

Community Management Plan

July 2019

PHI: Integrated Natural Resources and
Environmental Management Project

Higaonon Ancestral Domain

Prepared by Bukidnon-Higaonon community of Malabalay City, Bukidnon for the Department of Environment and Natural Resources and the Asian Development Bank

Abbreviations

ADB	-	Asian Development Bank
ADSDPP	-	Ancestral Domain Sustainable Development and Protection Plan
ANR	-	Assisted Natural Regeneration
BUHITAI	-	Bukidnon Higaonon Tribal Association Incorporated
CADC	-	Certificate of Ancestral Domain Claim
CADT	-	Certificate of Ancestral Domain Title
CBPM	-	Community-Based Protection and Monitoring
CMP	-	Community Management Plan
CP	-	Certification Pre-condition
CSC	-	Certificate of Stewardship Contract
DA	-	Department of Agriculture
DENR	-	Department of Environment and Natural Resources
FPIC	-	Free Prior Inform Consent
ICC	-	Indigenous Cultural Communities
INREMP	-	Integrated Natural Resources and Environmental Management Project
IP	-	Indigenous People
IPDF	-	Indigenous People's Development Framework
IPO	-	Indigenous People's Organization
IPRA	-	Indigenous People's Rights Act
IR	-	Involuntary Resettlement
ISF	-	Integrated Social Forestry
LGU	-	Local Government Unit
LRA	-	Land Registration Authority
M&E	-	Monitoring and Evaluation
NCIP	-	National Commission on Indigenous People
NGP	-	National Greening Program
NRM	-	Natural Resources Management
OFW	-	Overseas Filipino Worker
PD	-	Presidential Decree
PDAF	-	Priority Development Assistance Fund
PES	-	Payment for Ecological Services
PO	-	People's Organization
PPMC	-	Provincial Policy and Management Council
PPMO	-	Provincial Project Management Office
RA	-	Republic Act
REA	-	Rapid Environmental Assessment
SEC	-	Securities and Exchange Commission
SMU	-	Sub-Management Unit
SP	-	Sub-project
SPS	-	Safeguard Policy Statement
URB	-	Upper River Basin
WMPCO	-	Watershed Management Project Coordination Office

Glossary

- Ancestral domain - Refer to all areas generally belonging to ICCs/IPs comprising lands, inland waters, coastal areas, and natural resources therein, held under a claim of ownership, occupied or possessed by ICCs/IPs, themselves or through their ancestors, communally or individually since time immemorial, continuously to the present except when interrupted by war, force majeure or displacement by force, deceit, stealth or as a consequence of government projects or any other voluntary dealings entered into by government and private individuals, corporations, and which are necessary to ensure their economic, social and cultural welfare.
- Babalayn - Visayan term identifying an indigenous Filipino religious leader, who functions as a healer, a shaman, a seer and a community "miracle-worker". The babaylan can be male, female, or male transvestites, but most of the babaylan were female.
- Bai - Female tribal leader.
- Datu - A chieftain, is the political and spiritual ruler of each tribe. The one who settles disputes and gives judgment whenever their unwritten laws called *Batasan* are violated.
- Këlëbá* - Higaonon term for Council of Elders.
- River basin - A portion of land drained by a river and its tributaries. It encompasses the entire land surface dissected and drained by many streams and creeks that flow downhill into one another, and eventually into one river. The final destination is an estuary or an ocean.
- Watershed - A land area drained by a stream or fixed body of water and its tributaries having a common outlet for surface runoff. It includes small watersheds with an area of 10,000 hectares or less, medium-scale watersheds of more than 10,000 hectares up to 50,000 hectares, and large watersheds exceeding 50,000 hectares.
- Watershed Management Plan - An operational plan developed in a participatory way with all stakeholders concerned for a defined watershed that recognizes legal tenurial rights and defines the uses for land and other resources in the watershed to provide desired goods and services without adversely affecting soil, water, and other natural resources. It establishes an investment schedule for financial and other resource inputs to improve the productivity of the land with a 5-year rolling program of activities.
- Upland - Land area located on slopes of more than 18%.
- Upper River Basin - The upstream portions of a river basin where the headwaters of streams and rivers emanate, consisting of lands with moderate to very steep slopes and medium-to-high elevations relative to the river basin valley.

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Table of Contents

I.	INTRODUCTION	1
II.	LEGAL AND INSTITUTIONAL FRAMEWORK.....	2
A.	Indigenous Peoples Rights Act of 1997 (RA 8371).....	2
B.	NCIP Administrative Order No. 3, Series of 2012	3
C.	DENR-NCIP Memorandum of Agreement and Implementing Guidelines	3
D.	Basic Principles of ADB Safeguard Policy, 2009	3
III.	DESCRIPTION OF THE PROJECT AREA/COMMUNITY AND ANCESTRAL DOMAIN.....	5
1.	Physical-environmental status of the area	5
a.	Location and Coverage	5
b.	Accessibility	6
d.	Land Classification and Tenure	6
e.	Environmental Status of the Ancestral Domain	7
f.	Identification of Land Use and Zoning Determination.....	8
g.	Policy on resource management and land use, sacred area, forest protection, resource use and harvesting	9
2.	Baseline Information on Indigenous People.....	10
a.	Age and Gender Distribution	10
b.	Education.....	10
c.	Livelihood	11
d.	Characteristics, History and Culture of the IP group	12
3.	Situational analysis.....	12
a.	Timber Resources	12
b.	Non-timber forest Resources.....	12
c.	Wildlife	13
d.	Grasslands (<i>Lubas/Salaysayen</i>).....	13
e.	Built-up/ Residential Areas (<i>Babalayan</i>)	14
f.	Rivers and Creeks	14
g.	Watersheds (<i>Talugan</i>)	14
h.	Minerals	15
i.	Cultivated Crops and Fruit Plantations (<i>Pangumaha</i>)	15
4.	Issues, problems and opportunities.....	15
IV.	ANCESTRAL DOMAIN GOVERNANCE.....	16
A.	Goals and Objectives of Traditional Governance and Customary Laws	16

B.	General Objectives.....	16
C.	Specific objectives.....	16
D.	Political Structure: Leadership and Governance.....	17
E.	Management policies for various zones and land uses.....	17
F.	Policy of Non-IP within the Ancestral Domain.....	18
G.	Policy for leaving and entering to the Ancestral Domain.....	18
H.	Policy and Restrictions on Development Projects.....	19
I.	Policy on involvement to Development Projects.....	19
V.	DEVELOPMENT PLANS AND PROGRAMS.....	21
A.	Subproject Implementation under INREMP.....	21
o	Natural Resources Management (NRM).....	21
o	Livelihood Enhancement Support (LES).....	21
B.	Other Programs and Project Implemented.....	21
VI.	CAPACITY BUILDING.....	24
VII.	CONFLICT RESOLUTION AND GRIEVANCE REDRESS MECHANISM.....	25
VIII.	INFORMATION DISCLOSURE, CONSULTATION AND PARTICIPATION.....	27
IX.	BENEFICIAL MEASURES.....	27
X.	MITIGATING MEASURES.....	28
XI.	IMPLEMENTATION ARRANGEMENTS.....	28
XII.	MONITORING, REPORTING AND EVALUATION.....	28
XIII.	BUDGET AND FINANCING.....	29
a.	Benefit-sharing scheme for Royalty Payment and Payment for Environmental Services on Water.....	29
b.	Sharing of Profits from Land Rentals.....	29
	ANNEXES.....	32

I. INTRODUCTION

1. Bukidnon-Higaonon tribe aims to fulfill the development envisioned in their community, the tribe shall abide by their shared vision and mission including the policies that have been formulated and served as guide in crucial decision making and continue to prioritize the empowerment of the organization and of all the people inside the ancestral domain. The Bukidnon-Higaonon tribe shall work hard to improve their quality of life and livelihood; nurture and ensure the proper utilization and development of natural resources inside the ancestral domain as well as the protection of the environment; and ensure the provision of appropriate livelihood for the community and other priority needs.

2. The Higa-onon is one of the tribal groups that can be found in the eastern part of Mindanao Island in the Philippines and has a population of approximately 350,000. According to elders, the tribes are not identified as what they are known today. They are identified based on the area where the tribes settled. There are Higa-onon folks that have settled in the headwater of Tagoloan and they have called themselves as Tagulwanen; while those that have settled in the headwater of the rivers of Pulangi have identified themselves as *Pulangiyen*.

3. A plan with goals and objectives is essential to effective and successful local governance. As a work in progress, the CMP will continue to change and respond to needs and issues that occur throughout the year.

4. This plan sets guiding principles, outlines development plans and programs, legal and institutional framework related to indigenous people and ADB Safeguards Policy Statement, and establishes policies.

5. This is our unified and comprehensive plans for development. Contained herein are the dreams and aspirations of the Higa-onon people living in Malaybalay City in the Province of Bukidnon. We hope to live in peace and genuine development through the implementation of our plans, policies and other initiatives. We hope these could truly benefit each and every member of the Bukidnon Higa-ononTribe.

6. We are inspired by our belief in *Magbabayá* and in our leaders. We are also guided by our traditional and indigenous knowledge systems in the use, governance and development of our natural resources.

7. In order to accomplish the plans contained herein, we will continually work hand-in-hand with local and national government agencies, international groups, Non-Government Organizations (NGOs) and other support groups that are helping us in the fulfillment of our dreams of sustainable development.

8. This document encompasses and declares our objectives of collecting, documenting and describing our indigenous knowledge systems and traditional resource management practices which shall guide us in implementing our sustainable development plans. These indigenous knowledge systems, which include our traditional and communal view of our resources, the protection and conservation of the environment as well as biodiversity conservation, have been practiced since time immemorial. Its continued implementation today enhances and invigorates our customs and traditions which include our customary laws, spiritual beliefs, and indigenous governance structures.

9. We firmly believe in the importance of this document because it is based on the “*gugud*” or the testimonies of our Elders, which are the basis of the development that we seek for our people and ancestral domain. This shall be our guide in forging alliances with like-minded individuals or groups including of course our fellow Indigenous Peoples (IPs) who have also worked for the sustainable development and protection of their own communities. It is hoped that through these alliances, we will also be able to draw inspiration and strength towards the fulfillment of our envisioned future.

10. We shall carry on with our previous initiatives in protecting our territory and its forests. Despite all the hardships and the continued challenges, the discrimination experienced from outsiders and migrants, we shall strive harder to protect what was passed on to us by our ancestors. We are aware that if we do not properly and appropriately develop and protect the forests and its resources, there will be nothing left to give to the coming generations.

