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IPDEV
Empowering Indigenous Peoples in the Autonomous Region of Muslim Mindanao

Konrad Adenauer Stiftung

Institute for Autonomy and Governance

Development Consultants Inc. DEVCON

THE INDIGENOUS PEOPLES OF MAINLAND ARMM

A Brief Socio-cultural, Economic, and Demographic Profile of the Teduray, Lambangian, Dulangan Manobo, and Higaonon Societies in the Autonomous Region in Muslim Mindanao

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FOREWORD

BY H.E. AMBASSADOR GUY LEDOUX

H.E. Guy Ledoux is the Ambassador of the Delegation of the European Union to the Philippines. Source | EU Delegation Philippines

The protection of the rights of indigenous peoples to determine their own social, economic and cultural development, control their territory and manage its natural resources is one of the priorities of the European Union's policy on human rights. Their traditional knowledge systems and practices should also be preserved and protected as a major contribution to the world's cultural heritage. The European Union promotes the integration of indigenous peoples' issues in all aspects of its external policies and supporting specific projects to address them.

With its vast and varied indigenous population, the Philippines is a case in point. The country can pride itself on being one of the few having a specific legislation that recognizes the rights of indigenous peoples. Yet, the Indigenous Peoples Rights Act enacted in 1997 has so far been insufficiently and unequally implemented. The European Union therefore continues to take up the issue in its political dialogue with the Government and to provide extensive financial support to endeavours for the protection and promotion of the rights of indigenous peoples and their development. Since 2009, our support has exceeded EUR 8.5 M (Php 512 M) in grants to civil society organisations for sustainable livelihoods development, environmental governance and indigenous human rights defenders. In addition, a direct support in the amount of EUR 7 M (PhP 422 M) is currently provided to the National Commission on Indigenous Peoples (NCIP) and the United Nations Fund for Population (UNFPA) in the area of maternal, neonatal and child health and nutrition of IPs in Mindanao.

If indigenous communities across the Philippines continue to suffer from discrimination and underdevelopment, their situation in the Autonomous region of Muslim Mindanao (ARMM) where the IPRA was up until recently considered invalid is particularly dire. The project for the "Recognition of the Rights of Indigenous Peoples in the ARMM for their Empowerment and Sustainable Development" or "IPDEV" implemented by the Konrad-Adenauer-Stiftung and its local partners is thus of specific relevance. Along with capacity-building activities for local IP communities and advocacies for socio-legal and administrative reforms, the project provides assistance for the formulation and implementation of Ancestral Domain Sustainable Development and Protection Plans and their integration into development plans of the local government units. This 'first-of-its-kind' socio-cultural, economic and demographic survey of indigenous peoples living in the provinces of Maguindanao and Lanao del Sur lays the foundation for that initiative. It provides the necessary baseline data for the development of Specific, Measurable, Achievable, Realistic, and Time-bound (SMART) plans going beyond wishful thinking and leading to tangible improvements in the lives of these communities. Following the recent signing of the Comprehensive Peace Agreement between the Government and the Moro Islamic Liberation Front, it is also particularly timely with respect to ensuring the protection and development of indigenous people in the future Bangsamoro which the EU, as a major partner of the peace process, has always advocated for.

GUY LEDOUX
AMBASSADOR
HEAD OF DELEGATION
EUROPEAN UNION TO THE PHILIPPINES

WHAT IS IPDEV?

The project **'Recognition of the Rights of the Indigenous Peoples in the Autonomous Region in Muslim Mindanao for their Empowerment and Sustainable Development'**, or short **IPDEV**, was launched in February 2012 and is implemented by the consortium of the KAS Philippines, it's institutional partner Institute for Autonomy and Governance (IAG)[1] and Development Consultants Inc (DEVCON). It is carried out for a three-year period and is co-funded by the EU and the German Ministry for Economic Cooperation and Development (BMZ) through the KAS.

Konrad Adenauer Stiftung

INSTITUTE FOR AUTONOMY AND GOVERNANCE

Development Consultants Inc. DEVCON

Source | IPDEV

1 | A detailed list of the acronyms can be found on page 39.

PROJECT BACKGROUND

The Indigenous Peoples' Rights Act (IPRA) was introduced in 1997 and granted fundamental rights such as ancestral domains, cultural integrity, self-governance and empowerment as well as social justice and human rights to the indigenous peoples (IP) in the Philippines. However, in the Autonomous Region in Muslim Mindanao (ARMM) marginalized ethnic groups have not been able to fully enjoy and exercise these fundamental rights as the IPRA has for the longest time been considered invalid in the ARMM. The **IPDEV** project addresses these discriminating political and administrative structures and seeks the formulation as well as the implementation of **Ancestral Domain Sustainable Development and Protection Plans (ADSDPP)** as an instrument of empowerment that should, in turn, be integrated into local development plans.

The project is active in 80 barangays[2] in the provinces of Maguindanao and Lanao del Sur[3] in the ARMM and works together with four major tribes: **the Teduray, the Lambangian, the Dulangan Manobo and the Higaonon.**

IPDEV's activities focus on capacity building for the empowerment and strengthening of IP self-governance as well as advocacy for socio-legal and

Source | www.hawaii.edu

administrative reforms in the ARMM. The overall objective of **IPDEV** is the development of IP communities in the ARMM that recognize and practice the rights of minorities at all levels and the improvement of living conditions of the most marginalized population in the ARMM.

Two years into the project, major aims have already been met. The objective to gather cultural information and baseline data and to create cultural maps has been successfully completed. This data built the foundation for the successful formulation of the ADSDPP, that have been approved and adopted by three of the tribes – another milestone for the **IPDEV** project and thus for the IP. The project has successfully carried out trainings and seminars to capacitate and equip the indigenous peoples in ARMM with fundamental and rights-based knowledge and skills towards the promotion of indigenous knowledge systems and practices and self-governance which

2 | Barangay is the smallest administrative division in the Philippines.

3 | Please see a full list of barangays on page 40-41.

