

IPs:
Insights and **P**ractical Tools for **S**trengthening Indigenous Peoples'
Participation in the NCDDP

A Draft IP-Focused Facilitation Guide for the Implementation of the National
Community Driven Development Program (NCDDP) in Indigenous Peoples' Areas

Jane Austria-Young

with
Domingo Nayahangan

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List of Acronyms

AC	Area Coordinators
AD	Ancestral Domain
ACT	Area Coordinating Team
ADB	Asian Development Bank
ADSDPP	Ancestral Domain Sustainable Development and Protection Plan
BLGU	Barangay Local Government Unit
CADC	Certificate of Ancestral Domain Claim
CADT	Certificate of Ancestral Domain Title
CEAC	Community Empowerment Activity Cycle
CDD	Community Driven Development
CF	Community Facilitator
CLUP	Comprehensive Land Use Plan
DSWD	Department of Social Welfare and Development
FGD	Focus Group Discussion
FPIC	Free Prior Informed Consent
ILO	International Labor Organization
IP	Indigenous Peoples
IPMR	Indigenous Peoples Mandatory Representative
IPRA	Indigenous Peoples Rights Act
IPS	Indigenous Political Structure
KALAHI-CIDSS	Kapit Bisig Laban sa Kahirapan-Comprehensive and Integrated Delivery of Social Services
LGU	Local Government Unit

MOA	Memorandum of Agreement
MIAC	Municipal Inter-Agency Committee
MIBF	Municipal Inter-Barangay Forum
NCDDP	National Community Driven Development Program
NCIP	National Commission on Indigenous Peoples
NGOs	National Government Organizations
PANAMIN	Presidential Assistant on National Minorities
RCDS	Regional Community Development Specialist
RPMT	Regional Project Management Team
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

Indigenous peoples have the right to define and decide on their own development priorities. This means they have the right to participate in the formulation, implementation and evaluation of plans and programs for national and regional development that may affect them.

- United Nations Development Group

Introduction

Empowerment, participation, and allowing peoples' voices to be heard are not new concepts in development work. The perspectives of Saul Alinsky expressed in *Rules for Radicals* (1971), Paulo Freire in *Pedagogy of the Oppressed* (1970), and the writings of other development thinkers, were instrumental in bringing the concepts of empowerment and participation into the development mainstream. These concepts call for ordinary people to make their own decisions about the kind of development they want for their lives. In a process where people are empowered and participate in development projects, communities critically analyze their situation and formulate an agenda, defining their own path toward development and social transformation. Tracing community based approaches from their roots in efforts for radical social transformation to the present mainstream models of project implementation, it is clear that community decision making is a critical part of current development initiatives. The Community Driven Development (CDD) strategy ensures development projects are identified by target communities, thus empowering people and making development more inclusive (Mansuri and Rao 2004).

"We are happy with the implementation of KALAHI-CIDSS. Projects are identified by the community, which is very important for us. The consultation process is crucial, and because we were consulted about which projects we wanted to undertake, we feel that the KALAHI projects have truly addressed the needs of our communities."

*FGD with Ata-Manobo Leaders,
Talaingod, Davao del Norte
June 20, 2012*

In the Philippines, the experience of using the CDD strategy in Kapit-Bisig Laban sa Kahirapan-Comprehensive and Integrated Delivery of Social Services (KALAHI-CIDSS) has proven it to be an effective poverty alleviation strategy. During the implementation of KALAHI-CIDSS, special emphasis was given to the participation of vulnerable sectors, which includes the indigenous people. KALAHI-CIDSS, as implemented by the Department of Social Welfare Development (DSWD), will be scaled up and called the National Community Driven Development Program (NCDDP). The expanded program will ensure the active participation of communities in addressing poverty issues.

Integrating Indigenous Peoples' Concerns in the NCDDP

For the most part, indigenous communities are physically isolated from roads and population centers, so the availability of basic services such as health, education, and social infrastructure is limited, as is their involvement in the decision-making processes of government and society that ultimately affect them. Often overlooked, their lack of engagement in these processes renders them practically invisible, and is a major reason they remain more disadvantaged than other sectors of society. While development institutions and government agencies often introduce programs aimed at improving indigenous peoples' lives, communities have rarely been involved in the conceptualization of the programs. This changed when indigenous communities were invited to actively engage in the conceptualization, implementation

and monitoring of projects under KALAHY CIDSS. The communities felt their participation mattered, and being involved at all stages of the identified sub-project implementation was empowering to them.

A study conducted to analyze KALAHY-CIDSS implementation in areas with indigenous populations focused on a number of adaptations to the Community Empowerment Activity Cycle (CEAC) already being employed by regional teams and recommended further innovations to enable an IP-focused implementation of CEAC. Modifications recommended by the study to improve responsiveness to the needs of the indigenous peoples include:

- Community Facilitators who are working with indigenous peoples for the first time need the opportunity to internalize all the unfamiliar ideas, concepts and principles of working with indigenous communities. NCDDP implementation in indigenous peoples areas will require additional time and a greater focus on capacity building activities drawing on the Technical Assistance Fund (included in the Community Grants).
- There is significant reluctance and lack of confidence on the part of indigenous groups—particularly in mixed communities where indigenous peoples are a minority in a barangay—to engage in competitive processes to secure funding for their sub-project proposals at the municipal level. Responding to this reality will require further adjustments to the facilitation process.
- Tenurial security of ancestral lands is a significant concern of indigenous groups not currently addressed through CDD interventions. The NCDDP should support the securing of land tenure and the formulation and integration of ancestral domain development plans into local development plans.

“We can’t compete in the deliberation process for KALAHY projects. The Tagalogs dominate the meetings and we’re in the minority. We do have a few articulate leaders, but even they aren’t able to make their voices heard.”

*Elder Dumagat woman
Bagasbas, Burdeos
June 28, 2012*

Indigenous Peoples in NCDDP Areas

NCDDP’s coverage will include the country’s 900 poorest municipalities in 63 provinces and 15 regions. Based on the National Household Targeting System data, of the 900 municipalities, 768 municipalities have barangays with indigenous populations.¹ A sizeable number of NCDDP areas have IP populations and DSWD has recognized the need to reach out to indigenous communities, who often live far from roads and the main population centers. The proposed facilitation process will ensure that indigenous peoples are fully informed of all NCDDP activities and that they actively participate in the planning and implementation of the program. In the process, they will receive culturally appropriate development projects designed to accrue meaningful social and economic benefits.

¹ DSWD Powerpoint presentation during the National Orientation on Indigenous Peoples Policy Framework (IPPF), Local Development Planning (LDP) and Local Poverty Reduction Action Plan (LPRAP) Integration Pilot Project for the NCDDP. Antipolo, Rizal. May 2013.

Distribution of IP Population by Region and NCDDP Target Areas

Regions	No. of Provinces	No. of Target Municipalities	No. of Barangays	Total Population	IP Population	% IP Population	Known/Dominant IP Group
CAR	6	57	746	1,694,400	1,470,977	87%	Adasen, Apayao, Applai, Ayangan, Bago, Balangao, Bontok, Ibaloi, Ifugao, Ikalahan/Kalanguya, Isneg, Inlaud, Kalinga, Kankanaey, Maeng, Masadiit, Tingguian, Tuwali
I	4	18	320	5,172,900	1,206,798	23%	Bago, Ibaloi, Kankanaey, Tingguian
II	1	2	59	3,365,400	1,030,179	31%	Agta, Bugkalot, Dumagat, Gaddang, Ibaloi, Ibanag, Ifugao, Ikalahan/Kalanguya, Itawes, Ivatan, Kalinga, Kankanaey, Malaueg, Yogad
III	3	10	210	10,159,300	236,487	2%	Aeta, Agta, Dumagat
IV-A	1	30	884	11,904,100	936,745	6%	Aeta-Remontado, Agta, Alangan, Mangyan, Ati, Ati / Bantoanon, Bantoanon, Batangan Mangyan, Dumagat, Hanunuo, Iraya, Mangyan, Remontado, Tagbanua
IV-B	5	68	1,302	3,018,000			
V	6	105	3,054	5,711,500	213,311	4%	Aeta-Abiyan, Agta, Tabangnon
VI	6	74	2,173	14,607,300	203,912	1%	Ati, Bukidnon, Magahat, Sulod
VII	4	104	2,309				
VIII	6	132	3,625	4,447,500		0	
IX	3	67	1,636	3,487,400	1,203,598	35%	Badjao, Kalibugan, Sama, Samal, Subanen, Yakan
X	5	84	1,574	4,349,300	1,802,266	41%	Bukidnon, Higaonon, Mamanwa, Manobo
XI	4	40	781	4,362,400	2,289,268	52%	Ata / Matigsalog, B'laan, Bagobo, Bagobo-Guingan/Clata, Bagobo-Tagabawa, Kalagan, Mandaya, Manguangan, Manobo / Ubo, Manobo Biit, T'boli, Tagakaolo
XII	4	43	983	4,080,400	1,856,300	45%	B'laan, Bagobo, Higaonon, Ilianen, Tiruray, Manobo
Caraga	5	66	1,035	2,549,400	1,004,750	39%	Higaonon, Mandaya, Manobo
TOTAL	63	900	20,691	78,909,300	13,454,591	17%	

Source: Indigenous Peoples Planning Framework. DSWD, March 2013

Purpose of an IP-Focused Facilitation Guide

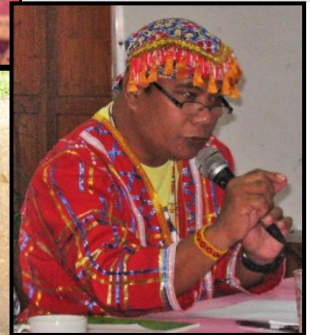
The challenge for Area Coordinating Teams and Community Facilitators who are non-IP and will be working with indigenous people is knowing how to best respond to the unique culture and condition of the communities. The Community Empowerment Activity Cycle is designed to ensure that communities retain control over the development affecting their land and resources. The CEAC will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs (UNDRIP 2007).

This IP-Focused Facilitation Guide is specifically designed to be used as guidance for the implementation of the National Community-Driven Development Program with indigenous peoples. Its intent is to ensure the Program is culturally sensitive and that communities are able to actively participate in decision-making and have equal opportunity to enjoy benefits from project activities.

The Partners: Who Are the Indigenous Peoples of the Philippines?²

Indigenous people are widely recognized as vulnerable to development projects and are often socially and economically disadvantaged. Many live in isolated communities with few government services available. In the Philippines, there are between 12 and 15 million indigenous peoples scattered throughout the country, which amounts to approximately 18 percent of the national population. The National Commission on Indigenous Peoples, the sole government agency responsible for

indigenous peoples concerns, states that 61% of the country's indigenous peoples live in Mindanao, 33% can be found in Luzon, and about 6% in the Visayan group of islands. The Summer Institute of Linguistics claims there are 171 distinct languages spoken in the country, most of them by indigenous groups, and 168 are still spoken.



These images show the diversity of Philippine indigenous peoples

All of the country's indigenous peoples had tradition-based cultures and were politically autonomous before the Philippines was colonized in the 16th century (Corntassel 2003). In 2002, an Asian Development Bank (ADB) study summarized the characteristics of indigenous peoples in the seven ethnographic regions defined by the Indigenous Peoples Rights Act (IPRA). The following descriptions, partially culled from that document, will help the reader appreciate the diversity of the various indigenous groups in the Philippines. Each group has its own unique economic, political, and social organization and degree of integration with the mainstream society. The history, current conditions and level of acculturation of these indigenous societies are important factors to consider in any development project that involves them.

The Cordillera Peoples (Northern Luzon)

The Cordillera peoples are collectively known as the Igorot, an identity that distinguishes them from lowland Filipinos (Eder and McKenna 2008). The Igorot peoples are concentrated in the northern

² ADB Draft Basic Manual for Implementing Indigenous Peoples Safeguards in Development Projects (Philippines). 2011.

mountain ranges of the Cordillera Mountains, occupying the interior hills, strips of flat land along deep valleys, and plateaus.

Other groups such as the Tingguian, Isneg and northern Kalinga are found in the watershed areas of the Abulag, Tineg and Chico rivers. They are largely swidden cultivators, depending on upland rice, root crops and vegetables. The Bontoc, Sagada, Ifugao and Southern Kalinga live on mountain slopes and nearby areas, cultivating rice in both irrigated terraces and swidden fields. The Ibaloi and Kankaney live in the southern region of the Cordillera, basing a largely subsistence economy on wet and dry agriculture. In recent times, however, they have become progressively more integrated in the market economy with the growth of commercial farming of temperate vegetables.

The Cordillera peoples commonly identify themselves by the village to which they belong. Villages are usually supervised by a council of elders, which has the authority to decide on matters affecting the welfare of the community. Councils use customary laws to promote equality and cohesion among group members. There is a clearly divided social stratification based on economic affluence.

Indigenous Groups in Region II

In northeastern Luzon, several indigenous groups, including the Ibanag, Itawes, Yogad and Gaddang, inhabit lowland areas of the Cagayan Valley. In southern parts of the region, groups including the Ilongot, Ikalahan, Isinai and Agta practice swidden farming, hunting and gathering, wet-rice agriculture and some commercial activities.