11. We firmly believe that it shall only be through awareness and concern, unity, standing by our principles and defending our inherent rights as IPs can we be able to strengthen and perpetuate justice and equity that we have been struggling to achieve for so long. Above all, through the help and guidance of Magbabayá, we believe that our ancestral domain shall become a model of a sustainable and culture-sensitive, as well as appropriate, development.

12. Having a security of tenure in our own ancestral domain guarantees us continuity of our history as a people and the valuable relationship we have with our territory. This further empowers us to make our own decisions based on our customs and traditions and gives us the confidence to pursue initiatives towards sustainable development.

13. The passage of the Indigenous Peoples’ Rights Act or IPRA (R.A. 8371) on October 29, 1997, ushered the dawn for the resolution of the long-standing land concerns involving the Higa-onon and other IP communities. The creation of this landmark law emphasized the respect and recognition of the inherent rights of Indigenous Peoples over their lands and territories. The articles therein enumerated the various rights and responsibilities of indigenous communities in the management and development of ancestral domains and in the utilization of the natural resources within the ancestral domain, recognizing the unique and traditional knowledge systems, tribal governance and customary laws.

14. Hence, through the unity of all members of our organization and with the help of other people or groups who share our vision for a better future for the next generation, and with the help of *Magbabayá*, the Bukidnon Higa-onon Tribe shall pursue and to finally enjoy the fruits of its aspirations for sustainable development.

II. LEGAL AND INSTITUTIONAL FRAMEWORK

A. Indigenous Peoples Rights Act of 1997 (RA 8371)

15. The Indigenous Peoples (IP) in the Philippines remain as the most marginalized sector of society. This status continues despite the tremendous inroads achieved by communities, partners and advocates through years of struggle. In 1997, as result vigilance and the sustained advocacy of the IP sector and its partners, the Indigenous Peoples Rights Act (IPRA) was enacted. This

provided venues and legal backbone for the recognition of the Traditional Rights of communities over their ancestral domain.

16. The IPRA provides for the recognition of the traditional rights of Indigenous Peoples over their ancestral domains through the issuance of Certificates of Ancestral Domain Titles (CADT). It recognizes the rights of ICC's to define their development priorities through their own Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) and exercise management and utilize the natural resources within their traditional territories.

B. NCIP Administrative Order No. 3, Series of 2012

17. The NCIP AO 3 underscores the policy of the state that no concession, license, permit or lease or undertaking affecting ancestral domains will be granted or renewed without going through the free, prior and informed consent (FPIC) process, which is needed in the issuance of a Certification Precondition by the National Commission on Indigenous Peoples (NCIP).

C. DENR-NCIP Memorandum of Agreement and Implementing Guidelines

18. The DENR and NCIP entered into a Memorandum of Agreement (MOA) for the implementation of INREMP to ensure that provisions of the NCIP Administrative Order No. 3, Series of 2012 or the Revised Guidelines on Free and Prior Informed Consent and Related Processes of 2012, are fully considered and complied.

19. Meanwhile, the Implementing Guidelines on the Memorandum of Agreement between DENR and NCIP for the Implementation of the INREMP in Municipalities with Indigenous People's Communities" was promulgated with the following objectives:

- a. Establish a common understanding and framework for the operationalization of the Memorandum of Agreement between DENR and NCIP for the implementation of the INREMP in areas with indigenous people's communities;
- b. Set the requirements and procedures in ensuring compliance to NCIP Administrative Order No. 3, Series of 2012 or the Revised Guidelines on Free and Prior Informed Consent and Related Processes of 2012;
- c. Provide and ensure compliance with the procedure and the standards in the conduct of the required validation process; and
- d. Protect the rights of the ICCs/ IPs in the introduction and implementation of plans, programs, projects, activities and other undertakings that will affect them and their ancestral domains to ensure their economic, social and cultural well-being.

D. Basic Principles of ADB Safeguard Policy, 2009

20. ADB Policy on Safeguards requirement for Indigenous peoples recognizes the right of Indigenous People to direct the course of their own development. Indigenous people are defined in different countries in various ways. For operational purpose, the term Indigenous people is used to refer to a distinct, vulnerable, social and cultural group with following characteristics:

- a. Self-identification as members of a distinct indigenous cultural group and recognition of this community by others;
- b. Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in the habitats;

- c. Customary, cultural, economic, social or political institutions that are separate from those of dominant society and culture; and
- d. A distinct language, often different from the official language of the country or region.

21. According to ADB policy Indigenous people's safeguards are triggered if a project directly or indirectly affects the dignity, human rights, livelihood systems or culture of Indigenous people or affects the territories, natural or cultural resources that Indigenous people own, use, occupy or claim as their ancestral property.

22. The SPS sets out the following principles for IP safeguards in all projects in which ADB is involved:

- a. Screen early on to determine (i) whether Indigenous Peoples are present in, or have collective attachment to, the project area; and (ii) whether project impacts on Indigenous Peoples are likely.
- b. Undertake a culturally appropriate and gender-sensitive social impact assessment or use similar methods to assess potential project impacts, both positive and adverse, on Indigenous Peoples. Give full consideration to options the affected Indigenous Peoples prefer in relation to the provision of project benefits and the design of mitigation measures. Identify social and economic benefits for affected Indigenous Peoples that are culturally appropriate and gender and inter-generationally inclusive and develop measures to avoid, minimize, and/or mitigate adverse impacts on Indigenous Peoples.
- c. Undertake meaningful consultations with affected Indigenous Peoples communities and concerned Indigenous Peoples organizations to solicit their participation (i) in designing, implementing, and monitoring measures to avoid adverse impacts or, when avoidance is not possible, to minimize, mitigate, or compensate for such effects; and (ii) in tailoring project benefits for affected Indigenous Peoples communities in a culturally appropriate manner. To enhance Indigenous Peoples' active participation, projects affecting them will provide for culturally appropriate and gender inclusive capacity development. Establish a culturally appropriate and gender inclusive grievance mechanism to receive and facilitate resolution of the Indigenous Peoples' concerns.
- d. Ascertain the consent of affected Indigenous Peoples communities to the following project activities: (i) commercial development of the cultural resources and knowledge of Indigenous Peoples; (ii) physical displacement from traditional or customary lands; and (iii) commercial development of natural resources within customary lands under use that would impact the livelihoods or the cultural, ceremonial, or spiritual uses that define the identity and community of Indigenous Peoples. For the purposes of policy application, the consent of affected Indigenous Peoples communities refers to a collective expression by the affected Indigenous Peoples communities, through individuals and/or their recognized representatives, of broad community support for such project activities. Broad community support may exist even if some individuals or groups object to the project activities.
- e. Avoid, to the maximum extent possible, any restricted access to and physical displacement from protected areas and natural resources. Where avoidance is not

possible, ensure that the affected Indigenous Peoples communities participate in the design, implementation, and monitoring and evaluation of management arrangements for such areas and natural resources and that their benefits are equitably shared.

- f. Prepare an Indigenous Peoples plan (IPP) that is based on the social impact assessment with the assistance of qualified and experienced experts and that draw on indigenous knowledge and participation by the affected Indigenous Peoples communities. The IPP includes a framework for continued consultation with the affected Indigenous Peoples communities during project implementation; specifies measures to ensure that Indigenous Peoples receive culturally appropriate benefits; identifies measures to avoid, minimize, mitigate, or compensate for any adverse project impacts; and includes culturally appropriate grievance procedures, monitoring and evaluation arrangements, and a budget and time-bound actions for implementing the planned measures.

Disclose a draft IPP, including documentation of the consultation process and the results of the social impact assessment in a timely manner, before project appraisal, in an accessible place and in a form and language(s) understandable to affected Indigenous Peoples communities and other stakeholders. The final IPP and its updates will also be disclosed to the affected Indigenous Peoples communities and other stakeholders.

- h. Prepare an action plan for legal recognition of customary rights to lands and territories or ancestral domains when the project involves (i) activities that are contingent on establishing legally recognized rights to lands and territories that Indigenous Peoples have traditionally owned or customarily used or occupied or (ii) involuntary acquisition of such lands.
- i. Monitor implementation of the IPP using qualified and experienced experts; adopt a participatory monitoring approach, wherever possible; and assess whether the IPP's objective and desired outcome have been achieved, taking into account the baseline conditions and the results of IPP monitoring. Disclose monitoring reports.

23. Specific to INREM, the Indigenous People's Development Framework (IPDF) "ensures that INREMP subprojects are designed and implemented in a way that fosters full respect for IP identity, dignity, human rights, livelihood systems and cultural uniqueness as defined by the IPs themselves to enable them to (i) receive culturally appropriate social and economic benefits, (ii) do not suffer adverse impacts as a result of the project, and (iii) can participate actively in the project. For this purpose, an IP Plan (IPP) will be prepared in participating areas and an Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) will be enhanced or formulated in areas covered by ancestral domain claims.

III. DESCRIPTION OF THE PROJECT AREA/COMMUNITY AND ANCESTRAL DOMAIN

1. Physical-environmental status of the area

a. Location and Coverage

24. The ancestral domain of the Bukidnon Higa-onon Tribe is located at the northern part of Malaybalay City, Bukidnon. It is bounded on the north by the Mountains of Pantaron; on the west

is the Tagoloan River and its tributaries; on the south are the urban settlers and at the east is the Pulangi River and other smaller rivers.

25. It is approximately 36,452 hectares that covers the 12 barangays of Malaybalay City namely; Manalog, Kibalabag, Kulaman, Can-ayan, Busdi, Caburacanan, Laguitas, Linabo, Maligaya, Mapolo, Silae, and San Jose; and the barangays of Capinonan and Freedom under the Municipality of Cabanglasan, Bukidnon. The territory of Bukidnon Higa-onon covers 36,452 almost 1/3 of the total area of 108,259 hectares of Malaybalay City.

b. Accessibility

26. Motorcycles (*habal-habal*) and jeepneys are the primary mode of transportation into and out of our territory. Several buses are routed to take passengers into our territory at least once to twice a day.

27. From the center of Malaybalay, two (2) routes can be used going towards Barangays Busdi, Caburacanan, Kulaman, Mapulo and Silae. Meanwhile, for Barangays Freedom and Capinonan, one can pass through the Aglayan-Cabanglasan road. The rest of the areas can be accessed via Can-ayan-Silae road.

