household have mobile phones.

Community TV is present in the town center of North and South Upi. These are called *betahan* or makeshift theaters where movies are played using beta tape players. These have since been upgraded to VCD players. Residents pay a minimal fee to watch a movie in the *betahan*.

In general, access to mass communication channels is low in both North and South Upi. The main factors include low income status of households, non-availability of electricity and mobile phone signals.

**How Teduray Communities Access Information and Media at the Local Level.** The municipal government of North Upi recognizes the importance of ICT development and has supported the operations of a community radio and the performances of a local cultural band.

The DXUP peace radio has a website where the broadcasters post their opinions and reports. However, 80 per cent of its content is devoted to concerns about the Bangsamoro and Iranun people. Only about 20 per cent tackles Teduray concerns. The production manager explained that the current content of the website does not reflect the policy of the radio station but is a result of the limitations in the writing capacity of its two Teduray staff who do not devote time for updating the website content. The website does not have a regular technical staff for its development and is maintained and updated on a voluntary basis.

The municipal government also ventured into the production of an audio CD containing a music album performed and produced by a Teduray band called *Kuyog Rayray* Band. It has limited circulation and distribution as most Teduray households do not have CD players and distribution of the CD is done mainly through word-of-mouth.

**Access to Internet Facility.** There are shops offering Internet services in the town centers of North and South Upi. Usage of the facility is on a per hour basis. Residents pay P30 per hour for surfing the net. A few affluent Teduray families may own desk top computers and could possibly have mobile Internet connection.

Informants said that the Internet cafes' customers generally are students and teenagers doing homework or playing Internet games. The Internet is also used by some to connect with their relatives in other provinces or outside the country.

**Most Common Communication Channels Relied On by the Community.** The most common communications channel relied on by the community is their relatives who are able to go to the town centers or Cotabato City. These relatives then bring back information about current events, livelihood and social services opportunities, and politics.

The other most commonly used channel of communication is the *Timuay* (village chief) and the *baglalan* (village functionaries). The *Timuay* gets in contact with other *baglalan* of other *fenuwo* and with the LCDI and the *Minted sa Inged* for information on politics, cultural and economic concerns.

**The Traditional Communications Systems.** The traditional communications system of the Teduray and Lambangian that enables them to generate voice, build consensus and make collective decisions is linked to the *Timuay* system of governance and culture. In this system, a *Timuay* (village chief) and a set of *baglalan* (village functionaries) take charge of a group of 50 to 70 Teduray households that compose a *fenuwo* (village). The number is small enough to facilitate coordination and communications between members of the *fenuwo*. The *Timuay* and the *baglalan* are conscious of their existence as members of a larger tribe of people comprising the *inged* (territory/domain) thus, they take it as a responsibility to coordinate and exchange information with the *baglalan* of other *fenuwo*. The information they gathered is shared with their own people, thereby increasing the collective knowledge of the community.

**Alternative Media and/or Communication Channels Used by IPs.** In general, there is a dearth of alternative media channels in Mindanao that cover and promote IP rights. This prompted the Teduray and Lambangian peoples to use alternative communication channels to air their issues in the past.

The only alternative media that the Teduray and Lambangian peoples can access is *MindaNews*, a web-based media organization formed by journalist from Mindanao to serve as channel for the free flow of information on issues facing the island. It is based in Davao City but has correspondents in Cotabato City, which is about 45 minutes by motorcycle from North Upi. Access to *MindaNews* is limited by the correspondent's priorities in covering news and events.

The Teduray and Lambangian also tap a number of local reporters whom they perceive as culture-sensitive and respect the rights of Indigenous Peoples. Whether or not the story gets printed or broadcast is beyond the control of the reporters as mainstream media establishments have their own set of editorial policies, priorities and agenda.

With the limitations of the mainstream media and the lack of alternative media, the Teduray and Lambangian people have resorted to protest and mass actions as alternative communication channels to bring their problems to the attention of the public and the government agencies concerned. An instance is the public protest in April 2006 where more than 700 people marched nearly 100 kilometers through the denuded hills and remains of their ancestral forests. The march was an attempt to stop logging operations in their ancestral domain by government concessionaires. There had also been several instances when the Teduray and Lambangian used position papers as a means of airing their issues and concerns.

## Existing community media initiatives

There are two community media initiatives covered by this assessment:

- ❑ DXUP, a project of the United Nations Multi-donor Program (UNMDP) was conceptualized as a community radio intended to promote peace building among the Teduray people in North Upi. The radio station is located adjacent to the municipal government building. The process of participation in the programming of the DXUP is somewhat limited and muddled by government politics.
- ❑ Cotabato City has a news tabloid called *Clear View Gazette* that is owned and managed by a Teduray newspaper man. However, the weekly is published in English and has a very limited circulation of 1,000 copies. The Teduray do not have participation in its editorial policy, production, publication and distribution. The paper itself is not packaged as an IP newspaper. However, the owner is open to the possibility of devoting a section of the newspaper for the Teduray people.

## Information and Communication Usage and Needs at Local Level

### Popular Channel of Communications and Program.

The radio, even with the limited number of households owning one, is still the more popular media channel. News, information, and personal messages relayed through public service programs are the most popular programs among adults. For households that have TV, the popular programs are newscasts and noontime entertainment shows.

### Villagers' Access to Local Government Information.

Accessing information from local government is not a common practice in the ARMM. Many municipal governments in the autonomous

#### Box 2: Teduray Community Information Needs

##### Guide Question:

*Ano ang impormasyon o kaalaman ang kailangan ng mga Teduray upang maresolba nila ang kanilang kinakahrap na mga problema sa komunidad?*

**(What information do the Teduray people need in order for them to be able to solve community problems?)**

##### Answers:

**Elma Malag** *Mga impormasyon tungkol sa ibat-ibang nanyayari sa ating komunidad upang maging aware sila sa mga ito.*

**Merlita Saliga:** *Mga Impormasyon na kung saan may kinalaman sa kultura at paniniwala. Ang patuloy na pagkawala at unti-unting pagkasira ng mga kulturang kinaugalian ay dapat matugunan, lalo na sa hanay ng mga kabataan.*

**Samuel Bello** *Impormasyon tungkol sa mga problemang kinakahrap ng ating komunidad. Dapat ay maging aware tayo sa lahat ng pangyayari sa ating bansa at kung ano ang epekto nito sa ating komunidad.*

**Anthony Cuyong** *Ang dapat malaman ng mga Teduray ay ang tunay na kalagayan ng tribo. Dapat ding malaman ng mga Teduray ang mga hakbang na ginagawa ng gobyerno lalong lalo na ang local na pamahalaan ukol sa problemang illegal logging na nangyayari sa lupain ng mga Teduray.*

regions do not take local development planning seriously and only undertake such functions in order to comply with the requirement of the Department of Interior and Local Government (DILG) for the release of the Internal Revenue Allotment (IRA). In many municipalities, such plans are not implemented. In like manner, budgeting is generally undertaken for compliance purposes. Thus, seldom do people inquire about municipal plans and budget.

**Types of Information that Villagers Need and Request.** In a focus group discussion with Teduray youth leaders from various villages, the information needs centered on governance, culture, traditions, and issues that affect their communities. (Refer to Box 2.)

The Timuay Labi identified the Teduray information needs as two-fold: One is information that has something to do with economic survival and, two is information about their own history, culture, tradition, and right to ancestral domain.

**Community Sources of Information.**

These kinds of information needs are hard to come by to Teduray households. Current sources of information are children or family members who are able to study in high schools and colleges outside Maguindanao. Learning is then shared with the rest of the family when they return home. The second major source of information comes from the organizers of LDCI, *Minted sa Inged*, and the *Baglalan* of the *fenuwo*. Other sources include barangay government, occasional development programs, radio, and TV.

Mass Medium for Information on Current Events/Issues	%
Don't Know	

**Access to, and Functions of, Mobile**

**Phones.** There are no land-based telephone line system in North and South Upi. The number of households owning a mobile cellular phone is increasing but they are still to significant in numbers. Those that do have mobile phones use the devices for calling and receiving information about their relatives in the city or abroad, checking market prices, keeping in contact with friends.

**Information and Communications Needs and Opportunities that Most Villagers Are Not Conscious About.** Many Teduray are unable to divine the connection between poverty and loss of control over their ancestral domain, and the vanishing of their culture and systems of governance thus making it difficult for them to make informed decisions.

The covert conflict between the Bangsamoro people or the Islamized indigenous peoples and the Teduray-Lambangian people and other Mindanao lumad is also slowly eroding the latter's ability to assert their rights.

Added to this is the fact that even to this day many Teduray and Lambangian have not seen, heard, much less read, the Philippine IPRA Law and the UNDRIP documents.

## Recommendations and priority actions

1. The biggest gaps and problems in the communicative space for the Teduray is within the tribe itself. The Teduray are fragmented and disorganized as a result of the massive displacement of communities brought about by the 1970s war between the GRP and the MNLF and the non-recognition of their ancestral domain by the regional government of the ARMM. There is a need for strong advocacy work directed towards the ARMM regional government for the recognition and delineation of the ancestral domain of Indigenous Peoples in the region. The ancestral domain claim of the Teduray cannot be pursued separate from the rights of other IPs in the region. Hence, there is a need to establish a communication mechanism that will enable various IPs in Mindanao to engage in discourse, dialogue and creatively settle the issue of ancestral domain claims. At the same time, there is a need for external support for the efforts of the Teduray people to reconstruct their indigenous form of governance, relations and community information system.

Two key activities may help address this gap.

One is the implementation of a comprehensive IP rights advocacy program directed at the ARMM regional government, particularly the regional Legislative Assembly. The advocacy program could include intra and inter-tribe dialogues involving the Teduray, Lambangian, Maguindanaon and Iranun peoples.

Second is the implementation of a *fenuwo* (community) and *baglalan* (leaders) organizing and strengthening program under the auspices of the Timfada Limud through its *Minted Sa Inged* (Supreme Council of Chieftains).

2. Build the capacities of local mainstream media to cover IP issues through orientation trainings on the IPRA, United Nations Declaration on the Rights of the Indigenous Peoples, the ILO convention 169 and other relevant treaties, agreements, laws and policies. At the same time, enable the mainstream media to integrate within its editorial operations the concept of community journalism. This can be done through intensive trainings that incorporate exposure trips in Teduray communities and actual journalism extension program by the media establishment to train community journalists and to help the Teduray establish their own network of community journalists.



3. There are three potential IP media channels that can serve the interests of the Teduray people: (1) DXUP in North Upi; (2) *Clear View Gazette* based in Cotabato City; and, (3) Kuyog Rayray Band. Specific activities can be implemented to strengthen the capacities of these media channels towards Teduray communications for empowerment.
  - a. Enable the DXUP to operate independently as a community radio through:
    - Training on marketing
    - Training on radio program production
    - Training of Teduray community broadcasters and program producers
    - Restructuring of the CMEC (community-media board that sets directions and programming)
  - b. Enable the *Clear View Gazette* to serve as a print media channel of the Teduray and other IPs in the region through:
    - Production of sponsored supplements in Teduray language and distributed in North and South Upi
    - Training of Teduray writers and marketing officers
  - c. Enable the Kuyog Rayray Band to communicate IP issues and culture through:
    - Training on cultural research and musicality enhancement
    - Grant for the production and distribution of Teduray indigenous songs and sounds.
  
4. Key program activities could be piloted to provide lessons learned and to improve the communicative space, engagement and participation of IPs in governance processes:
  - a. **Formation and operationalization of pilot Fénuwo-based Information Centers (FIC).** The FIC shall be an information production and dissemination center accessible to the community residents. It shall be equipped with communication facilities, including audio-visual equipment like VCR and TV, recording and sound mixing equipment for radio program productions. It shall also have a library for information storage and community usage.

The FIC shall be governed by the *Muyag Fénuwo*, the council of leaders governing the village, headed by the *Timuay* or village chief. They shall provide guidance and overall direction to the FIC.

The FIC shall directly be managed by the *Tunggu Kéadatan*, the traditional leader who takes care of the cultural preservation and promotion in the *fénuwo*. He/She shall be aided by community

information officers who shall be trained in mass communications, education and cultural work.

When fully established and strengthened, the FIC can be linked to the Philippine Information Agency for sustained support.

CSOs who build community capacities for access to information and dissemination and has cultural sensitivity and work within the framework and principles of communications for empowerment would be in the best position to facilitate the piloting of the FIC.

- b. **IP Radio Program.** The offer for a time slot for an IP radio program by DXMS in Cotabato City, DXND in Kidapawan and DXDX in General Santos City is an opportunity that can be maximized to pursue communications for empowerment for the Teduray and other IPs in the region. The FICs can produce these canned radio programs and have them aired in these radio stations, including DXUP in North Upi. Initial support for the cost of airtime is needed. These radio programs can later be sustained through local sponsorships.
- c. **CCJD C4E Scholarship Program.** To respond to the need to train Teduray as journalists and communicators, a short-term scholarship program can be implemented through the Center for Community Journalism and Development (CCJD). The scholarship shall train 10 interested Teduray youth on mass communications and journalism through intensive seminar workshops and on-the-job training in mainstream media establishments.

## R

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## CASE STUDY 2

# The Role of Media in Empowering the Indigenous Peoples of Palawan

### INTRODUCTION

This case study is part of the wider regional project entitled Communication for Empowerment of Asia's Indigenous Peoples, implemented by the regional office of the United Nations Development Program. The goal of the project is to enable the Asian media to better respond to and reflect the information and communication needs of vulnerable groups.

Palawan was chosen as one of the two case study sites in the Philippines because of the work done by *Bandillo ng Palawan*, a community newspaper focusing on environmental issues, in publicizing various issues involving indigenous peoples in the province. Fieldwork was done in three areas: Puerto Princesa City, Brooke's Point, and Narra. The study covers two major indigenous communities in the province – the Pala'wan and the Tagbanua.

### **Case study objectives:**

1. To identify trends in the media in the context of the information needs of the indigenous peoples
2. To highlight media opportunities and challenges in providing and responding to the information needs of the indigenous groups

### **Methodology:**

The research team conducted the following activities:

1. Content analysis of *Bandillo ng Palawan's* coverage of IP issues from 1993 to 2010 – compilation of news articles, feature stories, opinion pieces, essays, readers' feedback, excerpts from academic papers, and special reports on IPs classified according to topic (*Appendix A*)

2. Key informant interviews with selected Palawan media and NGOs – summary and transcript of interviews with six respondents (*Appendix B*)
3. Focus group discussion with Pala’wan in Brooke’s Point – narrative report of inputs from participants, with assistance from the indigenous peoples’ alliance Natripal or Nagkakaisang Tribu sa Palawan (*Appendix C*)
4. Focus group discussion with Tagbanua in Aborlan – narrative report of inputs from participants, with assistance from Natripal (*Appendix D*)
5. Validation workshop with selected participants in Puerto Princesa – PowerPoint presentation showing summary of inputs from key informant interviews and focus group discussions, and narrative report (*Appendix E*)

Based on project guidelines, the case study focused on the following topics:

- Access to media and information by the IPs at local level
- Information and communication needs of IPs
- IP participation in media and communication at local level
- IP participation in local governance processes
- Media (both mainstream and alternative) coverage of IP issues
- IP issues and concerns that media needs to communicate to general public
- Impact if any in their development, governance, and promotion of rights from all these types of access; what is working and what is not
- Opportunities for media and ICTs to enhance the voices and participation of IPs in governance and development processes
- Recommendations to strengthen empowerment

## **THE TAGBANUA AND PALA’WAN PEOPLE’S CONTEXT**

### **Background**

Palawan is an island province west of the main island of Luzon and is part of the MIMAROPA Region (island provinces of Mindoro, Marinduque, Romblon, Palawan. Its islands stretch from Mindoro in the northeast to Borneo in the southwest and lies between the South China Sea and Sulu Sea.

The province is named after its largest island measuring 450 kilometers long 50 kilometers wide. Smaller islands surround it: the Calamianes Group of Islands to the northwest consists of Busuanga, Culion, and Coron. Durangan Island almost touches the westernmost part of the province while Balabac is located off the southern tip, separated from Borneo by the Balabac Strait. The Cuyo Islands in the Sulu Sea are also part of its territorial jurisdiction while the Spratlys, a sprinkling of atolls a few hundred kilometers

to the west is considered part of Palawan by the Philippines and is referred to as the Kalayaan (Freedom) Group of Islands. The Spratlys are also claimed in whole or in part by China and Vietnam.

