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## The Quest for Tenure and Usufruct

### *The Conference on Tenurial Security and Resource Access for Forest-Based Communities*

by *Benedicto Q. Sánchez*

Culture-based development are hardly defined by the representatives of indigenous communities," railed Datu Migketay Victorino L. Saway at the Tenurial Security and Natural Resource Access for Forest-Based Communities Conference. The Datu, or chief, is a former Commissioner of the National Commission on Indigenous Peoples (NCIP).

Saway bewailed that several leaders of indigenous communities have already been detached from the "living practice of indigenous cultures and identity." And that most of them have become "channels of western influence and development."



Conference delegates pose for one last picture before they return home to share learnings with their respective communities and organizations.

This is one of the concerns aired by the conference resource speakers from recognized leaders of indigenous communities as well as Community Based Forest Management Agreements (CBFMA) holders and their support organizations. CBFMA holders are organized settler-farmers who legally gain tenurial and natural resource usufructs

from the government. Other speakers included those from the NCIP and the Department of the Environment and Natural Resources.

The conference sought to sew the various experiences of community-based groups and their provincial, regional and national networks in the use of different tenurial and usufruct instruments. The aftermath of People Power II and the fall of the Estrada regime augur renewed and vigorous discussions on these issues.

In a written message, the newly appointed Presidential Adviser on Indigenous Peoples Affairs mentioned that his office "has launched five tracks of activities," to be substantially completed by July 2001". These activities are geared towards improving the NCIP (For details, see Pag-asa para sa Katutubo ng Pilipinas! of this issue.)

Many of the speakers hailed the landmark—if tenuous—decision of the Supreme Court upholding the constitutionality of the Indigenous Peoples' Rights Act (IPRA). With IPRA, the Philippine Government recognizes the indigenous peoples' rights to ancestral domain and lands, cultural integrity, self-governance and empowerment,

and basic services. Their rights to ancestral domain and to lands recognize perpetual ownership and the communities' rights to natural resource use. The decision was a severe blow against the feudal theory of *jura regalia* or the Regalian doctrine that asserts that the State has the exclusive jurisdiction over the public domain and natural resources.

On the other hand, Nelson Mendoza of the Bakun Indigenous Tribes Org (BITO) of Benguet described the effects of the 1995 Mining Law. "Our right to security of tenure and resource access" is significantly restricted in favor of a company who "acquires better rights to the use of minerals, forestlands and waters in the area."

He also added that despite the existing tenurial instruments, their community still reels from the dire effect of the PD 705 or the Forestry Code of the Philippines that made them "squatters" in their ancestral domains. Under this law, their security of tenure, resource access, and ability to contribute to the over-all management of the forestlands are "totally disregarded." They are always under "threat of relocation and displacement."

Several of the participants raised the question of overlapping areas under CBFMAs and ancestral domain claims and clashed over natural resource extraction over the contested areas. Agta member, David Billeza, raised this question with César Utrillo of the José Maria Cabiraon Multi-Purpose Cooperative Inc. (JMCMPCI).

Pastor Delbert Rice, research coordinator of the Kalahan Educational Foundation (KEF), issued a call during one of the open forums for tropical rainforests communities to promote the concept of "compensation for conservation." Under the concept, industrialized countries should pay these communities for sequestering their carbon emissions that contribute immensely to global warming. Recent studies estimate that a hectare of forests can sequester 13.6 tons of carbon dioxide annually.

Held at Las Brisas Hotel and Conference Center in Antipolo City from March 20–23, 2001. A total of 72 multinational delegates attended the Conference. The speakers and case presenters from indigenous communities, CBFMA holders and NGOs were Dionesia Banua of the Nagkakaisang Mga Tribu ng Palawan (NATRIPAL), Papangoan Nelson Mendoza of the Bakun Indigenous Tribes Organization (BITO), Cesar Utrillo of JMCMPCI, Delbert Rice of the KEF, Kading Rodriguez of the San Rafael, Tanabag, Concepcion Multi-purpose Coop (STCMPC), Des Amos, Apolinario Tugas and Datu Victorino Saway of the Katutubong Samahan sa Pilipinas (KASAPI), Rev. Fr. Armando Limsa representing Antonio Abuso of the Episcopal Commission Indigenous People (ECIP), and Doming Nayahangan of the International Labor Organization.