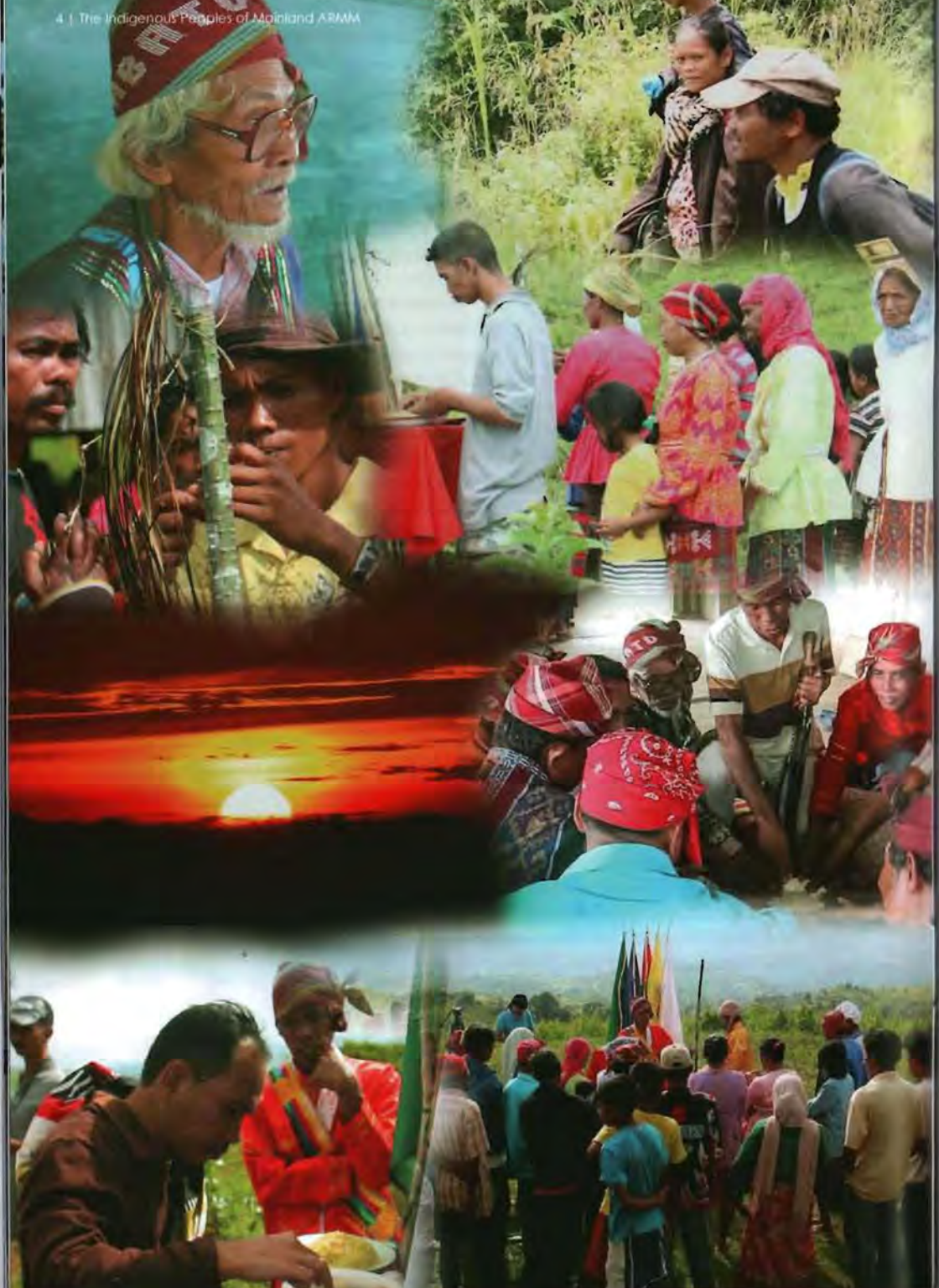
shall eventually increase their active participation in local governance. Trainings to enhance the IP's knowledge and skills in regard to sustainable livelihoods and natural resource management have been carried out as well. At the same time the project team is actively carrying out advocacy actions for socio-legal and administrative reforms and hopes to see the implementation of the ADSDPPs as well as their integration in the local development plans.

With the help and facilitation of **IPDEV**, IP leaders in the ARMM - for the first time ever - have the chance to get together regularly to formulate and bundle their interests and – just as importantly - make them heard. Numerous consultations and public forums on the Framework Agreement on the Bangsamoro (FAB), signed in October 2012, were organised by the project and IP views on the FAB were raised in the Regional Consultative Assembly. It came as no surprise when, in March 2013, the IP in the ARMM and the Philippine Government endorsed and appointed then **IPDEV** Advocacy Specialist Mrs Froilyn Mendoza as member of the Bangsamoro Transition Commission (BTC), which is tasked to work on the formulation of the Basic Law for the Bangsamoro political entity, replacing the ARMM. Her appointment to the BTC ensures that the IP are represented and that their rights are heard and advocated for in this decision making body.

The project's overarching goal is the recognition of the Indigenous Peoples' rights and the improvement of their living conditions as marginalized constituent societies of the ARMM. It stands behind the IP in their struggle for recognition as a minority in the region, and it advocates full implementation of the state-sanctioned legal instruments for the IP, respect for human rights, representation of the traditional systems of justice and governance and the attainment of higher level of empowerment and sustainable development.

Source | IPDEV

With a cross-cutting approach, the project specifically focuses on capacity building for the empowerment and strengthening of IP self-governance as well as advocacy for socio-legal and administrative reforms in the ARMM. It aims to gather cultural information and baseline data for cultural profiling and eventually set and facilitate the formulation of the ADSDPPs.



IPDEV'S DEMOGRAPHIC SURVEY

From August 2012 to February 2013, **IPDEV** through its partner organization DEVCON conducted a Participatory Rapid Assessment and a comprehensive demographic survey of 80 IP-dominant barangays among the twelve municipalities of the provinces of Maguindanao and Lanao del Sur.

Source | armm.gov.ph

A total of 15,510 indigenous households comprised the respondents of the survey. No population census has ever been done among the indigenous peoples in the ARMM that could verify the number of the IP in the region. Statistics on indigenous population throughout the past years have therefore been based on mere assumptions. Thus, for the first time, the **IPDEV** project conducted a comprehensive demographic survey among the Teduray, Lambangian and Dulangan Manobo indigenous societies within the ARMM.

DEVCON developed the survey instrument with the guidance of the National Commission on the Indigenous People Regional Office 12 (NCIP XII). Titled "Data Capture Form", the survey instrument effectively generated the concurrent IP figures on the following categories:

(a) Household profile;
(b) Demographic composition of the households;
(c) Socio-economic profile of households;
(d) Health condition and services availed by the household members; and
(e) Education

The overall demographic figures boldly draw the "face" of the Indigenous Peoples in mainland ARMM as real entities that are assertive of their identities, histories, and collective aspirations within the larger Bangsamoro identity in Mindanao.

THE DEMOGRAPHIC AND ECONOMIC PROFILE OF INDIGENOUS PEOPLES IN MAINLAND ARMM

The ARMM includes five of the 27 provinces of the southern island of Mindanao in the Philippines. The provinces of Maguindanao and Lanao del Sur are called mainland ARMM as these are located within mainland Mindanao. The three others - Basilan, Sulu and Tawi-Tawi - comprise the smaller islets dotting the border of the Celebes Sea and the Sulu Sea. These are aptly called the island provinces of the ARMM.