28. The farthest area from the City proper is Brgy. Busdi which is 45km away using the Can-ayan-Silae road or 63 km if through the Aglayan-Cabanglasan route. Can-ayan is the nearest at 7 km.

c. Topography and Elevation

29. The ancestral domain lies within gentle slope to very steep slopes where around 36,452 has. falls under 3-50% slope with an elevation of around 400 – 1,300 meters above sea level.

30. Due to its high elevation and mountainous nature, the climate of the area is wet and cold throughout the year. Even though the province or the municipality is situated nearer the equator as compared to Luzon, the climate of Malaybalay is better due to its high elevation. For the same reason, hot weather experienced all through-out the region is not common in the area. As sourced from the PAG-ASA Station at Malayabalay City, on the years 1999-2003, it shows that the average annual temperature of the area is at 24.2°C. Highest recorded temperature was at 30.2°C and the lowest at 18.1°C.

d. Land Classification and Tenure

31. On June 4, 1998, the organization received a Certificate of Ancestral Domain Claim (CADC) from the DENR. This was awarded in recognition of the people's stewardship rights over their lands and the development of these areas to ensure their economic and social well-being. The primary vision of Bukidnon Higa-onon however is to be recognized as the rightful owners of the ancestral domain and this was realized when BUHITA's CADC was converted into a CADT (Certificate of Ancestral Domain Title) through the National Commission on Indigenous Peoples (NCIP) on June 17, 2009. At present, the Bukidnon Higa-onon tribe has complied and submitted the requirements to NCIP but the CADT is not yet awarded because it is still under review and verification of Land Registration Authority for title registration.

e. Landmark and areas with cultural signifiante

32. The ancestral domain lies within the ranges of Mt. Kiamo and Mt. Tago. Waterfalls, creeks, burial grounds and scared areas also located in the domain. These areas are considered significant to the community because it represents their culture and tradition that are long-time practiced.

f. Environmental Status of the Ancestral Domain

33. The dense forested areas are found in the north-central part of the ancestral domain which covers the biggest portion of around 20,190 hectares equivalent to 55% of the whole ancestral domain. Sixty-two percent (62%) or around 12,513 hectares of the total forest area is categorized as primary forest while the remaining 38% or 7,677 hectares is composed of secondary forest. This provides adequate supply and security of potable water to the urban areas of Malaybalay City. The *Kělěbá* (Council of Elders) is the primary manager of these areas.

34. Our forests are also guarded by the *Bantay Kalasan* (Forest Guards) together with the members of Bukidnon Higa-onon. Because of this, various flora and fauna remain abundant.

35. The dipterocarp *Lawaan* (*Shorea spp.*) remains significant in number inside these forests. Non-dipterocarp tree species also grow within mossy forests mostly in the rocky parts but some could also be found on steeper areas.

36. Foreign tree species include bagras, yemane, and mangium. These are found inside secondary forests and were planted as part of the reforestation initiatives of the community together with the Department of Environment and Natural Resources (DENR) last 2005.

37. Our ancestral land is blessed by *Magbabayá* with abundant natural resources. These resources have provided us with our daily basic needs, especially during the time of our ancestors where everything was available. The passage of time, however, has brought in significant changes and have resulted to the gradual decrease of resources found in our domain. Based on the Resource Inventory conducted by Foresters from the Central Mindanao University (CMU) who were contracted by CARE-Philippines in late 1998, there are a big number of different types of flora and fauna inside our ancestral domain. The findings were validated and confirmed during the formulation of the ADSDPP in 2012, wherein resources found in the domain were identified and evaluated as still abundant or scarce by the participants.

38. The ancestral domain is an untouched vestige of heavily forested land. Houses are few and these are located near rivers and far from each other. In the past, there were no roads but only narrow trails and foot trails that are accessible only by humans. However, as years passed by, the forested areas decreased. This decrease started after the Second World War and continued until 2003. One of the reasons was the entry of logging concessionaires such as Talakag Timber, Inc. (TTI) and TH Valderama and Sons, Inc. in the year 1960's until 1980's. The implementation of the indigenous system of management, decision making and utilization of raw materials inside the ancestral domain was greatly affected. Due to this, food from natural sources gradually became scarce which resulted to competition and in the long run effected to owning land parcels and its resources. The sudden increase of the tribal population as well as the migrants affected forest land utilization. Land area used for agriculture expanded and forested areas were cleared for farming purposes. Access into the ancestral domain became easier through the construction of roads. This was also seen as a contributing factor to the rapid decline

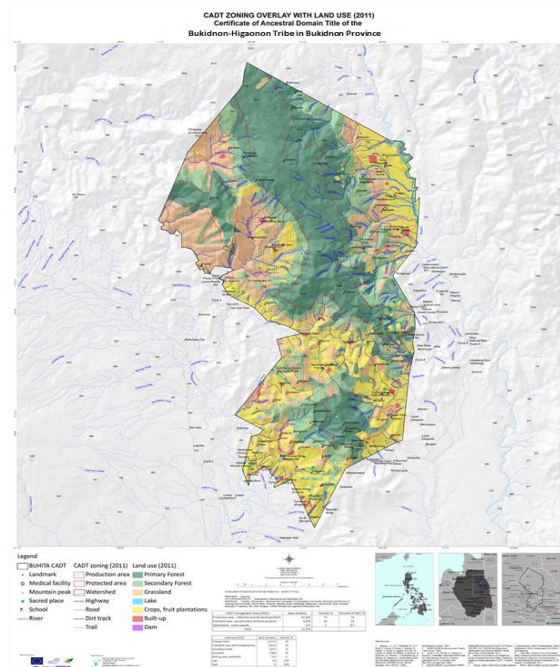
of areas. The forest fire that destroyed almost all of Bukidnon forests in the 1980's further aggravated the situation.

39. At the end of the 1980's, the operations of the Bukidnon Forest Inc. (BFI) started. The said project implemented reforestation activities, using exotic tree species such as pine trees, especially in the area of Can-ayan. The said project, however, resulted to the forced eviction of tribal communities living in the area.

40. Partnerships with the DENR and various NGOs exposed us and increased the level of our awareness to issues faced by the Bukidnon Higa-onon. The dialogues and capacity-building sessions strengthened the organization and empowered especially the *Këlëbá* in the implementation of the customary laws and values with respect to caring for the environment. The support from the BLGU was also a big help. We have guarded the forest areas and prohibited the cutting of trees especially the young ones to allow them to grow. These initiatives clearly manifest our tribe's capacity to manage and care for the forests.

g. Identification of Land Use and Zoning Determination

41. The Bukidnon Higa-onon considers land as one integral aspect of its economy and livelihood that cannot be separated from the Higa-onons. According to one of our Elders, 'land is life and this cannot be owned for life came from the land'. For us, land should not be owned by one person only; this is from *Magbabayá* and from our ancestors.



CADT Management Zone

42. According to Yumo, a sociologist, the land is owned by the community, managed by the Datu and each settler only has a temporary right to use it.

43. The ancestral domain is divided into sectors called *gaup*. It covers a wide land area that is tilled by a family or clan. This type of 'ownership' is still recognized within the ancestral domain and is being respected by the members of Bukidnon Higa-onon.

44. There are certain parcels of the forest land that were used in agriculture using traditional farming systems. This system sees to it that forest spirits are respected. Human population is low and it is governed by the elders using traditional system and beliefs. In this way, our forests have expanded and grown in its natural way which is the reason for its beauty and the existence of abundant wildlife.

45. The ancestral domain moreover is divided into different parts according to use which included primary forests, secondary forests, grasslands, cultivated areas and fruit plantations, built-up and residential areas, water bodies such as the lake and rivers/dam. The following table shows the hectarage and percentage distribution of various land uses:

Land Use	Hectarage	Percentage
Annual Crop	4,051.00	11.11%
Built-up Areas	69.00	0.19%
Closed Forest	8,831.00	24.23%
Grassland	1,806.00	4.95%
Open Forest	6,549.00	17.97%
Shrubs	934.00	2.56%
Wooded Grassland	14,212.00	38.99%
TOTAL	36,452.00	100.00%

h. Policy on resource management and land use, sacred area, forest protection, resource use and harvesting

i. Current Forest Use and Utilization

46. At present, the forest is used as the market and pharmacy of the Higaonon people, similar to how it was before in the past. This is where materials for the construction of houses and buildings and cooking are sourced from. Herbal medicines and foords are also readily available in the forest area.

ii. Policy on hunting and gathering of resources

47. Hunting of wild animals such as wild boars and deer for household consumption is still performed in the thick areas of the forests. Some residents, however, hunt but sell their ctch on order to obtain quick cash. A few still gather rattan from the forests ans used for farming or household needs.

48. In order to conserve and protect the remaining resources there are significant places that are left untouched. These areas are considered to be sacred, ritual sites, burial grounds and pristine sources for potable water.

iii. Policy on Forest Protection and Rehabilitation

49. The *Bantay Kalasan* of every *Gaop* has the primary responsible to protect the environment especially the forest as well as the other resources found inside the ancestral domain.

2. Baseline Information on Indigenous People

Age and Gender Distribution

50. The youth comprises the biggest part of the population of Bukidnon Higa-onon. Based on the last survey, those with ages from 0-14 years comprise around 32% of the total population. On the other hand, ages from 15-25 comprise around 19%; while the 26-39 years old is at 15%; the 40-59 years old at 14% and the 60 years old and above is at 4%. It has to be mentioned here however that the survey conducted completed only about 84% of the population prior to the drafting of the ADSDPP document due to the lack of time and problem of logistics in relation to the distance of the houses of some organization members.

51. The results however point out the necessity to prioritize appropriate socio-economic activities for the youth sector. The small number of the older members of the communities also suggests that the population of knowledge-holders in terms of indigenous knowledge systems and practices, cultural traditions and historical accounts of the Higa-onon is also decreasing.

52. In summary, 53% or 4,673 of the population are males while 47% or 4,061 are females. While the survey showed that there are more males than females, this data also shows that for every female, there is one male. It also suggests that both genders take equal and significant tasks in the social and economic activities of the place.

a. Education

53. All barangays within our territory have Day Care Centers. Nearby sitios, however, are still working for the construction of their own schools within their community. These shall need a huge financial support and the availability of knowledgeable and culture-sensitive school teachers.

54. There are 9 barangays which have complete grade levels (Grade 1-6). These include the Barangays of Busdi, Kulaman, Caburacanan, Mapulo, Can-ayan, Kibalabag, Sila-e, Freedom and Manalog. But as commonly experienced elsewhere in the country, the number of classrooms and the number of teachers is insufficient to the number of students. In each year, one teacher handles around 50 students while some handles 2 or 3 multi-grade levels.