Rey Tiape of Agusan shares the experiences of his communities CBFM enterprise

Lawyers Atty. Girlie de Guzman of the Tanggapang Panligal ng Katutubong Pilipino (PANLIPI), Atty. Gerthie Mayo Anda of the Environmental Legal

Assistance Center (ELAC), and law student Merriam Baravate of the LRC–KSK discussed the operational, legal and constitutional implications of IPRA and community-based forest management. Finally, Dr. Abe Padilla of Anthrowatch, a support organization for IPs, spoke on the conflict between other national policies such as the National Integrated Protected Areas System (NIPAS) Law and the IPRA.

Government speakers included Joey Austria of the Ancestral Domain Management Program, Doming Bacalla of the CBFMO of the DENR, Edtami Mansayagan, a Commissioner of the National Commission of Indigenous Peoples (NCIP) and Norma Gonos, the Ancestral Domain Officer of the NCIP.

The foreign visitors included Rikardo Simarmata, Lembaga Studi dan Advokasi Masyarakat, Organization for Community Research and Advocacy (ELSAM) and Nudin Suleman Rajaide, Aliansi Masyarakat Adat Nusantara, Indigenous Peoples Alliance in the Indonesian archipelago (AMAN). Serge Marti of the Department for International Development (DFID)-Indonesia, Karen Gollin and James L. Kho of the Ford Foundation, and Krystina Bishop and Jaime Lavallee of the First Peoples Worldwide (North America) also attended the three–day conference.

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# **Pag-asa para sa Katutubo ng Pilipinas!**

### *New directions and new hope for Indigenous Peoples under the Office of the Presidential Adviser on Indigenous Peoples Affairs (OPAIPA)*

*by Maria Cristina Guerrero*

On February 20, 2001, President Gloria Macapagal-Arroyo released her first Executive Order (EO # 1) "Creating the Office of the Presidential Adviser for Indigenous Peoples' Affairs (OPAIPA) delineating its functions to ensure effective implementation of the Indigenous Peoples' Rights Act (IPRA) of 1997."



Access to forest products within ancestral domains is a right that has historically been denied to Indigenous Peoples

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Howard Q. Dee, a former peace negotiator and head of such socio-civic organizations as Assisi Foundation and Tabang Mindanao, has been appointed to take the role of "facilitating an open and transparent, participatory process in the strengthening and revitalization of the National Commission on Indigenous Peoples (NCIP)." NCIP is the agency tasked to implement the IPRA Law.

EO #1 was created as a result of the poor and often questionable performance of the NCIP, as established under the former Estrada regime, and in response to clamor for new leadership at the commission.

In March of this year, the OPAIPA launched five tracks of activities to be completed in five months, by July of this year.

The first track is to ensure a favorable policy environment in protecting IP (Indigenous Peoples) rights especially over their ancestral domains. This was already demonstrated in the recent installation of the family members of the Quezon Manobo Tribal Association (QUEMTRAS) and Suminao Higaonon Tribal Association (SUHITRA) to their ancestral lands in Quezon, Bukidnon. Though the new government is eager to defend IP

homelands, it is aware that the issuance of some certificate of ancestral land titles (CALTs), certificate of ancestral domain titles (CADTs) and free and prior informed consent certificates (FPIC) has been corrupted. Thus, until further review, a moratorium has been placed on the issuance of these certificates.

The second track involves an institutional review and performance audit of the NCIP. This includes setting up a mechanism and criteria for establishing the process and selection criteria for the NCIP as well as the consultative body of elders (which has yet to be convened in the 4 years since IPRA was enacted).

The third track entails preparing a masterplan to serve as a national agenda for IPs including programs for health, education, sustainable agriculture for food security, capability building for management of ancestral domains and self governance.

The fourth track is establishing a quick response mechanism to address emergency situations involving IP communities. At present, an executive order is being drafted to institutionalize and operationalize such a mechanism in the different regions.

Finally, the fifth track involves sourcing funding for the said master plan and the recommended programs.

Over the past two months, the OPAIPA has been working closely with IP organizations, NGOs, the academe, and church organizations in implementing its 5 track program. Three clusters were formed to address 3 major key result areas. These clusters and their respective lists of members appears below:

CLUSTER 1	CLUSTER 2	CLUSTER 3
Quick response on emergency situations	Review of Selection process of NCIP officials and IP consultative body	Validation of the Certificates involving Ancestral Lands
ECIP as convenor with PANLIPI, NPC, PLANT, IPC, PAFID, and AHRC as members.	IPC as convenor with ECIP, PAFID, SENTRO, NPC, PLANT, ANTHROWATCH, PANLIPI, KASAPI, UGAT, IPEX, NCIPP, TRICAP, KAMP, and UNAC as members.	PANLIPI as convenor with LRC, ECIP, ANTHROWATCH, IPC, PAFID, TRICAP, and KASAPI as members

In April and May, the OPAIPA—along with support from the NGOs, POs, the academe and the church organizations—will host national and regional consultations to validate the recommended processes as identified by the cluster groups with IP leaders. They will also begin the selection

process for the NCIP through the consultations with the 7 ethnographic regions as defined by the IPRA Law.