The Rest of Luzon and Sierra Madre Mountain Range

The indigenous peoples of the Sierra Madre and Zambales mountain ranges in western and eastern Luzon and the Bicol region in Southern Luzon are for the most part Negritos. Depending on their location, these groups are known as Agta, Aeta, Kabihug, or Tabagnon, among others. Most of them depend on swidden agriculture, hunting and gathering, fishing, gathering of minor forest products for sale, and wage labor for their livelihood.

Before Mount Pinatubo in the Zambales Mountains erupted in 1991 and destroyed all its nearby forests, Aeta women gathered wild tubers to help provide the daily food needs of the family. Women possess intimate knowledge of forest foods; they know how to process certain highly toxic wild tubers to make them edible. In the gathering of wild foods, women are in total control of the production of their resources, a fact recognized by their family and other kin groups (Austria 2008).

Traditionally hunting and gathering societies, the Negrito groups have no formal leadership structures and are constantly flexible and mobile. They no longer practice pure hunting-gathering, but they remain egalitarian societies based on family and kinship ties. Clan elders are always consulted before making community decisions.



Island Groups

Though smaller in numbers, a wide diversity of indigenous peoples occupy parts of the Visayan Islands and Palawan in the central Philippines. They include the seven Mangyan ethno-linguistic groups on Mindoro Island; the Sulod and Ati in the mountains and remote coastal areas of Panay and Negros islands; and the Batak, Palawanon, Molbog and Tagbanua in Palawan. Most of these groups practice swidden agriculture, some hunting and gathering, gathering of minor forest products, fishing, and wage labor.



The most influential members of the Island Groups indigenous communities are those who are the best public speakers and have extensive knowledge of traditional laws and customs. There is no central political authority, but the decisions reached in public meetings facilitated by these influential members of the community are recognized and are respected.

Mindanao

The indigenous peoples in Mindanao are collectively referred to as Lumad. Depending on how they are identified, the Lumad groups number between 15 and 21. They are often broken down into different clusters, the Manobo, Bagobo-B'laan, T'boli, Tiruray, Mandaya-Mansaka, Subanen and Mamanwa. The Bagobo mainly occupy the highlands of central Mindanao, along mountainous slopes of the provinces of Bukidnon, Cotabato and Davao. Other groups including the Manuvu, Matigsalug and Ata occupy the headwaters of the Davao, Kulaman and Tinanan rivers. The Mandaya, coastal Bagobo, Agusan Manobo and Ata inhabit coastal areas along the Davao Gulf and interior hinterlands of south-eastern Mindanao, Subanen peoples occupy the hinterlands and coastal lowlands of the Zamboanga peninsula. In the uplands of northern Mindanao, mountain dwelling peoples refer to themselves collectively as Higaonon. Most Lumad groups' traditional livelihood activities include integral swidden farming, wetland rice cultivation, hunting and gathering, fishing, and gathering of minor forest products.



The Indigenous Peoples' Struggle: From the *Infieles* to Indigenous Peoples³

The way Philippine indigenous peoples were regarded by the powers that be has evolved over time. Terms used to refer to indigenous groups in general have also changed.

During the Time of the Colonizers

- The Spanish colonizers referred to indigenous peoples as *infieles*—faithless, godless or pagan, and expended substantial effort and resources to convert them to Christianity and bring them under the control of the Crown.
- After 1898, the American rulers, who considered the indigenous peoples culturally inferior but were interested in studying them, called them “Non-Christian Tribes.”

In an Independent State

- In 1957 the Commission on National Integration was created by the now-independent Philippine government to “Foster, accelerate and accomplish by all adequate means and in a systematic, rapid and complete manner the moral, material, economic, social and political advancement of the Non-Christian Filipinos, hereinafter called National Cultural Minorities, and to render real, complete and permanent the integration of all the said National Cultural Minorities into the body politic.” (Republic Act 1888)
- 1968 saw the creation of the Presidential Assistant on National Minorities (PANAMIN), which was tasked with promoting the interests of the indigenous peoples. In a presidential decree further defining the functions, duties and powers of PANAMIN, the government stated, “...it is the policy of government to extend to the national minorities equality in stature, dignity and opportunity with all other citizens” and “to integrate into the mainstream of Philippine society certain ethnic groups who seek full integration into the larger community, and at the same time protect the rights of those who wish to preserve their original lifeways beside that larger community.” (P.D. 1414)

The Indigenous Peoples and their Battles

- As a result of continuous advocacy by the indigenous peoples and civil society, the Indigenous Peoples Rights Act (IPRA) was enacted in 1997. The law adopts the term “indigenous cultural communities/indigenous people” and is considered groundbreaking in its recognition of the rights of indigenous peoples to own their ancestral domains.
- The evolution of terminologies illustrates how government and mainstream society perceived the indigenous peoples. From godless pagans to Non-Christian Tribes to national minorities and now indigenous peoples, the terms became more sensitive in affirming the cultural distinctiveness of these groups as they fought for recognition and cultural integrity. The indigenous peoples’ struggle to claim their rights over their ancestral domains represents an effort to reclaim their cultural heritage.

³ ADB Draft, “Listening to, Recognizing, and Empowering Indigenous Peoples: A Toolkit for Safeguarding the Rights of Indigenous Peoples in the Agriculture and Natural Resources Management Sector in the Philippines”. Pages 1-3, 8-9, 26: 2011

- The Indigenous Peoples Rights Act of 1997 declares that the State “shall protect the rights of the indigenous peoples to their ancestral domains to ensure their economic, social and cultural well-being...” The law created the National Commission on Indigenous Peoples (NCIP) as the sole agency responsible for the welfare of the indigenous peoples. One of the organization’s main goals is the protection of ancestral domains. Under the law, indigenous communities are empowered to protect and develop their ancestral domains by formulating an Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) based on their customary laws and practices. The state believes that indigenous peoples can achieve development if they have the power to protect their rights to and manage their lands and territories.

The importance of International Advocacy in Advancing the Indigenous Peoples’ Agenda

- Indigenous peoples’ rights are respected by international laws and policies. The United Nations Guidelines on Indigenous Peoples recognize that development interventions frequently target the ancestral lands of indigenous communities but the communities have the right to determine their own development priorities.
- Another milestone for the indigenous peoples movement was achieved in September 2007 when the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), an international human rights instrument that contains the following provisions:

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

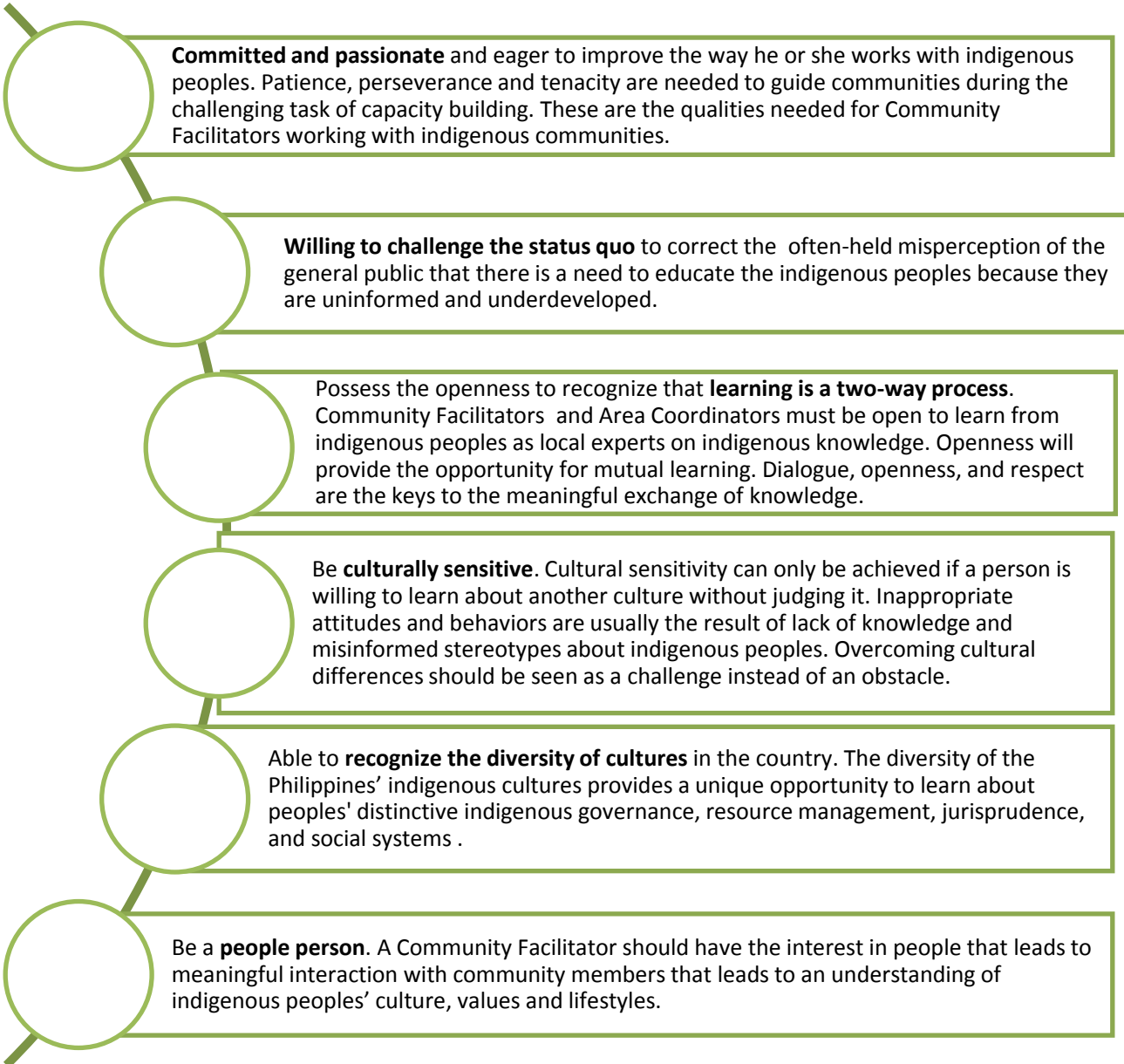
Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs.

- In 1989, the International Labour Organization (ILO) adopted ILO Convention No. 169 on Indigenous and Tribal Peoples. ILO C169 is the only existing legally binding international instrument focusing on the rights of indigenous peoples.
- The World Bank and the Asian Development Bank both recognize that rights to ancestral domain are critical to the development of indigenous peoples and that the loss of their lands will contribute to their economic, political and social marginalization.

Working with Indigenous Peoples

To be able to work effectively with indigenous communities, Area Coordinating Team members must have knowledge and an appreciation of the culture, traditions and aspirations of the people with whom they work. Openness engage in dialogue, to accept and learn about others, will provide an opportunity to gain respect and appreciation for unfamiliar cultures and perspectives.

Qualities of Community Facilitators and Area Coordinators Assigned to IP Areas



A Real Life Example: The Qualities of a Good Community Facilitator

After graduating from college, a young Subano wanted to return to his indigenous community to serve his people (committed and passionate). He learned about KALAHI-CIDSS and was able to get a job as a Community Facilitator working in Lapuyan, Zamboanga del Sur. During his job, he travelled by foot to reach isolated communities, where he had discussions with tribal elders until the wee hours of the morning, talking about swidden agriculture, the history of the community, and other aspects of the people's lives (be a people person). He was interested in what people had to say and listened intently to their stories (openness to learn). He discovered that even though he was an indigenous person himself, he missed out on learning about his own people's indigenous knowledge systems and practices, as most of his learning had taken place in school. During the first big meeting he conducted with the community, he found the leaders, especially the women, were too shy to speak freely. Instead of getting up in front and lecturing about the project, he asked questions, learning to relate people's actual experiences to the project's objectives and implementing guidelines (learning is a two-way process). When talking with the community he used familiar terms and concepts, doing away with project and government jargon. He made sure people understood that under this project, they could and would chart their own development path (willing to challenge the often-held perception of the need to educate the IPs).

Strategies for Engaging Indigenous Peoples

Building trust and rapport through constant dialogue is the key to success in working with indigenous peoples. Gaining trust and building relationships does not happen overnight. By showing empathy and an interest in people's lives, as an outsider to the culture a Community Facilitator demonstrates the willingness to engage indigenous communities in a meaningful way.

What is Needed to Ensure an Effective Community Facilitation Process?

- a) In order to provide the time required to fully appreciate the social and cultural realities of indigenous communities, the CEAC social investigation phase should be longer than that in non-IP communities. Adequate time is needed to complete the preparatory stage, as most of the indigenous communities are physically isolated.
- b) Listening to stories and participating in informal discussions are effective data gathering strategies with indigenous communities. Community Facilitators must spend time with community elders, both men and women, and ask them about their lives, which may include activities such as farming, hunting, gathering, fishing, and their knowledge of the natural world.
- c) Community Facilitators who will be working in IP areas should ideally be selected with a working knowledge of the indigenous language of the communities with whom they will be working. If the Community Facilitators are not members of the indigenous group, a "buddy system" has

The challenge for Community Facilitators is to "put themselves in the shoes" of indigenous communities in order to develop projects that are culturally appropriate, not only on paper, but in their implementation. This can only be achieved with the appreciation that indigenous peoples have economic, social, political, and cultural systems that are distinct from those of the mainstream society.

proven successful in ensuring effective communication. This system partners a non-indigenous facilitator with an indigenous person, who serves as translator and interpreter of language, local history, culture, and project concepts and objectives. Familiarity with the local language is one of the keys to understanding indigenous knowledge systems and practices. Community Facilitators should make an effort to learn the indigenous language to be able to communicate effectively with the people.