The three major Indigenous Peoples of mainland ARMM consist of the Teduray, the Lambangian and the Dulangan Manobo societies. They are the original ethnic inhabitants of the Daguma Mountain Range and the river delta to the West. These areas are presently within the geopolitical jurisdictions of the provincial government of Maguindanao and the local government of Cotabato City.

The contiguous ancestral territories[4] of the Teduray, Lambangian and Dulangan Manobo people are cradled in the Daguma Mountain Range - a convoluted natural formation of mountains, hills and geological pop-ups that rim the southern portion of Maguindanao province. Although the prominent mountain peaks (*6°38'56.40"N 124°26'12.20"E*) are mostly clustered in the area of Ampatuan municipality, the larger portion of the range stretches farther northwest (*7°04'08.92"N 124°02'49.84"E*) to the shores of Datu Blah Sinsuat municipality.

The other Indigenous Peoples of the ARMM comprise an aggregate group of migrant IP who settled in the Municiplality of Wao, Lanao del Sur in the beginning of the 1960s. They do not apply for territorial claim, despite their long years of residency in the area. These are the Higaonon, Agusan Manobo, B'Laan, Subanen, T'Boli, Tigwahanon, Talaandig, Umayamnon, Mandaya, Bagobo, Pulangihon, Matigsalug, Ilyanun, Klata Manobo (Dyangan), Igorot, Mangyan, Ivatan and Tingguian from the nearby towns of Bukidnon who migrated to Wao for economic reasons. A few of these even come from the Northern island of Luzon, such as the Igorot, Ivatan and Tingguian. These IP migrants came as individuals or families and eventually established their economic activities, livelihood and residence among the Christian settlers and the Islamized Iranuns[5] of Wao.

4 | The Dulangan Manobo Ancestral Domain inside the ARMM is a small area in Barangay Tubak, Ampatuan, Maguindanao. Notably, the larger part of the Ancestral Domain area is outside of the ARMM geo-political jurisdiction in the adjacent Province of Sultan Kudarat.

Source | IPDEV

Source | IPDEV

5 | The Islamized Iranun society is indigenous to Wao and the adjacent municipalities of Buldon and Barira. It is one of the 13 Islamized societies in Mindanao which constitute the Moro group together with the Maguindanao, Maranaw, Tausug and others.

DEMOGRAPHIC PROFILE

Overall, the constitutive IP societies already indicate 21 ethnic affiliations, which altogether comprise the **117,189** total Indigenous Peoples population in mainland ARMM (**IPDEV** 2013)[6].

The Indigenous Peoples Population in Mainland ARMM

Ethnic Affiliation	No. of Household	No. of IP Spouse	Other Members of the Household		TOTAL
			Male	Female	
1. Teduray	14,563	14,688	42,512	38,796	110,559
2. Dulangan Manobo	383	409	1,070	1,042	2,904
3. Lambangian	480	468	1,179	1,012	3,139
4. Higaonon	24	23	63	51	161
5. Agusan Manobo	13	22	28	30	93
6. B'Laan	10	5	25	17	57
7. Subanen	8	3	23	20	54
8. T'Boli	7	5	19	14	45
9. Tigwahanon	5	5	16	17	43
10. Talaandig	4	10	11	4	29
11. Umayamnon	3	4	12	6	25
12. Mandaya	2	4	3	6	15
13. Bagobo	2	4	4	3	13
14. Pulangihon	1	2	4	3	10
15. Matigsalug	1	1	3	2	7
16. Ilyanun		1			1
17. Dyangan (Klata)		1			1
18. Igorot	3	1	11	6	21
19. Mangyan	1	1	4	3	9
20. Ivatan		2			2
21. Tinggulan		1			1
TOTAL	**15,510**	**15,660**	**44,987**	**41,032**	**117,189**

6 | This figure is based on the 2013 Indigenous People population survey among 80 barangays of the twelve municipalities with sizable IP population in mainland ARMM. It indicates the current unofficial record of the IP population in mainland ARMM, pending the official IP population data of the National Statistics Office (NSO) for ARMM.

The Teduray, Lambangian and Dulangan Manobo – the three major indigenous societies in mainland ARMM – are culturally distinct. However, territorial and physical proximity has bound them to each other, in a unique and lasting relationship informed by intermarriages, traditional alliances, inter-tribal wars, trading practices, including some shared myths, stories and legends passed on through millennial oral tradition. These deeply entrenched historical and socio-cultural links render their respective societies somewhat different but substantively related.

Linguistic differences appear to be the most evident cultural marker that sets them apart. They each speak a different and distinguishable language. Nevertheless, large numbers of shared-terms mutually manifest across their specific dialects. Oftentimes, the linguistic distinction can be as trivial as mere nuances in the pronunciation. For instance, while the Teduray and Lambangian both prominently pronounce the letter "r", the Dulangan Manobo tongue just substitutes the same sound with the letter "l". Hence, "*Tudok M'rawir*" (Mt. Merawir) is called "*Mlawil*" by the Dulangan Manobos.

Their shared history of trading with Maguindanaons – the Islamized natives of Central Mindanao – and their subsequent subjugation to the Sultanate which the later established looms large as the common historical, cultural and political backdrop against which their social relationship has spun over the ages. The Teduray mutually share with Maguindanaos the archetypal story of fraternal bond and legendary peace pact between their ancestors Mamalu and Tabunaway[7].

HOUSEHOLD SET-UP

There are **15,510** accounted Indigenous People households[8] in mainland ARMM in the first decade of the 21st century. The number comprises 59 percent of the total 26,477 households in 80 IP-dominated barangays constituting the twelve municipalities with sizable IP residents. Among these, a total of 14,563 comprise the Teduray households; 383 comprise Dulangan Manobo households; 480 comprise Lambangian households in eleven municipalities of Maguindanao province and 84 comprise households of aggregate IP group in the town of Wao, Lanao del Sur.[9]

7 | See Eric Casino's account in Mindanao Statecraft and Ecology (2000).

8 | Based on the 2013 Indigenous People population survey among 80 barangays of the 12 municipalities with sizable IP population in mainland ARMM.

9 | The IP organization Mga Katutubo conducted a survey from April-May 2014, covering all 26 barangays. The survey revealed an IPs population of 2,500+ and at least one more tribe, such as the Tagakaolo was added.