Given the stagnant, and undecisive nature of the former NCIP and the self-interest and lack of transparency that characterized that former commission, it appears that IPs have a lot more reason to hope with the process under the new OPAIPA.

Let's keep our fingers crossed and contribute in making the process truly participatory and rooted in genuine response to IP concerns!

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# Resource Use in Philippine Community Forestry: **Returning The Forests To The People**

Experiences in the CBFM of the JMC Multi-Purpose Cooperative, Inc.<sup>1</sup>

by Joan Calixto <sup>2</sup>

*Gonzaga, Cagayan Province*—Where the Sierra Madre mountains end and the mouth of the Babuyan Channel in northern Luzon, God gifted the communities with verdant forests, fertile agricultural lands, bountiful rivers and seas. After three timber licensees denuded Gonzaga and nearby municipalities in the 70s to early 90s, the people and the government decided to rehabilitate the remaining forestlands and prevent their wanton exploitation. Local residents, not timber concessionaires, undertook forest-based enterprises and resource use, to uplift economic well-being while sustaining the forest's ecological function.



Frank Tolentino, EWW Project Coordinator, facilitates a discussion on EWW's enterprise program with JMCMPCI members

Under the Community Based Forest Management (CBFM) Program, the government recognizes that by addressing the needs of local communities, they will be motivated to protect and manage the forest resources upon which they depend for their livelihood.

Accordingly, the program allows

access and control by organized local communities of forest resources. The land tenure is formalized when communities enter into a CBFM agreement (CBFMA) with the DENR for a period of 25 years, renewable for another 25 years.

Through CBFM, the three barangays of San Jose, Cabiraoan and Sta. Maria have provided a framework for sustainable forest management and are presently carrying this out for the third year now. These residents have organized themselves to form the JMC Multi-Purpose Cooperative, Inc. (JMCMPCI), and have since then completed a long-term plan for their 8,375 hectares of forestlands for the next 25 years. This plan, containing

JMC's vision, commitment and strategies on sustainable management of the forest resources, has been reviewed to be consistent with existing rules and regulations, and, therefore, was affirmed by the DENR in 1998.

The JMC's Community Resource Management Framework permitted sustainable harvesting activities within production areas of the CBFMA. However, this provision is only for five years, about the estimated time the Cooperative needs to earn enough capital to start a long-term enterprise activity. Proceeds from these enterprises are crucial to CBFMA holders since all the other activities— protection, development and regeneration, and overall forest management— entail costs. As on-site managers, all these ecological functions have therefore been delegated to the JMC, in addition to its social and economic responsibilities to its members.

Consistent with its CRMF, the JMC has engaged in forest-based enterprises on two occasions— in 1998 for timber (AAC of 387.1 cu. m.) and in 2000 for timber and rattan (annual allowable cut is 424.2 cubic meters timber and 452,882.72 linear meters rattan). The first harvesting operation was unsuccessful mainly because of the nationwide suspension of CBFM utilization activities as ordered by the former DENR Secretary. During this occasion, relationships with potential markets and economic allegiances with the private sector were affected. Worse, the JMC's financial situation was upset. Advanced payments given for operations and road rehabilitation activities were sunk costs. Dissatisfaction and feelings of mistrust among the members also spread with the difficulty of operations.

Experiences from the last operations made the coop leaders strive for a new and improved venture. The timely entry of the Enterprise Development Support Services I (EDSS) in August 2000 helped the JMC institutionalize systems and procedures for enterprise management and allowed more lucrative market linkages for their resources.

Generally, the first years of business operations are very critical for POs like the JMC; such period is when the groups mostly need technical assistance in business planning and overall management, to include financial, marketing, operational, and even fund sourcing aspects.

With the help of the EDSS, other resources were also being tapped aside from timber and rattan. The abundant darumaka or banban is now a non-timber forest product (NTFP) being considered for handicraft development. After more advanced basket-making training (basic weaving training has been conducted by the Cottage Industries Training Center), sample trays made of banban shall be produced for the European market. Exporter, OLM Treasures Enterprises, Inc., has given the JMC a purchase order for 65-pieces of banban trays (set-of-three) for sample shipment. If this receives the nod from OLM's quality control, a monthly production of 150 trays will be in the hat, and JMC shall be the primary supplier for its European market.