Palawan's vast mountain ranges are a rich source of valuable timber. Its terrain is a mix of coastal plain, craggy foothills, valley deltas, and heavy forest interspersed with river arteries.



Waves of migrants arrived in the Philippines by way of land bridges between Borneo and Palawan. In AD 982, ancient Chinese traders regularly visited the islands. A Chinese author referred to these islands as *Kla-ma-yan* (Calamian), *Palau-ye* (Palawan), and *Paki-nung* (Busuanga). Pottery, china and other artifacts recovered from caves and waters of Palawan attest to trade relations that existed between Chinese and Malay merchants.

In the 12th century, Malay settlers who came on boats, began to populate the island. Most of the settlements were ruled by Malay chieftains. Because of Palawan's proximity to Borneo, southern portions of the island were under the control of the Sultanate of Borneo for more than two centuries.<sup>28</sup>

Several groups in Palawan may be considered as indigenous: the Agutaynen, Tagbanwa (Kalamianen), Palaw'an, Molbog, Batak and Tau't batu. The Cuyonin no longer consider themselves an indigenous group, having long been assimilated into the mainstream culture. In some reports, the Agutaynen, Tagbanwa and Kagayanen are deemed already fully assimilated, although clearly some indigenous ways of life remain.<sup>29</sup>

The municipality of Brooke's point is the biggest urban area in the southern part of the Palawan mainland. The area used to be the domain of the Pala'wan indigenous

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<sup>28</sup> Wikipedia, demographic profile and history of Palawan

<sup>29</sup> International Work Group for Indigenous Affairs

community, but successive waves of migrants from other parts of the province and the Philippines have relegated their population to the fringes of the region.

Meanwhile, the town of Aborlan sits next to the capital city of Puerto Princesa, along its southern border. The municipality still has a sizeable population of Tagbanua, the dominant indigenous group in central Palawan.

## 1. MAIN RIGHTS AND DEVELOPMENT ISSUES FACING THE PALA'WAN AND TAGBANUA

Like many Filipinos, access to livelihood is the primary concern of indigenous communities. Most of them are engaged in farming and gathering of non-timber forest products (NTFPs) within their ancestral domain. However, many are confronted with land issues such as boundary problems; one participant cited the difficulty of where to put his carabao (water buffalo) in the field. Others say they have been cheated when they sold land, with one rubber plantation allegedly getting more land than what was specified in the agreement.

Those who are engaged in trading forest products have to contend with bad roads and expensive fees for processing permits. They believe that these government services often depend on the politicians that they voted for; if their candidate wins, they have a better chance of getting permits and improved roads. When they do get to the market, IP traders say they are given a lower price compared to lowlanders, who are able to negotiate more assertively. In the town of Aborlan, Tagbanua traders complain that they are unable to use a tribal stall constructed by the municipal government for them due to expensive fees, so non-IP vendors are using the facility instead.

Mining is a major threat for many IP communities in southern Palawan, and they are complaining that the government is giving a higher priority to the industry than to their livelihood. They feel that outsiders are given better access to the natural resources in their ancestral domains than the IP villagers that actually live there.

Meanwhile, fishing communities expressed concern about the illegal methods employed by poachers, making it difficult for them to get a bountiful catch.

In terms of social services, health is the most important concern for IP communities. They said there is lack of support for barangay health workers, who are at the frontline in providing services in remote villages. Most IP families have no money to buy medicine or renew their subscription to PhilHealth, the government's health insurance system, so they have to resort to political patronage. One of their few blessings is that medical missions are able to reach their communities, but when they have to go to the hospital, they lament the discriminatory treatment from health workers. They also complain about

the payment for the ambulance if a patient has to be brought to a hospital in Puerto Princesa.

Education for their children is another major issue. Many IP communities are located far from schools, so the pupils have to walk a long way just to attend classes. If there are problems with the teachers, IP families are left on their own as officials of the Department of Education (DepEd) often do not visit their communities. For students who reach the tertiary level, scholarships are difficult to obtain unless they pander to elected officials or curry favor with state-run universities.

Some of the participants also raised their concern about cultural issues, such as the negative impact of modern culture on their communities. Materialism has become more important than harmonious lifestyles, and traditional leaders are slowly losing their role as arbiters when there are conflicts in the village. In some areas, local officials are appointing people with “questionable” reputations as IP leaders.

## 2. REPRESENTATION AND PARTICIPATION IN LOCAL GOVERNANCE

At the local level, IP communities turn to traditional leaders such as the *panglima* for the Pala’wan and the *masikampo* for the Tagbanua as well as the barangay officials when there are problems. Increasingly, IP leaders are gaining headway in the political process, with some getting seats in the barangay council – and even in the municipal government in the case of Aborlan – when they ran successfully in previous elections.

Their bigger role in local governance has allowed IP leaders to facilitate dialogues between their communities and government officials. They are invited to consultations about issues affecting IP communities, and are able to communicate directly or submit petitions to the government when needed.

However, there are still some constraints in terms of conflicting perspectives among IP groups, and the leaders’ affiliation with opposing political camps. Lack of funds on the part of traditional leaders forces them to rely on political connections to obtain support for the needs of their communities. This is often necessary as many IP communities shy away from approaching government agencies for support, knowing from previous experience that services for the IP sector are often not prioritized. One example cited is the Bantay Gubat (forest guards) composed of IP wardens who did not get support from the government.

### ***Future goals – opportunities and barriers***

To improve their economic status, IP communities are hoping to avail of more livelihood projects from the government. Gatherers of NTFPs are also wishing that there would be less permits needed to transport and sell their products. Fishers are seeking regulations in fishing practices in their ancestral waters.

To promote their cultural traditions and strengthen indigenous governance systems, the IP participants expressed hopes for a tribal barangay or tribal hall that would allow them to be more autonomous and lessen their dependence on political connections. They believe that government assistance is needed to solve their problems, but they are also aware of the need to present a unified front in order to obtain their goals. With greater unity, they hope to be able to get better representation in local councils that make decisions on issues affecting the lives of indigenous communities.

For the younger generations, IP leaders are striving to pass on their cultures and traditions so that Palawan's indigenous roots will not be drowned by modern ways. They are seeking to create a technical school that will teach traditional crafts to the youth, and also documentation on their knowledge of herbal medicine.

The Indigenous Peoples Rights Act (IPRA) of 1997, also known as the ancestral domain law, has paved the way for IP communities to achieve their goals. They are also getting tremendous support from NGOs, media, and researchers; one foreign student has already created a website for the Tagbanua that aims to promote the community's culture on the Internet.

### 3. MEDIA, ACCESS TO INFORMATION AND ICT LANDSCAPE AT THE LOCAL LEVEL

#### *Relationship between the media and IP communities*

In many ways, the morale of indigenous communities is boosted when the Palawan media seeks them out for interviews and provides greater awareness about programs for them. Local reporters say they are generally sympathetic to the plight of IP communities and this has contributed greatly to the empowerment of the IP sector, knowing they have an ally in the local media.

Among the forms of reportage commonly utilized in the local media are spot news and feature stories in newspapers, short segments as well as serious discussions on radio, and one-on-one interviews with IP leaders.

In terms of quality, most of the interviewees believe that reportage on IP issues in Palawan has been comprehensive and all aspects of an issue are discussed. They are able to communicate the message that IP communities want to convey to government officials and the general public.



However, due to airtime limitations, some radio stations are unable to allocate enough time to reports about indigenous communities. Some local journalists also believe that only half of their colleagues are able to report adequately about IP issues due to lack of exposure to community concerns.

Thus, further education of the media audience is required. One reporter said that even though she says something positive about IP communities, she feels that her audience does not often agree with her. Another radio commentator said he still gets text messages about serious discrimination against IP communities in far-flung areas especially during elections, when they are herded into voting centers in order to favor a particular candidate.

Terms that apply to IP issues have been gaining general currency in the Palawan media due to frequent usage, such as ancestral domain and FPIC (free and prior informed consent). Most reporters also use the politically correct local term “*katutubo*” (indigenous person) rather than the derogatory “*netibo*” (native) to refer to IP personalities. Others use ethnic affiliations such as Pala’wan, Tagbanua, and Batak when referring to IP communities, as well as traditional titles such as “*Panglima*” (for the Pala’wan) and “*Masikampo*” (for the Tagbanua) when reporting about IP leaders.

Support groups such as the PNNI, Environmental Legal Assistance Center (ELAC), and Natripal usually monitor local reporting on IP issues and correct any wrong information when necessary. The media group APAMAI is also engaged in self-regulation on IP reporting.

### *News value of IP issues*

Most local journalists agree that IP issues are newsworthy, and would like more Filipinos to appreciate their cultural heritage that comes from indigenous communities and not just the waves of colonizers in the Philippines.

However, there are some issues that generate more public interest than others. Some of the examples cited are health concerns arising from big-ticket projects such as mining, which have been blamed for skin diseases and other ailments afflicting the host communities. One radio anchorman said one of his biggest stories was the appointment of a Tagbanua leader to the National Commission for Indigenous Peoples (NCIP), certainly a big break for Palawan’s ethnic minorities.

But there are occasions when local reporters call into question the advocacy of some groups in relation to indigenous issues. At times, there is a perception that IP communities are getting exploited in order to publicize an environmental issue, or to boost one side in a conflict. Some reporters are concerned that the real IP sentiment is not coming out, and instead, their situation is used to twist a story to suit the agenda of a particular group.

In terms of frequency, all interviewees agreed that IP issues are not often reported in the local media. Usually, these are only discussed when major environmental issues crop up. On the government radio station DWRM, a senior reporter estimates that news on IP communities are aired about three times a week. The advocacy group PNNI has a weekly radio program and usually tackles IP issues about three times a month.

### ***Access to digital media***

Cellular technology and cheap mobile phones have changed the lives of IP communities drastically. According to an IP supporter, community leaders have been keeping them awake since mobile access arrived in far-flung municipalities. One reporter said she was surprised when she visited a mining town and saw that the IP leaders had more high-end phones than the one she had.

For reporters, mobile phones have also become a multi-media tool, functioning not only as a communication device but also as a voice recorder and camera. Most radio reporters still use old-fashioned tape recorders and microphones in their daily grind, however, as well as land lines for interviews.

Local media have been using video cameras on a limited basis for some time – there have only been two local television stations airing news in the last two decades – but increasingly, both local media and IP communities are making use of this popular device for documenting important events.

### ***Institutional barriers in covering IP issues***

Media and NGOs alike identified logistics as one of the major problems in reporting on the issues affecting indigenous communities, who do not have access to the media because they live in remote areas of Palawan while most of the media are based in the capital city of Puerto Princesa. Supporters need to have vehicles to ferry the reporters to the villages, often providing food and accommodation as well.

For some media agencies, insufficient human resources do not allow them to spare the staff for out-of-town trips. Some reporters said they get frustrated when this happens, especially when there are big news events happening in the municipalities such as protests against mining companies or other businesses.

Others said local government agencies also pose a barrier to the coverage of IP issues. In some places, local officials are perceived as oppressors of indigenous communities; in others, government officials do not see eye to eye on the same issue. One reporter cited the case of the Sambilog group's struggle against Jewelmer pearl farm, where a congresswoman brought the media to the area but was prevented by local police and municipal officials from staging a fluvial World Food Day celebration.

In certain cases, conflicts between IP communities also pose a hindrance to effective reporting about issues affecting them. A senior journalist said poor appreciation of the situation of IP communities becomes a barrier for inexperienced journalists in reporting about IP concerns. In the dominant broadcast media, especially, one commentator said problems of the IP sector often get trivialized because these are discussed in a shallow manner.

### ***Enhancing coverage of IP issues***

One of the issues that radio reporters feel has not been adequately discussed is the issue regarding ancestral domains, partly because of the technical nature of the topic. Conflicting positions from local and national government agencies, support groups, and corporate interests have complicated the issue further and made it difficult for local journalists to tackle the matter in a substantive way.

Local journalists believe that broader and more substantial support from local government units (LGU i.e. city, municipalities, barangay) would help them report on IP issues better. Access to an office or employee dedicated to IP issues is seen as one way of improving IP reportage.

One reporter also suggested that NGOs and other groups should provide regular updates to the local media about IP issues. Periodically, an orientation session or briefing about the situation of IP communities could also help media reporting on emerging issues. If there are major events that need to be publicized, it would also help if support groups or the indigenous communities themselves would organize a field visit so that the media can provide substantial coverage to the news event.

### ***Usage of communication tools***

Many IP communities are located in hinterland areas that are difficult to reach and have spotty access to modern media, so they still rely on traditional forms of communication to exchange messages and obtain information. These include large gongs in the houses of the Pala'wan *panglima*, which are sounded when there is an emergency or an important event; a chalkboard in the house of the Tagbanua *masikampo*; and the “*surugiden*” or tribal council, where community issues are discussed periodically. On a daily basis, villagers get the news from people coming in from other communities.

Except for a newsletter in Aborlan where cultural news and LGU projects are publicized, no other printed materials are able to reach IP communities. In some places, community TV sets showing local shows are available.

The most prevalent mass media used in IP communities is broadcast radio, which is also the dominant communication tool in rural areas like Palawan. Most households have radio sets, which are cheap and easy to carry around; however, in very remote places, the signal is often weak. Radio programs are the main sources of information about various

topics, as well as entertainment. Among the popular programs in Aborlan are the morning talk show of their town mate Gerry Ortega, and the music show featuring folk songs hosted by Jun Servando. Many participants said they often tune in to programs that discuss IP rights, ancestral domain laws and other legislation that affect them, services of government agencies that are available to them, health and education, culture, and tourism. So far, there is no IP person who owns a media entity.

### ***Use of digital media***

The arrival of cellular technology in remote areas has allowed many IP households to avail of mobile phone services. They said this is now their most reliable form of communication, but the downside is that there are many dead spots especially in the mountainous southern end of Palawan. The phones are used to convey messages about emergencies, community meetings, news regarding relatives and friends, and also to compare the prices of goods in the market. Most people use text messages instead of telephone calls because these are cheaper. Younger people use mobile phones the most, because older people find it complicated to operate the device. Usage is dependent on load; like most Filipinos, IP users prefer prepaid services to the more costly monthly subscription.

The participants in Brooke's Point said they are aware that Internet is available in cafés in the town center, but so far, none of them have used it. In Aborlan, a researcher has created a website promoting the culture of the Tagbanua people.

### ***Media engagement and perception***

Although they listen to the radio everyday, most IP communities have limited interaction with radio hosts. In recent years, the only people who have been active in radio discussions are pro-mining and anti-mining spokespersons of various groups. Some participants complained that they send reactions through text messages, but the radio hosts often do not read them.

In general, the perception of IP communities is that local reporters do not exercise fairness in reporting about issues affecting them; one example cited is a recent controversy involving the *masikampo* of the Tagbanua, who complained that the media did not get his side on the issue. They have also observed that reportage on IP issues is not adequate, with most stories focusing on conflicts rather than a more comprehensive view of news events. In community radio stations, which operate on a smaller scale than those based in Puerto Princesa, most programs are dominated by block-timers that favor mining companies, and so the views of IP communities are not heard at all.

## **4. COMMUNITY MEDIA INITIATIVES**

### ***Content analysis of Bandillo ng Palawan***

The findings from the interviews and FGDs were supported by the content analysis done on *Bandillo ng Palawan*, a community newspaper focusing on environment and development issues in the province. An exhaustive research of IP stories yielded 151 articles from 1993 to 2010 that covered the following aspects:

*Ancestral domain and land tenure* - 39  
*Environment and health* - 20  
*Rights and legal issues* - 16  
*Governance* - 13  
*Promotion of cultural traditions* – 11  
*Conflicts among and involving IPs* - 10  
*Economy and livelihood* - 9  
*Exploitation and discrimination of IPs* - 9  
*Assistance and advocacy for IP rights* - 9  
*Cultural practices and traditions* - 8  
*Education* - 4  
*Estrangement of IPs from their roots* - 3

From its inception, *Bandillo ng Palawan* has made a conscious effort to reach out to IP communities and explore the issues affecting them in great detail. Therefore, it is not surprising that its reportage reflects the main concerns of IP communities, in contrast to the less structured coverage of local radio.