The survey showed that there are **no barangays** with purely IP inhabitants within mainland ARMM. The general populace at barangay level consists of the inter-ethnic and inter-cultural mix of varying population distribution percentages of Lumad[10], Moros[11] and Christian Settlers[12]. The gradual but persistent influx of other people into the IP ancestral territory eventually compel the Teduray, Lambangian and Dulangan Manobo to live side by side with the politically dominant Muslim Maguindanaos and or the enterprising migrant Christian Settlers (Ilonggos, Cebuanos, Ilocanos and Tagalogs) within their communities. On top of this, one also needs to mention the aggressive advancement of logging, mining and agro-industrial ventures of giant companies into IP lands. These political and socio-cultural factors have continuously contributed to the marginalization process plaguing the Indigenous Peoples of the region and the rest of the island since the 1930s.

Over the years IP households, just as with their individual members, have exhibited resiliency and adaptability towards the fast-paced hi-tech environment of the new millennium. Television

10 | Lumad is the Bisayan word for "indigenous" or "native". It was adopted by a group of 15 out of the more than 18 Mindanao ethnic groups in their Cotabato Congress in June 1986 in order to distinguish them from the other Mindanaons, Moro or Christians.

11 | Moro refers to the 13 Islamized people of Mindanao and Sulu. In recent years, the mainland Moro societies resolutely pursued the use of 'Bangsamoro' for historical and political correctness. It eventually became official with the signing of the Comprehensive Agreement on the Bangsamoro (CAB) between the Philippine Government and the Moro Islamic Liberation Front (MILF) on March 27, 2014.

12 | Tri-people is the recent term introduced by development workers to collectively refer to the Moro (Islamized), Lumad (indigenous people) and the Settler (migrant Christian) populations of Mindanao. Still, there is ongoing debate pertaining to the validity of the term as general category for the diverse and pluralistic cultures of Mindanao.

sets and motorbikes have become common possessions among urban households. Likewise, most of the remote rural households are relatively in sync with modern time. Individuals, especially the youth, own cellular phones, shoes and unisex shirts and jeans with the latest modern designs. Most of these, however, are acquired at lower prices from the so-called *ukay-ukay* (flea market shops) and roadside stalls that sell imitated personal accessory products.

Despite the relentless lure of modernity, indigenous peoples' households did not totally abandon their traditions, just yet. It is observed that most families still maintain traditional clustering of houses among their group. They exhibit the conservative habitation pattern of keeping physically close to each other, as psycho-social reflex for **self-preservation against the dominant presence of non-IP societies**. Indigenous families instinctively band tightly together when confronted with situations or occasions in which Muslim Maguindanaons or Christian settlers are present as well. The adaptive strategy results in the formation of small, purely IP *sitios* (enclaves) or *puroks* (clusters) within some barangays. However, that is just how far the traditional household set-up could hold-out against the attraction of mainstream lifestyle.

Adherence to the normative scheme of the ideal extended family - that is strongly bonded around the collective tradition and value of unity within the typically shared household - has largely diminished among the indigenous Teduray, Lambangian and Dulangan Manobo lifestyle. This scenario is more evident among the Teduray families who have adopted to living in the town centers of the towns of Upi, South Upi and Cotabato City. Nevertheless, momentary visits that may last for few days or weeks – the usual mode of maintaining kin ties and bonds - from clan members or families remain a common phenomenon. On extreme occasions, such as evacuations during armed conflicts or natural disasters, these urban-dwelling IP become buffers that readily absorb their displaced relatives.

The usual size of families among IP households is relatively small. A majority of 52 percent (8,108) of the households belong to the ideal-size of the nuclear family that consists of four members or less (see figure household size). On the other hand, large families, which consist of nine members and above, comprise only 1,038 or 7 percent of the total IP households.

Source | IPDEV

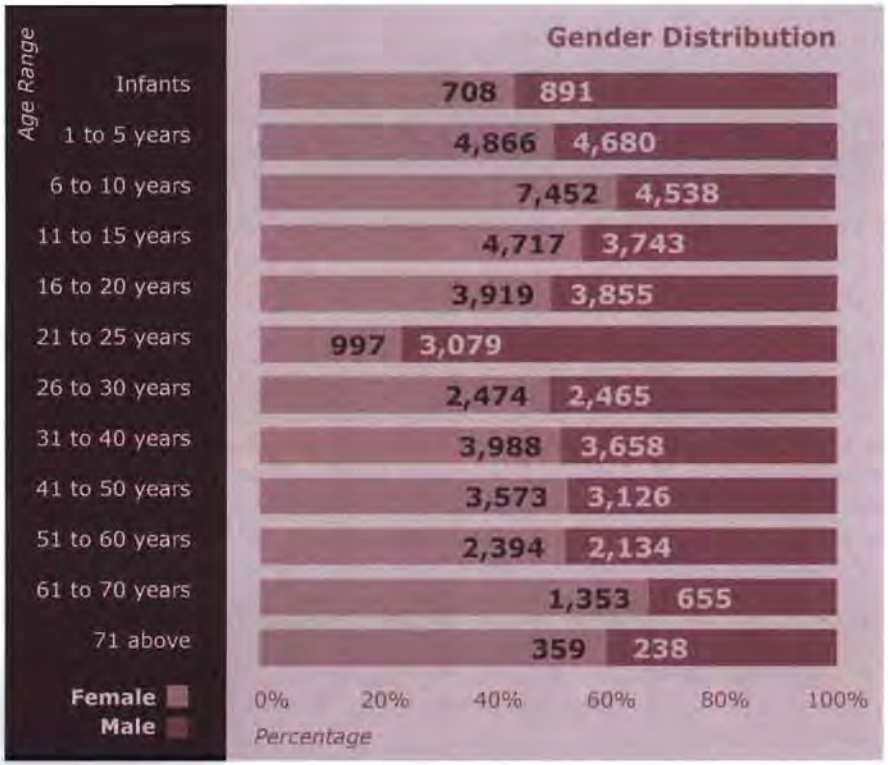
The data collected by **IPDEV** suggests low incidence of intermarriage between the IP and the Maguindanaons or between IP and migrant settlers. This can be gleaned from the data of 15,660 IP spouses that is 150 higher than the indicated IP households of 15,510. This fact suggests 150 non-IP spouses among the overall married population. It is indicative of only 0.09 percent incidence of either IP-Maguindanaon or IP-settler mixed marital partnership.

Source | IPDEV

Source | IPDEV

AGE AND GENDER DISTRIBUTION

The majority of the IP population in mainland ARMM is very young with more than half (56 percent) of the population assembled within the cluster of '1-20 year old' respondents. This marks the developmental stage from toddlerhood to adolescence. Specifically, the number peaks at the cluster of '6–10 year old', indicating that the IP societies in mainland ARMM nurture a highly dependent population. In addition, the male population is higher than the female population by eleven percent within this juvenile group.