Simultaneous with these enterprises, the JMC has continually protected its area since the CBFMA awarding. Given the area's proximity to the Baua Watershed and the existence of the Irrigators' Association, the area is relatively protected by the communities concerned. With the help of the DENR and the Local Government Unit (LGU), forest protection activities are being undertaken and timber poaching kept in check. The JMC started

**“People first  
and  
sustainable  
forestry will  
follow.”**

setting up a communal nursery in 1998 where seedlings and wildings collected from the area were stored. The nursery-cum-office was built using locally-available materials and labor of members. Some 15,000 seedlings from the nursery were transferred in the area as roadside replanting, while several others were donated to the LGU for its Clean and Green projects. In compliance with the 2000 Annual Work Plan, 10,000 seedlings of mahogany was purchased for replanting. Enrichment planting activities have also been undertaken in the previous harvesting area and along trails and roads within the CBFM area.

**In meeting the basic needs of the people, higher obligations like environmental protection can be achieved and sustained.**

For its part, the Municipal local government continues to support CBFM. In 1997 it allocated a budget of Php75,000 as counterpart for CBFM implementation. The following year, some Php23,000 had been spent by the LGU to finance training supplies, meals, and the purchase of seedling bags for nursery establishment and two radio sets. Accordingly, the LGU recognizes that the livelihood activities within the municipality are scarce, and the CBFM has created opportunities for some of their constituents. Now that the JMC is undertaking enterprise activities, the LGU no longer gives financial assistance but still supports the CBFM in protection, information and education, and logistical support for trainings.

Experience from JMC's resource use in their CBFM advances two critical aspects in community forestry—addressing the economic needs of the people and ensuring forest resource management. “People first and sustainable forestry will follow” has been the axiom of CBFM, for it is only in meeting the basic needs of the people that higher obligations—such as environmental protection, development and management—can be achieved and sustained. This hierarchy of needs proves that it is indeed difficult to be concerned for the environment while the stomach is busy thinking of the next meal.

The JMC CBFM could provide for participatory forest management as they work in bringing the forests and its benefits closer to the communities that depend on it. By borrowing from the environment and then paying back what is due, a sustainable cycle of use and regeneration ensures both social and ecological functions of the JMCMPCI. On the part of the JMC, there is still a lot to learn about the technicalities of forest-based enterprises with the ultimate objective of forest resource management. Given time and supervision, these can be achieved. The JMC members believe that in properly managing their forestlands, the future is being managed as well.

**Footnotes:**

1 The EDSS is another USAID-funded project whose purpose is to assist several CBFM communities carry out and strengthen enterprise development initiatives so that they are profitable and viable. EDSS is being implemented by the EnterpriseWorks Worldwide (Phils.).

2 Community Development Officer, EnterpriseWorks Worldwide— Tuguegarao Field Office, focal person to the JMC Multi-Purpose Cooperative, Inc., holder of CBFMA No. 020219957 covering 8,375 hectares of forestlands in Gonzaga, Province of Cagayan.

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# **The Mission Of Improving Livelihoods For The Mangyan Of Mindoro**

*by Bernie Balmes*

The Mangyan, Mindoro's tribal people, comprise 10% of the island's population. In earlier years, the local church launched social development and apostolate work among the Mangyan, later known as the Mangyan Mission.



Staff from the Mangyan Mission show guests their display center of products from the different Mangyan groups of Oriental Mindoro

The Mangyan Mission assisted the tribal communities in affirming their cultural identity while helping them adapt into the modern world. Currently, it implements various programs and services such as education, community capability building, livelihood, evangelization, land tenure, and institution building.

The apostolate has been incorporated as the Mangyan Mission

Foundation, Inc. and is duly registered at the Securities and Exchange Commission (SEC).

In 1992, the Mangyan Mission and UNAC-Upland Marketing Program combined their commitment to provide technical assistance to Samahan ng mga Nagkakaisang Mangyan Alangan, Inc. (SANAMA), a local indigenous peoples organization. As a result of their services and commitment, SANAMA was able to establish the Trading and Cooperative Assistance Desk (TCAD). TCAD was conceived to help address marketing problems of the Mangyan community and to provide a better means of livelihood for the Alangan Mangyan, one of the seven Mangyan tribes in Oriental Mindoro.