To ensure that the field researchers were able to document the inputs of key informant interviewees and FGD participants correctly, a validation workshop was held in Puerto Princesa on December 10, 2010. All the interviewees and selected FGD participants attended the workshop, where the results of the field research were presented.

In general, the workshop participants confirmed the results of the research. It was interesting to note the differences in perception between the media and the IP representatives in terms of news coverage of IP issues, but there was a healthy exchange of ideas on both sides during the meeting. They clarified the points made during the FGDs as well as the interviews, and came up with a clearer understanding of each other's perspectives.

In addition to the results from the research, the validation workshop participants made the following suggestions:

**On education:**

- According to the Department of Education (DepEd), the ALS (Alternative Learning System) is mandatory but only a few towns are following this directive. Municipal officials, especially in places where IP communities are found, should implement this government initiative.
- Above all else, IP leaders must ensure education for all IP communities because most of the issues arise from lack of knowledge and information.
- The IP communities in Palawan could stage an annual “tribal Olympics” where they can showcase their culture, arts, and traditional knowledge. This could

become a come-on for the tourism industry, enabling IP communities to welcome visitors.

**On governance:**

- Natripal is currently representing the IPs in Palawan in the Palawan Council for Sustainable Development (PCSD), the principal government agency charged with the protection of natural resources in the province. But not all IP communities are members of the Natripal federation, so there should be additional IP representatives in the PCSD.
- All LGUs where there are IP communities should allot funds for their specific needs.
- There must be greater IP representation in local councils to enhance traditional leadership roles in rural communities.
- In accordance with the Local Government Code, the Department of Interior and Local Government (DILG) has come up with a circular that requires IP representation in every local government unit. This should be implemented.

**On health:**

- The government should have blood banks in areas where there are large IP populations to prevent the unnecessary death of many members of the local community, who often experience difficulty in accessing blood supply during medical emergencies.

**On media engagement with IP groups:**

- There should be an orientation seminar or workshop for media practitioners that will tackle IPRA, ancestral domains, mining laws, and other environmental legislation.
- There should be a regular press conference between IPs and the local media.
- In line with the UN declaration on rights of IPs, there should be a media program where indigenous language is used.
- There is an element of distrust between IP news sources and media practitioners, especially in revealing names that may put someone in a bad light. While the media requires verification of sources, many IP sources fear that confidentiality is not assured and they may put their lives in danger.
- The media has to learn more about the background of an issue and the individuals involved before reporting about it to ensure fairness.
- When visiting an IP area, the media has to seek out elders and traditional leaders of the IP communities.
- RMN and RGMA (network radio stations with local presence) should train IPs who want to learn how to write and report news stories on air so that there is greater community participation in media discussion of IP issues.

**On access to media:**

- Additional radio stations should be put up in towns inhabited by IPs.

## **RECOMMENDATIONS AND PRIORITY ACTIONS**

Some of the information and communication needs of IP communities in Palawan, as well as opportunities for them to interact more fully with the media have been identified in the validation workshop. The following additional recommendations are based on the interviews and analysis of the points raised in the FGDs and key informant interviews:

- Enhance the capabilities of IP support groups to provide orientation sessions and updates to media
- Initiate community dialogues between LGUs and IP groups as a conflict resolution mechanism to avoid the escalation of misunderstanding and distrust among various sectors in the community
- Promote the use of mobile phones as an alternative news source, given the decreasing cost of Internet-capable phones and the wide reach of cellular services; IP leaders can read news reports and view videos on their phones
- Create more websites for IP groups in Palawan to complement the Tagbanua website and also the webpage for Natripal products in the website of their main marketing supporter; a general Palawan IP website could contain not only advocacy issues but also prices of NTFPs, videos of cultural traditions, photos of artifacts etc
- Encourage the wider use of cameras in documenting IP events and traditions, including training for IP youth that are interested in mass communication
- Provide training on community radio broadcasting to give a broader voice for IP leaders in discussing their concerns on the air

Moving forward, these recommendations and the suggestions from IP and media representatives in Palawan could go a long way in empowering the indigenous peoples in the province so they can attain their goals for their communities.

## **VI. Overall Recommendations and Priority Actions**

### *Media landscape*

- Review the policy environment that has implications for the media e.g. Freedom of Information bill still not considered a priority by the Administration; Right of Reply bill which is essentially a prior restraint measure is gaining traction in the Lower House and would therefore impact on the work of media at the national and community level
- Encourage government information offices especially at the local level to make information and communication tools more accessible to indigenous communities (e-libraries and mobile media platforms)
- International development agencies can re-focus assistance or aid to developing capacities and building community media infrastructure (e.g. radio station and program content development, video production and community TV in partnership with cable television operators and government broadcasting service) and strengthening or enhancing those that are already operating

#### *Access to media, information and communication*

- Establish avenues for dialogue between mainstream media and community media (Indigenous Peoples) for knowledge and experience sharing to also address culture understanding and sensitivity. This may be initiated in partnership with media development organizations and press associations
- Access to information and information technology policies should reflect the special needs of Indigenous Peoples and should specifically incorporate or integrate capacity development as a critical provision
- The Commission on Information and Communications Technology (CICT) should rethink the implementation of the Community eCenter (CeC) project to directly link Indigenous Peoples communities with the information technology highway since its objective is “to bridge the digital divide and provide universal access to information and communication services.”
- Re-examine aspects of the Indigenous Peoples Rights Acts (IPRA) especially provisions that relate to access to information and whether these are sufficient in substance and spirit to make them more meaningful to Indigenous Peoples (e.g. standardization of guidelines and procedures in accessing public information, system of penalties for denial, etc.)
- In partnership with Indigenous Peoples groups, relevant government agencies, international development partners, and the donor community the administrative and operational thrusts of the National Commission on Indigenous Peoples (NCIP) given the concerns raised by many indigenous communities about its



responsiveness to their needs especially in relation to access to information (e.g. policies, rules and regulations mostly pertaining to ancestral domain issues)

### ***Media content and coverage of Indigenous Peoples issues***

- Generally, national print, radio and television media carry Indigenous Peoples issues but only when these impact on larger events or are part of current developments such as protests over mining activities, conflict in tribal areas involving different warring forces, environmental catastrophes in ancestral lands, and the like
- Provincial or local media, especially small community newspapers, rarely carry stories on Indigenous Peoples or feature views from indigenous communities and citizens. As in national news media, content is largely framed by conflict-driven, elite-sourced stories that are perceived to sell more in terms of audience share and hence larger advertising revenue
- Radio, and to some extent, on-line publications, are easily accessible and therefore offer ample opportunities for carrying substantial content on Indigenous Peoples and could therefore be harnessed in widening communicative spaces for indigenous communities
- Capacity development should include content generation for multi-media platforms

### ***Indigenous Peoples media initiatives***

- Encourage and promote indigenous media projects or initiatives such as radio programs, community billboards, and blogging as exemplified by the increasing number of Igorot (Indigenous Peoples from the Cordillera in Northern Luzon) bloggers abroad and in the Philippines as a strategy to broaden constituency for sustained communicative spaces
- Develop systems of recognition or reward for good practices to encourage involvement and participation of the youth and to likewise ensure institutionalization of such initiatives
- Study the success of community papers published by indigenous groups in the Cordillera and how these can be used as models for replication or to inspire others to experiment with similar initiatives

### ***Media-citizen engagement***

- Adopt media-citizen engagement as an approach to bridging the information-communication gap and developing longer-term strategies for indigenous media

capacity development. This can also address the media literacy issues that are often cited as contributors to the exclusion of Indigenous Peoples from mainstream media

- Develop and encourage models for replication that can motivate other indigenous communities to adopt similar media and communication strategies
- The 2002 UNDP project “Building Knowledge and Information Network of Indigenous Peoples” and the subsequent “Strengthening Indigenous Peoples Rights and Development” can become important launching pads for media-indigenous peoples engagement as both provide a framework for partnership at different levels but specifically targeted to local communities

## ANNEXES

### *Annex A: Listing of National and Local Indigenous Peoples Formations and Support Groups*

#### **National indigenous peoples' formations**

- In 1983, leaders from the major indigenous groups gathered to form the Consultative Assembly of Minority Peoples of the Philippines (CAMPP). In 1987, several regional indigenous organizations who were consistently active in CAMPP decided to transform this regular gathering into the ***KalipunannngmgaKatutubongMamamayannngPilipinas*** (KAMP, Federation of Indigenous Peoples of the Philippines). KAMP remains one of the broadest national alliances of indigenous groups in the country, encompassing 15 regional indigenous peoples formations.
- In December 1994, ***PLANT (PambansangLuponngmgaNakatatandasaTribu; National Council of Tribal Elders)***, a new national IP federation was created during the First Congress of PANLIPI's Council of Elders. Naturally, most of its

members were (and still are) partners of PANLIPI (many at the same time under the Catholic Church's Tribal Filipino Apostolate). PLANT does not appear to be very active these days.

- Another national formation is the *KoalisyonngKatutubongSamahansaPilipinas* formation, KKASAPI (National Coalition of Indigenous organizations in the Philippines) which was established in October 1997. KKASAPI was instrumental in lobbying for the passage of the Indigenous Peoples Rights Act (IPRA) and lobbying the Supreme Court to uphold the constitutionality of IPRA. Its programme is on empowerment and strengthening of its local indigenous organizations, advocacy for IPRA and scholarship for indigenous youth.
- *The Indigenous Peoples Human Rights Watch* was established in January 2006 and is a cooperation between Cordillera Peoples Alliance (CPA), KalipunannmggaKatutubongMamamayannngPilipinas (KAMP, Federation of Indigenous Peoples of the Philippines), Cordillera Peoples Legal Center (DINTEC) and KusogsaKatawhangLumadsa Mindanao (KALUMARAN).
- *National Confederation of Indigenous Peoples in the Philippines (NCIPP)* was active in the late 1990s, but appears inactive at present. A few national indigenous organizations have been reported as working closely with the Philippine government, namely, the Association of Tribal Councils of the Philippines (ATCP) and Tribal Communities Association of the Philippines (TRICAP).

### Local indigenous peoples' formations

AREA	REGION/ TRIBE	ORGANIZATION
Northern and Central Luzon	Cordillera	Cordillera Peoples Alliances (CPA) is a broad formation including 130 community based indigenous organizations clustered into provincial chapters and sectoral groupings.
	Cagayan Valley	Cagayan Agta Association (CAA) in Cagayan; Didipio Earth Savers Movement Association (DESAMA) in Nueva Vizcaya.
	Central Luzon	Central Luzon Aytas Association (CLAA); PederasyonngmggaAytangSamahansaSambales (PASS) in Zambales.

<b>Southern Luzon and Mindoro-Palawan</b>	Southern Luzon	Bigkis at LakasngKatutubosaTimogKatagalugan (BALATIK), covering Southern Tagalog and Mindoro; MakabayangSamahanngDumagat-Rizal (MASKADA-Rizal) in Rizal province.
	Mindoro	KapulungannmgMangyanparasaLupaingNinuno (KPLN); SamahanngNagkakaisangMangyanAlangan (SANAMA); SadikHabanaBuhid.
	Palawan	NagkakaisangMgaTribung Palawan (NATRIPAL)
<b>Visayas</b>	Negros Occidental	NOFETRICOM – Negros Occidental Federation of Tribal Communities
	Panay	TUMANDUK (TumandukngaNagapangapinsa Duta kagKabuhi Inc.)
<b>Mindanao-wide</b>	Mindanao-wide	AlyansasamgaLumadsa Mindanao (Mindanao Lumad Alliance); PANAGTAGBO (Council of lumad tribal leaders); KusogsaKatawhangLumadsa Mindanao (KALUMARAN, Alliance of Indigenous Peoples in Mindanao); LumadMindanaw Peoples Federation.
	Regional alliances	Confederation of Lumad Organizations in Southern Mindanao (PASAKA); Kalumbay Northern Mindanao; KahogpongansaLumadnongOrganisasyon (KASALO) in Caraga region; AlyansasamgaLumadsaHabagatang Mindanao (ALUHAMAD); KahogpongangLumadsaHalayongHabagatang Mindanao (KALUHHAMIN) in Soccsksargen; KahugpongansaMag-uumangLumad (KAMLU) – South Cotabato, Sarangani. SilingangDapitsaSidlakangAmihang Mindanao (SILDAP-SIDLAKAN); Apo SandawaLumadnongPanaghiusa – Cotabato. Timuway Justice and Governance (TJG).
	Manobo	AgtulawonMintapodHigaononCumadon (AGMIHICU); Bukidnon: Kibalagon, Kisanday, Narikdukan Manobo-Talaandig Tribal Association; San Luis Bukidnon Native Farmers; Southern BukidnonLumadnongKahugpunganAlangsaKalambuan; Natulinan (Matigsalog Tribe of Bukidnon), Nasavaka'nTarigunay'tBukidnondo'tKalindaan (NATABUK) in Manobo-Pulangi; Tunay to Matisalog to Malabog (TUMAMA); Salugpungan Ta' TanuIgkanugon – Talaingod; Trento Manobo Ancestral Domain Development Organization (TREMADDO);

<b>Lumad group-specific and area specific organizations in Mindanao</b>		Southern Bukidnon Tribal Council (SBTC); Alliance of Banwaon Peoples' Organizations (TAGDUMAHAN).
	Bagobo	T'boli Ancestral Domain Foundation; Tribal Community of Esperanza Association (Sultan Kudarat); Organization of TedurayLambangian Conference; United Bagobo Association.
	Subanon	SalabukanNokG'tawSubanen (SGS); Pig SalabukanNogBansangSubanen (PBS); BalaiDanggawannokSubanen (BADASU); GukomsogPitoKubogulan (Zamboanga del Norte); SioconSubanon Association Inc. (SSAI); Siocon Federation of Subanon Tribal Councils (SFSTC); TumanedPusakaSubannen dig Midsayap (TUPUSUMI); Western Zamboanga Peninsular Subanon Association (WEZPESAI); Zamboanga Peninsula Women Association Inc.; Subanen Professional Association.
	Mamanwa	Mamanwa Tribal Community. Matigsalog: Federation of Matigsalog-Manobo Tribal Councils (FEMMATRICS).

### ***Annex B: Summary of Laws Affecting IPs***

<b>Title</b>	<b>Provision relating to IPs</b>
1987 Philippine Constitution	<p>Art. II, Sec. 22 “The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development.”</p> <p>Art. VI, Sec. 5 (2) “The partylist representatives shall constitute twenty per centum of the total number of representatives including those under the partylist. For three consecutive terms after the ratification of the constitution, one-half of the seats allocated to party list representatives shall be filled, as provided by law, by selection or election from the labor, peasant, urban poor, indigenous cultural communities, women, youth, and such other sectors as may be provided by law except in the religious sector.”</p> <p>Article XIII, Sec. 6 “The State shall apply the principles of agrarian reform or stewardship, wherever applicable in</p>

	<p>accordance with law, in the disposition or utilization of other natural resources, including lands of public domain under lease or concession suitable to agriculture, subject to prior rights, homestead rights of small settlers, and the rights of indigenous communities to their ancestral lands.”</p> <p>Art. XII, Sec. 5 – The State, subject to the provisions of this Constitution and national development policies and programs, shall protect the rights of indigenous cultural communities to their ancestral lands to ensure their economic, social, and cultural well-being. The Congress may provide for the applicability of customary laws governing property rights or relations in determining the ownership and extent of ancestral domain.</p> <p>Art. XIV, Sec. 17 The State shall recognize, respect, and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in the formulation of national plans and policies.</p>
<p>Republic Act 7942 or the Philippine Mining Act 1995</p>	<p>Sec. 2 Declaration of Policy          “All mineral resources in public and private lands within the territory and exclusive zone of the Republic of the Philippines are owned by the State. It shall be the responsibility of the State to promote their rational exploration, development, utilization and conservation through the combined efforts of government and the private sector in order to enhance national growth in a way that effectively safeguards the environment and protect the rights of affected communities.”</p> <p>Sec. 16          “No ancestral land shall be open for mining operations without prior consent of the indigenous cultural community concerned.”</p>
<p>Republic Act 7160 or the Local Government Code 1991</p>	<p>Sec. 41c          Sectoral representatives in local special bodies that should come from women, workers and one from either the urban poor, indigenous cultural communities, disable persons or any other sector as may be determined by the sanggunian concerned within ninety (90) days prior to the holding of the national elections, as maybe provided by law.</p>
<p>Memorandum Circular 2010-119 by the Department of Interior and Local Government. Released on 20 October 2010</p>	<p>“In view of the above, all Local Chief Executives are hereby directed to strictly implement the mandate of Republic Act 8371, specifically</p>

<p>“Mandatory Representation of Indigenous Cultural Communities or Indigenous People in Policy making bodies and Other Legislative Councils</p>	<p>ICC/IP mandatory representation in local sanggunian in accordance with the National Guidelines for the Mandatory Representation of Indigenous Peoples in Local Legislative Council, as embodied in this Circular”</p>
<p>Republic Act 8371 or the Indigenous People’s Rights Act of 1997</p>	<p>The entire law refer to indigenous peoples</p>

***Annex C: Resolution calling on President Benigno Aquino III to support, protect, and fulfill the rights of Indigenous Peoples. Adopted and signed 9 August 2010 at the celebration of the World’s Indigenous Peoples’ Day in the Philippines held at the University Hotel, UP Diliman Campus, Quezon City.***

Recalling Article 7 of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) which affirms the rights to life, physical, and mental integrity, liberty and security of person, Recalling further Article 20 of the UNDRIP which asserts that Indigenous Peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secured in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

Recalling also general provisions of the Indigenous Peoples Rights Act (IPRA) that the state shall recognize, respect and protect the rights of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) to preserve and develop their cultures, traditions and institutions. It shall consider these rights in the formulation of national laws and policies. The state shall guarantee that members of the ICCs /IPs regardless of sex, shall equally enjoy the full measure of human rights and freedoms without distinction or discrimination. That the National Commission on Indigenous Peoples (NCIP), as mandated by law, shall protect and promote the interest and well-being of the ICCs/IPs with due regard to their beliefs, customs, traditions and institutions. Noting various experiences of Indigenous Peoples in the past as regards their rights over their land, resources, territories and human rights which do not conform to existing standards of justice and fairness.