55. There are 2 integrated public schools that offer elementary and high school levels in our territory. The first one is a newly-opened school in Barangay Busdi with 90 enrollees, 5 teachers and 3 classrooms. The principal in the elementary also acts as the Head Teacher. The second one is found in barangay Can-ayan with 550 students and 24 teachers.

56. The Alternative Learning System (ALS) with 20-25 students each, are found in almost all barangays except Caburacanan, Freedom and Capinonan.

57. At present, we are trying to send our youth to school to get the right and appropriate education. In the year 2011, a total of 624 youth have passed elementary while 2,812 are still continuing education. For secondary education, there are 321 who have passed with 847 continuing students. And for college, there is around 72 college graduates in the total population of Bukidnon Higa-onon with 253 continuing college students.

58. Most of the college graduates took up Bachelor of Arts in Elementary Education; Bachelor of Arts in Secondary Education; Business Administration; Office Administration; Midwifery; Nursing; Information Technology; Accountancy; Public Administration; and Hotel and Restaurant Management (HRM). The most common however are the education courses. There are a few ones who have graduated from vocational courses like automotive and care-giving.

b. Livelihood

59. Farming is the primary source of livelihood of the Bukidnon Higa-onon. For the non-farmers, incomes are generated through employment based on their educational attainment such as teachers, church ministers, health practitioners (midwives), agents and employees of various agencies. Others are also hired as laborers in plantations of rubber, pineapples, and sugarcanes, among others.

60. Most Can-ayan residents are motorcycle drivers. Some are managing sari-sari stores. These two are among the top income sources in the area.

61. The common crops in the farms of Bukidnon Higa-onon are corn and root-crops. There are also vegetables, small portions of land planted with fruits, coffee, banana and abaca. The table below shows the different crops planted in the farms within the ancestral domain.

Agricultural Crops within the Ancestral Domain

Barangay	Primary crops	Secondary Crops	Tertiary Crops
Can-ayan	Corn, root crops	Squash, ginger	Vegetables, lowland rice
Silae	Corn, root crops	Squash	Banana, upland rice
Mapulo	Corn, root crops	Banana	Lanzones
Caburacanan	Corn, root crops	Banana	Various fruits, upland rice
Kulaman	Corn, root crops	Banana	Legumes
Busdi	Corn, Lowland rice	Coffee	Various fruits
Kibalabag	Corn, root crops	Abaca	Banana, onions
Manalog	Abaca	Corn, coffee	Banana, vegetables, root crops
Mabuhay	Corn, root crops	Banana	coffee
Freedom	Corn, root crops	Squash	Abaca
Capinonan	Corn, root crops	Squash	Various fruits
Maligaya	Lowland rice	Corn, <i>bengala</i>	Banana
Linabo	Lowland rice	cassava, corn	Banana
Laguitas	Corn	cassava	Lowland rice
San Jose	Corn, root crops	Vegetables	Cassava

62. Some residents of the ancestral domain are also raising animals as a source of income. These include carabaos, cattle and horses which are also preferred due to their value in farm activities including the transport of farm produce to the market.

63. Fishing activities during the rainy season has also provided us supplementary food source. Sometimes, from the farms, we pass by rivers and catch fish or collect shells and *bakbak*. We can collect more if the water level is not high during summer or dry season.

64. Mat weaving (in Kulaman and Kibalabag), *baluyot*, *pugnot* (Busdi), *kamuyot* and other products from abaca or *hinabol* (Busdi, Manalog and Caburacanan) is also one of the sources of income in other parts of Bukidnon Higa-onon. In fact, as of the present, *hinabol* is the main product and source of livelihood of Barangay Manalog.

65. Aside from mats made of abaca, weaving other products from rattan such as baskets is also a source of additional income for Kibalabag residents. Some families also earn from the production of wild orchids.

66. Annual average income per household of Bukidnon Higa-onon, which is at Php 30,279.00. Each household with a family of 5-8 members and an income of Php 30,000.00 has had difficulties of sending children to college. This is the main reason why there are only a few community members who have a college degree. A family which has an annual income of Php 50,000 - 60,000 is able to afford college education and they are the ones who have members who are professionals and are receiving regular monthly incomes.

c. Characteristics, History and Culture of the IP group

67. The Bukidnon Higa-onon Tribal Association (BUHITA) is one of the oldest and leading tribal associations for the Higa-onon in Malaybalay City, Bukidnon Province. This was created in 1994 through the assistance of the Department of Environment and Natural Resources (DENR) in relation to its implementation of Department Administrative Order No. 02. The association was registered with the Securities and Exchange Commission (SEC) on 08 January 1996 with registration number HN 096-000013.

68. BUHITA is one of several tribal associations in the province which is advocating for the respect and recognition of inherent rights over ancestral territories, traditional land ownership as well as the practice of traditions and customary laws. The years 1994 -1995 saw the historic unification of the fourteen (14) tribal communities towards the same goal of fighting for land security and ownership of ancestral domain.

3. Situational analysis

a. Timber Resources

69. One of the results of the validation showed that there are 120 timber species inside the ancestral domain. Twelve (12) of these belong to the family of Philippine Mahogany which includes the *lawaan* group, *bagtikan*, *almon*, *apitong*, *tanguke* and *tiaong*. Thirty five (35) of the timber species are trees which are good for furniture-making and construction while six (6) are considered matchwood.

70. The *salumayag*, *almaciga* and *lawaan* are primarily the most important tree species due to their resin content which can be used for light. These are also trees that are good for construction lumbers as well as furnitures. The *salumayag* is also known natural medicine against relapse.

b. Non-timber forest Resources

71. One of the minor forest products found inside the ancestral domain is rattan. Based on the inventory, there are 19 rattaan species that can be found in the ancestral domain.

72. Abaca is also abundant and one of the more important non-timber forest resources. *Alamay* is the traditionally harvested wild type of abaca. This type grows inside the forest and are planted in the production areas inside the ancestral domain. Aside fom rattan and abaca, other non-timber forest proucts have become rare presently.

73. *Buntong*, a bamboo species is usually found along riverbanks. Its culm is used in constructing fences as well as houses while its shoot is edible and oftenused for food consumption.

74. Orchid is also abundant in the forest area and *dayan-dayan* are collected for ornament purposes. Sometimes these are being sold for additional income.

75. Cutting of *almasiga* trees was then prohibited due to its importance as its resin is used as light source of the tribe. At present, however, these are now also used for furniture-making.

76. There are several species of medicinal herbs found inside the ancestral domain, most especially in the primary forest areas, some of these are *ulango*, *lumuluwas*, *kawilan*, and *lawis*. These herbal medicines are significant to ancestral domain especially to the traditional healers or *baylan*.

77. Honey from honeybees are also abundant and are found in the forests. These are effective against stomachache and infant teething. This also serves as vitamins to the young ones.

78. As previously mentioned, there are several other plants that can be found inside our forests. These include food crops such as *tayubo* (mushroom), *ubod balagon*, *bigaok* (wild pechay), *hagpa* (wild spinach), *pako* (edible ferns), *lab-o* (wild yam), *pangi* and others.

c. Wildlife

79. Since a huge part of the forest is still dense, wildlife such as wild cats, wild pigs, deers and monkeys are still abundant. At present, the community hunt these wildlife ocassionally and with regulation in order to conserve these wildlife resources. Hunting is done through the traditional methods of the community such as traps, baits, apulu and others.

80. Philippine Eagle also inhabits within the domain and was once known as the best meat there is. But presently, it is protected to prevent its extinction. *Kalaw* are also not being hunted due to its small population and this plays a significant role to the tribes as they serve as our time clocks. White wild deer, though very rare, can still be seen in our territory.

d. Grasslands (*Lubas/Salaysayen*)

81. Grasslands cover around 20% of the ancestral domain or about 7,303 hectares. These are dominated by cogon together with sigpang, bugang, and other grass type. *Cogon* is traditionally used for roofing. At present, however, only a few are using it.

e. Built-up/ Residential Areas (*Babalayan*)

82. Residential areas account to only about 1% of our total ancestral land which have the equivalent of 69 hectares in all.

83. In the past, houses can be built just anywhere, but with considerable distance from one house to another. Most, however preferred to settle near rivers with easy access to flowing water. There were no land titles and construction permits were not necessary. During those times, conflicts and misunderstandings were resolved through the traditional Higaonon process.

84. At present however, with the increase in population, the number of houses has increases a hundredfold. These are constructed using stronger materials such as cement. Lot areas are being measured for real property taxation and construction permits are now strictly required., particularly to buildings erected in lots owned by migrants.

85. The selling of some lots by some tribe members is the primary reason why the influx of migrants in our community continues. The government's implementation of a resettlement program wherein informal settlers were relocated within our ancestral domain also contributed to this concern. The entry of migrants into our domain has become one of the main reasons why traditional values are changing with the new lifestyles and value systems that they bring with them.

f. Rivers and Creeks

86. The ancestral domain is abundant with springs and water sources that are used for several purposes. These are where we get our clean and safe drinking water. We also use them for bathing and other daily chores such as cooking, laundry, cleaning and sanitation.

87. Rivers and creeks situated abound with various fishes and shells such as *tambilolo*, *kasili*, *paitan*, *beta*, *hauan*, *bakbak*, *ulang*, *punggok*, *suso*, *kayumang*, *butirit*, *pantat*, *tilapia* and may others.

88. The rivers also productively supply waater rice-field irrigation which assures farmers of harvests twice a year.

89. Riversides are used for cultivating vegetables by the *Alimaong* where they can also train and practice for fighting.

90. The ancestral domain also is the source of the potable water that suppl approximately 13,000 consumers in Malaybalay City. The local government unit of Malaybalay City built 6-hectare dam at Barangay Kibalabag. The LGU gives six (6) centavos per cubic meter to BUHITA as payment for the provision of potable water supply.

g. Watersheds (*Talugan*)

91. Tagoloan River Basin, Pulangi Watershed, and Sawaga Watershed, the three biggest watersheds in the Province of Bukidnon traverses insided the Bukidnon-Higaonon

domain. West-bound waters flow into the Tagoloan while water from the east flows towards the Pulangi and Sawaga River.

92. The mountain range where the headwater of the Tagoloan River Basin is found and located in Kibalabag, Manalog, and Can-yan. The said watershed lies at 8°10' and 8°18.5' latitude and in between 125° and 125°12' east longitude, which is found on the southeast part of Malaybalay City. This covers the barangays of Manalog, Kibalabag, Can-ayan, and the mountainous parts of Dalwangan, Patpat, Kalsungay, Sumpung, Kulaman, Caburacan and Mapolo. This has an area of 19,439 hectares or almost 19% of the size of Malaybalay City.