TCAD's strategy is to develop a local trading center that would provide a stable market and better prices for Mangyan products. Historically, traders took advantage of the Mangyans. Traders bought their products at very low prices but would sell these at premium prices in urban markets. Traders would pay them a can of sardines per bundle of split rattan or P25-30 per 100 pieces of bananas. In contrast, TCAD pays them P16 for the same amount of split rattan and P40-50 for the bananas.

TCAD also serves as a training ground for building the Mangyan's capability in marketing as well as in business. By strengthening their marketing and business capabilities, the Mangyan could later manage TCAD on their own and expand the enterprise as well. Today, after almost nine years of providing training and technical assistance, the Mangyan Mission is gradually turning over the reigns of management to the Mangyan themselves.

In support of community enterprise initiatives like TCAD, the Mangyan Mission has continued to provide marketing services to the Mangyan by establishing a centralized marketing outlet for Mangyan products in Calapan City, Oriental Mindoro. Local buyers and buyers outside of Mindoro patronize the outlet for ready-made items and others make specific orders.

The Mangyan products are traditionally produced by the Hanunuo, Iraya and Alangan tribes, using various raw materials and designed in different shapes and colors. The Hanunuo make buri bags, beaded bracelets, necklaces and key chains, woven cloth, and bamboo items. The Alangan make rattan baskets, walis tambo (brooms) and nito products while the Iraya produce nito-based crafts in combination with other vines.

Some of these products are available for sale at the display center of the Mangyan Mission office at Bishop Finnemann Center, Calero, Calapan City, Oriental Mindoro. The Mangyan Mission is planning to expand the area of the display center to exhibit the Mangyan products and artifacts of all the seven Mangyan tribes in Oriental Mindoro.

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## NTFPs and Gender Mainstreaming

### *The story of Mad-an and her runo sticks*

by Pureza Gomeyac–Egmalis

*“If there isn’t a problem, why fix it?”*

Mainstream society generally refuses to acknowledge gender and development (GAD) issues. Even if a problem is identified, it is considered secondary, even trivialized compared with “fixing” larger social issues.

But beneath the surface there are numerous and important concerns that need to be addressed.



Women often play multiple roles, they bear the brunt of reproductive work and also have to pitch in with productive work to increase their family income.

With this article, I would like to illustrate such problems with the story of Mad-an, a collector of Non-Timber Forest Product (NTFPs) in Benguet, Northern Philippines.

Mad-an is one of the participants of the Enterprise Development Program of Women’s Access, Inc. (WAI), a local NGO working on improving women’s livelihoods in the Cordilleras. She collects long stemmed grasses classified as a reed,

locally called a “runo” or “stick.” Runo is a primary material used for the WAI Runo basket.

One overcast afternoon, Mad-an, a young mother of ten, called and asked my help in picking up five bundles of sticks along Asin Road in Baguio City. I was not ready to go all the way to Asin but a burst of thunder left me no choice. I had to get those sticks or else they would get wet and it would take time to dry them again.

I scampered for somebody to drive me to Asin. The mist had already settled in by the time we got there, and we reached the bunch of sticks just as it started to drizzle. We continued to drive blindly on the fog filled road.

On a following Sunday, I sat with Mad-an playing with her baby. I asked her how she managed to collect sticks while taking care of her baby and her other nine children. She told me that she would regularly go out with her “bolo,” or machete, strapped around her waist with the baby slung across her back. She went with one of her sons big enough to carry another load on his own. The older children had to care for the younger ones while they were away. Her husband was out doing contractual work on roadsides.

I asked if her husband helped as she was nursing her baby and it was surely dangerous for her to be collecting while the baby dangled on her

back. She informed me that her husband refused to gather sticks as he said he had other jobs to do. She said that she needed the money for her little boy so she had to work.

I learned later that her husband had no permanent job. Mad-an, on the other hand, tended a garden where she planted root crops and vegetables for their consumption, did backstrap weaving until the wee hours of evening, then gathered grasses and other NTFPs as needed. On top of it all, she took care of 10 children.

I jokingly told her to stop bearing children. She told me that she did want to undergo tubal ligation but her husband disagrees. I then suggested that she make baskets rather than collect sticks. At least if she made baskets, she would be able to stay home to care for her children.

She said she needed the capital for her weaving activities. I recommended that a cooperative could help her but she said that nobody would give credit to a poor housewife like her.