- d) In order not to rush the empowerment process, a Community Facilitator assigned in an indigenous area should not be responsible for more than three communities. The CF must have enough time to dedicate to facilitation activities to ensure that communities fully understand the development process being undertaken and are able to meaningfully participate in it.
- e) To avoid competition for leadership positions, the Community Facilitator should be aware of the traditional leadership structure and decision making processes of the indigenous community. But the facilitator should also be alert and able to spot potential volunteers that can effectively assist in implementing community projects.
- f) The Community Facilitators must understand the economic organization of the indigenous community to which they are assigned. An example is knowing when the planting season is so project activities can be scheduled around the times when most of the community members are not busy with other work.

What to Avoid as a Community Facilitator

Community Facilitators should be watchful of the following tendencies in order to be effective in engaging indigenous peoples:

- a) *There is no "one-size-fits all" approach to indigenous peoples' empowerment.* The development strategies that can work well in lowland communities may not succeed in upland or especially indigenous communities. Community is unique and requires well thought-out strategies that fit their particular context.
- b) *Do not think you have all the answers to all the development issues faced by indigenous communities.* Take care not to impose your solutions for their problems, solutions that you may feel are appropriate but would not work well for the community. Remember, the Community Facilitator's task is to facilitate a process, guiding the community to critically analyze their problems and identify their own solutions.
- c) *Do not think you know better than they.* Avoid displaying a condescending attitude toward indigenous peoples. Having a low regard for the indigenous peoples, emphasizing their weaknesses without recognizing their knowledge, skills and achievements will hinder successful project facilitation and community empowerment process.
- d) *Avoid doing things for the people that they can do for themselves.* The CDD model ensures that community perspectives are taken into account at all stages of project implementation. Community Facilitators must avoid assuming roles in the project that belong to members of the community. CDD involves building the capacities of local people to formulate and implement

their own development plans. Taking over the job of leaders or community members is depriving them of the opportunity to learn.

- e) Do not “romanticize” indigenous peoples. An overly passionate view of the indigenous peoples and their cultures as exotic with an urgent need to preserve them as is has proved to hamper indigenous peoples’ empowerment. Indeed, indigenous peoples’ cultures are unique, having developed in specific situations and contexts, but cultures continually evolve as people adapt to new situations and challenges.

The Challenge for Area Coordinating Team Assigned in Indigenous Areas

Teamwork is crucial for Area Coordinating Teams assigned in indigenous areas. The Area Coordinators and Community Facilitators must gain a grasp of the development issues faced by the indigenous communities they work with. Teams deployed to indigenous communities should be thoroughly prepared and have a basic understanding of the history, culture and perspective of the indigenous peoples in their assigned area.

To provide the knowledge and background necessary for Area Coordinators and Community Facilitators to work effectively with indigenous communities, capacity building is a must.

Capacity Building for Area Coordinating Teams

The Area Coordinating Teams deployed in areas with indigenous populations will undergo a two-day cultural sensitivity training as part of the ten-day training program for Community Facilitators and Area Coordinators. The culture sensitivity component will include the knowledge, skills and attitude required to be effective members of an Area Coordinating Team. The knowledge gained from the training will allow ACTs to avoid having to use a “sink or swim” method of engaging indigenous communities.

As follow-up to the ten-day training program, regular education sessions focusing on development issues affecting indigenous peoples will be held. The Area Coordinators, with the assistance of the Regional Community Development Specialist, will organize the sessions.

Time Frame	Proposed Topics for Education Sessions	Partners
Months 1-3	<p>In-depth discussions centering on the main concepts covered in the ten-day training program</p> <p>Reflection sessions on how to be culturally responsive while working with indigenous communities (challenge assumptions, biases, and existing knowledge)</p> <p>Familiarize Area Coordinating Teams with indigenous peoples’ issues, contexts, and relevant laws</p> <ul style="list-style-type: none"> • IPRA, FPIC, NCIP Administrative Orders • CADT Process (what is a Recognition Book?) • ADSDPP process (Sample ADSDPP) • Mandatory Representation 	NCIP, LGUs, and NGOs

Time Frame	Proposed Topics for Education Sessions	Partners
Months 4-6	<p>Concepts of poverty and development as defined by economists and development planners vs. perspectives of poverty and development as defined by indigenous peoples</p> <p>The indigenous peoples and their struggle in claiming their ancestral domains</p> <p>The Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) as a planning unit</p>	Academic community, NGOs, IP community
Months 7-9	<p>Reading of ethnographies to deepen understanding of indigenous societies (economic systems, political and decision-making process, social organization)</p> <p>Deepening of understanding of indigenous political structures, leadership patterns, and decision-making processes</p>	RCDS, ACs, NGOs, and academic community
Months 9-12	Evaluation of the strategies and guidelines being used by ACTs to engage indigenous communities	

Building Partnerships⁴

- The Area Coordinating Team (ACT) should work closely with the local representatives of the National Commission on Indigenous People (NCIP) in the implementation of projects in areas with indigenous populations.
- The Provincial NCIP office has the compilation of the Recognition Books belonging to the communities applying for titles to their ancestral domain. The anthropological accounts will provide background information about the indigenous groups in the area.
- If there is an existing ancestral domain claim or title in the project area, the NCIP has the census of the indigenous populations that the Community Facilitator needs to secure. The census will serve as the basis to determine the number of people belonging to indigenous groups vis-à-vis the non-indigenous population.
- The NCIP maintains lists of indigenous people’s organizations and elders and tribal leaders in the province, including the mandatory representatives at the municipal level, if any exist.
- Link with local academic institutions that conduct research with indigenous groups. Invite anthropologist, sociologist, and NGO representatives who work with indigenous peoples in the assigned area to provide practical advice on how to develop culturally appropriate strategies in engaging indigenous communities. An anthropologist can provide resource materials and background information about the indigenous group or groups in the area.

⁴ Institutions including NGOs, academe, and government agencies will serve as resources for ACTs in engaging indigenous communities

Implementing NCDDP in Indigenous Communities

In order to improve implementation of the NCDDP, DSWD has recognized the need to enhance CEAC processes to be more inclusive and culturally responsive to the needs of indigenous communities. The enhanced CEAC has five stages (i) social preparation, (ii) community planning, (iii) community managed implementation and community based organization formation, (iv) community monitoring and evaluation, and (v) transition to the next cycle. The enhanced CEAC is complemented with this manual, which serves as guidance for Community Facilitators to effectively engage indigenous peoples.

Community Facilitators can play a crucial role in empowering communities. But in order to be effective, they should be familiar with the complexity and diversity of the indigenous societies in the country and realize that each community has its unique social systems, political and decision-making structure, and level of socio-cultural integration with the mainstream society. The following typology of indigenous communities under NCDDP can serve as a guide to Community Facilitators on how to develop strategies in engaging indigenous communities. This will help the Community Facilitators to ensure that they fully understand the different realities of indigenous peoples.

Typologies of IP Communities under NCDDP⁵

By population	By location
(i) Communities where all households are indigenous peoples	(i) Within ancestral domain areas, covered by a Certificate of Ancestral Domain Title (CADT) or an existing Certificate of Ancestral Domain Claim (CADC)
(ii) Communities where the majority of households are IPs, but where there is a significant non-indigenous minority	(ii) Within ancestral domain areas but without tenurial instrument (CADT or CADC)
(iii) Communities where the non-indigenous population is the majority, but indigenous peoples comprise a significant minority	(iii) Outside Ancestral Domain (AD) areas
(iv) Communities where the non-indigenous population is the majority and the indigenous peoples comprise a small minority	

Source: Based on Department of Social Welfare and Development-National Community-Driven Development Program Powerpoint presentation, February 2013.

Different Situation, Different Strategies: Community Participation in Projects Where Indigenous Peoples are the Majority in a Barangay, and Where They are the Minority

Experience from the Field:

In Talaingod, Davao del Norte, an 87% community participation rate in a KALAHI sub-project was achieved in a barangay where the majority of the population is Manobo. One of the main reasons this high participation rate was realized is the majority of the population is indigenous, and the community truly supported the project. The community facilitator was also an indigenous person, so he knew the culture and used his knowledge of indigenous social structures to mobilize communities to participate in the project.

⁵ Community Driven Development Support Project: Indigenous Peoples Framework prepared by the Department of Social Welfare and Development for the Asian Development Bank. March 2013.

But it was a very different story in Burdeos, Quezon, a municipality where the indigenous Dumagat are a minority in several barangays. In these barangays, the Dumagat were not free to express themselves during large meetings. Even with articulate indigenous leaders in their ranks, they felt their voices were not listened to during the barangay assemblies and their participation in the KALAH! projects was low. Because of feelings of inadequacy, the Dumagat felt they could not stand up for their rights or assert themselves in the presence of a Tagalog majority.

It was difficult for the Dumagat to engage in the Municipal Inter-Barangay Forum (MIBF) process. If their projects were not prioritized they attributed it to unassertiveness caused by their lack of education. Since they felt they were not on equal footing with the better educated Tagalogs, they shied away and did not participate in the projects.

- Mayor Gil P. Establecida, Burdeos, Quezon

Experience from the field shows that high rates of participation are achieved in communities where the majority of the population is indigenous peoples. Where they constitute the majority, indigenous people are more confident in expressing their views in public meetings and they participate in project processes. In mixed communities, it is often difficult to get the full participation of indigenous community members as they do not feel they are on equal footing with the majority non-indigenous population.

The Response to Better Address the Needs of Indigenous Communities

Recognizing the unique needs of indigenous communities, NCDDP includes several program enhancements to better address these needs. The fixed criteria will give additional weight to proposals from: (i) poorer barangays, (ii) proposals that address the needs of vulnerable groups in the communities, and (iii) proposals from indigenous peoples in mixed communities.

In order to ensure the participation of the indigenous groups in mixed communities, the Community Facilitator will explain to the LGU and the community the reasons for the fixed criteria for ranking sub-projects at the municipal level, which include **xxxxxx** weight given to proposals from IP groups in mixed communities.

Using a Culturally Sensitive Community Empowerment Activity Cycle (CEAC) with Indigenous Communities

What follows is practical guidance for Area Coordinating Teams and Community Facilitators. To make the guidelines more user-friendly, they were formulated following the key steps in the CEAC process.⁶

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
Training and Linkage work			
0.1 Basic Training for Area Coordinating Team and Municipal Coordinating Team Training	<ol style="list-style-type: none"> 1. The National Project Management Office in collaboration with the Regional Project Management Offices will conduct culture sensitivity trainings for Area Coordinating Teams prior to their deployment. 2. The Area Coordinator will use the Individual Assessment Tool to evaluate Community Facilitators who will be working with indigenous communities. The AC will consolidate the results of the assessment and make recommendations to the Regional Community Development Specialist (RCDS). 3. The Area Coordinator will procure ethnographies and other reference materials from the Regional Community Development Specialist as required reading for the Community Facilitators. 4. The Regional Project Management Office will coordinate with the regional office of the National Commission on Indigenous Peoples in accordance with the national protocol for collaboration between the agencies in implementing the NCDDP. 	<ul style="list-style-type: none"> • After the 2.5-day culture sensitivity training, Community Facilitators have a basic understanding of the culture of the indigenous group they will be working with and the issues they face. • CFs acquire the knowledge, skills, and culturally appropriate tools to effectively engage indigenous peoples • Establish contacts with NCIP, NGOs and academe in the area 	<p>See Annex 1: Assessment Tool for Community Facilitators Working with Indigenous Communities)</p> <p>Required reading materials: 1970. Schlegel, Stuart A. <i>Tiruray Justice: Traditional Tiruray Law and Morality</i>. Institute of Philippine Culture, Manila.</p> <p>2004. Seitz, Stefan. <i>The Aeta at the Mt. Pinatubo, Philippines: A Minority Group Coping with Disaster</i>. New Day Publisher. Quezon City.</p> <p>The Indigenous Peoples Rights Act of 1997 and other important NCIP</p>

⁶ The “How To” tools will serve as a guide for the Area Coordinating Teams, especially the Community Facilitators working with indigenous communities.