A National Conference on Asserting Indigenous Peoples Land Rights held from July 1 – 3, 2010 approved a Conference Resolution seeking the support of the government under the leadership of President Benigno Simeon Aquino III to respect, protect and fulfill the rights of Indigenous Peoples in all aspects of their well-being. Concerned for real and positive change in the lives of Indigenous Peoples through a just exercise of their rights after they have suffered from historic injustice, dispossession from their lands, resources and territories and extra-judicial killings. Hence, in the urgent need to attain meaningful recognition, respect and promotion of the rights of Indigenous Peoples, we now call upon the leadership of the current government to address the following concerns:

**1. On the National Commission on Indigenous Peoples (NCIP), titling of ancestral lands and domain, Free, Prior and Informed Consent and the Ancestral Domain Sustainable Development and Protection Plan (ADSDPP)**

Cases from various indigenous communities from Luzon to Mindanao indicate that the NCIP, the primary government agency mandated to implement the Indigenous Peoples' Rights Act (IPRA), is not working effectively for Indigenous Peoples. In many parts of the country, the process that an indigenous community goes through to secure CADT/CALT takes too long, having to pass through a tedious and cumbersome process, not to mention expensive and burdensome requirements. In other accounts, there are CALT and CADT applications haphazardly approved<sup>1</sup> and some even went missing. The ADSDPP process is defective. This process should enable indigenous communities to develop their own plans for their ancestral domains. Instead, its implementation has only imposed an unnecessary additional governmental regulatory mechanism that impinges on the rights of self-determination of the Indigenous Peoples and deny them the right to define their own development priorities. The ADSDPP is being implemented for compliance sake, instead of coming up with meaningful plans that are identified by Indigenous Peoples themselves. Moreover, the strict implementation of the 2006 FPIC Guidelines by the NCIP has caused severe impact on indigenous communities due to approved environmentally-destructive projects (like large scale mining) without the consent of affected communities. In this light, we call on the Aquino government to create an independent body to review the implementation of the IPRA, to evaluate the performance of the NCIP, including the Office of Southern Cultural Communities (OSCC) of the Autonomous Region of Muslim Mindanao.



It is proposed that such review be undertaken with the active participation of Indigenous Peoples' communities. To strengthen the Aquino administration's key thrusts anchored on "WalangMahirap Kung Walang Corrupt," we call for a total revamp of the NCIP in order to free the agency from its history of inefficiency and corruption. We further call on the Aquino government to ensure that free, prior and informed consent be obtained from genuine representatives of indigenous peoples.

## **2. Millennium Development Goals (MDGs) and Indigenous Peoples**

Indigenous Peoples' right to development has been largely denied and neglected by the government in the pursuit of economic growth. As a result, Indigenous Peoples often lose out to more powerful actors - private corporations with interests in extractive industries, land speculators, among others. Indigenous Peoples are thus among the most impoverished groups<sup>6</sup> in our country. We call on the Aquino government to give special attention to the plight of Indigenous Peoples in terms of poverty reduction and eradication measures, improvement of basic social services and to implement the Millennium Development Goals and the Millennium Declaration to which the government is a signatory.

## **3. The GRP and the MILF Peace Talks and the Bangsa Moro Juridical Entity (BJE) and the GRP and the NDF Peace Talks**

In the past GRP-MILF Peace Talks, the Indigenous Peoples of Mindanao or Lumads have not been given meaningful and sufficient representation as a party and stakeholder to the talks, inspite of the fact that the BJE claimed by the Bangsa Moro includes the ancestral domain and lands of Lumads. Historically, Lumads and Muslims in Mindanao have forged peace pacts that govern their relationships and territorial boundaries. In relation to peace negotiations other than the GRP-MILF Peace talks, Indigenous groups in non-Bangsamoro regions urge the Aquino government to resume peace negotiation with the National Democratic Front; to address the roots of the armed conflict affecting Indigenous Peoples; to implement agreements forged by both parties such as the CARHRIHL; and ensure that Indigenous Peoples' rights and concerns are considered in their second substantive agenda on CASER, which should include the collective rights of Indigenous Peoples. We call on both parties, the Government of the Philippines and the Moro Islamic Liberation Front, to recognize the peace pacts forged through history between different Indigenous Peoples and Muslims; and for the GRP and the MILF to recognize Indigenous Peoples of Mindanao as another party to the Peace Talks. We also call on the government to establish or create an appropriate body to ensure the effective participation of indigenous peoples and the respect and recognition of indigenous peoples' rights in the Peace Talks. Members of this body should be selected by Indigenous Peoples themselves.

## **4. Human Rights Violations**

Indigenous Peoples are particularly susceptible to human rights abuses. Under the Arroyo administration, innocent civilians, including indigenous peoples, have been victims of extra-judicial killings and enforced disappearances, resulting in the disintegration of families and causing fear in indigenous communities.<sup>8</sup> Under the new administration, three Dumagats were killed last July 19, 2010 in Montalban, Rizal. The military has also been implicated in cases of violations of human rights, especially since they conduct military operations and are present inside Indigenous Peoples' communities, disrupting their daily lives. We support the commitment of President Benigno Simeon Aquino III to probe the string of extra-judicial killings committed under the Arroyo administration and to go after perpetrators of extrajudicial killings in the country. We call on the Aquino government to immediately implement the recommendations of the UN Special Rapporteur on the human rights and fundamental freedom of indigenous people during his 2002 Philippine Mission<sup>10</sup> and the Philippine Indigenous Peoples ICERD Shadow Report.<sup>11</sup> We further call on the government to dissolve OplanBantayLaya, a blueprint for impunity because it does not distinguish combatants from non-combatants; bring justice and indemnify victims of human rights violations; and free political prisoners illegally arrested by the Arroyo government.

*Annex D: Summit resolution urging the government to adopt the Indigenous People's policy agenda and action plan drafted during the 2011 National Indigenous Peoples Summit, SEAMEO-Innotech, Diliman, Quezon City, 21-23 March 2011*

**FINAL DRAFT**

**SUMMIT RESOLUTION URGING THE GOVERNMENT TO  
ADOPT THE INDIGENOUS PEOPLES POLICYAGENDA AND ACTION PLAN**

**Whereas**, the indigenous peoples' rights may be summarized in their right to self determination, embodied in Article 3 of the United Nations Declaration on the Rights of Indigenous Peoples and as expressed in the Indigenous Peoples Rights Act (IPRA) as the right to ancestral lands and domains, social justice and human rights, cultural integrity, and self-determination and self-governance;

**Whereas**, a century has passed since the enunciation of the Doctrine on Native Title which provides that “ancestral lands, since time immemorial, are private lands and have never been public”. The doctrine has formed part of the Philippine legal system.

**Whereas**, the genuine recognition and respect on the indigenous peoples right to ancestral domain and self-determination is yet to be seen;

**Whereas**, the indigenous peoples are historically marginalized and deprived of social services such as education, health, electrical facilities, water and infrastructure by the government;

**Whereas**, the Philippine government implements laws and policies for development, such as mining, energy projects and plantations in ancestral territories that do not correspond to the needs and situations of the indigenous communities;

**Whereas**, these development projects cause negative impacts on affected communities, such as environmental destruction, physical and economic displacement, and other conflict; and poses to eliminate the rights of indigenous peoples to own, control, utilize, manage and develop their lands according to their self-determined time and method.

**Whereas**, the immense influx of development projects in ancestral territories is attended by heavy militarization, and making the communities more vulnerable to human rights abuses;

**Whereas**, the governments' neglect to provide the indigenous peoples with basic social services pushes the indigenous people to poverty;

**Whereas**, the neglect and poverty has pushed the indigenous people to collectively protect, promote and assert their basic social-economic, political and cultural rights in various political level and forms;

**Whereas**, the indigenous peoples movement to assert their right and to protect the ancestral domain, against the unequal government policy and foreign interest, is perceived as threat to the present social status quo;

**Whereas**, with the resumption of peace talks between the NDF and GPH; and MILF and GPH, the indigenous peoples assert on both parties the collective right and aspiration of the indigenous peoples;

**Whereas**, the recognition of rights of the indigenous peoples should be tackled and taken as one of the major agenda in the peace talks;

**Whereas**, on various dates in 2010 and in anticipation of the new administration of President Benigno Simeon Aquino III, indigenous peoples' organizations and communities throughout the country, with the support of other civil society organizations have come up with an indigenous peoples agenda to present to this new administration.

**Whereas**, these activities were genuine consultations with different indigenous communities and groups throughout the country to determine their most pressing issues and priorities, with regard to the protection and promotion of the rights of indigenous peoples

**Whereas**, a National IP Summit, attended by 140 indigenous peoples from 56 ethno linguistic groups from all over the country was held on March 21-23, 2011 at the Pearl Hall, SEAMEO INNOTECH, Commonwealth Avenue, Quezon City and adopted a Common Indigenous Peoples Policy agenda.

**Therefore**, we call on the Aquino administration and both Houses of the Philippine Congress to support and immediately act on the National IP Summit Policy Agenda and Action Plan.

#### ***On Respect of Indigenous Peoples' Right to Self-determination***

1. Suspend the processing of Free Prior and Informed Consent (FPIC) and issuance of Certificate of Pre-conditions (CPs) for projects that require FPIC. Immediately assess the implementation of the FPIC Guidelines and revise the guidelines in accordance with the recommendations from indigenous peoples expressed in the assessment;
2. Revise the Omnibus Rules on Delineation and Recognition of Ancestral Domains and Lands of 2008 and the Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) Guidelines and Manual of Operations using an Indigenous Peoples perspective;
3. Push for the immediate implementation of the National Commission on Indigenous Peoples (NCIP) Administrative Order No. 01-2009, reiterated by the Department of Interior and Local Government (DILG) in its Memorandum Circular No. 2010-119, on Mandatory Representation in Local Legislative and Development Councils;
4. Respect, recognize and strengthen Indigenous Knowledge Systems and Practices (IKSPs) by providing support for Indigenous peoples who would like to document their IKSPs for the purpose of protection, highlighting traditional forest management, health / medicine, agriculture, and community rules and penalties.

#### ***On IPRA and NCIP***

1. Establish a mechanism in the form of an Indigenous Peoples-led search committee to give effect to a transparent and participatory selection and appointments process of NCIP Commissioners and Officials;
2. Reject the Indigenous Peoples Master Plan (IPMAP) at its current form for having failed to truly observe a participatory and consultative process in the drafting of the master plan;

3. Provide an effective mechanism (Indigenous Peoples Task Force) that would ensure participation of Indigenous peoples in monitoring, assessing and evaluating the implementation IPRA.

***On the Delivery of Basic Social Services to Communities***

1. Review all programs on basic social services (particularly 4 Ps program of DSWD) with consideration to ethnicity variables and ensure easy access and cultural appropriateness;
2. Review, enhance and implement the National Policy Framework for Indigenous Peoples Education of 2010 of Department of Education (DepEd);
3. Enforce identification, delineation and protection of watersheds and install potable water systems in all Indigenous Peoples communities;
4. Promote sustainable agriculture anchored on indigenous agricultural systems;
5. Provide livelihood support such as irrigation, farm to market roads, farm tools, implements and animals, sustainable and community controlled energy support;
6. Provide access to free health services and support indigenous health care systems;
7. Ensure the conduct of a participatory review aligning the policies of various government agencies involving education and culture (e.g. DSWD, DepEdD, CHED, TESDA, DOST, LCC, NCCA, NCIP) to ensure that education policies and programs for Indigenous peoples are anchored on indigenous education systems and the right to self-determination.

***On Protection from Development Aggression, Human Rights Violations and Militarization***

1. Repeal Mining Act of 1995 and support the passage of alternative mining bills that provide for the rational management of minerals and upholds the right of indigenous peoples;
2. Respect mining moratorium issuances consistent with local government autonomy.
3. Declare a moratorium on large-scale mining and strictly regulate Small Scale Mining;
4. Prohibit the use of state forces in the implementation and operation of mining projects;
5. Stop militarization of Indigenous Peoples communities and ensure justice and indemnification for the victims of human rights violations including Indigenous Peoples women and children.

***On Recognition of the Role of Indigenous Peoples in Peace Processes***

1. Implement the provisions of Comprehensive Agreement on the Respect of Human Rights and International Humanitarian Law (CARHRIHL) especially pertaining to the rights of Indigenous Peoples;
2. Ensure that the rights of Indigenous Peoples are clearly recognized/stipulated in the Comprehensive Agreement on Social and Economic Reforms (CASER);
3. Ensure the effective consultation and participation of Indigenous Peoples in the peace talks between GPH-NDFP and GPH-MILF and create appropriate mechanism for Indigenous Peoples that will forward their concerns to the Government of the Philippines, National Democratic Front of the Philippines and Moro Islamic Liberation Front;
4. Support the conduct of a Mindanao Indigenous Peoples Peace Summit and similar initiatives of Indigenous Peoples;
5. Support efforts to develop capacities of Indigenous peoples to document HR violations, in submitting complaints to the appropriate agency and mechanism in the call/search for justice.