93. The Upper Pulangi watershed can be found in the southeastern portion of the city. The water comes from Calabugao, Impasugong, and discharges to the municipalities on the lower parts of the province going to Valencia City and flowing to Rio Grande of Cotabato City. This has the size of 34,537 hectares or 34% of the size of the city. This covers the barangays of Busdi, Kuaman, caburacanan, Mapulo, Silae, St. Peter, Zamboangita, Indalasa and Miglamin.

94. Sawaga Watershed is the biggest by area among the three found in Malaybalay City with an area covering up to 47,071 hectares or 47% of the total size of the city. This covers 30 barangays including San Jose, Laguitas, Linabo and Maligaya which are within their territory.

h. Minerals

95. Chromites and Copper is abundant in our area. In the past, we already use these minerals to make ornaments such as rings and crowns. Chromites is used for producing grinding wheels, and previously not considered for generating income. However, across time, it was recognized that these are economically viable hence these minerals are mined for selling through panning only.

96. Sand and gravel are also gathered in rivers by some to be sold to hollow block dealers.

i. Cultivated Crops and Fruit Plantations (*Pangumaha*)

97. Around 8,623 hectares or 24% of the ancestral domain is used as agricultural lands. These areas are planted with corn, vegetables, abaca, banana, squash, cassava, coffee, coconut, rice and fruits such as mangos and lanzones.

98. At present there are cases of soil erosion in agricultural areas due to mono-cropping system. This farming system has weakened soil foundation and caused the depletion of the natural fertility of the soil.

4. Issues, problems and opportunities

99. The ancestral domain is covered with dense forest area inhabiting significant wildlife species. However, in spite of its abundance, forest area of the community is gradually decreasing due to the need for income and livelihood opportunities, hence leading to

agricultural conversion of forest areas. Continuous population increase also leads to further consumption of the forest resources.

100. However, due to the strong tribal governance and practice of the community's customs and traditions, this aids in the regulation on the use of the resources acquired in the forest areas. The zoning of the forest area together with the established policies and guidelines for its proper uses also assisted to identify on which area are allowed for gathering and hunting and which are strictly for conservation.

101. The coverage of the forest area that needs protection also encourages the community to engage in development projects and programs. In this manner, the community is being assisted and does not solely implement the protection.

102. Local farmers also face some constraints on their farming system for there is unstable market value of the harvested products, occurrence and attack of pests, unconditional weather condition, inaccessible farm to market road and lack of proper irrigation system. There is also a lack of financial support for agricultural purposes and the community doesn't have post-harvest facilities.

103. In spite also that there is already a linkage with the LGU of Malaybalay City, it is recognized that there is a need to review the Memorandum of Agreement between the ancestral domain and the LGU in view of non-performance of most of the items by the LGU as provided under the MOA in the provision of services and water supply.

IV. ANCESTRAL DOMAIN GOVERNANCE

A. Goals and Objectives of Traditional Governance and Customary Laws

104. The vision and mission of the ancestral domain provides a clear path to which the tribe shall focus on to realize its goals and objectives. Here, the ancestral domain specifies their objectives for the development of the ancestral domain, and envisions to obtain while ensuring the preservation of culture and tradition and, most importantly, to protect the territory as well as the environment that gives life to the Bukidnon-Higaonon tribe, even to the next generation.

B. General Objectives

1. To preserve our cultural beliefs, traditional justice system and the history of our tribe;
2. To restore and preserve the forests as well as the environment;
3. To develop sustainable livelihood through agriculture that is based on the traditional ways of managing the resources in order to minimize the use of the forest;
4. To utilize forest resources through sustainable means;
5. To provide opportunities to enhance knowledge and skills for the implementation of plans even up to the smallest part of the community through the Gaup Tribal Councils;
6. To protect the biodiversity and the environment inside the territory of Bukidnon Higaonon; and
7. To assist the indigenous peoples who are members of the Bukidnon Higaonon tribe in uplifting their socio-economic condition.

C. Specific objectives

1. To implement the general management plan of the ancestral domain of Bukidnon Higaonon tribe;
2. To source out technical and financial assistance from the government and private sector;
3. To enter into contracts and joint ventures with government and private sectors;
4. To access and receive assistance, donations, and other forms of support; and
5. To support the government in its efforts towards sustainable development.

D. Political Structure: Leadership and Governance

105. The fourteen (14) barangays of Bukidnon Higa-onon is governed by two (2) structures that encourage people's participation in local and traditional governance. Decisions are often consensual as residents are regularly consulted to discuss issues and plans for community development. These two structures are the Barangay Council and the *Gaup* Tribal Council.

106. The Barangay Council is composed of the elected representatives of the local barangay unit headed by a Barangay Captain. The Gaup Tribal Council on the other hand is made of Tribal Elders who are the respected traditional leaders of the community. The Barangay Council functions under a Gaup Tribal Chieftain but the former is more powerful than the latter. There have been instances where these two bodies run in conflict, particularly in Upper Pulangi and Upper Tagoloan.

107. Implementation of governmental policies as well as the formulation of barangay development plans fall under the authority and jurisdiction of the local government units. However, it is the Tribal Council that takes charge in important culture-related activities such as the *Kaamulan* Festival, community rituals, ancestral land issues and CADT processing.

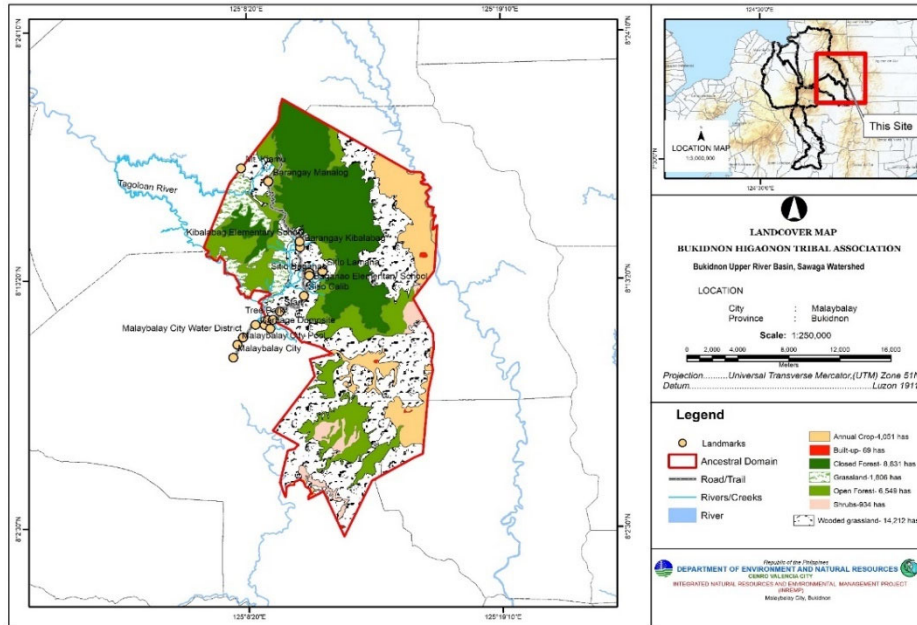
E. Management policies for various zones and land uses

108. The ancestral domain is divided into three management zones which include the following:

1. Production zone. This zone covers part of the ancestral domain which are allocated for livelihood activities. These covers grasslands, cultivated areas and fruit tree plantations, and residential areas. This sums up a total of 9,097 hectares out of the total area of the ancestral domain.
2. Protection zone. Covering around 27,396 hectares, this zone are the land parcels in each community which are reserved for the protection and conservation of the remaining resources in the domain which provide a great impact in community's cultural lifestyle. This include the forests of Talahiran, Mt. Kulaman, Kalagaslasan, Kibalabag, Dongis Capinonan, and Kinalantaw as well as the mountains of Pangandean and Tuluan. The utilization of the resources found in this zone is limited or prohibited. Four (4) types of land are identified under this zones: primary forest, secondary forests, water sources, and the sacred areas.
3. Watershed Zone. This zone which covers 137 hectares are those that are declared watershed areas within the ancestral domain include Busawon, Omalaw, *Babagyuan*, *Sumbalan near Ginyahong*, *Palaliyan*, *Kulaman River*, *the rivers of*

Kalagaslasan, Kimalalag, Binalasan, Kumadlon, Ingkalukëb, Mingkalating, Bogabongan and Manugawe.

109. There are still areas yet to be classified in what zone. The Këlëbá and the community, however, recently agreed that some of these shall be categorized under production areas. In specific areas where risks are high, each community was given the authority to decide or declare them as part of the protected areas.



Land Cover Map of the Ancestral Domain

F. Policy of Non-IP within the Ancestral Domain

110. The Ancestral Domain, being an IP Community have certain customs, traditions and governance followed. These together with their beliefs are the stronghold of the community. With the present modernization which the community is also dealing, they welcome *Dumagats* (Non-IPs) and live with them harmoniously. However, prior to the entry of the Non-IPs who are considered as migrants, he/she/they shall seek the consent from the Gaup Tribal Council, members of the community and tge Board of Trustees and Këlëbá before he/she/they can enter the ancestral domain.

111. Non-IPs on the other hand follows and respects the customs and traditions of the Bukidnon Higaonon and recognizes their rights as well. If a Non-IP will commit a misconduct, the traditional process of the community for seeking justice will also be applied.

G. Policy for leaving and entering to the Ancestral Domain

112. For those IP Members that decides to leave of returned back to the ancestral domain, the following policies apply:

1. The Tribal Chieftain or Head Claimant shall report to the Board of Trustees and Këlëbá if a member/s of the Tribe, Relatives or Migrants who left the Territory for a considerable period of time has returned to the territory.
2. An investigation shall be conducted to determine his reasons for leaving and returning prior to a decision to accept his/her/their return or not.
3. If the residents of the gaup decided to accept the concerned individual/s, he/she shall sign an agreement with the Board of Trustees and Këlëbá.
4. The accepted or returning member of the tribe who have long been gone from the territory will not be allowed to bring any individual or group of people whether it is his in-laws except his wife/wives and children. This is especially so if his in-laws are not part of the genealogy or a member of the tribe.
5. If an individual/s enter/s one of the communities without the approval of its people, even if it is approved by the Board of Trustees and Këlëbá, the decision of the people of the concerned gaup shall prevail.
6. Each Gaup Tribal Council shall have its own Monitoring Form to monitor all individuals or families who will enter or leave their community.