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>5. The Area Coordinator will discuss the national protocol for collaboration between DSWD and NCIP with the Community Facilitators prior to the municipal orientation.</p> <p>6. The Community Facilitators will establish the following contacts with before the municipal orientation:</p> <ul style="list-style-type: none"> • Academe and NGOs in the area. Invite anthropologist, sociologist, or others from the academic community, and NGOs working with indigenous peoples in the assigned area, to provide useful advice on how to develop culturally appropriate strategies in engaging indigenous peoples. Explore ways to establish and sustain collaboration between those individuals or groups and the DSWD. • The Regional Director and Provincial Officer of the National Commission on Indigenous Peoples (NCIP). The regional and provincial offices can provide detailed information on the number of IPs, ancestral domain titles, ADSDPPs and indigenous people’s organizations in the area, in addition to other critical data. 		<p>administrative orders</p> <p>The joint memorandum circular between DSWD and NCIP for implementing the NCDDP in indigenous communities</p>
Stage 1: Social Preparation Stage			
<i>1.1 Municipal Orientation</i>			
1.1.1 Work preparatory to the Municipal Orientation	<ol style="list-style-type: none"> 1. Based on indigenous political and governance structures, the Community Facilitator should identify the genuine leaders in each community 2. After identifying the leaders, coordinate project activities through them. (For example, in 	<ul style="list-style-type: none"> • Community Facilitators are familiar with the traditional political structures and decision-making process of the indigenous communities 	See Annex 2: NCIP Administrative Order No. 2 Series of 2012: The General Guidelines on the Confirmation of

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>Talaingod, Davao del Norte, the Community Facilitators coordinate mainly through the tribal leaders, especially the village datu (local chieftain). When the trust of the datu was gained, it was much easier to mobilize the rest of the members of the community.)</p> <ol style="list-style-type: none"> 3. Hold small group discussions with the council of elders or indigenous leaders to ensure they are oriented on their role in the implementation of the NCDDP in the context of self-governance and the development and protection of their ancestral domain. 4. The role of the IP Mandatory Representative should be discussed with community leaders to ensure IP interests are properly represented in local governing bodies. 5. The Area Coordinator should liaise with the Provincial Officer of the NCIP to ensure the protocol established for engaging indigenous communities is followed. 	<p>they work with and are able to identify their genuine leaders.</p> <ul style="list-style-type: none"> • Meaningful consultations with indigenous leaders have been conducted before the municipal orientation. 	<p>Indigenous Political Structures (IPS) and the Registration of Indigenous Peoples’ Organizations</p> <p>See Annex 3: DILG-Memo_Circular-2010-119: Mandatory Representation of Indigenous Peoples in Policy Making Bodies and Other Local Legislative Councils</p>
<p>1.1.2 During the municipal orientation</p>	<ol style="list-style-type: none"> 1. Representatives of the indigenous communities should ensure that their plans and concerns are integrated in the planning, implementation, and decision-making processes of the NCDDP at the municipal level. 2. The indigenous representatives and local NCIP personnel will highlight the importance of protecting ancestral domain and key priority programs based on the ADSDPP, if one has been formulated. 3. Representatives from the NCIP will discuss the 	<ul style="list-style-type: none"> • Indigenous communities are adequately represented • Indigenous representatives are able to articulate the issues and concerns of their communities during the orientation • The commitment of local government units to recognize indigenous peoples’ rights and the 	<p>See Annex 4: NCIP Administrative Order No. 3 Series of 2012: “Revised Guidelines on Free and Prior Informed Consent (FPIC) and Related Processes of 2012</p>

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>Revised Guidelines on Free and Prior Informed Consent, especially the provision on Section 39 and the validation process, when implementing projects with indigenous communities.</p> <p>4. The inputs of the indigenous representatives and the NCIP should be reflected in the Memorandum of Agreement between the community and DSWD toward culturally sensitive delivery of services with indigenous communities.</p>	<p>importance of their participation in any development projects that affect them</p>	
<p>1.1.3 Post municipal orientation: Developing an IP Lens in the implementation of the NCDDP</p>	<p>1. The Regional IP Officer and the Regional Community Development Specialist (RCDS), in partnership with the Regional Office of NCIP, will conduct an orientation for local government units covering the following topics:</p> <ul style="list-style-type: none"> • The IP Framework and culture sensitive service delivery processes with indigenous communities. • Integration of ADSDPP into the Comprehensive Land Use Plan (CLUP) • Ancestral domain boundaries instead of political boundaries as the planning unit <p>2. The Regional IP Officer and the RCDS, in collaboration with NCIP and NGOs working with the indigenous people in the area, will orient the Area Coordinator and Community Facilitators on issues faced by the indigenous communities and the status of their ancestral domain claim.</p>	<ul style="list-style-type: none"> • The local government unit, NCIP and DSWD reach a common understanding concerning the IP Framework and culture sensitive service delivery. • A common understanding of ADSDPP and Comprehensive Land Use Plan is reached among the IP communities, NCIP and the LGUs. <ul style="list-style-type: none"> • A realistic assessment of the indigenous communities' participation in development processes and whether their issues and concerns are being addressed in the municipality • The AC and CFs are able to develop strategies for the community entry phase of 	<p>NCDDP IP Planning Framework</p> <p>See Annex 5: NCIP and ILO Documentation of Round Table Discussion on Culture Sensitive Service Delivery</p> <p>Resource person from an NGO who is able to give an accurate assessment of the situation of indigenous peoples and their struggle in promoting indigenous peoples rights.</p>

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
			NCDDP in IP areas.
1.2 Social Investigation (SI)			
1.2.1 Secondary collection of data	<ol style="list-style-type: none"> 1. The Community Facilitator gathers secondary data, both at the municipal and barangay levels. 2. The Community Facilitator verifies with NCIP if there is an existing or on-going ancestral domain title being processed. If applicable, the CF studies and becomes familiar with the communities' Recognition Book and/or ADSDPP. 3. The Community Facilitator will gather data on the different stakeholders working with indigenous peoples in the area, to include national and local government agencies, NGOs, church groups, the academe, and other support groups. 	<ul style="list-style-type: none"> • Updated data on the indigenous communities at the barangay and municipal levels • A thorough understanding of the communities' land tenure status • A list of stakeholders working with indigenous peoples in the project area with data on their programs and type of engagement. 	
1.2.2 Primary data gathering: Ancestral Domain and Community Situationers (in addition to the municipal and barangay profiles)	<ol style="list-style-type: none"> 1. The Community Facilitator undertakes intensive primary (in the field) data gathering in order to gain detailed knowledge of the situation and issues faced by the indigenous communities. 2. The Community Facilitator conducts focus group discussions with elders, leaders, and youth, both men and women, covering the following: <ul style="list-style-type: none"> • Profile and condition of the natural resources found in the ancestral domain • Assessment of the state of the ecology and productivity of the land within the ancestral domain • Indigenous resource management and protection practices being used <p><u>Ancestral Domain Situationer and Indigenous Knowledge Systems and Practices (IKSP)</u></p>	<ul style="list-style-type: none"> • A reliable assessment of the situation of the indigenous communities 	See Tool 1: How to Gather Culturally Appropriate Baseline Information

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<ul style="list-style-type: none"> • System of land ownership practiced <u>Community Situationer</u> <ul style="list-style-type: none"> • History of the indigenous group • Description of the communities' social, economic, political and economic systems • Description of traditional agricultural and livelihood practices <u>Development Needs of the Communities</u> <ul style="list-style-type: none"> • Highlight the communities' needs and concerns • Tenurial status of the communities' ancestral domain 		
1.2.3 Contact building	<ol style="list-style-type: none"> 1. The Community Facilitator, now familiar with the indigenous political structure after gathering primary data, must establish deeper relationships with existing leaders and also potential leaders, who may include respected elders or members of the community, the council of elders, Timuay, Panlima, or datu. 2. Working relationships should also be established with the barangay officials in the area. 	<ul style="list-style-type: none"> • Core contacts in the indigenous communities are established. • Indigenous peoples organizations, if any, are identified and contacts established. 	
1.2.4 Consolidation and analysis of data and formulation of an action plan	<ol style="list-style-type: none"> 1. The Area Coordinating Team (ACT) will consolidate and analyze the all data that has been collected and based on that, formulate an implementation plan. 2. The National and Regional IP Officers will evaluate the plan to ensure that the indigenous communities' concerns will be addressed in a culturally appropriate manner. 	<ul style="list-style-type: none"> • CEAC implementation plan formulated 	
1.3 First Barangay Assembly			

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
1.3.1 Barangay agenda prepared and coordinated with the Barangay Local Government Unit (BLGU)	<ol style="list-style-type: none"> 1. The Area Coordinating Team will use a sketch map showing the location of the indigenous populations to determine how many sitio meetings to conduct and where to conduct them. 2. If the project coverage area is large, the Community Facilitator can group the sitios into clusters in order to reduce the number of meetings needed but still reach all the indigenous communities. 3. Sitio or cluster meetings should be held before the Barangay Assembly to ensure that the indigenous communities understand the CDD process and what their role and responsibilities will be before, during and after its implementation. 	<ul style="list-style-type: none"> • A sketch map that clearly shows the location of the indigenous communities • The number and location of sitio or cluster meetings to be held prior to the Barangay Assembly is determined 	
1.3.2 Drafting and approval of a Barangay Assembly resolution supporting NCDDP	<ol style="list-style-type: none"> 1. The Area Coordinating Team will provide detailed information about the NCDDP process during the Barangay Assembly. 2. The indigenous communities, represented by their leaders, will be oriented on their role in the NCDDP implementation process. 3. The Community Facilitator will assist the barangay leaders and elders in drafting resolutions endorsing the NCDDP project prior to the Barangay Assembly. 4. Community acceptance of the NCDDP is obtained and stated in a declaration of support signed by the elders and leaders in the barangay(s). 	<ul style="list-style-type: none"> • A Barangay or community resolution signed by the majority of the community members who attended the Assembly • A declaration of support for the NCDDP initiative from community leaders and elders 	<p>FPIC Validation Process for Community Solicited or Initiated Activities (NCIP AO No.3 Series of 2012)</p> <p>See Tool 3: How to Ensure Effective Participation of Indigenous Groups in the NCDDP</p>
1.3.3 Drafting and approval of a Barangay Assembly resolution forming	<ol style="list-style-type: none"> 1. The Community Facilitator will hold a consultation with the indigenous leaders to determine the role of community volunteers in the project. 2. Prior to the barangay assembly, the Community 	<ul style="list-style-type: none"> • A group of community volunteers chosen by community members and leaders 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
the PSA volunteers	<p>Facilitator will assist the indigenous leaders in identifying the community volunteers using indigenous decision making processes in line with the indigenous political structure.</p> <p>3. If the potential community volunteers are not leaders in the community, the Community Facilitator ensures that the traditional leaders are also involved in all phases of the project's activities.</p> <p>4. The elders and community leaders should commit to support the community volunteers in their role in the project.</p>	<ul style="list-style-type: none"> • A resolution, signed by community leaders and members expressing support for the community volunteers 	
1.3.4 Drafting and approval of a Barangay Assembly resolution forming the grievance committee	<p>1. The Community Facilitator will integrate indigenous systems of dispute resolution in the establishment a grievance committee that will handle problems associated with the NCDDP project. (For example, in Mt. Province the Panglakayen should be involved.)</p> <p>2. The Community Facilitator will document the indigenous dispute resolution and problem solving practices in the area.</p>	<ul style="list-style-type: none"> • Grievance committee established 	
1.4 Participatory Situation Analysis (PSA)			
1.4.1 Preparatory Work	<p>1. Prior to the PSA workshop, the Area Coordinator and Community Facilitator will consolidate the initial results of the Social Investigation (SI), focusing on ancestral domain and the issues described in the Community Situationer.</p> <p>2. Prior to the PSA workshop, the ACT will conduct information sharing sessions where the Community Facilitator will share initial data on the following:</p>	<ul style="list-style-type: none"> • Updated community SI 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<ul style="list-style-type: none"> - Communities without a CADT and little or no knowledge of IPRA (territory and communities not yet defined) - Communities with some knowledge of IPRA and that plan to apply for a CADT (territory and communities already defined) - Communities with an ongoing CADT application - Communities with a CADT but without an ADSDPP - Communities with an ADSDPP (In this case, much of the data sought in the PSA may already have been collected and only needs to be updated and validated.) <p>3. For communities with an ADSDPP, the ACT will ensure that a copy of the document is available during the PSA workshop.</p>		
1.4.2 During the PSA workshop	<ol style="list-style-type: none"> 1. During the PSA workshop, the Regional Project Management Team will provide input on IPRA and the ADSDPP process. 2. The input will guide the PSA during community data gathering and ensure that indigenous people’s issues are addressed. Data gathering will focus on the following areas: <ol style="list-style-type: none"> a. Ancestral domain and issues described in the Community Situationer b. Development plans and programs focused on the needs of the community and the ancestral domain c. Policies and mechanisms for the implementation of development plans 	<ul style="list-style-type: none"> • Community data requirements to serve as input to the community data gathering and assessment plan are identified • Community volunteers acquire knowledge of their rights and responsibilities as indigenous peoples 	<p>See Tool 4: How to conduct IPRA Orientation</p> <p>See Tool 6: How to Facilitate ADSDPP Process</p>