The gender distribution figure reveals a cumulative male-dominant population from infants to 20 year olds. However, a dramatic reversal is highly observable within the cluster of 21-25 year olds, where females outnumbered males at a 3:1 ratio based on the fixed population of 3,079 females and 997 males. Intriguingly, this is the only category in the age distribution data where girls register a staggering 309 percent higher population than boys. Data beyond the 25 year old mark show once again the dominance of male population onward to the very senior group of 71 year olds and above.

High mobility has been the most proffered reason for the minimal presence or even the absence of juvenile males in the community. Many were not present in their households at the time of the survey. The 20-25 year olds are considered to be of "earning age" among able-bodied members of IP communities. They usually move out to engage in paid jobs in Cotabato City and other urban areas of Central Mindanao. Huge numbers of young men work outside their villages and localities during this most productive age bracket. Mostly go to urban centres where they earn wages as hired labourers in department stores and other business establishments. Most of them find work as drivers, delivery boys, construction workers and assistant bakers. In contrast, income of older and more senior IP is tied to farming and agriculture which does not generally rake-in the financial needs for the family.

This implies that young IP males carry the load of supporting the basic needs of a large population of dependents. They are their community's workhorses who continuously provide for the economic needs of their families back home. Comparably, although young IP females also engage in some paid jobs outside their villages, they usually do this intermittently and in shorter time periods. Female IP are not expected to stay away from their houses for too long. If they do, a member of the family usually comes for an investigatory visit. Overall, the "earning age" phenomenon explains why both the male and the female clusters of ages 20-25 year olds also register the highest number of school dropouts among IP of school age.

Source | IPDEV

EDUCATIONAL ATTAINMENT

Although it is generally stated that IP children have equal chances to non-IP kids for formal schooling in the public school system, the half-baked character of IP access to education remains more visible. A common observation attests that school attendance usually starts strong at elementary level and wanes at high school and college levels. Indeed, the data collected by **IPDEV** shows that almost half of the respondents (48.5 percent) have attended the elementary level of formal education.

Distribution of Educational Level among IP in ARMM

	Male		Female		Total	
	Frequency	%	Frequency	%	Frequency	%
Day care	1,323	3.9	1,111	4.0	2,434	3.9
Kindergarten	629	1.8	2,209	8.0	2,838	4.6
Elementary level	18,104	52.9	11,923	43.1	30,027	48.5
Elementary graduate	3,746	10.9	3,189	11.5	6,935	11.2
High school level	3,702	10.8	3,432	12.4	7,134	11.5
High school graduate	1,217	3.6	1,244	4.5	2,461	4.0
Vocational graduate	54	0.2	27	0.1	81	0.1
College level	1,267	3.7	864	3.1	2,131	3.4
College graduate	292	0.9	334	1.2	626	1.0
Postgraduate	3	0.0	7	0.0	10	0.0
No formal schooling	3,915	11.4	3,315	12.0	7,230	11.7
Total	**34,252**	**100.0**	**27,655**	**100**	**61,907**	**100**

However, for most IP surveyed the elementary school level has unfortunately proven to be the highest attained education. The number of school attendees dramatically reduces as the school years advance. A little more than eleven percent were able to finish the elementary grades and proceeded to high school while a huge number have eventually dropped out of school. The necessity of employment has been the primary reason for leaving school. Many drop out of school as teenagers. Most of them join their parents and older siblings, who are also drop-outs, in earning money in the farms (or in many cases earning money as paid labourers in other people's farms). Once they have reached their 20s, they start leaving their communities to seek non-professional employment elsewhere.

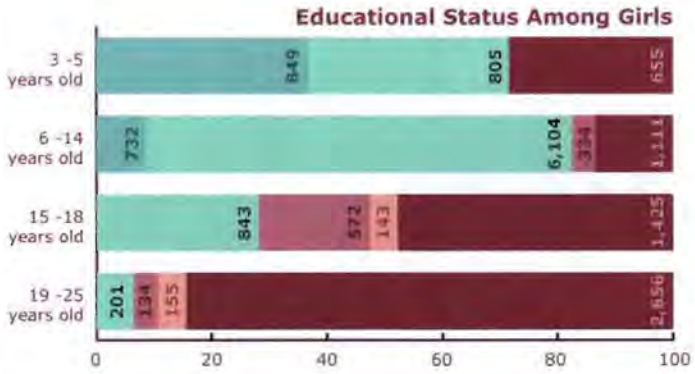
Source | IPDEV

Finally, the educational continuum ends with just a mere one percent able to finish college education. These few college graduates are mostly holders of a degree in elementary education who will, in turn, teach in the public schools in their barangays.

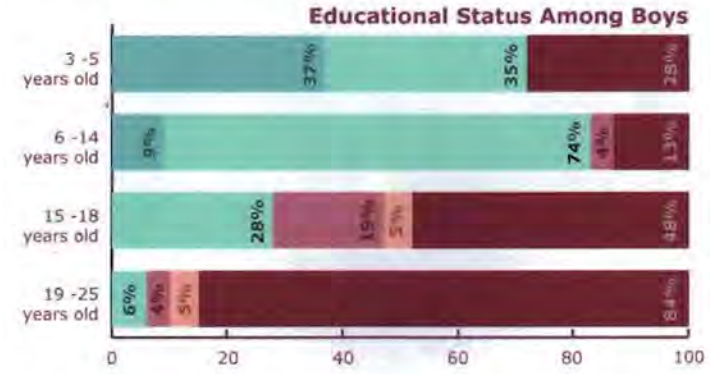
It is striking to note, that a sizable number of 7,230 individuals or 11.7 percent confirmed that they have not received any kind of formal education. Despite this, the literacy rate among the Indigenous Peoples in the ARMM is relatively high.

With regards to their educational status, of those who are currently of school-age, girls (67 percent) and boys (74 percent) almost equally compose those who attend elementary school.