H. Policy and Restrictions on Development Projects

113. In the view of the ancestral domain, a plan, project or program is considered appropriate for implementation within the domain if:

- it respects the culture and tradition of the people;
- there is consultation or consent from the tribe and it respects our rights to what we agreed to obtain;
- the members of the tribe will be given the priority to implement and to directly benefit from it;
- restores and protects the environment instead of destroying it;
- women will be given the opportunity to participate in development-planning and in the decision-making process, and at the same time will bring benefit to the younger generation;
- respects religious beliefs and will not encourage bad practices;
- there's an equal distribution of benefits to every members of the tribe and to all sectors of the IP community;
- enhances good relationships between IPs and non-IPs;
- enhances the unity of the members of the tribe instead of causing conflicts;
- it is sustainable, and there is transparency to every aspect of the project.

I. Policy on involvement to Development Projects

114. Development will not be easy to obtain or achieve if it will not follow the steps designed towards that goal. That is why the Këlëba or Kelebahas specified the strategies to be followed.

- BUHITA shall list all the members of the Bukidnon Higa-onon that comprise the 14 barangays through the Gaup Tribal Council and will encourage people's participation in governance and development. This will enhance the participation

of the members of the tribe in decision-making processes that will improve and strengthen unity, cooperation, awareness as well as empowerment.

- BUHITA will conduct capacity-building activities related to livelihood to enhance the potential of its members of the tribe towards a more effective participation in governance and local development initiatives.
- BUHITA will strengthen its relationships with the local government units especially the barangay councils towards mutual collaboration to improve the condition of the ICCs .
- BUHITA will conduct networking with financing institutions as well as to buyers of forest and non-forest products in identified the production area zones.
- BUHITA will build and strengthen its linkages with other organizations, conduct cross-site visits to other communities to enhance our knowledge through sharing of experiences and knowledge in the management and development of ancestral domain.

V. DEVELOPMENT PLANS AND PROGRAMS

115. For the past years, the ancestral domain is already a recipient of projects and programs from various government and non-government agencies. However, in spite of this, there are still identified support needed to further uplift the condition of the community. In the formulation of the ancestral domain's ADSDPP, an investment plan was prepared to incorporate developmental programs aligned with the principles of cultural and traditional aspect of the community.

116. For the ancestral domain, development will not be easy to obtain or achieve if it will not follow its goal. Hence, there are seven (7) divided sectors as priority for development namely; (a) Land Tenure; (b) Livelihood/Economy; (c) Environment; (d) Organizational Development; (e) Culture and Tradition; (f) Social Services; and (g) Infrastructure Sectors. These mentioned sectors are detailed in the ADSDPP to guide the implementation of every projects and programs engaged by the community.

117. Presently, the ancestral domain is in partner with DENR in the implementation of INREM Project since year 2015. The entry of the project offers opportunity to the community to further protect the natural resources within so with the livelihood generation.

A. Subproject Implementation under INREMP

o Natural Resources Management (NRM)

Subproject Type	Area (ha)	Year Awarded
Agroforestry	118	2015 and 2016
Assisted Natural Regeneration	249	2015 and 2016
Commercial Tree Plantation	42	2015 and 2016
Reforestation	140	2015 and 2016
Community-Based Protection and Monitoring	1,854	2018
TOTAL	2,403	

o Livelihood Enhancement Support (LES)

Post-harvest Facility	Year Awarded
Abaca Stripping Machine	2018
Warehouse Facility	2018

B. Other Programs and Project Implemented

PROGRAMS/PROJECTS IMPLEMENTED	PARTNER AGENCIES	YEAR
Land Security	Municipal Local Government Unit	1994

PROGRAMS/PROJECTS IMPLEMENTED	PARTNER AGENCIES	YEAR
A. Fund Assistance for Formulation of the ADSDPP and CADC Processing		
Basic Social Services B. Construction of Potable Water Systems in Kulaman, Busdi, Freedom and Can-ayan C. Training on Health Care: <ul style="list-style-type: none"> o Herbal Medicine-Making o Mother's Classes o Established Botika ng Barangay in Manalog, Can-ayan, Kibalabag, Freedom, Silae, Mapulo, Caburacanan, Kulaman and Busdi 	Medical Ambassadors of the Philippines (MAP) with the Department of Health (DOH) and Local Government Unit	1996
Ancestral Domain Management Plan (ADMP) <ol style="list-style-type: none"> 1. Formulation of the ADMP 2. Conduct of Community Census 3. Natural Resource Inventory 	CARE – Philippines	1997 - 1999
Ancestral Domain Management Program <ol style="list-style-type: none"> 1. Reforestation and Management <ul style="list-style-type: none"> • 120 hectares Reforestation in Kulaman 	Department of Environment and Natural Resources – People's Organization Tree Planting Association (DENR – POTPA)	2000
Pulangi Watershed Integrated NGO-PO-Community-Based Resource Management (PULWIN-NGO-PO-CBRM) Project <ol style="list-style-type: none"> 1. Community-Based Resource Management Program involving six (6) of the 14 barangays of the domain (Danao, Capinonan, Freedom, Silae, Mapolo, Caburacanan, and Kulaman) 2. Capability Building of "Këlëbá" 3. Establishment of Nurseries and Agro-Forestry Farms 4. Formation of Bantay-Kalasan (Forest Guards) 5. Feasibility Study on Abaca Production 6. IEC Activities 7. Linkaging with DENR, LGUs and NCIP 8. Highlight: Processing of Converting CADC to CADT 9. ADSDPP Community Planning Workshops 10. Formulation of Strategic Plan 	Philippine Eagle Foundation, Inc. – Foundation for Philippine Environment (PEF-FPE)	2000 - 2006
Protection and Preservation of Natural Resources <ul style="list-style-type: none"> • Biodiversity Monitoring and Evaluation (BioME) Installation and Training 	Central Mindanao University (CMU) funded by FPE	2003

PROGRAMS/PROJECTS IMPLEMENTED	PARTNER AGENCIES	YEAR
Increase Agricultural Productivity <ol style="list-style-type: none"> 1. Provision of Seed Varieties (Subsidy Program, GSI) Free Fertilizers and Pesticides in all Barangays of Bukidnon Higa-onon 	Department of Agriculture (DA)	2005
Health and Nutrition <ul style="list-style-type: none"> • Feeding Program in Candiisan, Can-ayan 	Mason Philippines	2007
Terrestrial Development Alternative and Environmental Governance for Bukidnon Higa-onon Ancestral Domain (TALEGBA) in Upper Pulangi Watershed <ol style="list-style-type: none"> 1. Contribution of ADSDPP Formulation with NCIP Bukidnon (Provincial Office) 2. Formulation of Community Resource Management Program (CRMP) 3. Land Use Mapping 4. Coaching on Project Implementation and Financial Management 5. Enterprise Development Workshop for 20 Gaups Organized 6. Conduct IEC in relation to Mining 7. Establishment of 5 Nurseries 	Philippine Eagle Foundation, Inc. – Foundation for Philippine Environment (PEF-FPE)	2007-2009
Reinvigorating Culture and Tradition <ol style="list-style-type: none"> 1. Development of Culture-based Curriculum for the Higa-onon School for Living Tradition <ul style="list-style-type: none"> - IKSP documentation - Module-Making for SLT 2. Video Documentation in Three (3) Talugan (Watersheds) for: <ul style="list-style-type: none"> - Pamulalakaw Festival - Panalawahig - Pamamahandi 	Department of Education-FPE-Environmental Science and Social Change (DepEd-FPE-ESSC) National Commission for Culture and Arts (NCCA)	2007-2009
Community Resource Management Project <ol style="list-style-type: none"> 1. Construction of Potable Water Systems in areas of Upper Tagoloan (Sitio Kilap-agan and Taguican) 2. Construction of Elementary School Building with 2 classrooms in all areas of Bukidnon Higa-onon 	Department of Environment and Natural Resources (DENR)	2007-2012
Support to Agricultural Productivity: Farm Irrigation System <ul style="list-style-type: none"> • Installation of Irrigation in Lalawan and Busdi 	National Irrigation Administration (NIA)	2008
Mainstreaming of Indigenous Peoples Participation in Environmental Governance (MIPPEG) Project	European Union – Fundacion Desarrollo Sostenido – Foundation for Philippine	

PROGRAMS/PROJECTS IMPLEMENTED	PARTNER AGENCIES	YEAR
<ol style="list-style-type: none"> 1. Nursery Establishment in Boloan, Panamucan 2. Rainforestation Training 3. Conduct of rainforestation to the targeted 30 hectares of forest land (10 has accomplished) 4. ADSDPP Formulation <ul style="list-style-type: none"> - Participatory 3-Dimensional Mapping - ADSDPP Formulation Workshop 5. Trainings <ul style="list-style-type: none"> • Legal Advocates 1-8 (IP and Environmental Laws; Relation of Communities to Resources; Environmental Laws; Areas and Issues Specifics; Local Governance; Gender Sensitivity; Law Enforcement; Conflict Management; Special Course for LGUs) - Paralegal Advocates for Bantay Kalasanan - Biodiversity Monitoring and Evaluation (BIOME) - Updated and revised Strategic Plans (2013 to 2018) 	<p>Environment – Philippine Association for Intercultural Development (EU-FUNDESO-FPE-PAFID)</p> <p>With Balaud Mindanao and Flora & Fauna International</p>	
<p>Health and Sanitation</p> <ol style="list-style-type: none"> 1. Provisions of Medicines and Toilet Bowls 2. Information on Health, Nutrition and Sanitation, and Anti-Malaria 	<p>Department of Health (Malaybalay City Health Office)</p>	2010
<p>Formulation of the Financial Management Manual</p> <ul style="list-style-type: none"> • Training on Financial Management and Formulation of Manual 	<p>Bukidnon Resource Management Foundation, Inc. (BRMFI) funded by EU-FUNDESO-FPE</p>	2012
<p>Organizational Development</p> <ul style="list-style-type: none"> • Design for BUHITA Office 	<p>United Architects of the Philippines (UAP)</p>	2012

VI. CAPACITY BUILDING

118. To strengthen the ancestral domain and BUHITA as an organization, capacity building activities are identified to include:

1. Nursery establishment and Management
2. Organizational Management
3. Financial Management
4. Policy formulation
5. Project management
6. Monitoring and evaluation
7. Coffee-based Agroforestry farm tourism

8. Coffee-based Agroforestry products (herbals) processing
9. Coffee processing
10. Operation and Maintenance of Abaca Stripping Machine
11. Backyard Gardening

VII. CONFLICT RESOLUTION AND GRIEVANCE REDRESS MECHANISM

119. Land disputes and other types of disagreements are resolved by the *Barangay Lupon Tagapamayapa* or the Barangay Captain. Some, however, are referred to the Elders as even the members of the Barangay Council recognize and defer to the authority and wisdom of the Tribal Council or *Kělébá* in resolving issues involving Higa-onon residents. There are communities inside the domain where our customary laws are strongly implemented. These areas retain the primacy of the *tampĕdá* and *salá* systems in resolving conflicts and facilitating settlements.