***Annex E: Content Analysis of Bandillo ng Palawan’s Coverage of IP Issues, July 1993 to March 2010***

***CULTURAL PRACTICES AND TRADITIONS***

<b>Title</b>	<b>Date / writer</b>	<b>Summary</b>
1. Blossoms: Love and Marriage Among the Pala’wan (Folk tale)	February 1994 / Bimbo Fernandez	A realistic story of a young Pala’wan lad in his quest to marry at a tender age a girl from his tribe.
2. Harvest from the Forest: The Way of the Tribes (Technical paper)	March-April 1996 / Andrew Mittleman and Atty. Joselito Alisuag	The paper explains the potential of Indigenous knowledge systems (IKS) in developing sustainable upland resource management for the Tagbanua, Batak, Pala’wan. It also discusses the hindrances for the successful utilization of the IKS, such as the anti-IP provisions of the NIPAS Law.
3. Cuyo’s Dance Traditions (Feature)	May-June 1996 / Fe Tria Fernandez	The article discusses the traditional dances in the island of Cuyo, home of the Cuyunon ethnic community. It also touches on the factors that

		may cause the demise of these dances and what can be done to preserve them.
4. <i>Runsay: Ritwal ng Pag-aalay ng mga Pala'wan</i> (Feature)	January 16-31, 1998 / John Iremil E. Teodoro	A chronicle of the moonlight dance ritual held by the Pala'wan in Aborlan, Palawan. Among the author's observations is the indifference and disrespect of the younger and educated generation to the sacred ritual of their indigenous community.
5. <i>Mga Ligawan sa Dahon</i> (Personal essay)	March 1-15, 1998 / John Iremil Teodoro	A personal narrative about the Tagbanua cultural festival featuring the traditional courtship and marriage of the Tagbanua in Cabayugan, Puerto Princesa. One of its unique aspects is the symbolism in exchanging leaves, but sadly, only the elders know this ancient trick of love.
6. <i>Ungsod sa Tabud</i> (Feature)	July 1–15, 1998 / John Iremil Teodoro	The <i>ungsod</i> in southern Palawan is a traditional thanksgiving ritual of the Pala'wan usually held after a bountiful harvest.
7. <i>Runsay: Ritwal sa Liwanag ng Buwan</i> (Feature)	December 23-January 5, 2003 / Robert Bagalay	A detailed chronicle of the Runsay, the thanksgiving ritual of Tagbanua in Iraan, Aborlan held after the last full moon of the year. It describes the origin of the ritual, its demise and recent revival, the sacred ceremony, and the merrymaking after the ritual.
8. Fun and Frolic, Gongs and Games in 'Tribulympics' (Feature)	October 24-30, 2005 / Jofelle Tesorio	The Tagbanua, Pala'wan and Batak tribes gathered for a day of fun and friendship in celebration of the Indigenous Peoples Month in Puerto Princesa. The event also served as venue for sharing of traditional skills and sports.

#### *PROMOTION OF CULTURAL TRADITIONS*

9. Learn Cuyunon the Easy Way (Column)	December 1994 / Edwin Rondina	A crash course on conversational Cuyunon, Palawan's dominant local language.
10. Fe Tria Fernandez: Preserving the Culture of Palawan (Feature)	September 1993 / Ofelia Rondina	A feature on the pioneering work of a Cuyunon music educator in preserving the musical heritage of the Cuyunon and other ethnic groups in Palawan.
11. Nonoy Lanzanas: Palawan's Link to a	December 1994 / Ofelia	A story on the successful interventions of a cultural worker in preserving the vanishing

Dying Cultural Tradition (Feature)	Rondina	cultural heritage of the Cuyunon, Tagbanua, Batak, Pala'wan and other ethnic communities in Palawan.
12. <i>Ungsod: Unang Punla - Musika ng Kultura at Kalikasan</i> (Supplement)	October 16 - 31, 1998 / Bimbo Fernandez	The article discusses the efforts of local songwriters to record the rarely heard traditional music of the Tagbanua, Pala'wan and Batak of Palawan and make them available to the wider public through a music CD.
13. <i>Ungsod: Unang Punla</i> (Feature)	December 16-31, 1998 / John Iremil Teodoro	The first album featuring the traditional music of the Tagbanua, Batak, and Pala'wan and the composition of the local songwriters was launched through the support of the Palawan Tropical Forestry Protection Program.
14. <i>Cultural Tourism Program Para sa mga Katutubo ng Lungsod Itinaguyod</i> (News)	October 29-November 4, 2001 / Ludy Bello	The city government of Puerto Princesa signed a memorandum of agreement with the tourism and cultural agencies of the national government and local NGOs for a cultural tourism program involving the Tagbanua and Batak communities around the Puerto Princesa Subterranean River National Park.
15. <i>Kahalagahan ng Tagbanua sa Kapaligiran at Kasaysayan Tinalakay</i> (News)	December 1-7, 2003 / Eliseo Valendez	The importance of the Tagbanua community in tracing the environmental history of the country was the theme of the national conference of environmental historians held in Puerto Princesa.
16. Pag-aaral sa mga Katutubo sa Puerto Ire-regulate (News)	February 1 - 15, 1999 / Jofelle Tesorio	The city council sought to protect the Batak and Tagbanua groups in Puerto Princesa from researchers that may want to exploit them by proposing an ordinance regulating the conduct of research studies and restricting them to accredited research institutions.
17. Proteksiyon ng mga Katutubo (Editorial)	February 1-15, 1999 / John Iremil Teodoro	The article calls on the city council to prohibit the parading of IPs in traditional garb during festivities.
18. Provincial Board Speaks Cuyunon Starting June (News)	May 5-11, 2008 / Leny Escaro	To preserve the dominant indigenous language of Palawan, the Provincial Board passed an ordinance for a once-a-month Cuyunon session. This is meant to encourage Palaweños to speak the language, which has become unfashionable especially among younger generations.
19. Tribal Festival sa Aborlan, Tagumpay (News)	November 8-14, 1999 / Ruby Pulanco	A weeklong cultural festivity for the IPs of Palawan was held in Aborlan municipality as part of the program of the National Commission on Culture and the Arts to keep indigenous culture alive.

*ANCESTRAL DOMAIN & LAND TENURE*

20. Our Land, Our Life (Essay)	October 1993/ Atty. Grizelda Mayo-Anda	A comprehensive discussion of the issues that hinder the IPs of Palawan in their quest for self-determination.
21. Nomads in a Rich Land (Commentary)	October 1993 / Yasmin Arquiza	The article tackles the plight of IPs displaced by migrants encroaching on their ancestral lands.
22. The Tungli Controversy: Land Tales and Sales in Labtay (Essay)	November 1994/ Virginia Baaco-Catain	A government environmental official analyzes the possible consequences of an investor's plan to turn a Tagbanua village into a huge tourist resort.
23. Damming Langogan (Compilation of statements from various stakeholders)	July-August 1995 / ELAC, Haribon Palawan, and National Power Corporation	The Environmental Legal Assistance Center (ELAC) and Haribon Palawan are opposing the proposed mini hydroelectric plant, saying it will destroy the pristine environment and displace the Batak people. The Napocor says the project is needed to meet the growing demand for electricity in Palawan and is not destructive.
24. Palawan Tribe Opposes Cement Project (News story)	September-October 1996 / Yasmin D. Arquiza	A Canadian mining firm's plan to build a \$300-million cement plant complex in the ancestral domain of the Pala'wan in Domadoway is met with fierce opposition from the community and IP advocates.
25. Fending Off the Modern World (Feature)	May-June 1997 / Karlos Rio de Mesa	First-hand account of the historic blood compact among the leaders of the Pala'wan in Española, Palawan to signify a united stand against the proposed cement plant in their ancestral domain.
26. Gawing Protected Area ang Domadoway - Haribon (News)	February 16-28, 1998 / Celeste Anna Formoso	An environmental NGO proposed the declaration of 2,530 hectares in Domadoway in southern Palawan as protected area to save it from a Canadian mining firm's proposal to turn the area into a cement plant complex.
27. 15,000 Ektarya sa Rizal Ipinagkaloob sa Katutubo (News)	March 1 – 15, 1998 / Yasmin D. Arquiza	After five years, the DENR awarded the Certificate of Ancestral Domain Claim (CADC) of two Pala'wan communities in Rizal, Palawan. However, the approved CADC for the Tagbanuas of Irawan in Puerto Princesa was withheld due to opposition from a local official.
28. Mga Tagbanua Naiipit sa Gitna ng Pag-aagawan sa Lupa: Land Grabbing sa Sityo Bual-Bualan Sinasangkot ang	August 1- 15, 1998 / Celeste Anna Formoso	A claimant of a huge pastureland in the western coast of Puerto Princesa accused the Tagbanua of conspiring with the city mayor and his brother in allegedly attempting to get the prized land for tourism-related investments.  NOTE: Douglas Hagedorn, the brother of the city mayor, sued editor John Iremlil Teodoro and reporter Celeste Anna Formoso for libel for allegedly conspiring with the claimant to malign their names. The case was dismissed.



mga Hagedorn (News)		
29. Lupa ng mga Katutubo (Editorial)	August 1-15, 1998 / John Iremil Teodoro	The commentary argues that the IPs are the real owners of the lands disputed by the landowners and investors, and should not be branded as squatters. It also praised the noble attitude of the IPs on land ownership.
30. Land Grabbing sa West Coast (Commentary)	August 1-15, 1998 / Celeste Anna Formoso	Another writer opines that it would be the Tagbanua who would suffer from the raging dispute between the landowners and the buyers.
31. Lupain ng mga Tagbanua Labas sa Pastulan (News)	August 16-31, 1998 / Celeste Anna Formoso and John Iremil Teodoro	A sequel of the banner story in the previous issue, the article presented the side of the Tagbanua on the land dispute where they were accused of working for the Hagedorns. They denied being manipulated by the mayor and said they just asked him to secure their CADC and save their lands from the land grabbers.
32. Liham sa Patnugot (Letter to the Editor)	August 16-31, 1998 / Artiso Mandawa	The writer, the board secretary of Nagkakaisang Tribu sa Palawan (Natripal), responds to the land dispute story by insisting that the claimants should return the pasture land to the Tagbanua who have long occupied the area.
33. Pangangalaga sa Bundok Mantalingahan (Supplement)	March 16-31, 1999 / PTFPP	The officials of five southern municipalities in Palawan and other stakeholders propose the declaration of Mt. Mantalingahan range, home of the Pala'wan and Tau't Bato tribes, as a protected area.
34. Tribal Ancestral Zone Aaprubahan (News)	October 18-24, 1999 / Ruby Pulanco	The Palawan Council for Sustainable Development, the highest environmental policy making body in Palawan, will include the tribal ancestral zone in the zoning system of the Environmentally Critical Area Network and give the IPs exclusive right over ancestral tribal zones.
35. Komite para sa Sonang Pangkatutubo Binuo (Press Release)	November 29-December 5, 1999 / PCSDS	To expedite the delineation of the tribal zones, the Palawan Council for Sustainable Development formed a special committee that will handle the matter.
36. Lupaing Ninuno ng mga Tagbanua sa Lamane, Quezon Nangananib (News)	August 28-September 3, 2000 / Jofelle Tesorio	The once harmonious Tagbanua communities in Quezon, Palawan got locked in a conflict after the IP representative at the PCSD, an NCIP regional director, and a field officer bought lots within the Community Forest Lease Agreement territory of the tribe.
37. Planong Cement Plant sa Española, Binuhay Muli (News)	November 27-December 3, 2000 / Jofelle Tesorio	Despite the corporate fallout, cancellation of endorsements, and consistent opposition from the IP that stalled for several years the proposed cement plant in southern Palawan, the proponents have filed a new application for the project.
38. Para sa mga	March 26-April	The National Commission for Indigenous Peoples

Katutubo ng Coron at Balabac Pirmado na (News)	1, 2001 / Yasmin Arquiza	(NCIP) awarded CADTs to the Molbog of Balabac for 34,400 hectares of ancestral domain and the Tagbanua of Coron for 22,284 hectares of ancestral land and waters. The title enabled the Molbog to secure the historic Cape Melville and the remaining forests of Balabac while the Tagbanua got Coron Island, a popular tourist destination.
39. Mga Taga-BCM na Inaresto May Hinanakit sa Gobyerno (News)	September 3-9, 2001 / Yasmin Arquiza	Seven members of the Balik Calautit Movement (BCM), most of whom are native Tagbanua, spent two weeks in jail after attempting to resettle in Calautit Island where they used to live before it was turned into a wildlife sanctuary during the Marcos regime.
40. Reclaiming Tribal Territories <i>First of six parts</i> (Reprinted investigative report)	October 22-28, 2001 / Yasmin Arquiza	When the Tagbanua of Coron obtained their CADT, life became easier and better for them. With their title, they are now able to secure their waters from illegal fishers. There is also a notable revival of tribal pride, customary laws, and cultural practices among the IP communities around the country granted with CADT.
41. Reclaiming Tribal Territories <i>Second of sixth parts</i> (Reprinted investigative report)	October 29-November 4, 2001 / Yasmin Arquiza	Everywhere around the country, the IP communities that have been awarded their CADTs are seen to be regaining their confidence on their traditional knowledge systems that have been undermined in the past by the influences of outside cultures.
42. Reclaiming Tribal Territories <i>Third of six parts</i> (Reprinted investigative report)	November 5-11, 2001 / Yasmin Arquiza	The Molbog in Balabac, the southernmost municipality of Palawan, succeeded in obtaining a title for their ancestral domain in a perceived “lawless” island. However, it is still uncertain if they can secure the land from the rampant illegal activities that are fast depleting the natural resources of the island.
43. Reclaiming Tribal Territories <i>Fourth of six parts</i> (Reprinted investigative report)	November 12-18, 2001 / Yasmin Arquiza	With their CADT, the Tagbanuas in Coron now control and manage Coron Island where the famous Kayangan Lake is located. However, when they started collecting P375 from the tourists, Palawan Gov. Joel Reyes was one of those who criticized the tribe; the LGU also poses a serious hindrance in the IPs’ quest for self-determination.
44. Reclaiming Tribal Territories <i>Fifth of sixth parts</i> (Reprinted investigative report)	November 19-25, 2001 / Yasmin Arquiza	Local officials in Palawan have become a serious obstacle for the IPs’ desire to reclaim their ancestral domains. The Tagbanua in Irawan, Puerto Princesa failed to get their title after Mayor Edward Hagedorn blocked their CADT, saying it was in the watershed of the city.
45. Reclaiming Tribal Territories <i>Last of six parts</i>	November 26-December 2, 2001 /	Although the IPRA has done so much to empower marginalized tribes, there are still indications that the law is not enough to improve the condition of the IPs. One of

(Reprinted investigative report)	Yasmin Arquiza	the nagging questions is whether the IPs are really capable of managing effectively their vast ancestral domains by themselves.
46. Ang Laban ng mga Katutubo sa Tabon Cave Complex (Special Report)	June 9-15, 2003 / Sergio Pontillas	The project of the National Museum in Lipuun Point, Tabon, Quezon which resulted in the discovery of the famous Tabon Man by Dr. Robert Fox in 1962 was carried out at the expense of Pala'wan and Tagbanua dwellers who were expelled by the government from the project site. With the IPRA, they have started a crusade to reclaim their lands from the National Museum.
47. Mga Katutubo sa Timog Palawan Kumpanya ni Cojuangco ang Kalaban (Special Report)	September 1-7, 2003 / Yasmin Arquiza	The Pala'wan in the southern tlp of the province lost their homeland during Martial Law after Danding Cojuangco drove them out of Bugsuk Island. Now they have lost their fishing grounds and navigational route to the Cojuangco pearl farm, even though the area is within their CADC application.
48. 12 Mangingisda Hinuli Matapos ang Festival ng mga Katutubo (News)	April 19-25, 2004/ Eliseo Valendez	Members of the Samahan ng mga Katutubo sa Dulong Timog ng Palawan (Sambilog) succeeded in holding a memorial festival in their ancestral waters that are controlled by Jewelmer Pearl Farm. But the following day, the farm's security force and local police arrested 12 of them while fishing near the pearl farm.  NOTE: The article was appreciated by the Sambilog in a letter sent by its leader Panglima Rodolfo Calo.
49. Lupaing Ninuno Delikado sa Pagsasanib ng NCIP at DAR (News)	October 11-17, 2004/ Rowena Par	Atty. Nesario Awat of the legal assistance group Panlipi said in a cultural gathering that the proposed merging of the Department of Agrarian Reform (DAR) and National Commission on Indigenous Peoples (NCIP) will jeopardize the claims of the IPs for their ancestral lands.
50. Negosasyon sa Gitna ng Dagat: Ang Patuloy na Pakikibaka ng mga Molbog at Pala'wan (Special Report)	October 18-24, 2004 / Rowena Par	Led by Akbayan Rep. Risa Hontiveros, about 70 fishing boats of Sambilog fishers tried to enter their ancestral fishing grounds within the control of the Jewelmer Pearl Farm as part of the World Food Day celebration but were intercepted by the provincial police headed by Senior Supt. Rey Lañada, PNP provincial director.  NOTE: This article and related stories in the succeeding issues were used by the Jewelmer Corporation in filing libel cases against the writer, the editor, and director of Bandillo ng Palawan. The case is ongoing.
51. UNDP at NCIP Tutulong sa mga Katutubo	November 1-7, 2004 / Eliseo Valendez	Due to the mounting complaints of the IPs in Palawan on the slow processing of their CADT applications, UNDP and NCIP held a roundtable discussion with concerned