Hill 224 produces its first eight graduates through Kyamko Elementary School, the only school within the Mt Firis Complex. This was achieved through the concerted efforts of the Department of Education-ARMM, the 1st Mechanized Brigade, the 5th Special Forces Battalion and IPDEV among others. Source | IPDEV



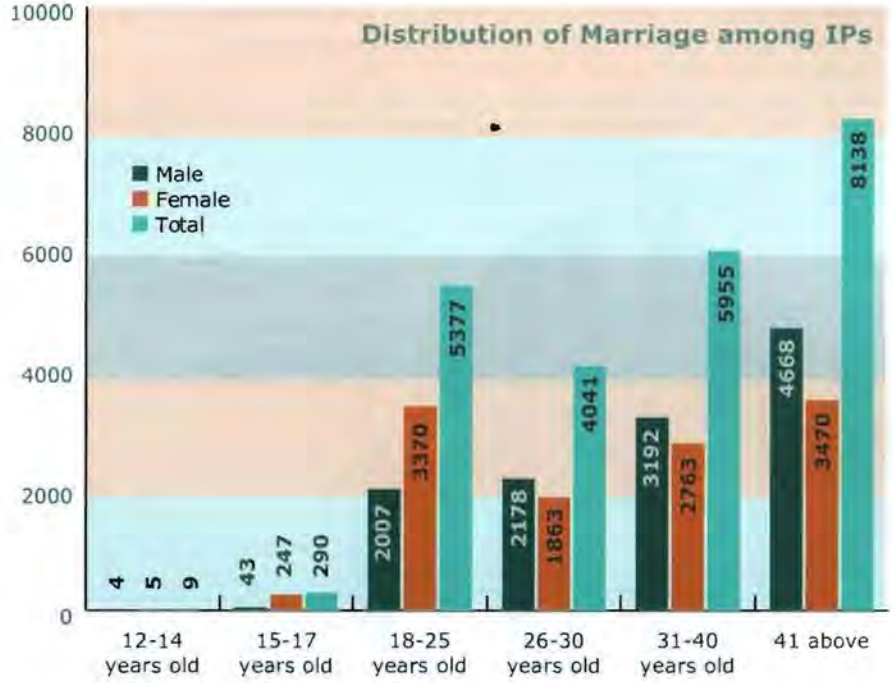
While some of those aged 15-18 years old already reached high school level, there is still a significant rate of girls and boys in this age range who remain at elementary level. Furthermore, as their age increases, the number of those of their communities who are out of school does too. For both girls and boys, the number of those out of school is high among those aged 19-25 years old (91 percent among girls and 84 percent among boys) and those aged 15-18 years old (47 percent among girls and 48 percent among boys). They opt to look for paid jobs and earn income instead of attending school. It must be noted, however, that the low number of male drop-outs also means that there was a low turn-out of boy respondents. Most boy drop outs have already left their communities at the time of the survey. Lastly, the number of children (aged 3-5 years old) who may not yet be in their schooling age add to the relatively high rate of those who have not earned formal education.



MARITAL STATUS

Marriage among the Teduray, Lambangian and Dulangan Manobo is traditionally arranged. Parents betroth their children for marriage. But the power to negotiate rests entirely on the males and females usually cannot negotiate during the ritualistic betrothal process. Furthermore, many times they do not have prior knowledge and it comes as a surprise to most females when their marriage is already to be undertaken. Informants attest that some betrothed brides collapse out of astonishment and disbelief over their definitive fate.

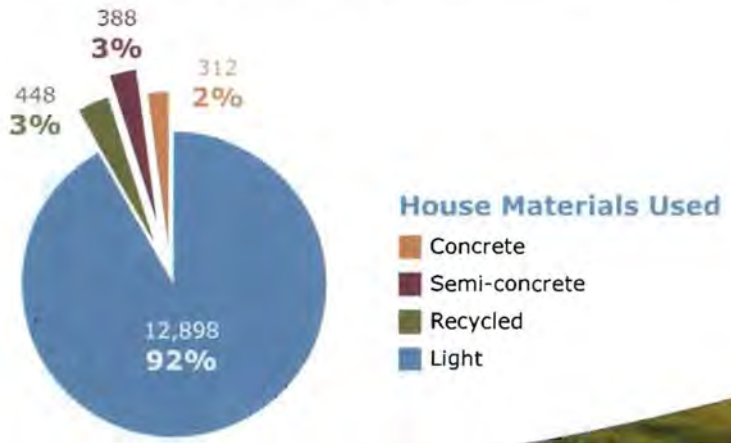
That men have the power to negotiate their preferences while women are bound to submit provides an explanation for the fact that more women than men engage into marriage when they are as young as 15-17 years of age (247 women and 43 men) and 18-25 years old (3,370 women and 2,007 men). But as age increases these figures are reversed. Data shows that there are more married men than women between the ages of 26 years and above. A community observation suggests that more women at these ages search for work, commonly as household help, in towns and cities outside of their localities.



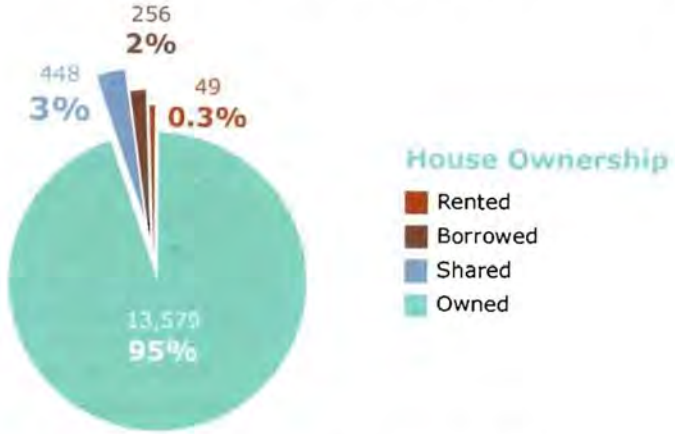
Few mix-married couples openly declare their inter-ethnic marital status. It is also common for IP, who have intermarried with non-IP, to identify themselves with the ethnic and religious affiliations of their spouses, thus, defaulting their inclusion in the IP count. Teduray local officials recently refer to these as the "assimilated" members of their indigenous society – or IP who have voluntarily assimilated to other cultures. In addition, many indigenous individuals tend to hide their IP identities for fear of discrimination in the mixed communities they live in, or in schools as well as in private or public establishments offering jobs. In this respect it can be suggested that the real incidence of inter-ethnic marriages is significantly higher than what is currently claimed.

HOUSING AND HOUSEHOLD AMENITIES

When it comes to house ownership and housing materials used, data shows that a majority of 87 percent (13,579) confirm solo-ownership of their houses. In contrast, only a relatively small number of 448 of households (3 percent) still maintain the ancestral practice of sharing a common house with the kinsfolk's families. The data suggests a strong departure from the customary practice of large extended families living in a single household within the traditional "long house" set-up. It is also a convincing indication that they have adopted the modern practice of a one family-one household–one house set-up.



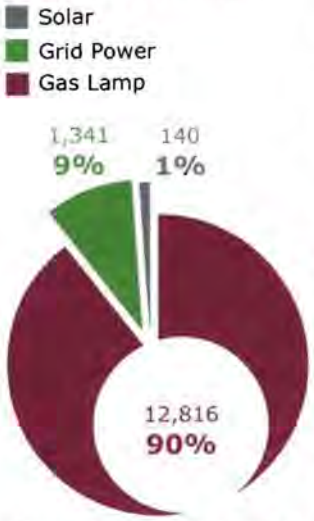
With regard to housing material, most houses (12,898 or 86 percent) are made of light housing materials such as *nipa* palm and/or bamboo. The types of materials used for the physical infrastructure vary among individual families. There are a number of 448 who have declared that they used recycled materials, 338 used a mix of concrete and light materials and 312 used purely concrete materials.