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>(policies, structure, procedure to ensure implementation of the plans)</p> <p>3. During the PSA workshop, the initial results of the Social Investigation will be validated with the community volunteers and PSA members. The goal is to gain an in-depth understanding of the situation of the indigenous peoples in the area and obtain input on the type of data to gather during the PSA.</p> <p>4. The Area Coordinator and the Community Facilitator will encourage the PSA volunteers and help them realize that the data gathered during the Participatory Situation Analysis may also serve as input to the formulation or enhancement of their ADSDPP.</p>		
1.4.3 Barangay PSA	<p>1. The Community Facilitator will guide the PSA volunteers during the Participatory Situation Analysis to identify the root causes of poverty and discuss the status of ancestral lands.</p> <p>2. The Community Facilitator should ensure that the Vision-Mission-Goal setting is clearly linked to the Ancestral Domain Situationer.</p> <p>3. The Community Facilitator must guarantee the process of formulating the community problem tree and objectives tree is thorough. With the comprehensive preparation of these tools, it is much more likely that the sub-project proposals identified will truly respond to the needs of the community members.</p> <p>4. During problem identification and determination of potential projects, if applicable, the Community</p>	<ul style="list-style-type: none"> • Community volunteers are trained to conduct the Participatory Situation Analysis at the barangay level • Initial data on the situation of the indigenous communities and their priority needs • A statement of the IP communities' vision, mission and goals • Formulation of more responsive and beneficial community project concepts 	<p>See Annex 6: NCIP Administrative Order No. 1 Series of 2004 – Guidelines in the Community Formulation of Ancestral Domain Sustainable Development and Protection Plans</p> <p>See Annex 7: Sample ADSDPP of indigenous groups with the assistance of an NGO</p> <p>See Tool 5: How to Address Tenurial Security</p>

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	Facilitator will provide the option of facilitating ancestral domain titling as a sub-project.		
1.4.4 Prepare leaders to present the PSA results to the Second Barangay Assembly	<ol style="list-style-type: none"> 1. The Community Facilitator will assist the PSA volunteers to creatively present the results of the Participatory Situation Analysis in a way that is meaningful to the community. Using locally available materials as visual aids during the presentation has found to be effective. 2. The PSA volunteers and Community Facilitator will ensure that the issues faced by the indigenous communities are clearly summarized and articulated in the Assembly. 	<ul style="list-style-type: none"> • Summary of issues faced by the indigenous communities • Potential project components identified based on the PSA 	
Stage 2: Community Planning			
2.1 Second Barangay Assembly	<ol style="list-style-type: none"> 1. During the Assembly, the PSA volunteers will present the needs and aspirations of the indigenous communities based on the results of the PSA. 2. The Community Facilitator and PSA volunteers will ensure the inclusion of an IP committee in the Barangay Development Council. 3. The Community Facilitator and PSA volunteers will work with the barangay officials to ensure that the indigenous communities' needs, aspirations, and priorities are reflected in the project criteria, procedures and prioritization process. 	<ul style="list-style-type: none"> • Barangay resolution integrating indigenous peoples concerns and programs • Inclusion of a committee on IP concerns in the Barangay Development Council (BDC) 	
2.2 Criteria Setting Workshop (First Municipal Inter-Barangay Forum)	<ol style="list-style-type: none"> 1. During the forum, the Community Facilitator will explain the purpose of the fixed criteria that gives greater weight to proposals from indigenous communities. 2. The Community Facilitator will assist the IP representatives to ensure that the criteria, 	<ul style="list-style-type: none"> • Agreement on culture-sensitive criteria for the prioritization of sub-projects • An MIBF resolution that reflects IP-sensitive criteria in sub-project prioritization and 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>programs and processes decided on during the criteria setting workshop are sensitive to the needs and responsive to the aspirations of the indigenous communities.</p> <ol style="list-style-type: none"> 3. The Area Coordinator will make it clear that NCDD sub-projects are not limited to the familiar infrastructure and social service initiatives, but may include support for the processing of Certificates of Ancestral Domain Title and formulation or implementation the ADSDPP. 4. The Community Facilitator and IP representatives will ensure that sub-project selection criteria accomplish the following: (a) problems and project objectives are clearly articulated and reflect the true situation of the indigenous communities in their ancestral domain, (b) project design incorporates strategies to address the problems and issues unique to the situation of the indigenous communities, and (c) measures have been incorporated to remove barriers to indigenous peoples' participation in development processes. 5. If there is an Indigenous Peoples Mandatory Representative in the municipality, the Area Coordinator will ensure he or she participates in the MIBF process. 	selection	
2.3 Project Development Workshop	<ol style="list-style-type: none"> 1. If applicable, the Regional IP Officer will ensure that the NCDDP and municipal development plans are aligned with the communities' ADSDPP. 2. The Area Coordinator and Community Facilitator will ensure that the concept of development 	<ul style="list-style-type: none"> • Community volunteers trained in project proposal making and oriented on self-determined development • Sub-project concepts that 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>underlying project conceptualization is based on the needs and aspiration of the indigenous communities toward inclusive development.</p> <ol style="list-style-type: none"> 3. The community volunteers will consult with the leaders of the indigenous communities to guarantee their support for the NCDDP process. 4. The community volunteers, with the assistance of the Community Facilitator, will develop project concepts that truly address the needs and aspirations of the indigenous communities. 	<p>clearly address indigenous peoples' vision of development</p>	
<p>2.4 Third Barangay Assembly (Concept Approval)</p>	<ol style="list-style-type: none"> 1. The Community Facilitator will prepare the community volunteers to present the project concept during the Assembly, emphasizing the role of the indigenous leaders in the project conceptualization. 2. The Community Facilitator will work within the existing indigenous political structure or in partnership with the identified indigenous people's organization instead of setting up a whole new structure for the project. 3. The Community Facilitator will discuss the tasks and functions of the sub-project committees and how their members can be strengthened to fulfill their roles in harmony with the indigenous political structure. 	<ul style="list-style-type: none"> • Tasks and functions of the sub-project committees are identified and linked with the indigenous leadership structure 	<p>The General Guidelines on the Confirmation of Indigenous Political Structures and Registration of Indigenous Peoples' Organizations (NCIP AO-2, S. 2012)</p> <p>See Tool 2: How to Strengthen Indigenous People Structure</p>
<p>2.5 Municipal Inter-Agency Committee (MIAC) Technical Review and Site Validation</p>	<ol style="list-style-type: none"> 1. If applicable, the ACT will ensure that the IP Mandatory Representative is part of the technical review process for IP sub-project proposals. 2. The Area Coordinator will coordinate with the Regional IP Officer or the Regional Community Development Specialist to invite the NCIP to 	<ul style="list-style-type: none"> • Documentation of the validation process to be shared with the Regional NCIP Officer • Assurance that projects are community solicited 	<p>NCIP Validation Process Diagram for Part VI (The FPIC Process)</p>

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	<p>participate in the MIAC technical review and site validation.</p> <ol style="list-style-type: none"> 3. The Regional NCIP office must take part in the site validation in order to conduct their own validation process as stipulated in the FPIC guidelines. 4. The NCIP personnel will interview the leaders and elders about the project in the ancestral domain to determine the following: <ul style="list-style-type: none"> - If the project was voluntarily solicited or initiated - If the plans and programs conform with the ADSDPP, or in the absence of an ADSDPP, the community considers the proposed plans and programs as forming part of the ADSDPP that they will formulate in the future - If the indigenous communities fully understand the extent of the plans and programs and their socio-cultural and environmental impact - If the plans or programs are for the delivery of services or livelihood projects involving the community 5. If NCIP personnel from the Regional Office cannot be present during the validation, the IP Mandatory Representative, if one has been chosen, should participate in the site validation. 6. If the NCIP or mandated representative is not available, the signature provided by a duly selected IP leader in the documentation should be sufficient as part of the validation process. 		

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
	7. The ACT will submit the documentation of the site validation to the Regional Office of the NCIP, highlighting the discussion with the community on the socio-cultural and environmental impact of the project.		
2.6 Project Proposal Development	<ol style="list-style-type: none"> 1. The Area Coordinating Team should explain how the indigenous communities can access the Technical Assistance Fund to be used for the development of their proposal. (For example, Dumagat communities in Quezon conducted a literacy program before developing their proposal for a sub-project). 2. The Community Facilitator will assist the Project Preparation Team to link with individuals with the technical knowhow to help them develop a proper proposal utilizing appropriate project design and costing. 3. The Community Facilitator and the Project Preparation Team will discuss the final proposal with the indigenous leaders, ensuring they completely understand and support the proposed project. 	<ul style="list-style-type: none"> • A project proposal whose design and program components truly reflect the needs and aspirations of indigenous peoples 	See Annex 7: Sample ADSDPP of Mansaka and Mandaya IP Communities in Compostela Valley, Mindanao
2.7 Fourth Barangay Assembly (Final Project Approved)	1. For the Fourth Barangay Assembly, the Community Facilitator and community volunteers devise a presentation that is creative and captures the situation and unique identity of the barangay.	<ul style="list-style-type: none"> • Community volunteers with the confidence to effectively present the sub-project proposal to the MIBF 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
2.8 2 nd MIBF Presentation (Approval of Sub-projects)	<ol style="list-style-type: none"> 1. The Community Facilitator will inform communities at the beginning of the NCDDP process that not all proposed projects can be accommodated, explain the reasons for this limitation, and lay out possible alternative sources of funding. 2. The Community Facilitator will explain the fixed criteria, which will give additional weight to proposals coming from indigenous communities. Points will also be added for proposals that address the needs of vulnerable groups in the barangay and proposals from IP groups in mixed communities. 3. During the presentation to the MIBF, the community volunteers should highlight their culture of unity, equality and consensus-based decision making in approving sub-projects. 	<ul style="list-style-type: none"> • A culturally sensitive MIBF process during the presentation and approval of sub-projects 	
Stage 3: Community Managed Implementation			
Facilitate Community Processes and Mobilizations	<ol style="list-style-type: none"> 1. The ACT and Community Facilitator must be aware that indigenous leaders and community members are not accustomed to being rushed because of strict timetables and impending deadlines. Flexibility when it comes to the projects' timetable should be a goal, but the importance of keeping to the project's schedule should also be stressed. 2. The ACT and Community Facilitator should be aware of and sensitive to the communities' indigenous social and political structures. This recognition will help strengthen those structures, which will serve as links to outside institutions, improving the sustainability of the community- 	<ul style="list-style-type: none"> • A high success rate for IP communities in the implementation of their sub-projects • Increased collective capacities and level of empowerment of indigenous communities 	

CEAC Activities and Stages	Key Activities in Implementing CEAC in Areas With Indigenous Peoples	Expected Outcome	Reference Materials
For non-prioritized projects	<p>based projects.</p> <p>The ACT and Community Facilitator should have information of possible sources of funding for community projects that were not prioritized under the NCDDP. Communities should receive assistance in preparing proposals to be submitted to these alternative sources of project funds.</p>	<ul style="list-style-type: none"> All projects proposed by the indigenous communities, whether funded the NCDDP or other sources, are implemented. 	
Stage 4: Community-Based Monitoring and Evaluation			
Barangay and Municipal level accountability review and report	<ol style="list-style-type: none"> The barangay and municipal development plans reflect the plans and programs achieved in partnership with indigenous communities. The Area Coordinating Team documents the lessons learned in engaging indigenous communities with respect to technical, financial, and facilitation processes. 	<ul style="list-style-type: none"> Accountability report with emphasis on program and projects in partnership with indigenous peoples. Documentation that reflects the realities of the indigenous communities 	
Stage 5: Transition to the Next Cycle			
5.1 Secure MLGU CDD institutionalization commitments	<ol style="list-style-type: none"> An assessment of the quality of participation of indigenous peoples in the project conducted by the Municipal Coordinating Team. Formulation of plans by the LGU for how it will support IP programs going forward. 	<ul style="list-style-type: none"> Commitment from the municipal LGU to sustain IP programs obtained with plans for how that support will be provided 	
5.2 Assessment of level of community based organization formation and integration with local bodies at barangay and municipal levels	<ol style="list-style-type: none"> The community volunteers advocate for the recognition of the indigenous political structure at the barangay and municipal levels. The Area Coordinators and the Community Facilitators ensure that the organizational capacity assessment tool is sensitive to indigenous governance and decision-making institutions 	<ul style="list-style-type: none"> The indigenous political structure recognized at the barangay and municipal levels 	

Guidelines and Practical Tools in Implementing CEAC in Indigenous Communities

Tool 1: How to Gather Culturally Appropriate Baseline Information during Social Investigation Stage⁷

In engaging indigenous communities, conducting formal data-gathering exercises may heighten the barrier between the outsider who is doing the data gathering, and the insider who is providing the data. Building trust will not happen overnight—there is a need to spend the time necessary to gain the confidence of the elders, leaders and community members. Integration—becoming comfortable with a community and having its members become comfortable with you— is an essential part of being able to understand the lives of the indigenous communities and gain a deeper understanding of their economic, political, social systems. Opportunities to obtain valuable insights can be provided by:

Strategies in Conducting Social Investigation	The HOW
<p>Story-telling</p> <p>The Community Facilitator must have an interest in listening to stories of indigenous communities. This is an everyday part of the lives of indigenous peoples. Stories about hunting, fishing, gathering wild honey from the forest are common as are accounts of personal or clan conflicts and how they were resolved. Stories capture everyday life— humor and gossip, which are an integral part of the oral tradition of indigenous communities.</p> <p>Story telling is a means of passing on beliefs and values of a culture in the hope that future generations can connect the past with the future (Tuhiwai Smith 2006).</p>	<p>Make use of informal gathering in the community to listen about peoples’ lives in the area. In the Aeta community, the best way is to participate in the “lambangan” (informal gathering around fire or even after dinner) and talk about hunting activities, gathering of wild foods, and life in general. This is important for the Aeta since building relationship is one of the things that they really value as a people.</p>
<p>Identifying important issues affecting indigenous peoples</p> <p>The Community Facilitator can look into deeper issues affecting indigenous peoples. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) recognizes that indigenous peoples have suffered from historic injustice due to colonization that resulted in the loss of their traditional lands. Many indigenous peoples in the country have started the long journey of claiming</p>	<p>Collect information through observation, conversation with people, and key informant interview with elders, community leaders, and women.</p> <ul style="list-style-type: none"> - Views on nature, land and resources - Document belief systems and practices in protecting and managing ancestral lands - Concept of land and ownership

⁷ ADB Draft Safeguarding the Rights of Indigenous Peoples in the Agriculture and Natural Resources Management Sector: A Toolkit for the Philippines. 2011

Strategies in Conducting Social Investigation

The HOW

their ancestral domains.