sa Pagkuha ng CADT (News)		government agencies and tribal representatives to address the issue. The participants agreed to form a multipartite technical working group that will take care of IP concerns on their CADT applications.
52. Don't Process Ancestral Domain Titles Yet, PCSDS Tells NCIP (News)	February 28-March 6, 2005 / Jofelle Tesorio	The processing of CADT applications in Palawan was compromised when PCSDS Exec. Director Nelson Devanadera asked the NCIP-Palawan to hold in abeyance all applications while laws concerning ancestral domains have not yet been harmonized. One of the affected applications is that of the Tagbanua of Berong, Quezon, which is threatened by a nickel mining project.
53. IPs Question Cancellation of Land Titles (News)	August 1-7, 2005 / Jofelle Tesorio	The DENR cancelled 300 titles issued to the Tagbanua of Iraan, Aborlan for their ancestral lands in 1987 because the area is classified as timberland. The Tagbanua suspect a proposed Japanese-funded golf course that will cover parts of their lands is behind the cancellation.
54. <i>Titulo na, Binawi pa</i> (Editorial)	August 1-7, 2005 / Jofelle Tesorio	Commenting on the DENR's cancellation of the 300 titles issued to the Tagbanua of Aborlan, the editorial criticizes the government's tendency to favor the investors' interest over the IPs' welfare.
55. Clearing of Land for Aborlan Golf Course Begins (News)	August 15-21, 2005 / Jofelle Tesorio	Despite the ongoing protest of the Tagbanua and the lack of environmental clearance, Japanese investors supported by the local government of Aborlan started clearing the disputed area for the golf course project. The ecstatic town mayor belied the claim of the Tagbanua that the project will encroach their ancestral lands.
56. Pala'wan Leaders Assert Rights Over Mantalingahan (News)	August 10-16, 2009 / Robert Bagalay	The Pala'wan of Brooke's Point, Quezon, Rizal, Española and Bataraza allowed the declaration of Mt. Mantalingahan Range, their ancestral domain, as a protected landscape but demanded strong representation in the management board.
57. Temporary Stewards (Editorial)	August 10-16, 2009 / Robert Bagalay	Although the IPs' concept of land ownership makes them vulnerable to covetous lowlanders, it is the right concept that people should follow because the land outlives generations of owners and cannot be secured eternally by barbed wires and titles. Humans are just the temporary stewards of the land.
58. Pagtutol ng Katutubo sa Celestial Mining sa Brooke's Point, Iginiit (News)	November 27-December 3, 2000 / Jofelle Tesorio	In the wake of exploration activities the Celestial Mining Corporation conducted in Brooke's Point, the IP groups there and their allied NGOs criticized the company's blatant violation of environmental laws and called for the cancellation of the company's exploration permit.

59. Kaingin ang Dahilan ng Sunog sa Timog Palawan (News)	April 1 – 15, 1998 / Celeste Anna Formoso	Three Pala’wan- two children and a fire volunteer perished in the huge forest fire that ravaged the IP communities in two municipalities in southern Palawan. The fire left many Pala’wan homeless and without source of sustenance.
60. Sunog sa Sityo Imbo (Personal essay)	April 1 – 15, 1998 / John Iremil Teodoro	A visit to a Pala’wan village in Rizal, Palawan razed recently by the huge fire revealed to the author the bleak future that the IPs face with the loss of their resources. The article ended with the grim words of the village chief that hunger is almost certain in the coming days.
61. Tribu at Kalikasan (Poetry)	April 16-30, 1998 / Liberato Gabin	Written by the president of the tribal federation of Palawan, the poem laments the disruption of the peaceful and abundant life of the tribes due to the migrants who took away their lands and plundered the forests.
62. Proyektong KAPAKANAN - Kalusugan Para sa Katutubo Natin (Supplement)	June 16 – 30, 1998 / Pods Lardizabal and Teofilo Mata	The PTFPP and the Palawan Geographic Society organized a series of medical and educational missions to a remote Batak community in Puerto Princesa.
63. 40 Katutubo Kasapi na ng Bantay Palawan (Press Release)	December 6-12, 1999 / NATRIPAL	40 IP volunteers from various tribal communities underwent paralegal trainings and were deputized as agents of Bantay Palawan, the environmental protection arm of the provincial government. They were assigned to protect their respective ancestral domains.
64. Hindi Pwede ang Cement Plant (Editorial)	February 28-March 5, 2000 / John Iremil Teodoro	The article laid the legal basis why the proposed cement plant in southern Palawan is unsuitable for the province’s fragile ecosystem and the IPs’ simple way of life.
65. Mga Kaso ng Ketong Laganap sa Rizal (News)	March 27 – April 2, 2000 / Jofelle Tesorio	At least 50 Pala’wan families in a remote barangay of Rizal, Palawan have leprosy, according to a missionary group. Local health officials said the disease has spread among the Pala’wan because of their unhealthy living condition and refusal to be treated in the leprosarium.
66. 42 Kaso ng Ketong sa Rizal Kumpirmado (News)	April 17-23, 2000 / Jofelle Tesorio	Provincial officials confirmed the earlier report of the missionaries about the leprosy epidemic among the Pala’wan in Rizal, Palawan. The officials believed that the 42 confirmed cases were just “tip of the iceberg.”
67. Kuweba Natagpuan sa RTN Quarry Site (News)	October 15-21, 2001 / Jofelle Tesorio	Although the Environmental Impact Statement for the smelting plant in Rio Tuba, Bataraza said the project would harm no one, the composite team of government, NGOs and company representatives found large caves beneath the proposed quarry site and a stream that serves as water source for the Pala’wan living near the area.
68. Tutol ang mga Tagbanua sa	October 29-November 4,	The Tagbanua in Buenavista, Coron oppose the proposed shipyard in the picturesque Decegecg Bay because of the

Proyeklong ShIpyard sa Coron (News)	2001 / Yasmin Arquiza	possibility that they could lose their lands and livelihood. The area for the proposed shipyard is within their ancestral domain claim.
69. Mga Taga-Bataraza Tutol sa HPP (News)	November 5-11, 2001 / Jofelle Tesorio	Although the proposed hydrometallurgical processing plant (HPP) in Bataraza has almost completed the requirements to operate, the residents of the areas around the project site including the Pala'wan passed a petition opposing the project, saying no proper consultation was made as claimed by the proponents.
70. Laban ng mga Katutubo sa RTN Umiigting (News)	December 17-23, 2001 / Jofelle Tesorio, Esobel Belen, and Joel Contrivida	The HPP project in Bataraza is preparing for operations after obtaining the necessary clearances but the Pala'wan communities around the project site are still fighting to stop the project for it will destroy their livelihood like what the previous mining operations have done.
71. Ang Tulay sa Naghihingalong Lawa (Special report)	June 24-30, 2002 / Yasmin Arquiza	The Tagbanua and migrant residents of Berong, Quezon have been living off the abundance of Lake Tagbusaing, the largest lake in southern Palawan, for many years until the government put an ill-designed bridge over the estuary that impeded the natural flow of water going in and out the lake. The result was a catastrophe—the lake became stale and shallow and the harvest of marine products dropped drastically.
72. IP Oppose Nickel Mining (News)	February 21-27, 2005 / Rowena Par	The Tagbanua in Berong, Quezon have resolved to oppose the proposed nickel mining project due to its potentially harmful impact on their environment and livelihood and possible conflict with their CADT application. They also complained the deliberate attempt of the local officials to exclude them from the consultative meetings called for the proposed project.
73. Tagbanua sa Berong Di Ipagpapalit ang Kalikasan (News)	June 13-19, 2005 / Eliseo Valendez	The Asosasyon ng mga Tagbanua sa Kanluran Inc. in Berong, Quezon vowed not to exchange their forest lands to the P50,000 offer of the mining company for a decent house and piped water supply. The group believes that the promised amount is too small to compensate for the potential environmental destruction the mining operation would cause in their lands.
74. Diarrhea Deaths in Bataraza Rises to 29 (News)	January 9-15, 2006 /Jofelle Tesorio	Several members of the indigenous communities in Bataraza, Palawan died from dehydration due to diarrhea. Medical help did not reach the sick on time due to the distance of the affected areas from the town center.
75. Diarrhea Outbreak Casualties in Bataraza: 90 % IP (News)	January 16-22, 2006 / Jofelle Tesorio	Out of the 391 confirmed cases of diarrhea in Bataraza, 90 % of them were Pala'wan from the remote villages. The outbreak was caused by water contamination due to heavy flooding but health workers also consider the unhygienic living condition of the IPs because the affected households have no toilets or latrines.

76. Those With The Most Need (Editorial)	January 16-22, 2006/ Serge Pontillas	Instead of blaming the IPs for their unhygienic living and skepticism on the medical science for the heavy diarrhea casualty, the policymakers should think of approaches that will fit their culture and belief, such as training health workers from the indigenous communities.
77. Tagbanuas Point to Berong Nickel for Siltation in Ibat-ong River (News)	November 13-19, 2006 / Eliseo Valendez	The Tagbanua in Berong, Quezon complained about the discoloration of Ibat-ong River especially after heavy rain when the Berong Nickel Corporation started exploring the area for nickel deposits. The Tagbanua leaders also complained about the division of their once harmonious communities due to the mining issue.
78. Honeybees in Heaven: Adapting to Climate Change (News)	December 4-10, 2006 / Yasmin Arquiza	Since the 1990s the Tagbanua honey gatherers in Sagpangan, Aborlan in central Palawan have suffered dwindling income due to poor honey produce resulting from the long dry spells that keep flowers from blooming. The Tagbanuas believe that when such things happen, the honeybees could have already gone home to heaven.

#### *ECONOMY & LIVELIHOOD*

79. Pag-iimpok sa Bangko, Ginagawa na ng mga Katutubo (Supplement)	March 1-15, 1998 /PTFPP	To boost the handicraft production of the Pala'wan in southern Palawan and to protect them from the abusive middlemen, the PTFPP assisted them in marketing their wares and in saving their earning for the sustainability of their livelihood.
80. Pagpapatibay sa Pamumuhay ng mga Katutubo: Ang Pampamayanang Pamamaraan ng PTFPP sa Agrikultura at Pangkabuhayan (Supplement)	April 16-30, 1998 / Norlita Colili and Dennis Craggs (PTFPP), Translated to Filipino by John Iremil Teodoro	To wean away the IPs from slash-and-burn farming that causes deforestation, the PTFPP devised a livelihood strategy for them based on their traditional occupations.
81. Pagpapatibay sa Pamumuhay ng mga Katutubo <i>Part II</i> (Supplement)	May 1-15, 1998 / Norlita Colili and Dennis Craggs (PTFPP), Translated by John Iremil Teodoro	The second part of the supplement discusses the micro projects that the program intends to support in the IP communities. It also presents the strategies on how to make them sustainable.
82. Pagpapatibay sa Pamumuhay ng mga Katutubo <i>Part III</i> (Supplement)	May 16 – 31 / Norlita Colili and Dennis Craggs (PTFPP), Translated by	The third part of supplement discusses the counterpart efforts of the IP communities needed to make the micro projects sustainable. It also presents the agricultural opportunities that the IPs can explore for their livelihood ventures.

	John Iremil Teodoro	
83. Pagpapatibay sa Pamumuhay ng mga Katutubo, <i>Last Part</i> (Supplement)	June 1- 15 / Norlita Colili and Dennis Craggs (PTFPP), Translated to Filipino by John Iremil Teodoro	The last part of the supplement talks about the research and infrastructure supports the program has invested for the IP communities. It also tells the positive results of the micro livelihood projects implemented in the highland communities all over Palawan.
84. Bakit Gutom ang mga Batak? (Editorial)	May 10-16, 1999 / John Iremil Teodoro	A commentary on the appeal of the Batak leaders for food assistance, the writer questioned the suitability of the livelihood interventions of the local government and NGOs in the context of the tribe's culture and way of life.
85. Finland Ambassador Visits Tagbanua Micro-Enterprise Project in Aborlan (News) Tagbanua	June 19-25, 2006 / Eliseo Valendez	When Finnish Ambassador Ritta Resch visited the Tagbanua village in Barake, Aborlan to see what happened to the P700,000 her government gave them as capital, she found a thriving processing center for wild honey and cashew nuts and a rice and corn mill in a lot titled to the IP organization. The project has transformed the Tagbanua village into a vibrant community.
86. Handloom Weaving: Cash From An Ancient Craft (Column)	Edwin Rondina/ December 1993	Written by the top government trade and industry official in Palawan, the article discusses the potentials of handloom weaving as livelihood option for the IPs.
87. Katutubo sa Kapitolyo (Essay )	June 26-July 2, 2000 / Jerry Alili	Due to the abnormal climate pattern and pests that destroy their crops, the IPs are forced to go to the city to peddle their little harvest and crafts to stave off hunger.

*EXPLOITATION / DISCRIMINATION of THE IPs*

88. Batak na Pinatay sa Internet, Buhay (News)	May 10-16, 1999 / John Iremil Teodoro	For an unclear motive, a German national who befriended the Batak in Langogan, Puerto Princesa and appeared to be looking after their welfare posted fabricated news about the brutal murder of the Batak leader by an outsider. He also accused the NGOs and local government of exploiting the Batak.
89. Mga Katutubo Pinipilit na Pumayag sa HPP (News)	November 26- December 2, 2001 / Jofelle Tesorio	Although the Pala'wan communities around the proposed HPP in Bataraza have already said no to the project, the proponents are still persistent in their desire to demolish the opposition. According to the Pala'wan leader there, the proponents have resorted to coercive and deceitful strategies to gain the approval of the tribe.
90. Balat-Bakaw (Commentary)	April 29-May 5, 2002 / Kanakan Balintagos	The Molbog in the islands of Bataraza and Balabac love their mangrove forest but are forced to engage in the illegal tan barking trade to Malaysia to pay off their debts from the influential financiers or to stave off hunger.



91. Supok (Column)	May 20-26, 2002 / Kanakan Balintagos	Nearing the limit of his patience, a Pala'wan farmer declared he would use his lethal hunting blowgun (supok) to humans if he would not see justice after he was fined P20,000 for the accidental burning of the cogon fields of an influential land grabber who desires to get his land.
92. Bugsuk (Column)	June 17-23, 2002 / Kanakan Balintagos	The dictator is dead, martial law is gone, and four presidents have taken turns in running the republic but the Molbog, Pala'wan, Muslims and Christians who once lived in Bugsuk Island in Balabac still feel the brutality of the Martial Law era. Until now, the inhabitants have yet to return to their native island.
93. Gimbal (Column)	June 3-9, 2002 / Kanakan Balintagos	A Pala'wan couple from Sumbiling, Bataraza went down to Brooke's Point to seek medical attention for the husband with a swollen stomach. However, insulting laughter roared in the hospital when the wife went to the toilet and didn't know what to do with the doorknob.
94. Mga Katutubo Ginagamit ng mga Pulitiko (News)	September 9-15, 2002 / Robert Bagalay	Rev. Fr. Broderick Pabillo of Bahile-Macarascas parish in northern Puerto Princesa revealed the rampant vote buying among the IPs in his parish of various political parties for the recall election against the city mayor.
95. Iba't Ibang Mukha ng Tau't Bato (Art review)	January 12-18, 2004 / Yasmin Arquiza	After viewing the two-man show exhibit featuring the works of a local photographer and a migrant artist on the lives of the Tau't Bato, the author concluded that the artist failed to capture the sincerity and emotions of the remote indigenous community.
96. Mga Katutubo Nagreklamo ng Hindi Pantay na Pagtrato (News)	November 1-7, 2004 / Eliseo Valendez	In the roundtable discussion called by the UNDP and NCIP, tribal representatives complained about unfair enforcement of the laws that makes the IPs more vulnerable to arrest than the influential lowlanders. They also complained about the lack of consideration regarding their ignorance of environmental laws.