Interestingly, most IP families today tend to avoid the traditional house sharing within the clan. Rather than sharing a common house with others, families who could not afford to build their own usually opt to "borrow" the abandoned houses or farm shacks of relatives or friends in the village. There are 256 households that confirmed this practice. Yet, renting of houses only happens among the town or city dwellers.

Source | IPDEV

Lighting Facility



When it comes to lighting facilities, nine percent or 1,341 households avail of electric energy through local cooperatives, such as the Maguindanao Electric Company (MAGELCO) and Lanao del Sur Electric Company (LASURECO). In addition, there are very few household who draw their light energy from solar-powered portable generators.

Urban-living indigenous households avail of public access to government run electric power systems for domestic power supply. They secure electrical connections through direct application for electrical connection to the electric cooperative, or through clandestine agreement with neighbours who have legitimate electric meters but "sell" its access. This is locally called "series connection". The first mode is considered legal while the other is not. Indeed, some IP households employ the "series connection" strategy for securing their household electrical supply. This is done in the manner by which owners of legitimate electric meters allow their neighbours to connect directly from their electric source. These meter owners maintain a network of octopus connections around the neighbourhood and make a business out of it.[13]

There are two main reasons why some IP opt for the "series connection". Firstly, legal application for electric connection takes time and incurs higher financial costs. Secondly, they find the cost for required standard materials already expensive, on top of the mandatory amount for the registration fee. Urban life compels IP households to satisfy other urgent basic needs than going through the circuitous and costly legal process for installing electric power. Hence, the alternative becomes more likely. They are aware of the chance to circumvent the legal requirements and forego the additional costs, if they just settle with a "series connection" of their enterprising neighbours. Many IP families who have established their residence in urban settings, such as the Awang Airport area in Datu Odin Sinsuat town or the many squatter's sections of Cotabato City, usually settle to a "series connection" agreement with legitimate line owners. Despite its illegal and hazardous nature, a"series connection" is more appealing because it facilitates instantaneous and cheap electric lighting. In addition, it readily ensures operation of what many IP households consider as the first manifestation of affluence – television sets and refrigerators.

13 | It should be noted that this strategy for securing electric power is not unique among IPs. They are simply utilizing the common and existing strategies which their non-IP neighbours have already employed in various urban enclaves in mainland ARMM.

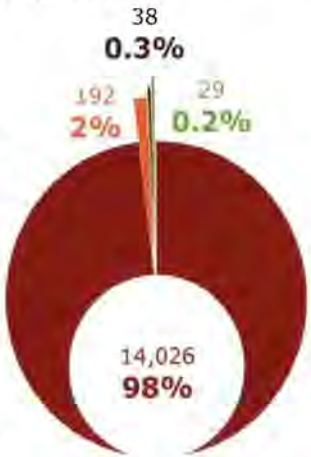
With regard to lamps, the large majority of the IP population (90 percent) still rely on kerosene lamps (gas lamps) for domestic lighting (Picture 1). The main reason is lack of electric power supply in the rural barangays. The primary power line is installed along the Cotabato-Lebak Highway which traverses the Teduray and Lambangian territories. But energy supply is only provided among barangays along the highway. Occasionally, electric power lines also reach barangays with relatively higher agricultural income, such as Pandan in South Upi and Darugao in Upi. Other than these, Teduray and Lambangian households living in far-flung barangays still rely on the traditional kerosene lamps for lighting.

Kerosene Lamp
Source | www.redorbit.com

The Dulangan Manobo community in Barangay Tubak of Ampatuan Town is located far away from the main highway. The remoteness of the community renders it impossible for the power provider to energize the IP households there. But in 2012, the provincial government of Sultan Kudarat installed a solar-powered lamp post that is just enough to illuminate the vicinity of the barangay hall and the community health center. For this, this was their first taste of electricity. However, the sustainability of the project is highly questionable, as no one in the community is knowledgeable about the maintenance of solar-powered lamps.

Looking at the fuel source, almost all (98.3 percent) of the 15,510 Indigenous Peoples households confirm their reliance on firewood for fuel.

The utilization of charcoal for domestic cooking activities is on a distant second rank of fuel sources with only 1.24 percent. Firewood is the most widely used fuel for household cooking. Only 192 households also use charcoal. In reality, charcoal is never the sole material for fuel in the households. It is usually utilized in tandem with firewood. The reason for this is conditioned by the market demand. While both are actually different forms of wood fuels, charcoal has a higher price as a kitchen commodity in urban areas. Hence, it does not stay in the house for domestic use.



A meager number of 38 and 29 households use LPG and kerosene-fueled stoves, respectively.

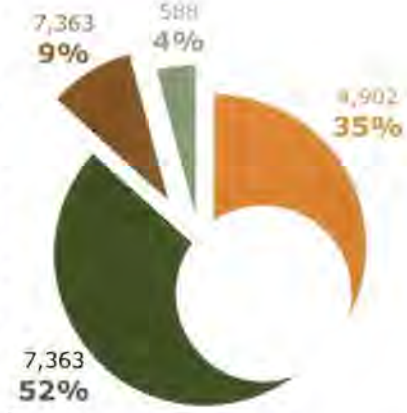
Interestingly, IP families usually treat charcoal-making as a "sideline" enterprise that serves to augment their small income from corn or vegetable sales. It has become a lucrative business to cash-stripped farmers, such that almost everyone in the villages has ventured into charcoal-making at one time or another. Sale of charcoal was low-key and limited in the past, but now it has steadily entered the list of common agricultural commodities in Central Mindanao[14] aside from the usual corn and rice products. Environmentalists have already voiced their disapproval and raised the alarm about its dangerous impact on the depleted forests in IP territories.

Allegedly, charcoal production is one of the reasons for the periodic rise of school drop-outs in rural communities. Parents need their kids' assistance in the tedious process. Farmers usually engage on it starting in January when the rainy season is over and the next harvest time is still a month away. It is also the onset of the vegetable harvest season. A huge drop in school attendance has been observed every January, just as the school year is about to end.

14 | Please see http://www.mindanaocross.net/home/index.php?searchword=charcoal&ordering=newest&searchphrase=all&limit=20&option=com_search – accessed January 22, 2014

With regard to the households' water source, more than half or 56 percent of the 15,510 households lack water facility installation in their communities. They, thus, contend with drawing domestic water supply from springs and rivers and also by collecting rainwater from the regular afternoon downpour. IP households in interior barangays readily fetch water from the rivers and springs nearby. From these natural sources, water is hauled in plastic containers and then stored in bigger containers at home. These interior IP communities are better off than other communities who are situated near the highway, even though they lack water system facilities.