I got a sample of the basket and started demonstrating how the sticks were prepared and the basket constructed. She just stared at me and told me that she was not used to such tools. Mad-an ended up collecting more sticks. Runo collection entailed no financial investment nor any special skill. In January 2001, she delivered her eleventh baby. She was 38 years old.



Indigenous peoples depend on the manual labor of women for clothes, household items and products for sale, yet their work is often undervalued.

The story of Mad-an illustrates a common local scenario. So common, that many dismiss these as anything but a problem, rationalizing that these are “normal” or “just the way things are.”

This story is reflective of various global gender issues. Though women like Mad-an perform multiple roles; Mad-an is a mother, wife, weaver, NTFP collector, and farmer. Yet their work is undervalued, often resulting in an invisibility of women as workers in their own right.

Mad-an is not entitled to any insurance nor any social protection as is common for informal sector workers; Nor does she have any collateral nor security to access credit, as is the case with many poor women.

Finally, inadequate support for women’s health concerns, including their right to contraception and safe pregnancy and motherhood has bearing on livelihood decisions that women make. Mad-an could not make reproductive health decisions on her own. Mainstreaming gender issues in development programs is difficult and a long process. What is important at this point, however, is the recognition of the problem. Only when these gender issues are recognized could the process of change begin.

## **PHILIPPINE POLICIES ON GENDER AND**

## DEVELOPMENT

Section 14 of Article II of the Philippine Constitution affirms that "The state recognizes the role of women in nation-building, and shall ensure the fundamental equality of women and men." In support of this clause, the Philippine Development Plan for Women was promulgated through Executive Order (EO) 273 as signed by the President of the Philippines. That same EO instructs that " All government agencies, departments, bureaus, offices, and instrumentalities, including government owned and controlled corporations at the national, sub-national, and local levels, are directed to take appropriate steps to ensure the full implementation of the plan." To operationalize such a plan, Local Budget Memo 28 set aside 5% to be used for programs, projects, and activities designed to address gender issues in accordance with Republic Act (RA) 7192 or the Women in Development and Nation Building Act. The Gender and Development (GAD) Budget is a portion of an agency's or Local Government Unit's yearly general appropriations that is allocated to implement the GAD plan.

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## **Planning the Management of Ancestral Territories**

### *NATRIPAL Prepares an Informational Tool*

The Department of Environment and Natural Resources (DENR) has issued 181 Certificates of Ancestral Domain Claims (CADCs) covering over 2 million hectares. Unfortunately, many indigenous communities (ICs) have yet to prepare ancestral domain management plans (ADMPs) so they can legally access natural resources therein. Moreover, government agencies interpret DAO # 2 differently, some limiting the use and protection of local communities over natural resources.

Thus, NATRIPAL (Nagkakaisang Mga Tribu ng Palawan) and the NTFP-Exchange Programme decided to publish an informational booklet to

***1. Share the experiences of Pala'wan tribes in ancestral domain management planning in the following areas:***

- a) securing a CADC,*
- b) delineation of ancestral domain boundaries,*
- c) planning for ancestral domain resource management, and*
- d) the use of non-timber forest products within the domain, and to*

***2. Provide tools for field workers of support groups (e.g., from NGOs to state agencies) in assisting other communities in ancestral domain management.***

The Social Development Resource Center (SDRC) will produce the booklet in cooperation with NATRIPAL and the NTFP-EP. The booklet will also highlight cases of other groups and the more recent policies on ancestral domains. The booklet will be published in Filipino to cater to other ICs in Palawan as well as for other Tagalog-speaking regions. A second version will be made in English for a broader audience in and outside the country. The plan is to launch the book in October 2001 to time it with the annual commemoration of Indigenous Peoples month.

## **NBTA EDITORIAL TEAM**

### **EDITORS**

[Ma. Cristina S. Guerrero](#) -  
NTFP-EP  
Benedicto Q. Sanchez - BIND

### **GRAPHIC DESIGNERS**

Benedicto Q. Sanchez (print) -  
BIND  
[Lionel Valdellon](#) (web) -  
[Doubleslashmedia.com](#)

### **CONTRIBUTORS**

Joan Calixto - EWW  
Benedicto Q. Sanchez - BIND  
Bernie Balmes - Mangyan  
Mission  
Pureza Gomeyac-Egmalis -  
NTFP-EP

### **MAILING ADDRESS:**

c/o [UNAC](#)  
#18 Marunong St.,  
Bgy. Central,  
Diliman, Quezon City  
1100

### **TEL NOS:**

(632) 4360706,  
(632) 9254772

**URL:** [www.ntfp.org](http://www.ntfp.org)

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