120. Moreover, equally important with the *Datu* who leads the community is the Bukidnon Higa-onon Customary Law and Justice System which binds the tribe in harmonious and peaceful living. Violations of the law and inappropriate actions are unavoidable but means are laid down by which to discourage repeating the offense or committing another one. This called *Sala* - implementation of the penalties according to the violation/offense committed and gravity by which it was committed. Every *Sala* calls for a *manggad*, or an item or a set of items that is given to the aggrieved party as a show of repentance and the desire to restore good relations. Nowadays, this is strengthened by Section 72 of the IPRA.

121. The following table details different acts that are considered as violations of the culture and traditions and the respective punishment and/or *sala*.

Violation	Punishment according to Culture and Traditions
1. Theft	
a) Small things of little value	A warning is given for the first up to the third offense. Beyond this, a <i>manggad</i> will be asked according to the <i>Datu's</i> discretion
b) Stealing of tribal property such as trees, rattan, herbs and minerals for business purposes	Punishment is decided by the <i>Datu</i> . Additionally, Section 72 of the IPRA Law also applies
2. Humiliation of a local or a member or leader of Bukidnon Higa-onon	Offering of 1 carabao, PhP1,000, old cooking utensils to immediately restore good relationships
3. Lying such as refusal to push through with an agreed marriage, gossiping and false accusations	Offering of 1 carabao, PhP1,000, old cooking utensils to immediately restore good relationships
4. Hiding the truth (i.e. telling that a person is dead even if that person is still alive)	Offering of 1 pig, 1 chicken, old porcelain plate and machete that will be used to butcher the pig offering
5. Physical offense such as punching, slapping, etc.	Offering of 1 chicken to immediately restore good relationships; a certain amount of money (value will be according to the <i>Datu's</i> discretion).

Violation	Punishment according to Culture and Traditions
	A separate payment for moral damages and to cover for treatment costs will also be asked from the offender.
6. Fraud against members of the tribe through programs like organizing groups for livelihood, tribal force and collection of money without permission from the <i>Datu</i>	Offering of 1 carabao, PhP1,000, and old cooking utensils to immediately restore good relations
7. Non-recognition of our rights as IPs such as benefiting from resources within the territory but has not undergone free prior and informed consent (FPIC)	Offering of 1 pig, 1 chicken, old porcelain plate and machete that will be used to butcher the pig offering
8. Program implementation, policy and planning declaration such as the conduct of a land survey within the territory but has not acquired consent from the leaders and <i>Datu</i> of Bukidnon Higa-onon	Offering of 1 pig, 1 chicken, old porcelain plate and machete that will be used to butcher the pig offering. Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
9. Conduct of activities without prior consent or activities that are not in accordance to our laws, customs and traditions. Examples of which are stealing knowledge and information through interviews and researches, patenting materials such as trees, roots, grasses, rattan and other violations of our Intellectual Property Rights	This can be punished through death penalty due to the gravity of the violation. However, the said punishment is not in accordance with our nature and culture, The offender is instead demanded to give up all of his/her belongings. Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
10. Maltreatment, humiliation, mockery of the values and culture of the tribe such as the unauthorized ordination of a <i>Datu</i> and belittling traditional and/or tribal activities	Punishment is death penalty due to the gravity of the violation. However, the said punishment is not within the culture and traditions of the tribe. Therefore, the violator will instead be asked to give up all of his/her properties. Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
11. Arresting and jailing of tribe members due to false accusations of illegal entry/illegal occupation within the territory (one example is the accusation of illegal occupation within the declared National Park of the government.)	Offering of 2 carabaos, PhP 2,000, 1 pig and 1 chicken, old plates (porcelain bowl) and machete. Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
12. Digging and stealing of old tribal properties (belongings, seedlings, spears, shields and human	This is a grave violation against our culture. The offender will have to offer 1 pig, 1 chicken, porcelain bowls and machete.

Violation	Punishment according to Culture and Traditions
remains), desecration of our sacred areas and burial grounds (such as cutting of trees and other physical destruction)	Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
13. Threatening, harassment, cursing and tainting one's honor	Offering of 1 old pot, 1 pig, 1 chicken, 1 porcelain bowl and machete to immediately restore good relations.
14. If a <i>Datu</i> conducts a ritual in a sacred area outside of his territory. Ordaining a leader beyond his territory and without consent from the community's rightful <i>Datu</i>	Offering of 2 pigs, 7 chickens, porcelain bowls and machete. Additionally, punishment stated under section 72 of the IPRA Law shall also apply.
15. Living together of a man and a woman without ritual or marriage	Offering of 1 pig and 1 chicken. If there are no pigs, it can be substituted by 3 chickens and porcelain bowls and machete. A piece of cloth will also be asked as well as a few centavos to serve as protection from bad spirits in the area.
16. Adultery	Offering of 1 pig, 1 chicken, 1 machete and porcelain bowls. A carabao may also be asked but will depend on the <i>Datu's</i> discretion.

VIII. INFORMATION DISCLOSURE, CONSULTATION AND PARTICIPATION

122. The Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) serves as the master plan of the community where their envisions including their historical account and traditional system and governance were indicated. Several consultation activities was conducted with the tribe on 2015 and leads to the formulation of the BUHITA Community Management Plan (CMP). The Council of Elders were first consulted to get their approval in the formulation of the CMP with the assistance from the DENR. It was agreed among the COE and Tribal Leaders that the CMP shall serve as the interim ADSDPP until such time that the final ADSDPP has been formulated. The mechanism for disclosure of the CMP to its member is through community consultation whenever there will be revisions or updating of any portion of the plan to include additional information as needed and thru community assembly for its ratification and approval. The CMP was also intended to serve as business plan of the BUHITA to show their plans and programs to address the needs and concerns of its member including the ancestral domain. It also intends to attract financial institutions that are assisting IPO in terms of governance and livelihood support for external funding to support or finance other community needs. Publication or circulation of the CMP maybe allowed provided that a written consent will be issued by the Council of Elders thru a resolution.

IX. BENEFICIAL MEASURES

123. The identified subprojects intend to provide incentives, economic benefits, environmental and cultural protection and do not pose any adverse or negative impact to the community as every sub-projects were properly consulted and agreed during several community consultations. The consultations were attended by most members of the community including women and youth to determine and voice out their concerns. The

subprojects identified were just a few of the so many needs of the community, however the identified ones are the most urgent at present.

124. In the general context of the ancestral domain, aside from the *Bai*, ordinary women are usually tasked to do household activities. They teach the young about culture and traditions as well as good values and morals. They are entrusted with practically everything in their home. A Bukidnon Higa-onon woman is also tasked to manage finances and ensure that these are spent on important daily family needs. The daughters take care of the younger children. Women also help in the farm and ensure that enough food is stored in the *bugawan* in preparation for the lean season. The women are also expected to attend to the guests of the *Datu*.

X. MITIGATING MEASURES

125. Considering that there was no adverse impact identified as a result of the subproject identification, no mitigating measures were identified. But it was also agreed that whenever there will be unanticipated impact in the future, the Council of Elders and Tribal Leaders will discuss the matter and come up with a plan of action.

XI. IMPLEMENTATION ARRANGEMENTS

126. The overall supervision in the implementation of subprojects will be the responsibility of the Tribal Leaders or "Datus." There are also several sectoral leaders that will assist and report to Datu on the progress of any undertakings. Barangay leaders and Local Executives will also be consulted to be involved in every activities to provide governance, guidance, technical assistance and even financial support to ensure smooth implementation and avoid conflicts and adverse effects. Policy issues related to implementation will also be discussed among the local leaders and LGUs concerned.

127. With regards to specific activities related to subprojects, concerned Committee Heads shall be responsible in the project implementation and monitoring. Reporting frequency and coverage period shall be agreed upon among the officers of the Organization depending on the degree of urgency and nature of works/activities.

128. The NCIP will also be consulted when it comes to issues related to ancestral domain concerns, FPIC and other IP issues.

XII. MONITORING, REPORTING AND EVALUATION

129. There are specific committees for the environment, culture and others. They shall perform their duties based on the responsibilities given to them. Nevertheless, every member shares in the responsibility to guard, preserve, protect and contribute in the development and sustainability of everything that comprises an ancestral domain that provides for every Bukidnon Higaonon members.

130. To ensure that all plans are answered, realized and achieved and that the policies for its implementation are followed, a Monitoring and Evaluation Committee shall be formed.

The committee's tasks will be to: 1) monitor the implementation status of the plans and policies; 2) evaluate the impact or effect of the projects implemented by BUHITA; 3) prepare and submit report to the *Këlëbá* containing the results of the evaluation as well as recommendations for its better implementation. Guidelines will also be developed for the use of the committee during its monitoring and evaluation activities.

131. The committee that will monitor and evaluate the mechanisms of ADSDPP will be the sixth committee in our organizational structure. It is composed of nine (9) members from the each Talugan (watershed). Three (3) members from each Talugan will be chosen to become Vice President, women's representative and representative of the youth sector.

132. For a smooth and effective performance of their responsibilities, the Monitoring and Evaluation Team shall go through an extensive and comprehensive capacity-building activity that will provide a better understanding of their obligations. During the said activity, Monitoring and Evaluation Tools and Framework shall also be developed. At the same time, the *Bantay Kalasan* will also be trained on BioME. Schedules for the above-written activities shall be determined in a latter time.

XIII. BUDGET AND FINANCING

133. The BUHITA strives to generate funds that can be used for the tribe and organization's operations and activities. As the organization can acquire additional income through generation of potable water supply to Malaybalay City, the funds will be used to finance the different programs of the organization as well as for the benefit of the members of Bukidnon-Higaonon.