#### *GOVERNANCE*

97. NATRIPAL May Kinatawan na sa PCSD (Press Release)	December 6-12, 1999 / Nagkakaisang Tribu sa Palawan (NATRIPAL)	Two representatives from IP organizations were admitted to the Palawan Council for Sustainable Development. One will sit in the powerful council while the other one will be a member of the committee on tribal ancestral zones.
98. PCSD Kinansela ang Endorsement sa Cement Plant (News)	April 10-16, 2000 / John Iremil Teodoro	After years of fighting the proposed cement plant that would derive its raw materials from their ancestral domain, the Pala'wan of southern Palawan won the day when the PCSD cancelled its endorsement for the project due mainly to corporate fallout of the proponents.
99. Pagpayag ng NCIP sa Cement	May 15-21, 2000 / Jofelle Tesorio	Despite the consistent opposition of the Pala'wan in southern Palawan against the proposed cement plant, the

Plant Tinututulan ng mga Pala'wan (News)	and John Iremil Teodoro	proponents were able to secure consent through the National Commission on Indigenous People (NCIP), making the Pala'wan leaders feel that the NCIP works for the interest of the investor and not for IPs' interest.
100. HPP Gustong Ipatigil ng NCIP (News)	December 16-22, 2002 / Yasmin Arquiza	The NCIP asked the Senate to stop the operation of the HPP in Rio Tuba, Bataraza due to the complaints of the Pala'wan that only their chieftains were consulted about the project.
101. Pearl Farm Reklamo Rin ng Mga Katutubo sa Calamianes (News)	November 22-28, 2004 / Jofelle Tesorio	The Tagbanua in Calamianes are complaining about the fishing and navigational restrictions posed by the numerous pearl farms in the area but solutions are coming slow because the local governments encourage such investments.
102. Mayor Warns Fishermen Not to Enter Pearl Farm (News)	March 7-13, 2005 /Rowena Par and Yasmin Arquiza	Bowing to corporate pressure, Balabac Mayor Romel Solani warned his constituents particularly those living in the islands near the Jewelmer Pearl Farm to refrain from entering the area covered by the farm the municipal government has leased it to the pearl farm.
103. Two Hearings Focus on Bugsuk Conflict (News)	April 11-17, 2005 / Yasmin Arquiza	In response to the privilege speech of Akbayan Rep. Risa Hontiveros on the abuses of Jewelmer Corporation, the House Committees on National Cultural Communities and Natural Resources scheduled two hearings in Palawan to verify the illegal blockade made by Jewelmer on the traditional navigational route of the islanders and the legitimacy and rights of the Sambilog group.
104. Provincial Government Favors Jewelmer (News)	April 25-May 1, 2005 / Jofelle Tesorio	The Provincial Government of Palawan said in its position letter submitted to the House Committee on National Cultural Communities that the Jewelmer Pearl Farm in Balabac is not in conflict with the rights of the IPs enshrined in the Constitution and reinforced by the IPRA. The position paper added that since the pearl farm has been in existence prior to the passage of IPRA, it therefore enjoys preferential right over the disputed area.
105. Pala'wan at Molbog Mga Palaweño Din (Editorial)	April 25-May 1, 2005 / Jofelle Tesorio	Commenting on the provincial government's pro-Jewelmer stand, the editorial criticizes the LGU's bowing to corporate pressure and neglecting its obligations to its marginalized constituents. The article asked if the Pala'wan and Molbog in Bugsuk and Pandanan islands in Balabac are not Palaweños not to merit just treatment from the local leaders.
106. Katutubo Nanawagan na Igalang ang Karapatan (News)	June 13-19, 2005 / Eliseo Valendez	The members of the Nagkakaisang Tribu sa Palawan aired their concerns during their 32 <sup>nd</sup> annual assembly in Puerto Princesa. Foremost in their grievances is the poor action of the NCIP on their CADT applications and its refusal to consult the IPs on vital issues like the entry of mining projects in their communities.

107. Camp Out at the Capitol: Indigenous Communities from southern Palawan Vow to Wait Until Nov. 8 (News)	October 24-30, 2005/ Eliseo Valendez	A week after their historic solidarity march, members of the Sambilog group are still camping out in front of the Capitol waiting for their appointment with the Provincial Board for the hearing of their grievances. Although they have already talked to the governor, solutions to their grievances were still unclear.
108. Indigenous Protesters Fail to Reclaim Fishing Rights (News) Pala'wan, Molbog	November 14-20, 2005 / Eliseo Valendez and Jofelle Tesorio	After 22 days of waiting outside the Capitol for actions from the provincial officials, the members of Sambilog broke camp due to police pressure and went home with their grievances unaddressed. Instead of giving outright solutions to the issues raised by the IP group, the Provincial Board just created an ad hoc committee that will study their concerns.
109. Walang Silbi (Editorial) Pala'wan, Molbog	November 14-20, 2005 / Jofelle Tesorio	The provincial government of Palawan has done a shameful disservice to the Sambilog protesters when it decided to merely study their grievances instead of addressing them outright.

*CONFLICTS AMONG & INVOLVING IPs*

110. Mga Pala'wan sa Quezon Ayaw sa Cement Plant (News)	February 28-March 5, 2000 / John Iremil Teodoro	While the Pala'wan in Pinaglabanan, Quezon were steadfast in opposing the proposed cement plant that will derive its raw materials from tribal lands, the Pala'wan in the neighboring places have consented to the project.
111. NCIP Direktor Chulipas, Pinapatsik ng PLTP (News)	July 3-July 9, 2000 / Joel Contrivida	The Pangkalahatang Lakas ng mga Tribu sa Palawan (PLTP) called for the resignation of NCIP Regional Director Vilma Chulipas for allegedly favoring a rival IP group during the First Palawan Indigenous Peoples Congress.
112. Raffle ng PLTP Iligal Ayon sa Sangguniang Panlalawigan (News)	August 7-13, 2000 / Joel Contrivida	The Provincial Board of Palawan declared the raffle draw project of the Pangkalahatang Lakas ng mga Tribu sa Palawan (PLTP) illegal for lack of governor's permit and accreditation of the group. The group plans to build a tribal hall from the proceeds of the raffle.
113. Noel Jagmis Nireklamo na sa PCSD (News)	September 25-October 1, 2000 / Jofelle Tesorio	The Natripal and its allied NGOs lodged a complaint at the PCSD against Noel Jagmis, the tribal representative in the council for posing as a native of Quezon to get a share from the ancestral domain of the Tagbanua.
114. Mga Pinuno ng NGO Inireklamo sa Tribal Court (News)	January 22-28, 2001 / Jofelle Tesorio	Noel Jagmis, the tribal representative at the PCSD whom the IP groups and allied NGOs accused of grabbing lands from the Pala'wan of Quezon, Palawan lodged a complaint against the IP groups and allied NGOs in the tribal court for allegedly conspiring against him.

115. Pangulo ng PLTP, Nagluluwas ng Pebbles Mula sa Coron (News)	March 19-25, 2001 / Jofelle Tesorio	Perlita Dadores, the president of Pinagkaisang Lakas ng mga Tribu sa Palawan (PLTP) was charged by the PCSD Staff of illegal trading of pebbles in Coron, Palawan -- a violation of the Fisheries Code. She buys the pebbles from the Tagbanua at very cheap prices.
116. Turista Nagreklamo sa Coron Island Visa (News)	September 10-16, 2001 / Yasmin Arquiza	The tourism players in Coron complained against the P375 entrance fee the Tagbanuas are charging from the tourists visiting the famous Coron Island where they have an ancestral domain title.
117. Tutol at Pabor sa HPP Nagtuos (News)	March 25-31, 2002 / Jofelle Tesorio	The proponents of the HPP in Bataraza succeeded in breaking down the once tough opposition of the Pala'wan and other affected residents through "divide and rule" strategy. In a consultation called by the DENR for the environmental compliance certificate of the project, the Pala'wan folks spoke with a divided voice--one group supports the project and the other opposes it.
118. Congress Investigates Bugsuk Controversy (News)	April 18-24, 2005 / Jofelle Tesorio	In the congressional hearing held in Puerto Princesa to thresh out the controversies involving the Jewelmer and the Sambilog group, a newly formed IP group from Balabac called SAMAKA stood against the Sambilog and defended the pearl farm, thereby weakening the complaints of Sambilog against the company <sup>119</sup> .
119. Mga Katutubo ng Quezon Hati ang Posisyon sa Mina (News)	October 17-23, 2005 / Eliseo Valendez	Despite the earlier pronouncement of the Tagbanua association in Berong, Quezon that they will not allow mining in their lands, most of them welcomed the entry of the huge nickel mining project in a consensus meeting called by the NCIP reportedly due to corporate pressure and promises of jobs and easy money.

#### *RIGHTS & LEGAL ISSUES*

120. Pinaghihinalang Rebelde Pinatay ng mga Sundalo (News)	November 1-15, 1998 / Ma. Barbara Jovero	An alleged New People's Army community organizer was shot dead by the Marines during an alleged encounter and his companion, a Pala'wan farmer, was charged with rebellion and was imprisoned. But the forensic exam revealed that the victim was shot at close range and witnesses attest that the Pala'wan is not a member of the NPA.
121. Isyu Sa Bugsuk Tumindi sa Paghuli sa Lider Pala'wan (News)	October 25-31, 2004 / Rowena Par	Three days after the failed attempt of the Sambilog group to hold another festival in their ancestral fishing ground, the Jewelmer Pearl Farm arrested a Pala'wan leader and brought him to the pearl farm with the help of their allied barangay official.
122. Jewelmer Nagsampa ng Kaso Laban sa mga Katutubo	November 1-7, 2004 / Eliseo Valendez	In an act of reprisal, the Jewelmer Corporation filed cases of illegal entry and illegal fishing against the Sambilog group and supporters including Akbayan Rep. Risa Hontiveros for attempting to hold another festival in the

(News)		ancestral fishing ground on October 16 in commemoration of World Food Day.
123. Perlas (Editorial)	November 1-7, 2004 / Jofelle Tesorio	The article criticizes the arrogance of Jewelmer and argues that if the pearl farm owners really care about the environment, they should honor the rights of IPs and resolve their differences in a friendly manner.
124. Jewelmer Nakakuha ng TRO Laban sa mga Katutubo (News)	November 8-14, 2004 / Rowena Par	To prevent the Sambilog group from entering again their former fishing ground, Jewelmer Corporation obtained a temporary restraining order against the group. The Jewelmer also asked the court to ban permanently the group from entering the pearl farm area.
125. Mosyon ng Jewelmer Binalewala ng Korte (News)	November 15-21, 2004 / Rowena Par	To keep the Sambilog group from entering the pearl farm area after the 72-hour TRO expired, the Jewelmer lawyer filed another motion to extend the TRO for another 20 days but the court denied the motion for lack of merit.
126. Katutubo Pinatay Dahil sa Tanbark (News)	December 6-12, 2004 / Eliseo Valendez	Robin Tingcatal, 45, a Pala'wan member of a monitoring team in Bataraza, Palawan was slain by an unidentified suspect while zealously guarding the mangrove forest from the illegal tanbark operators.
127. Kaso ng Jewelmer sa mga Katutubo Magtatagal Pa (News)	January 17-23, 2005 / Rowena Par	Although the Jewelmer Corp. has only one witness left for the cases filed against the Sambilog group, the lawyer of the IP group expects that the litigation could drag on given the prevailing justice system, but is optimistic that the IP group will win the case.
128. Idismis ang Kaso ng Jewelmer Hiniling ng Sambilog sa Korte (News)	January 24-30, 2005 / Rowena Par	The lawyer of Sambilog group has asked the court to dismiss the cases filed by Jewelmer against the IP group for lack of merit. The lawyer has observed that the lawyers of the pearl farm have been resorting to delaying tactics to sustain the case.
129. Mga Katutubo sa Timog Palawan Magsasagawa ng Solidarity March (News)	October 10-16, 2005 / Rowena Par	Disappointed by the government's failure to act on their grievances, the Sambilog group from the islands of Bugsuk and Pandanan is scheduled to stage a historic solidarity march that will start from Rio Tuba, Bataraza and will end in Puerto Princesa City. After the march, the group plans to camp outside the Capitol compound to get the attention of the provincial officials.
130. Indigenous Palaweños Stage Historic March (News)	October 17-23, 2005 / Rowena Par	Braving the heat and rain, the Molbog and Pala'wan members of the Sambilog group started their historic solidarity march from Bataraza on October 12 and reached the capital city on October 17. Their demands include the restoration of their fishing rights in the waters controlled by the pearl farm and the reopening of the Pagdanan channel to their boats.
131. Bugsuk	November 6-13,	The travails of the IPs from Bugsuk Island camping out

(Editorial)	2005 / Yasmin Arquiza	in front of the Capitol have been caused by Danding Cojuangco's forcible occupation of the island during the Marcos regime. Unfortunately, the restoration of democracy failed to diminish the influence of Cojuangco.
132. Complaint Against Sambilog Leader Dismissed (News)	February 6-12, 2006 / Eliseo Valendez	The Provincial Prosecutor's Office dismissed the complaint of illegal fishing with the use of sodium cyanide against Oscar Pelayo, one of the leaders of the Sambilog group. Police arrested Pelayo after his boat lost anchor at night and drifted near the pearl farm.
133. A Year After the Historic March, Sambilog Silently Fights for Living (News)	November 20-26, 2006 / Eliseo Valendez	A year after their failed attempt to get action from the government, the members of the Sambilog group from Balabac and Bataraza, Palawan have shelved any protest action plan and have settled to a silent method in pursuing their cause.
134. Some Notes on Migration to Palawan and the MILF Problem (Essay)	September 8-14, 2008 / Prof. Oscar Evangelista	Written by an eminent historian, the essay argues that the Moro Islamic Liberation Front has no right to include Palawan in its ancestral domain claim because the Muslims were latecomers to the province. The Batak, Tagbanua, Pala'wan and Molbog were the original inhabitants of Palawan before the Muslims dominated the southern tip of the island.
135. Deklarasyon sa Bundok ng Maruyog Farms (Declaration Paper)	August 10-16, 2009 / Pala'wan leaders in southern Palawan	The declaration, ratified by the Pala'wan leaders from the five towns covered by Mt. Mantalingahan Landscape, spells out specific demands of the Pala'wan communities in the policies for the protected landscape. Among them are the restoration of the <i>panglima</i> leadership structure and the cancellation of mining applications in the area.

### *EDUCATION*

136. Tribal Community Learning Center sa Inogbong: Edukasyon Para sa mga Katutubong Pala'wan (Supplement)	August 16-31, 1998 / PTFPP	To alleviate the almost zero literacy rate in the upland Pala'wan community in Bataraza, Palawan the PTFPP in partnership with the DECS and the local government put up a learning center for the tribe. The learning center is open to the children and adults where they learn basic knowledge, hygiene and nutrition, and trade skills.
137. Diahalo D. Duldula: Unang Molbog na Nagtapos sa Kolehiyo (Feature)	April 17-23, 2000 / John Iremil Teodoro	On April 17, 2000, Diahalo Duldula, a self-supporting Molbog student, received his teaching degree from Palawan State University, the first Molbog to obtain a college degree in his community.

138. 96 Nagtapos sa Tribal Learning Center (Press Release)	April 24- 30, 2000 / PTFPP	Ninety-six Pala'wan adults and children attending the tribal learning center in Rizal, Palawan have graduated from the non-formal education course, increasing their literacy and livelihood skills.
139. Katutubong Iskolar (Personal Essay)	March 6-12, 2006 / Marge Aguil	The author, a pure-blooded Tagbanua, narrates her struggle to obtain a college degree despite their poverty and how she was able to finish her study through a generous scholarship given by the Palawan Development Scholars & Interns. The author now works with the Nagkakaisang Tribu sa Palawan.