In order for the government to recognize the legitimacy of the claims, indigenous communities must provide documented proof that they are the rightful owners of the land they claim. Through the CDD process, the indigenous communities can identify ancestral domain claim as a sub-project.

- Importance of territory and ancestral domain
- Settlement of conflict
- Relationship of indigenous peoples and non-indigenous peoples in the area

Participant-observation and Field Notes.

Borrowing the methodology from the discipline of anthropology, integration and social investigation for Community Facilitators can be deepened by using participant observation and field notes. During field work, the Community Facilitator must observe and understand why people do the things they do. This will be helpful by gaining perspective on indigenous people's lives and making sure that the identified sub-projects fit their economic, social, and cultural realities.

Record all observations made during the day, including details of the meetings, who was present during the meetings, description of community members, what they said, and what transpired during the consultations.

Include personal interpretations of what transpired—ideas and opinions.

In order to engage indigenous communities in a culturally appropriate manner, the Community Facilitator should be familiar with the following elements:

- a) Settlement patterns (size of the indigenous people's territory, village structure, residence type, and focus of group activities)
- b) Social structure (size of population, social stratification if it exists, kinship and family system)
- c) Economic activities (system of food quests, production, distribution, and consumption)
- d) Socio-political organization (allocation of power, network of influence, administration of authority, and alliance system)

This cultural assessment tool will help the Area Coordinating team and the Community Facilitator to identify the indigenous decision making processes, leadership patterns, economic, social, and gender aspects of a given indigenous community. The initial data will be helpful during team meetings and strategizing sessions to analyze the situation of an indigenous community. The following table lists elements that should be considered when collecting baseline data during social investigation phase. It constitutes a list of “questions to ask” while collecting data.

Demographic information

- Who are the indigenous peoples in the area? How many are they?
- Are the IPs the dominant population in the area? If not, what percentage of the population do they constitute?
- Are the IPs the original inhabitants of the area or are they migrants?

Political

- How are leaders identified in hunting-gathering societies? Swidden agriculture-based societies? Wet-rice cultivating societies?
- What are the decision-making processes of these communities?
- How are the following decided upon: Access to resources; allocation of power, wealth, and prestige?
- How do families distribute land among themselves?
- What is the leadership pattern? (Family grouping, council of elders, datu system)
- How do they handle dispute resolution?
- Do they use force in settling conflict?
- What is the role of women in decision-making?

Economic

- How do they make a living? (Hunting-gathering, fishing, swidden agriculture, wet-rice cultivation, and wage labor).
- What is the role of sharing?
- How are resource distributed?
- What is the role of external economic relationships?
- What is the role of women in economic production?
- Is there a difference between men and women's access to resources?
- Is the area occupied by the people an ancestral domain? Is it covered by a Certificate of Ancestral Domain Title (CADT)?
- In general, what is the means of livelihood of the indigenous group in the area?
- Based on the cultural context of the indigenous group, what percentage of the IP population in the area could be considered poor? Middle class? Wealthy?

Social

- How do family relations influence the way the society is organized?
- How egalitarian is the society? Is there a difference between rich and poor?
- How is the indigenous group perceived by their non-indigenous neighbors?
- What are the differences between the role of men and women in the society?
- Are the concerns of women heard and respected?

Tool 2: How to Strengthen Indigenous People Structure

Strategy 1

Build the capacities of elders or leaders who are regarded by community members as leaders and relied upon to advance community concerns. Traditionally, indigenous leadership was clear in a given society and leaders usually possessed a certain degree of wisdom, integrity, and dignity. But at present, some indigenous leaders appear to be more interested in advancing their own interests than those of their communities. In this strategy, it is important to make sure that the leaders truly represent the interests of the indigenous community.

Strategy 2

Strengthen consensus-building through indigenous socio-political structures in arriving at a collective decision. Cultural practices should be tapped to ensure participation among community members.

Strategy 3

Support appropriate indigenous practices and processes. The social and political systems of the indigenous communities should be documented. If customary laws and practices are no longer in use, what are the existing systems that replaced them?

Strategy 4

Study Section 16 of IPRA provides that "The Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs) have the right to participate fully, if they so choose, at all levels of decision-making in matters which may affect their rights, lives and destinies through procedures determined by them as well as to maintain and develop their own political structures and consequently, the State shall ensure that ICC/IPs shall be given mandatory representation in policy-making bodies and other legislative councils." The IPRA Law recognizes that decision-making and indigenous peoples' representation are important requisites to self-determination. In 2009, NCIP issued Administrative Order No. 1 prescribing "National Guidelines for the Mandatory Representation of Indigenous Peoples in Local Legislative Councils."

Study NCIP Administrative Order No. 2 Series of 2012: The General Guidelines on the Confirmation of Indigenous Political Structures and the Registration of Indigenous Peoples' Organizations.

These administrative orders will be helpful to fully understand indigenous knowledge systems and practices and how it is being applied in the present context of the communities and the challenges that they have to face.

Awareness of the role of status, political influence, power, and authority in the different indigenous societies will help the development practitioner to deal with, for example, an egalitarian society where decision making is done by consensus, versus a stratified society governed by a powerful datu or council of elders.

Tool 3: How to Ensure Effective Participation of Indigenous Groups in the NCDDP

A community meeting about the NCDDP is taking place. The objective of the meeting is to inform the community about the program and to get their input on the direction of future development projects under the NCDDP and how they should be planned and managed. The challenge for the Community Facilitator is to ensure that community members participate meaningfully and are able to contribute their ideas freely.

The Scene:

The Community Facilitator opens an orientation on the National Community Driven Development Program and the role of indigenous communities in the program. Immediately, one of the tribal leaders stands up and confidently gives his point of view, in the process becoming quite excited. He is so involved in his thoughts that he does not pay attention to other community members. Others try several times to ask questions and make suggestions, but the leader dominates the discussion. Other community members are meek, listening silently, some not understanding all of what is being discussed but afraid to ask questions.

The Challenge:

How will you handle the situation as a Community Facilitator? How will you make sure that the leaders will not dominate the discussion, and that others' voices are also heard?

Addressing the Challenge: How to Facilitate Effective Community Meetings with Indigenous Communities

- 1) Create an inviting atmosphere where participants will be comfortable to speak. This will raise the chances that they will freely participate in the meeting.
- 2) Though time consuming, it is helpful if participants are given a chance to introduce themselves and the village they represent. It gives them the feeling that they are truly part of the meeting.
- 3) Use visuals, video, or any other forms of popular education to introduce the objectives, activities and the benefits of the project.
- 4) Do not use highly technical terms. Use terms and concepts within the indigenous peoples experience that they can relate to.
- 5) Highlight the role of community participation in the sustainability of the project.
- 6) As a facilitator, make sure that participants truly listen, understand, and are knowledgeable about the project that will be undertaken in their community.
- 7) Listen to the concerns of the people.
- 8) Be open to other points of view and facilitate the formulation of alternative ideas and options that will be beneficial to the project and the people.
- 9) Summarize the main points and agreements of the consultation.

Some Tips for Community Facilitators

- Ensure that the targeted communities really understand what is being discussed. In most consultations even though people understand the discussion they remaining silent. The facilitator should be sensitive to this fact, especially with indigenous communities that have not

had prior experience with development projects. Retain the services of an experienced facilitator within a local NGO or indigenous peoples organization who has a background working with indigenous peoples and who can ensure that the consultation will be truly meaningful process.

- Contact local NGOs and IPOs operating in the affected communities if any, to ensure that they have adequate information about the project. It will be helpful for them to conduct their own critical analysis and planning before the actual consultation.
- Provide an atmosphere of trust and flexibility so that the people will be free to participate and express their concerns.
- Be creative and attempt to come up with presentations that will be meaningful to the affected indigenous communities. Use visuals that indigenous peoples can easily relate to and that clearly depict the goals of the project.
- Remember the purpose of the whole exercise is to ensure meaningful participation, one in which the affected communities can express themselves freely and participate in the process.
- Ensure that all voices are heard in the consultation. Participation of women is important to ensure a holistic perspective is presented. Men and women may have different views on development issues since they often look at the same things differently.
- Ensure wider participation—some are more vulnerable than others even within the community in terms of access to resources and decision-making. There is a need to conduct separate consultations with women, youth, and the elders.
- Be aware of existing community dynamics. The project team should be aware of the possibility that the project could create division among community members.
- Be aware of the historical relationship between the indigenous peoples and the mainstream population.
- Successful negotiations can be achieved if there is recognition of power relations among the communities, government and project holders. Negotiate as equals and establish fair and binding agreements.

Tool 4: How to Conduct an IPRA Orientation

1. A Community Facilitator must understand that the IPRA is the result of a long struggle of the Philippine indigenous peoples, with civil society organizations, for the recognition of indigenous rights under the national law. This struggle was borne out of a long history of abuse and neglect that has led to the marginalization of indigenous communities.
2. In order to facilitate a successful community orientation on IPRA, a Community Facilitator must have the following knowledge, skills and attitude:
 - Knowledge of the origin, culture and development history of the indigenous peoples, which will provide the context for the activity;
 - Knowledge of the issues concerning the status, condition and treatment of the IPs
 - Knowledge of the importance of IPRA to the indigenous peoples;
 - Effective communication skills that enable the facilitator to simplify technical aspects of the law, making them easily understood by communities;
 - An attitude of respect for the indigenous peoples, and the willingness to empathize with them
3. Coordinate with the local NCIP office, which may be able to either conduct the orientation or provide materials and personnel to assist with the orientation. However, if these resources are not available, be prepared to conduct the orientation on your own.
4. The participants in a community orientation on IPRA should not be limited to indigenous persons. Non-IPs who are stakeholders in the community should also be welcome as their understanding of the rights of the indigenous peoples is crucial. Their participation may help foster closer relationships among the often diverse groups residing in ancestral domains or in areas where there is a concentration of IPs.
5. The key provisions of the IPRA are ideally explained in the local language and in a way that community members can easily associate with their circumstances and real life experience. For example, an ancestral domain in the area could be used as an example while discussing land rights; and the existing IP leadership structure could serve as a point of reference when discussing the indigenous peoples' right to self-governance.
6. The following are the most important provisions of the Indigenous Peoples Rights Act:
 - a) Right to ancestral domains
 - b) Right to self-governance
 - c) Right to social justice and human rights
 - d) Right to cultural integrity

These are called the four bundles of rights of the indigenous peoples. They are referred to as "bundles" because each of them includes a number of other related rights.

7. The **right to ancestral domains** is of prime importance to the indigenous peoples, as ownership and control over their traditional territories is essential to their wellbeing. Because their definition of ancestral domain is all encompassing, for indigenous communities, "land is life." Their domain

includes not only the land but also the waters, the air, the natural resources, as well as the spiritual elements, found there. Most IP communities get their daily sustenance—physically, culturally, and spiritually—from the land. Senator Juan Flavies, in his sponsorship speech on the IPRA Law said:

"The IPs are the offspring and heirs of the peoples who have first inhabited and cared for the land long before any central government was established. Their ancestors had territories over which they ruled themselves and related with other tribes. These territories-the land-include people, their dwelling, the mountains, the water, the air, plants, forest and the animals. This is their environment in its totality. Their existence as indigenous peoples is manifested in their own lives through political, economic, socio-cultural and spiritual practices. The IPs' culture is the living and irrefutable proof to this. Their survival depends on securing or acquiring land rights; asserting their rights to it; and depending on it. Otherwise, IPs shall cease to exist as distinct peoples."

The Community Facilitator must have a clear understanding of the right to ancestral domains and ensure that it remains central to the NCDDP process. Indigenous communities will feel a greater sense of ownership of development projects that contribute to the development and protection of their ancestral domains, while also providing benefits that respond to their immediate needs.

Bundled together with the right to ancestral domains are: the right of ownership of ancestral domains, the right to develop lands and natural resources, the right to stay in their territories, certain rights in case of displacement, the right to regulate the entry of migrants, the right to safe and clean air and water, the right to claim parts of reservations, and the right to resolve land conflicts.

With the **right to self-governance**, indigenous institutions, such as indigenous political structures and indigenous peoples organizations are formally recognized by the state. These institutions provide the venue for indigenous communities to collectively speak out, perform and participate in governance activities, and pursue their interests and aspirations. On the basis of this right, customary laws are enforced alongside national laws for purposes of self-governance.