134. BUHITA also look for other possible sources of funds through:

a. Benefit-sharing scheme for Royalty Payment and Payment for Environmental Services on Water

135. The Bukidnon Higa-onon is currently receiving 15 centavos per cubic meter from the Malaybalay City Water System. This is divided into the following: 40% or 6 centavos per cubic meter for the Gaup Tribal Council of Kibalabag where the headwaters can be found; 20% or 3 centavos per cubic meter for Lindaban Clan who maintains the said headwaters; and 40% or 6 centavos per cubic meter for the organization of the ancestral domain.

136. The 40% or 6 centavos share of BUHITA is further divided to finance the different programs of the organization. Forty percent (40%) of this is intended for Development Projects for the entire territory. The 25% will go to the *Këlëbá* to cover transportation expenses during official travels. The 15% will go to the President who usually follow-up, negotiate and engage in dialogues with different support groups. Another 10% goes to the church or for ritual purposes, while the remaining 10% goes to the administrative costs/staff of BUHITA.

b. Sharing of Profits from Land Rentals

137. The scheme for dividing and distributing profits earned from land rentals inside the territory of Bukidnon Higa-onon has also been identified. Seventy percent (70%) of the profit will go to the owner of the piece of land, while the 30% will go to the tribe.

138. From the said rental, the 30% share of tribe will also be divided into four (4) shares; for *Këlëbá*; for the President of the organization, for Social Services, and for Administrative Cost.

139. Aside from money, the ancestral domain can also provide other benefits to Bukidnon Higa-onon: (1) on **culture**, it maintains peace and good attitude; (2) on **environment**, we can experience good weather, fresh air, pleasant feeling, sound mind, healthy animals, and clean water; and (3) on **livelihood**, the ancestral domain provides for our daily needs such as food, medicine and others.

▪ **Policies on Funds**

- a. All funds intended for BUHITA such as the share of Payment for Ecological Services from Malaybalay City Water System and projects funded by FPE will be owned by Bukidnon Higa-onon. No one else has the right to manage the funds without an intention to obey the policies.
- b. All transactions related to the disbursements of funds of BUHITA shall follow Standard Accounting Procedures (*canvass, request, voucher, disburse/ release, liquidation, promissory note and others*).
- c. The Treasurer is the only person allowed to hold and manage the funds of BUHITA including all bank books.
- d. The disbursement and management of funds of BUHITA shall follow the plans and programs stipulated in the Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) and also what is indicated in the BUHITA Financial Management Manual.
- e. Three (3) BUHITA officers (President, Treasurer, and Chair of the Committee of Finance) shall be the signatories in approving cash advance request. If the signature is lacking, the cash advance request is considered disapproved.

▪ **Responsibilities**

BUHITA has written down the responsibilities that ensure the continuity of the above benefits. The Board of Trustees have the biggest responsibility because they are the ones who actually manage the organization. Moreover, they monitor the status of the association and its members as well as provide reminders and warnings, whichever is needed, and whenever it is needed. The rest of the members of Bukidnon Higa-onon have the responsibility to continually live the tribe's culture, so with the responsibility to protect the environment and natural resources are also entrusted to them.

A. Sub-project financing under INREMP

○ Natural Resources Management (NRM) Targets and Budgets

Subproject Type	Unit Cost (Php)	Area (ha)	Total Contract Cost (Php)
2015 Agroforestry	20,891.00	70	1,462,370.00
2015 Assisted Natural Regeneration	17,180.00	30	515,400.00
2015 Commercial Tree Plantation	20,608.00	30	618,240.00

2015 Reforestation	24,315.00	90	2,188,350.00
2016 Agroforestry	24,208.00	48	1,161,984.00
2016 Assisted Natural Regeneration	22,480.00	219	4,923,120.00
2016 Commercial Tree Plantation	26,643.00	12	319,716.00
2016 Reforestation	28,540.00	50	1,427,000.00
Community-Based Protection and Monitoring	1,500.00	1,854	2,781,000.00
TOTAL		2,403	15,397,180.00

o Livelihood Enhancement Support (LES) Targets and Budgets

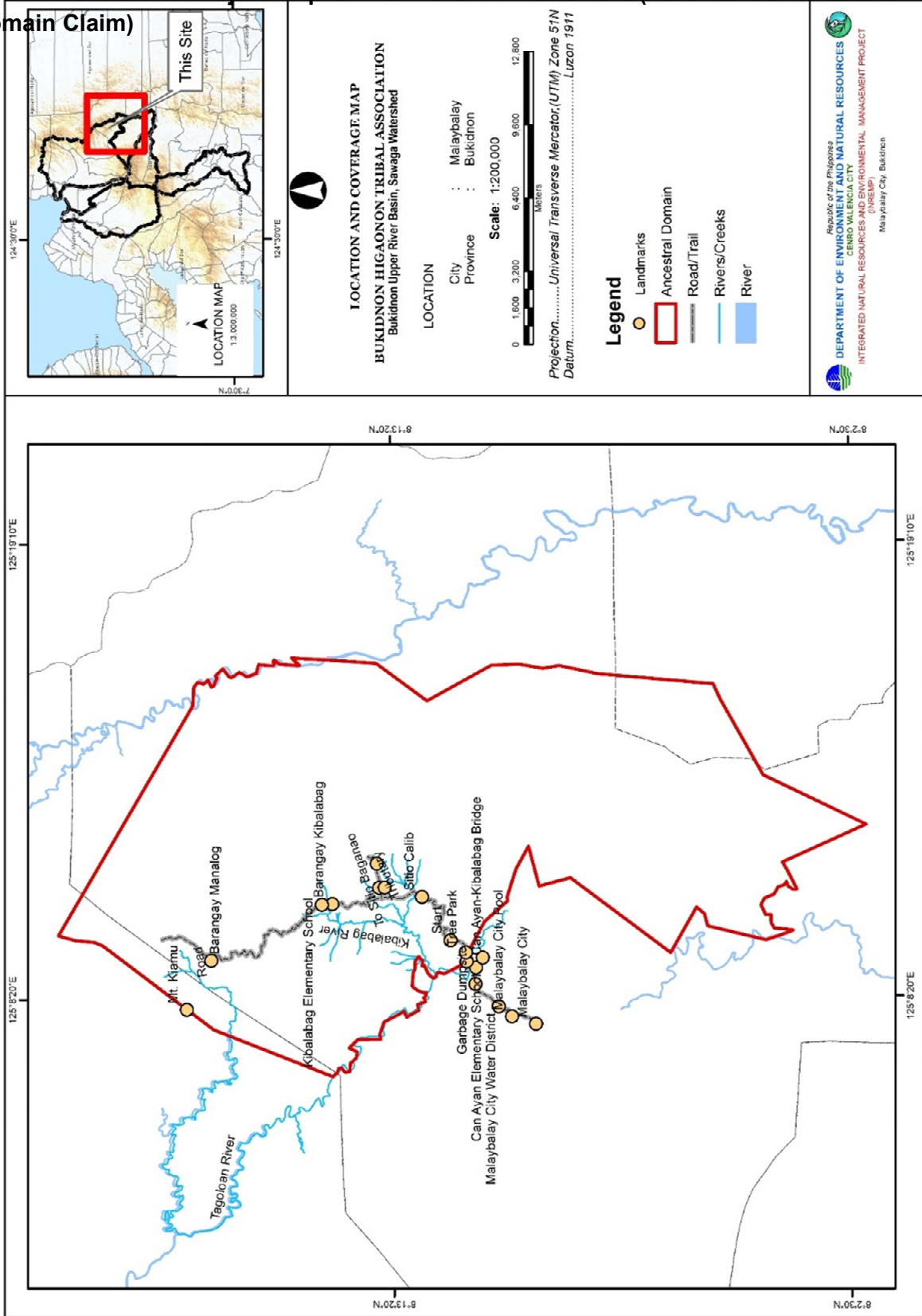
Subproject Type	Year Awarded	Budget (Php)
Abaca Stripping Machine	2018	170,000.00
Warehouse Facility	2018	130,000.00
TOTAL		300,000.00

ANNEXES

Annex 1. Envisioned Land Use Map

Annex 2. Location and Coverage Map

Annex 3. Tenure and Project Map Annex 4.a. Tenurial Instrument (Certificate of Ancestral Domain Claim)

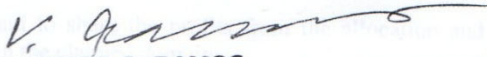


WHEREAS, the said communities through their bonafide tribal leaders, whose names appear in a document hereto marked as ANNEX "B", has shown sufficient proof supportive of its claim on the basis of which, the Provincial Special Task Force on Ancestral Domains of **Bukidnon** has recommended that the claim be recognized and protected as its ancestral domain claim under the concepts and policy guidelines contained in Department Administrative Order No. 02, Series of 1993, the area covered by said claim being more particularly described in the attached approved map hereto marked as ANNEX "C", both Annexes B and C being made integral parts hereof.

NOW THEREFORE, the **Bukidnon-Higao-onon** indigenous cultural communities are hereby issued this Certificate of Ancestral Domain Claim which identifies and recognizes their claim and which shall serve as a basic document for the perfection of their rights over the area so identified in accordance with the provisions of the Constitution and relevant laws of the Philippines. Hereafter, said communities shall manage the claimed territory based primarily on its indigenous knowledge systems and traditional practices. Provided, however, that the management thereof is in consonance with the principles and objectives of sustainable development as reflected in a corresponding Ancestral Domain Management Plan.

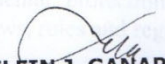
WITNESS my hand and the seal of the Republic of the Philippines this _____ day of _____, in the year of our Lord Nineteen Hundred and Ninety Eight.

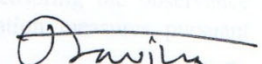
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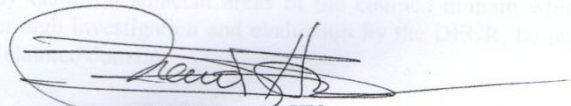

VICTOR O. RAMOS
Secretary

Recommending Approval:

• **VIRGILIO Q. MARCELO**
Undersecretary for
Field Operations


DELFIN J. GANAPIN, JR.
Undersecretary for
Environment and Programs
Development


ANTONIO G.M. LA VIÑA
Undersecretary for
Legal & Legislative Affairs and
Attached Agencies


ROMEO T. ACOSTA
Social Reform Agenda
Technical Action Officer

Annex 4.b. Tenorial Instrument (Certificate of Ancestral Domain Title)

Annex 5. SEC Registration

Annex 6. List of Projects Undertaken including dates implemented

**Annex 7. Activity Reports of the Consultation Meetings
July 21, 2015**