*ASSISTANCE & ADVOCACY for IP rights*

140. Priscilla Yap: Adventures with Palawan's Ethnic Tribes (Feature)	October 1993 / Ofelia Rondina	A story on the experiences of a government cultural worker who spent long years looking after the welfare of the Palawan tribes, her advocacies and endeavors to help the IPs rise from poverty and lack of basic education.
141. Offie Bernardino: Crusader for Palawan's Tribes (Feature)	November 1994/ Ofelia Rondina	Personal sketch of a respected IP rights advocate and the various issues and concerns the IPs deal with the help of her office.
142. Panawagan ng Simbahan: Ibalik ang Lupa ng mga Katutubo (News)	October 2-8, 2000 / Jofelle Tesorio	The Catholic Church through the Indigenous Peoples Apostolate called on the government and business sector to return the lands of the tribes that were unjustly utilized for various projects and investments. The appeal was made in relation to the celebration of the Jubilee of the Indigenous People in the country.
143. Scientists Endorse Equal Partnership with Traditional Knowledge Holders (News)	September 16-22, 2002 / Yasmin Arquiza	Scientists around the world and the United Nation joined forces in defending the IPs' traditional knowledge during the World Summit for Sustainable Development in Johannesburg. The scientists seek equal partnership with the IP communities to utilize the traditional knowledge in the conservation of natural resources.
144. UNDP Tutulong sa mga Katutubo (News)	July 5-11, 2004 / Eliseo Valendez	In recognition of the IPs' role in the conservation of the natural environment, the UNDP and the European Commission signed a memorandum of agreement with the tribal ministry of the Catholic Church for a forestry-based livelihood program of the Tagbanua in Taytay.
145. Akbayan Sumuporta sa mga Katutubo (News)	October 18-24, 2004 / Eliseo Valendez	The Akbayan Partylist and its allied NGOs through Rep. Risa Hontiveros pledged to support the cause of the Sambilog in reclaiming their ancestral domain from the Cojuangcos. Hontiveros headed the Sambilog members in their failed entry to their ancestral fishing ground during the celebration of the World Food Day.

146. Belgium Tutulong sa mga Katutubo sa Calamianes (News)	November 8-14, 2004 / Jofelle Tesorio	The Belgium government through the UP-Center for Integrative and Development Studies launched the “Comprehensive Education Program for the Integrated and Sustainable Development of the Tagbanua Communities in Calamianes” to help the Tagbanua become better stewards of the environment.
147. Perlas ng Jewelmer Iboycot-Hontiveros (News)	November 22-28, 2004/ Rowena Par	In a privilege speech, Akbayan Rep. Risa Hontiveros called on her fellow lawmakers and the public to boycott the Jewelmer pearls she branded as “pearls of shame” as long as the company refuses to honor the rights of the IPs. She also asked the House to conduct a congressional inquiry on the alleged abuses of the pearl farm on the IPs of southern Palawan.
148. Palawan Artists Stage Exhibit for Sambilog Fishers in Manila (News)	February 6-12, 2006 / Robert Bagalay	Moved by the plight of Sambilog group, members of the Concerned Artists for Environment staged an art exhibit dubbed as “Panaghoy ng Balabac” in several venues in Manila. The artworks dramatized the sufferings of the IPs in the hands of the Jewelmer Pearl Farm.

*ESTRANGEMENT OF IPs FROM THEIR ROOTS*

149. A Son of Palawan Returns (Personal essay)	July-August 1996 / Auraeus Solito	Raised and educated in Manila, the author returned to his mother’s roots, the Pala’wan of southern Palawan, to find that the place and people that used to fascinate him have been changed by the modern world.
150. 25 Pares ng Batak Ikinasal (News)	August 14-20, 2000 / Jofelle Tesorio	Twenty-five Batak couples in Tanabag, Puerto Princesa City were married in a mass wedding sponsored by the city government and officiated by City Mayor Edward Hagedorn. The mass wedding, a first for the Batak community, was the initiative of the City Civil Registrar to have legitimate records on the tribe.
151. Kristyan (Column)	June 24-30, 2002 / Kanakan Balintagos	Feeling superior with his new religion, a newly baptized Pala’wan serving as guide to a young researcher to the Tau’t Bato community desecrated a supposedly solemn ritual of his fellow IPs. Although he asked forgiveness from the family later, he lost the respect of the community and the researcher who hired him.

***Annex F: Key Informant Interview Results (Palawan)***

*Respondents:*

- Redempto Anda--Philippine Daily Inquirer correspondent & Palawan Sun editor
- Damian Lacasa Jr. -- dwRM Radyo ng Bayan anchor /reporter & Alyansa ng mga Palaweñong Mamamahay Inc. (APAMAI) president



- Beth Maclang—Palawan NGO Network Inc. (PNNI) advocacy officer & PNNI radio program host
- Dr. Gerardo Ortega—dwAR Radio Mindanao Network’s *Ramatak* host
- Catherine Santos—RGMA Super Radyo reporter & Palawan Mirror editor
- Romy Luzares—dyPR Palawan Radio reporter & anchor

## **SUMMARY OF VIEWPOINTS**

### *QUALITY AND FREQUENCY OF COVERAGE*

#### *Frequency of mainstream media’s coverage of IP issues*

For Redempto Anda, the frequency of his coverage of the IP issues depends on the kind of stories. Although the publication of his stories is sporadic, he is certain that he has covered the major issues about the IPs.

Damian Lacasa observed that the coverage frequency is dictated by the necessity. And since the IP-related issues surface every now and then, he said that the coverage of the local media on such issue is often. In his capacity, he tackles at least three IP issues in a week.

Beth Maclang shares the observation of Lacasa. She said that local media’s interest in the environmental issues which is tied on the IPs makes the IP issues part of regular coverage. She observed that the local media tackle IP issues at least three times a month. On their part as IP advocates, they also make sure that they tackle an IP-related issue in their weekly radio program.

Dr. Gerry Ortega cannot say how often he covers the IP issues but he does it whenever there is an opportunity.

Catherine “Katya” Santos thinks that the coverage is very rare as it is dependent on the environmental issues that involve the IPs.

Romy Luzares also thinks that the coverage is rare. He said that he can’t even recall if they have tackled an IP-related issue in the past month.

#### *Monitoring of the media coverage of IPs*

Anda identified the support NGOs of the IPs as the media monitor on IP issues.

Lacasa also identified the NGOs such as the PNNI and Environmental Legal Assistance Center (ELAC) as the entities that monitor the coverage of the local media on the IP issues. On the part of the APAMAI, he said that their member entities also monitor the IP-related issues and news they tackle.

Maclang admitted that monitoring the local media for IP issues is indeed part of their daily work at the PNNI. She also said that sometimes, their member-NGOs also monitor the media especially if there are issues within their areas of concern.

Ortega can't identify a group or institution that monitors the coverage of IP issues.

Santos shares the observation of Ortega but she believes that the IPs or their support groups monitor the media if there is an issue that concerns them.

Luzares also believes that the IPs' support NGOs such as the PNNI, ELAC and Natripal monitor the media if there is an issue about them.

#### *Factors influencing coverage of IP issues*

Anda observed that the conflict element in the IP issues is what draws the media to cover them.

For Lacasa, the health aspect is the foremost factor. The second factor is the violation of the IPs' rights.

Meanwhile Maclang pointed to the media's lack of sensitivity and appreciation of the IP issues as factors that influence the coverage negatively.

Ortega considers the social justice issue as a compelling factor for coverage.

Santos thinks the media responds based on the gravity of the issue.

Luzares points at the availability of fund for the journalists as deciding factor whether they will cover the issue or not.

#### *Newsworthiness of IP issues and justifications*

Anda loves writing stories about the IPs because they compete well even in the highly competitive news pages of the Philippine Daily Inquirer. He sees the legitimacy of the IP issues as reason why the public appreciates such stories.

For Lacasa, the IP issues are not only newsworthy but very newsworthy due to the fact that the present generations of Filipinos have descended from the IPs.

Maclang also believes on the newsworthiness of the IP issues because the IPs is a vulnerable sector.

Ortega is certain that the IP issues are very, very newsworthy given with the deluge of reactions that his program receives whenever he tackles an IP issue.

Santos also believes on the newsworthiness of the IP issues if they are laced with human interest factor. Without something different, the IP issues became bland and threadbare to the audience, she added.

Luzares also thinks that the IP issues can be interesting to the audience if they are serious and big.

#### *Institutional barriers in covering IP issues*

Anda identified the conflicts between the IPs and local governments, the media's shallow appreciation of the IP issues, and the IPs' reluctance to establish a relationship with the media as the institutional barriers for IP coverage.

Lacasa pointed at the inefficient bureaucracy and unwillingness of some government agencies to support the IPs as government-induced barriers for effective coverage. On the part of the media, he identified the lack of funds for transportation, availability of the time of the reporters, and the lack of manpower as the perennial coverage barriers.

Maclang also found the media's low appreciation of the IP issues, its seeming lack of sensitivity and the lack of coverage fund as the barriers for IP coverage.

Ortega found no legal or governmental barrier for coverage but he identified the public officials as the major barrier in the progress of the IPs. He overcomes the logistic, personnel, and financial problems with his extensive networks and connections.

Santos pointed to the funding, logistical, and personnel problems as the institutional barriers for coverage on the part of the media.

Luzares said the barrier is caused by the clashing government entities as exemplified in Sambilog-Jewelmer controversy where the media team accompanying a government official was stopped by the police.

#### *The need to increase coverage of IP issues*

For Anda, it is the other way around. It should be the IPs and their support institutions that should make serious efforts to educate the media and establish a strong relationship with it.

Lacasa believes that there is a pressing need to increase the coverage of the IP issues so that the people would realize that they descended from the IPs.

Maclang also agreed that the IP coverage should be increased, and also the government support for the IPs.

Ortega also sees the need to increase the media coverage to increase the public's awareness on the IP issues.

Santos shares Ortega's opinion.

Luzares also agreed on the need to increase media coverage on IP issues but doubts if the struggling local radio stations can rise above its budgetary limitations.

*Ways on how to increase media coverage of IP issues*

Anda suggested the holding of orientation activity for the media on the fundamental issues of the IPs.

Lacasa said that the media should keep a strong relationship with the NGOs supporting the IPs. The government and the media should also maintain an active communication line to be able to advance the interests of the IPs.

Maclang suggested that the local governments should establish an office, or assign an employee for the IPs. She believes that the government is in a better position to help the IPs than the civil society.

Ortega shares the view of Anda.

Santos desires that there is a group or an IP support NGO that regularly informs the media on the emerging IP issues and gives updates on the existing issues.

Luzares shares the view of Santos.

*MEDIA CONTENT*

*The usual topics covered*

For Anda, most of the stories he wrote were rooted to the ancestral domain of the IPs and the conflicts that emerged from it.

Lacasa prioritizes the health aspect of the IPs and the related issues arising from it.

Maclang observed that the local media is fond of the environmental issues which are inseparable to the IPs.

Ortega tackles most of the time the ancestral domain issues, health, education, and livelihood of the IPs.

Santos says her station covers mining, environment, and ancestral domain issues.

Luzares recalls that he has spent lots of time covering the conflict between the IP group Sambilog and the Jewelmer Pearl Farm in Balabac.

*Seriousness of the issues covered, forms of coverage, length of coverage*

Anda believes that the IP issues he covered are serious because they are about the IPs' rights. They come in the forms of spot reports and featurized stories but most of them are one time story.

Speaking in behalf of the APAMAI, Lacasa is convinced that the issues they tackled are very serious and very important that they sometimes spend a month discussing and writing them. If lots of personalities are involved, the discussion could last for more than a month.

Maclang also believes that the issues covered are indeed serious given with the media's penchant for the big news. She observed that the length of coverage depends on the gravity of the issue.

Ortega believes that the topics he has tackled were all serious because his listeners claimed being enlightened. He says that he spend enough time discussing such issues.

Santos also believes that the issues they covered are serious because the lives of the IPs were at stake. However she recalled that the coverage was short-lived and the longest coverage they made was on the Sambilog issue, which lasted for about four days.

Luzares also believes on the seriousness of the issues they covered.

#### *Forms of digital media used in coverage, access, content, opportunities*

Anda relies solely on his cell phone, which also serves as tape recorder and camera in covering IP issues. He also enjoys easy access to the IPs because of his connection to their support groups. He still sees rich opportunities for coverage especially on the impact of the mining royalties on the life of the IPs.

Lacasa said that aside from the multi-functions cell phones, the members of the APAMAI still rely on the traditional digital devices such as tape recorders, cameras and microphones in covering the IP issues. He added that they don't have problem accessing the IPs. For him, the ancestral domains that the IPs are still fighting for is one aspect that the local media has yet to cover deeply.

On the side of the PNNI, Maclang said that the cell phones have revolutionized the communication between them and the IPs that they would receive complaints from the IPs even in wee hours. They have also started to introduce the videocam to the IPs.

Ortega finds the cell phone as a superior device that provides direct links between the media and the IPs. With his attachment to the IPs, he has no problem accessing them. He thinks that the media has yet to explore the rich culture and traditions of the IPs.

Santos also relies on the cell phone and fixed telephone line in reaching out to the IPs. She also sees the vanishing culture and traditions of the IPs as a fertile ground for media coverage.

Like the rest, Luzares also relies on his cell phone in covering IP issues although in one occasion, he was able to use the webcam in covering the Sambilog –Jewelmer conflict in Balabac. He considers the way of life of the IPs and their struggles to survive as interesting aspects that the media can still explore.

*Provision of media coverage on IP issues of information on policy and social issues in ways people can understand or respond to*

Anda believes that the local media, especially the broadcast have been providing comprehensive discussions of the IP issues in a manner that the ordinary folks can understand. He also noticed that the media tends to favor and protect the IPs in its coverage.

Lacasa is also confident that the local media provides adequate information on the policies and social issues when covering IP issues.

Maclang also believes that the local media captures the essence of the issues because as an IP support NGO, the PNNI also briefs the media on the prevailing IP issues.

Ortega doubts that the local media provides satisfactory coverage of IP issues. He believes that only half of the local practitioners are capable of managing a coverage that the ordinary folks can appreciate.

Santos believes that the media provides sound coverage of IP issues but doubts if the listening public really appreciate it given with the lingering discrimination against the IPs.

Luzares also believes that the media provides good coverage of IP issues but also doubts that the coverage are still effective given with the division and conflict within the IPs' rank.

*Adequacy of the reflected reality*

Anda believes that the reality of the issues is adequately reflected in the coverage. His only concern is the media's grasp of the issues which if not full, could result to partial presentation of the issue.

For Lacasa, the local media in general is successful in reflecting the realities of the issues but not all the time. He admitted that there are local practitioners whose appreciation of the IP issues is quite deficient.

Maclang also believes that with the help of the civil society, the media is able to reflect adequately the realities of the issues.

Ortega believes that the local media is yet to reflect adequately the reality of the IP issues.

Santos thinks that media succeeded only in reflecting half of the realities of the IP issues due to the growing skepticism of the media practitioners on the authenticity of the IPs' projected sentiments.

Luzares also doubts the objectivity of the media coverage on the IP issues because of the perception that sometimes the IPs are being manipulated to serve outside interest.

#### *Relevance of coverage locally or nationally*

For Anda the relevance of the IP issues he covered is very evident both in the local and national levels. As provincial correspondent of a national daily, he noticed that his stories supply the ground details often missed by the national coverage.

Lacasa also believes that the media coverage have been helpful and relevant.

Maclang is also convinced that the coverage is relevant locally because the IPs now look at the media as ally.

Ortega is certain that the coverage is relevant locally.

Santos also sees the relevance of the IP issues coverage but is uncertain on its extent given with the challenge of sustaining the issues.

Luzares has seen that their coverage of the Sambilog issue has drawn public sympathy both in the local and national levels.

#### *Supportiveness of the media on IP issues and its role in empowering the IPs*

Anda thinks that the media helps empower the IPs but not directly.

Lacasa is certain that they do some empowerments for the IPs.

Maclang acknowledges the huge contribution of the media in the empowerment of the IPs.

Ortega thinks the local media supports and empowers the IPs.

Santos and Luzares are certain that the media helps advance the interest of the IPs.

#### *Most used coverage format*

Anda sticks often to spot reports and feature stories in his submissions to the Inquirer.

Lacasa believes that the segmental coverage is the norm in the broadcast media.

Maclang thinks that the media uses every known format given with the complexity of the IP issues.

Ortega and Santos rely much on interviews.

Luzares delivers straight news and conducts interviews.

Terminologies used in the coverage and their implications

Anda finds the ancestral domain and free prior informed consent as the regular terminologies in his coverage.

Lacasa uses the term *tribu* but prefers the *katutubo* over *netibo* because of the negative and discriminatory connotation of *netibo*.

Maclang insists that the media should refrain using the term *netibo* because of its discriminatory and degrading connotation. The term *katutubo*, she believes, is the most appropriate term.

Ortega recalls using often the social justice and human rights terms. He is also convinced that *netibo* is not a politically correct term and insists that the *katutubo* is the dignified term for the IPs.

Santos learns the basic terminologies of the ethnic languages to establish better connection with the IPs.

Luzares does not find wrong in identifying the tribal affiliations of the IPs and uses the titles of the IP leaders when reporting about them.