Included in the right to self-governance are the right of the IPs to maintain their own justice system, conflict resolution institutions, and peace building processes; the right to participate in decision-making (that served as basis for the DILG issuance calling for mandatory IP representation in policy-making bodies and local legislative bodies); the right to determine and decide their priorities for development; the freedom to pursue their own economic, social and cultural development at their own pace; and the right to form Tribal Barangays, if they so desire.

It is critical for the Community Facilitator to respect this right to self-governance in implementing CDD processes. For example, creating new community organizations that duplicate or compete with existing indigenous institutions would be counterproductive and violate the principles for which the NCDDP stands.

The fundamental **right of the IPs to social justice and human rights** gives them the right to equal protection and non-discrimination. This means the IPs are accorded the same protection and privileges enjoyed by the rest of the citizenry, such as the right to employment, opportunities, basic services, and education. The non-recognition of these rights has contributed to the marginalization of the IP sector.

The other rights that are bundled with the right to social justice and human rights are: the right to special protection and security in periods of armed conflict, including a prohibition on the

recruitment of IPs against their will, or the recruitment of children under any circumstances, or force the IPs to abandon their lands, territories and means of subsistence, or relocate them in special centers for military purposes under any discriminatory condition; the right to freedom from discrimination and right to equal opportunity and treatment, which frees the IPs from any form of discrimination with respect to recruitment and conditions of employment, or to any coercive recruitment systems, including bonded labor and other forms of debt servitude.

Included is the right to basic services which guarantees access to government's basic services including water, electrical facilities, education, health and infrastructure. Included also are special measures for the effective and continuing improvement of the economic and social condition of the IPs, including in the areas of employment, vocational training and retraining, housing, sanitation and social security. The rights of women, children and the youth are also guaranteed, as is the right of the IPs to an integrated system of education.

8. The **right to cultural integrity** calls for the culture-sensitive delivery of development services to the indigenous peoples. It dictates recognition and protection of the right of the indigenous peoples to preserve and protect their culture, traditions and institutions and uphold these rights in the formulation and application of national plans and policies. Bundled with the right to cultural integrity is the right of the IPs to preserve and protect their indigenous culture, traditions and institutions, with an assurance that the government will respect these rights in the formulation of national plans and policies. Included is the right to access to education in terms of scholarships, grants and other incentives; and the right to establish and control their own educational systems and institutions.

Additionally, it includes the right of the IPs to religious or cultural sites and ceremonies, by which they can manifest, practice and teach their spiritual and religious traditions, customs and ceremonies; use and control their ceremonial objects; and repatriate human remains. The right to indigenous knowledge systems and practices (IKSPs) entitles the IPs to ownership and protection of their cultural and intellectual rights, with special measures to develop and protect their sciences, technologies and cultural manifestations, including human and other genetic resources, seeds, traditional medicines and health practices, vital medicinal plants, animals and minerals, as well as oral traditions, literature, designs, and visual and arts.

An understanding on the part of the Community Facilitator of the right to cultural integrity and its associated rights is essential for culture-sensitive facilitation of NCDDP processes. Being able to relate these rights to people's real life experiences will help communities foster a strong sense of ownership of and responsibility for the project.

Tool 5: How to Address Tenurial Security

SOCIAL PREPARATION ACTIVITIES and the PROCESS OF DELINEATING ANCESTRAL DOMAINS

1. The delineation and titling of ancestral domains provides official recognition of the possession of native title of an indigenous tribe or community over its traditional territories. Native title refers to rights to lands and domains which have been held under a claim of private ownership by the indigenous peoples as far back as memory reaches, and are presumed to have been held that way—as private lands—long before the Spanish conquest. Official confirmation of ownership is granted by the issuance of a Certificate of Ancestral Domain Title (CADT), which declares that ancestral domains are private, not public lands.
2. The National Commission on Indigenous Peoples (NCIP) is the agency mandated by the IPRA to issue Certificates of Ancestral Domain Title. The NCIP is also tasked with the delineation of ancestral domains for titling purposes.
3. As most indigenous communities are aware of the importance of official recognition of ownership over their ancestral domains, numerous petitions for delineation have been submitted to the NCIP. However, mainly due to lack of funds, many of these petitions are still pending.
4. Through the NCDDP, funds may be sourced to support the ancestral domain delineation and titling process.
5. The following are the main steps in the titling process:
 - a) **General Orientation on the IPRA.** An inclusive orientation on the IPRA should be held to increase awareness of the law among community members, leaders and other stakeholders. The importance of official recognition of ancestral domain ownership by means of a CADT should also be discussed. The orientation provides an important opportunity to inform all stakeholders that under Section 56 of the IPRA, the vested rights of individuals and other entities over parcels of land within the ancestral domain will be respected.
 - b) **Preliminary Meeting of the IP Leaders.** Leaders under the indigenous political structure may have a preliminary meeting to determine if there is a community consensus to file a petition for the delineation and titling of their ancestral domain. The selection of the official representatives of the communities to the NCIP for the titling process can also be discussed during the meeting.
6. If there is a community consensus to file a petition for delineation and titling, the Community Facilitator may facilitate the process according to the procedure set out in the IPRA, its Implementing Rules and Regulations, and subsequent issuances by the NCIP. If a consensus is not reached after the preliminary meeting but there is interest in proceeding, additional meetings may be scheduled. The steps for delineation and titling of ancestral domains are as follows:
 - a) **Filing of Petition for Delineation.** A majority of the members of the IPs in a specific area, through their own recognized Council of Elders/Leaders, may file a petition with the NCIP through its concerned Provincial Office for the identification, delineation and recognition of their ancestral domain. No other entity shall file said petition and to ensure the legitimacy of the petition, the same shall be signed by all members of the concerned Council of Elders or popularly recognized and accepted body of leaders.

- b) **Delineation Proper.** Upon receipt of a petition for delineation, the NCIP Ancestral Domain Office (ADO) through the NCIP Provincial Office shall proceed as follows:
- (1) Community-wide information dissemination and consultation with the IPs concerned to inform them about the delineation process and to establish the genuineness of the petition.
 - (2) The Council of Elders/Leaders of the IPs concerned, in accordance with customary law and/or community history, shall convene to identify the landmarks indicating the boundaries of their ancestral domains on a topographic map and submit the same to the NCIP Provincial Office;
 - (3) Whenever applicable, the Council of Elders/Leaders shall likewise identify all parts of the domains which may no longer be exclusively occupied by them but from which they traditionally had access to for their subsistence and traditional activities, including but not limited to, sacred sites, worship areas, hunting, gathering, collecting and fishing grounds;
 - (4) The NCIP Provincial Office, based on the indicative map, shall approximate the land area of the territory in hectares; and
 - (5) The ICCs/IPs concerned, with the assistance of the NCIP Provincial Office shall conduct a census of its community members, the results of which shall be attached as part of the record.
- c) **Submission of Proofs.** To prove their ancestral domain claim, the concerned IPs shall submit to the NCIP Provincial Office the following:
- (1) The testimony of the community elders who participated in the identification of physical boundaries and who took part in giving the oral historical accounts; and
 - (2) Any one of the following proofs:
 - Written accounts of the ICCs/IPs customs and traditions;
 - Written accounts of the ICCs/IPs political structure and institutions;
 - Pictures showing long term occupation such as those of old improvements, burial grounds, sacred places and old villages;
 - Historical accounts, including pacts and agreements concerning boundaries entered into by the IPs concerned with other IPs
 - Survey plans and sketch maps;
 - Anthropological data;
 - Genealogical surveys;
 - Pictures and descriptive histories of traditional communal forests and hunting grounds;
 - Pictures and descriptive histories of traditional landmarks such as mountains, rivers, creeks, ridges, hills, terraces and the like; and
 - Write-ups of names and places derived from the native dialect of the community.

- d) **Notice of Ocular Inspection.** The NCIP Provincial Office shall notify the applicant community through its Council of Elders/ Leaders, adjoining communities through their elders or leaders, and other affected entities, five (5) days in advance, that an ocular inspection of the ancestral domain claim of applicant community shall be conducted on such a date and time and that their presence is required especially in the verification of the metes and bounds thereof.
- e) **Ocular Inspection.** The NCIP Provincial Office, in cooperation with the IPs concerned and representatives of adjoining communities shall conduct an ocular inspection of the area being claimed in order to verify the landmarks indicating the boundaries of the ancestral domain and the physical proofs in support of the claim.
- f) **Evaluation and Appreciation of Proof.** The NCIP Provincial Office shall evaluate the proofs submitted. If the claim is found to be patently false or fraudulent after diligent inspection and verification, notice of such rejection which includes the reasons for the denial shall be sent to the IP community claimant. The IP community claimant may bring the denial on appeal with the NCIP on the grounds of arbitrary and/or erroneous appreciation of facts.

In addition to the proof submitted, the NCIP Provincial Office may require additional proof for purposes of substantiating the claim.

- g) **Survey and Preparation of Survey Plans.** Based on its appreciation of proofs, the NCIP Provincial Office shall request the Regional Surveys Division to conduct a perimeter survey and prepare a survey plan of the area with the necessary technical description, including the significant natural features and landmarks found therein.
- h) **Boundary Conflicts.** In cases where there are boundary conflicts among IPs, the NCIP Provincial Office shall refer the matter for settlement at the community level. If no settlement is reached, the NCIP Provincial Office shall cause the contending parties to meet and come up with a preliminary resolution of the conflict to pave the way for the delineation without prejudice to its full adjudication pursuant to the pertinent provisions of the IPRA and these Rules and Regulations.
- i) **Preparation of Report of Investigation and Other Documents.** The NCIP Provincial Office shall prepare an official report of investigation which shall include its findings during the ocular inspection; evaluation and appreciation of proofs submitted, and a preliminary report on the census of community members, the minimum contents of which shall be the number of ICC/IP and non-ICC/IP households in the community; a list of community-recognized indigenous leaders/elders; and a description of the community-recognized indigenous peoples organization (IPO) in the area.
- j) **Validation of Map.** The NCIP Provincial Office shall present the survey plan prepared pursuant to item (g) above, to the applicant IP community for validation. If not validated, proper corrections may be made or another survey may be conducted.
- k) **Basic Documents of the Delineation Process.** The approved and validated survey plan of the Ancestral Domain Claim and the Petition for Delineation shall constitute the basic documents of the delineation process.

- l) **Notice and Publication of Ancestral Domain Claim.** The following shall constitute the procedure for notice and publication:
- (1) The NCIP Provincial Office shall prepare a copy of the basic documents of the ancestral domain claim, including a translation thereof in the native language of the IPs concerned;
 - (2) These documents shall be posted in a prominent place within the ancestral domain which may be, but not limited to, the tribal hall, the market place or places of worship and the Service Center, Provincial and Regional Offices of the NCIP for at least fifteen (15) days;
 - (3) The basic documents shall also be published in a newspaper of general circulation in the area once a week for two consecutive weeks to allow other claimants to file opposition thereto within fifteen (15) days from the date of last publication; and
 - (4) In areas where no newspapers exist, broadcasting in a radio station could be a valid substitute for publication. In case of broadcast, the same shall be made twice in a week and any opposition may be filed within 15 days from date of last broadcast. If both newspaper and radio station are not available, the mere posting of the basic documents as in stated in sub-paragraph (b) above shall be deemed sufficient and any opposition thereto must be filed within 15 days from last day of posting.
- m) **Endorsement of the Ancestral Domain Claim to the NCIP.** Within fifteen (15) days after publication, the NCIP Provincial Office shall endorse the ancestral domain claim to the NCIP Regional Office for verification. If the Regional Office deems the claim to have been sufficiently proven, it shall endorse the same to the Ancestral Domains Office with its corresponding recommendation.
- n) **Review by the Ancestral Domains Office.** Within fifteen (15) days from receipt of the endorsement by the NCIP Regional Office of the ancestral domain claim, the Ancestral Domains Office shall review the documents. If the ADO finds the claim to have been sufficiently proven, it shall prepare its report to the NCIP endorsing a favorable action thereon. In case the ADO finds the proof insufficient, it shall require the submission of additional evidence. If the application is found to be patently false or fraudulent, the same shall be rejected with notice sent to the applicant stating the reasons therefor.
- o) **Preparation and Issuance of CADT.** Upon receipt of the report of the ADO, the Commission shall meet en banc to discuss the merits of the claim based on the documents accompanying the endorsement. If it approves the claim, the Commission shall direct the ADO to prepare the Certificate of Ancestral Domain Title (CADT) in the name of the claimant IP community in a specific location, together with all its necessary annexes. The CADT shall be issued by the Commission and signed by all the Commissioners. No CADT shall be issued in the name of a person family, clan or organization.
- p) **Submission of Maps.** The official map of the ancestral domain shall be submitted to the appropriate government agency for records and control purposes.

ADDITIONAL GUIDANCE FOR COMMUNITY FACILITATORS

If an indigenous community opts to pursue formal recognition of its ancestral domain (in the form of a CADT), the following project activities with the equivalent CEAC activities and project timeline may guide the Community Facilitator in addressing land tenure security as a sub-project for the NCDDP.

Project Activities in Securing Ancestral Domain Claim ⁸	Equivalent CEAC Activities ⁹	Time Frame	
		Cycle 1	Cycle 2
1. SOCIAL PREPARATION			
1.1 Community decision to apply for a CADT	Community processes and mobilizations		
1.2 Constitution of Provincial Delineation Team	Community processes and mobilizations		
1.3 Preparation of Work and Financial Plan	Project Proposal Development		
1.2 Community wide Information Education campaign on IPRA	Second Barangay Assembly (BA)		
1.3 Validation and research on the community's political structure	After the 2 nd BA		
1.4 Data gathering and documentation of proofs and evidence (gathering of the testimony of elders and leaders, historical accounts, genealogical data, census of population, preparation of the indicative map, and other secondary data)	Social investigation and Participatory Situational Analysis		
1.5 Ocular inspection	MIAC Technical Review and site Validation		
1.6 Validation of proofs and preparation of social preparation accomplishment report	MIAC Technical Review and site validation		
2. PERIMETER SURVEY			
2.1 Mission planning	Community Managed Implementation		
2.2 Establishment of project control and perimeter survey	Community Managed Implementation		
2.3 Survey returns and initial verification and projection			
2.4 Survey plan validation			
3. PUBLICATION			
4. REVIEW OF RECOGNITION BOOK	Community Managed Implementation		
5. CADT DELIBERATION	Community Monitoring and Evaluation		
6. AWARDING OF CADT	Community Monitoring and Evaluation		

⁸ The CADT process as defined in the Revised Omnibus Rules on Delineation and Recognition of Ancestral Domains and Lands of 2012

⁹ The Community Facilitator may use the CEAC stage listed as a reference to facilitate the corresponding process

Tool 6: How to Facilitate the ADSDPP Process

1. The Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) is intended to serve as a basis for the IP communities to sustainably develop and protect their ancestral domain. The ADSDPP is formulated by the community members and leaders—men, women and the youth—as part of the exercise of their right to self-determination, where they are free to determine the direction of their own development.
2. The community will prepare their ADSDPP in accordance with their aspirations, indigenous knowledge systems and customary practices.
3. The ADSDPP should contain the following information:
 - a. The manner by which the ICCs/IPs will protect the domains;
 - b. The development plans decided on by the communities that may include programs involving livelihood, education, infrastructure, self-governance, environment, natural resources, culture, or other development initiatives;
 - c) Community policies covering the implementation of all forms of development activities in the area; and
 - d) The management system to be used, including the sharing of benefits and responsibilities among members of the IP communities.
4. The ADSDPP serves as a guide for government agencies, civil society and the private sector in determining what services or assistance to extend to the communities.
5. The ADSDPP should lay out policy that defines what development projects may be undertaken in the ancestral domain, how they should be implemented, and the expected benefits from those projects.
6. In formulating their ADSDPP, communities can enlist the help of government agencies or non-government organizations to facilitate the process.
7. Under the NCDDP, the ADSDPP may provide the basis for the communities to select specific projects. In effect, the NCDDP is helping the community to implement their ADSDPP.
8. The formulation of an ADSDPP, if it is done properly with active community participation, can take many months to complete. Community Facilitators should be aware of this and be prepared to see the process through without taking shortcuts that could jeopardize the quality of the ADSDPP.
9. Should the indigenous communities decide to undertake the ADSDPP planning process, the Community Facilitator may facilitate the process according to NCIP Administrative Order No. 1 S. 2004 as follows:

Section 8. **Basic Steps in the ADSDPP Formulation.** The formulation of the ADSDPP shall primarily be guided by the principle of self-determination, participatory planning and cultural integrity with the main objective of ensuring the sustainable development and protection of ancestral domain resources and the enforcement of the rights of ICCs/IPs to their ancestral domain as well as their rights as a people and as citizens. The responsibility of formulating the ADSDPP rests with the community and they may avail of the services and expertise of other agencies and support groups. Upon request of ICCs/IPs, the NCIP shall facilitate the formulation of the ADSDPP, and the planning process shall proceed as follows:

- a. **Pre-Planning Consultations.** In preparation for the ADSDPP formulation, a series of consultations shall be conducted by the NCIP field office with the following objectives:

1. Fully inform and educate all IC/IP community members of their rights and responsibilities pursuant to existing policies and regulations.
 2. Get the commitment of concerned IC/IP community members to formulate their ADSDPP.
 3. Identify members of the working group to formulate the ADSDPP.
- b. **Organization of the Working Group/Planning Team.** A Working Group or Planning Team shall be organized which shall comprise the traditional leaders and recognized representatives from all ICC/IP sectors such as the women, youth, children, farmer/fisher folks of the tribe that owns the ancestral domain. To facilitate the planning process, sub-working groups may be organized by ancestral domain unit and/or ICC/IP sector to assist the core Working Group.
- c. **Preparation of Work and Financial Plan (WFP).** Prior to the formulation of the ADSDPP, the core Working Group (WG) shall prepare a work and financial plan indicating the planning activities, specific outputs, schedules, responsible persons/groups per activity, and the budgetary requirements including probable resources or sources of funds. This shall be done in consultation with the Council of Elders and other members of the community. Thereafter, the same shall be endorsed to the NCIP, through the provincial and regional offices, for approval and possible funding assistance.
- d. **Data Gathering and Assessment.** Data gathering or baseline survey and assessment is the preliminary step in the planning process to produce the ancestral domain profile and situationer. The Working Group(s) shall conduct a participatory baseline survey focusing on the existing population, natural resources, development projects, land use, sources of livelihood, income and employment, education and other concerns. The survey shall include the documentation of the ICC/IP culture or IKSPs and historical accounts or inventory of documents relative to the sustainable development and protection of the ancestral domain. Likewise, it includes the appraisal of the quality and quantity of existing natural resources in the ancestral domain. The baseline survey shall target both secondary and/or primary data with the aid of survey instruments and procedures.
- The Working Group shall assess the data/information, identify and prioritize problems/issues and concerns, determine needs and gaps, and try to understand the underlying causes and how particular problems affect particular sectors of the community. The output shall be presented to the community for validation of its accuracy and reliability before proceeding to the succeeding steps of the ADSDPP formulation process hereunder.
- e. **IP/AD Development Framework Formulation.** Immediately after the validation of the assessed data, the community shall collectively formulate the framework for their development as a people and the sustainable development and protection of their ancestral domain. This shall reflect their collective vision, mission, general objectives or long-term goals, priority concerns and development strategies that will set the direction of the program/project identification and prioritization in the ADSDPP. The process shall involve the evaluation of alternative development options without compromise of the ICCs/IPs' duties and responsibilities to their ancestral domains. The framework shall be written in the language understood by all IC/IP community members, and translated in English.
- f. **Interface of IP/AD Development Framework with Existing Government Policies/Plans/Programs/Projects, Rules and Regulations.** After completion of the IP/AD development framework, other government and non-government agencies, most crucial of which are the DENR, DA, DAR, DPWH, and so forth shall be invited to present their existing

policies/plans/programs/projects so that ICCs/IPs will be fully apprised of development opportunities as well as limitations. The inputs, with possible commitments, will further guide the identification of programs in the ADSDPP. On the other hand, other GOs and NGOs will be informed of the real desires and aspirations of ICCs/IPs, which they may consider in the review and reformulation of their respective policies/plans/ programs/projects.

- g. **Program/Project Identification and Prioritization.** Based on the development framework, programs/projects/activities including basic services required shall be identified and prioritized. A brief description of each program, project and activity shall be presented and suggestions on implementation strategies and/or mechanisms may be included. The presentation shall include all available resources and external assistance that could be tapped by the IC/IP community.
- h. **Formulation of ADSDPP Implementation Strategies and Management Plan.** Proposed plans to implement and manage the ADSDPP and its specific parts shall be indicated to include the monitoring and evaluation systems and tools to be used in measuring and checking the progress of development programs and projects. The Council of Elders/Leaders shall oversee the implementation and management of the ADSDPP notwithstanding the visitorial powers of the NCIP. To assist the Council of Elders/Leaders (CEL), the IC/IP community may institute a special body or bodies that will take charge of specific tasks that will be identified.
- i. **Presentation, Validation and Approval of Draft ADSDPP with IC/IP Community Members.** The working group shall conduct IC/IP community assembly(ies) to present the draft ADSDPP for their validation and approval. The presentation shall be aided by visuals including maps and in a manner that is understood by all IC/IP community members. When applicable, the English translation of the ADSDPP shall also be subject for validation.
- j. **Submission of ADSDPP to NCIP.** Upon validation and approval, the community through its Council of Elders/Leaders shall submit the ADSDPP to the NCIP through the Provincial Office (PO). The ADSDPP shall be incorporated into the Medium Term or Five Year Master Plan for ICCs/IPs, which shall be the basis of programs/projects to be identified in the annual and medium term budgetary proposals of the NCIP as well as other agencies concerned with the welfare of ICCs/IPs.

Section 9. **Incorporation of the ADSDPP into the Local Government Plans.** After approval of their ADSDPP, the ICCs/IPs shall submit the same to the municipal and provincial government units having territorial and political jurisdiction over them for incorporation in their development and investment plans. The LGUs are also encouraged to provide financial and technical assistance in the implementation of the ICCs/IPs' development plans.

Suggested Readings

This section provides additional information and resources for Area Coordinating Teams¹⁰

Defining Indigenous Peoples

- **International Work Group on Indigenous Affairs (IWGIA)**
<http://www.iwgia.org/sw617.asp>
This site has comprehensive data on indigenous peoples worldwide. The section under the tab, Indigenous Issues/Identification of Indigenous Peoples will help the reader understand the debates on the concept of indigenous peoples, identifying indigenous peoples, and issues affecting indigenous peoples.
- **Cortanssel, Jeff A. 2003. "Who is Indigenous? 'Peoplehood' and Ethnonationalist Approaches to Rearticulating Indigenous Identity"**
<http://www.iwgia.org/graphics/Synkron-Library/Documents/IndigenousIssues/Definitions/Corntasselarticle.pdf>
This article discusses the debates within the global forum on establishing a definition for indigenous peoples.
- **Eder, James and Thomas Mc Kenna. 2008. "Minorities in the Philippines: Ancestral Lands and Autonomy in Theory and Practice." In *Civilizing the Margins: Southeast Asian government policies for the Development of Minorities***
http://books.google.com/books?id=QqZYHdOMFsEC&printsec=frontcover&dq=civilizing+the+margins&hl=en&ei=DohcTf3HMli7ccuY2e4H&sa=X&oi=book_result&ct=book-thumbnail&resnum=1&ved=0CCgQ6wEwAA#v=onepage&q&f=false
This chapter discusses the categorization of Philippine indigenous peoples and their history of struggle in addressing land issues and recognition as indigenous peoples.
- **Asian Development Bank. 2002. Indigenous Peoples/Ethnic Minorities and Poverty Reduction. Philippines.**
The document examines the poverty incidence of indigenous peoples to assess the impact of ADB's intervention that address vulnerability and poverty of indigenous peoples.
- **Jocano, Landa F. 2003 [2002] Filipino Indigenous Ethnic Communities: Patterns, Variations, and Typologies.**
This anthropological work describes indigenous ethnic social organization in the Philippines using standard and indigenous terminologies.

Laws and Policies

- **Tuyor, Jose et.al. 2007. Indigenous Peoples Rights Act: Legal and Institutional Frameworks, Implementation and Challenges in the Philippines.**

¹⁰ ADB Draft Basic Manual for Implementing Indigenous Peoples Safeguards in Development Projects (Philippines). 2011.

http://www-wds.worldbank.org/external/default/main?pagePK=64193027&piPK=64187937&theSitePK=523679&menuPK=64187510&searchMenuPK=64187283&theSitePK=523679&entityID=000333037_20080317040659&searchMenuPK=64187283&theSitePK=523679

The document is a review of the Indigenous Peoples Rights Act with the aim to strengthen NCIP's social safeguards mechanisms in development projects affecting indigenous peoples.

- **United Nations Development Group. 2008. Guidelines on Indigenous Peoples Issues.** <http://www2.ohchr.org/english/issues/indigenous/docs/guidelines.pdf>
The guidelines discuss issues in addressing indigenous peoples in the area of development, human rights, and self-determination.
- **ILO 169** <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C169>
This is one of the most important international conventions on the rights of indigenous peoples.

List of Annexes

- Annex 1: Assessment Tool for Community Facilitators Working with Indigenous Communities)
- Annex 2: NCIP Administrative Order No. 2 Series of 2012: The General Guidelines on the Confirmation of Indigenous Political Structures (IPS) and the Registration of Indigenous Peoples' Organizations
- Annex 3: DILG-Memo_Circular-2010-119: Mandatory Representation of Indigenous Peoples in Policy Making Bodies and Other Local Legislative Councils
- Annex 4: NCIP Administrative Order No. 3 Series of 2012: "Revised Guidelines on Free and Prior Informed Consent (FPIC) and Related Processes of 2012
- Annex 5: NCIP and ILO Documentation of Round Table Discussion on Culture Sensitive Service Delivery
- Annex 6: NCIP Administrative Order No. 1 Series of 2004 – Guidelines in the Community Formulation of Ancestral Domain Sustainable Development and Protection Plans
- Annex 7: Sample ADSDPP of Mansaka and Mandaya IP Communities in Compostela Valley, Mindanao