Communities in some barangays of Datu Odin Sinsuat, Upi and South Upi that are located far away from rivers and springs can only rely on rainwater for most of their domestic needs. Rainwater is generally used for bathing, washing laundry, washing utensils and flushing the toilet (if a water-sealed toilet is in place). The only recourse to secure potable water is to draw it from natural springs, regardless of the distance. In this situation, children are often seen pushing rickety wooden carts full of plastic containers for fetching water. They go in convoys - either downhill and/or uphill - from the barangays to rivers or springs that are not rarely more than half a mile away.



Moreover, a total of 4,902 households (32 percent) draw water from open/dug wells called *balon*. These are considered the number one facilities where concrete water catchments are installed in situ. Aside from these natural sources, a minimal four percent (1,285 households) have installed manual jetmatic pumps or *bomba* from the location where they get their drinking water.

Actually, many of these communities are beneficiaries of water system projects. Non-Governmental Organizations, such as OXFAM, UNDP, CFSI, A Single Drop of Safe Water, Mindanao Tulong Bakwet, UNYPAD, among others have donated various levels of water system facilities through the Water Sanitation and Hygiene (WASH) projects. Unfortunately, many of these projects have ceased to function for lack of proper maintenance, if not outright neglect.

HEALTH STATUS AND ACCESS TO SERVICES

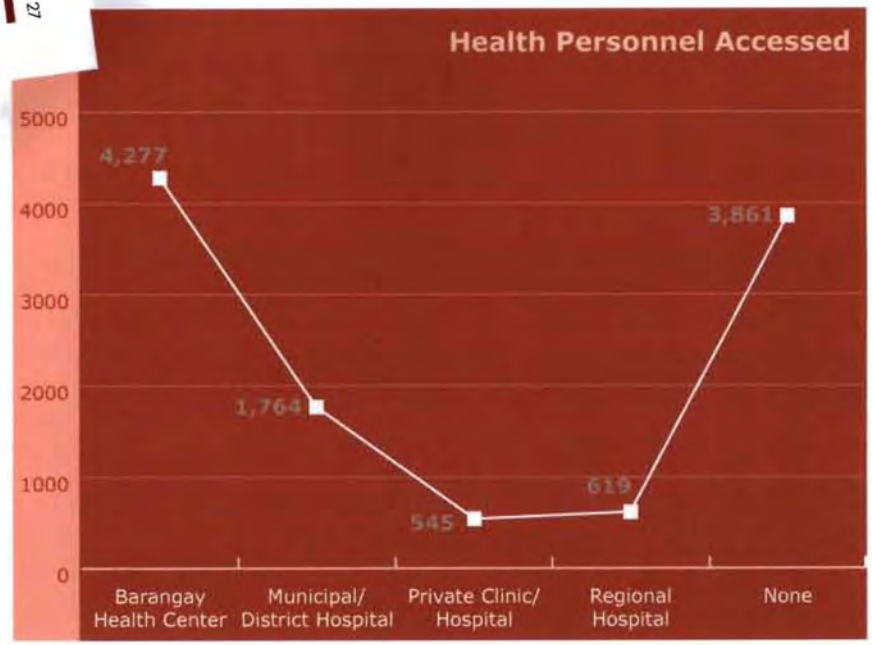
A total of 5,178 respondents identify fever as the number one common illness they experience. In addition, respondents confirmed experiences of viral diseases, such as Dengue, Malaria, ulcers, Diarrhoea and Tuberculosis, among others in their communities.

But frequency remains low as these are only experienced by not greater than 1 percent of the total population. Observations show that this condition is not brought about by lack of food but because of hazardous practices, such as excessive smoking and alcohol drinking. This is consistent with the data showing that Tuberculosis is among the top illnesses experienced in the community. Other lifestyle-related conditions include urinary track infection (by 93 persons), hypertension (by 60 persons) and diabetes (by three persons).

Although the survey did not include the nutrition aspect of the overall health status of IP communities, common observations attest to evidences of widespread malnutrition, especially among IP children in the barangays.

Having experienced such symptoms and chronic diseases, the majority of the respondents consulted medical professionals, such as doctors (by 3,441 respondents) and midwives (by 2,492 respondents). On the other hand, traditional healers, who are called *B'liyan*, are also consulted by a relatively large number of respondents (2,292). It is worth noting that around the same number do not seek health intervention from any kind of health expert.

Source | IPDEV



Relatively consistent with previous data, services of medical physicians are accessed at government-operated health facilities. Rural health units, such as Barangay Health Centers, are accessed by the majority of the respondents (4,277) out of accessibility, while municipal and regional hospitals are accessed out of cost-effectiveness. Despite such, a great number (3,861) still do not access any kind of health facility.

Source | IPDEV

Source | IPDEV

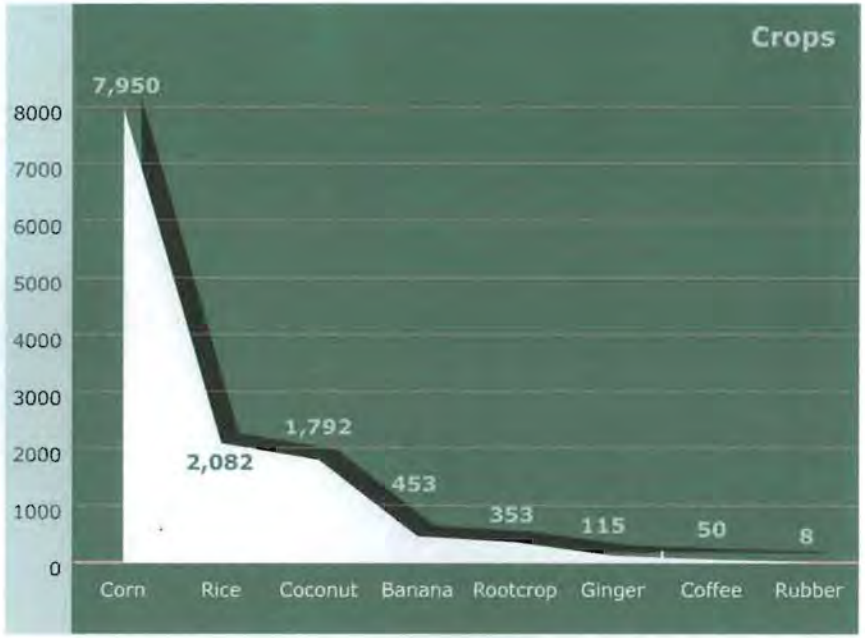
Source | IPDEV

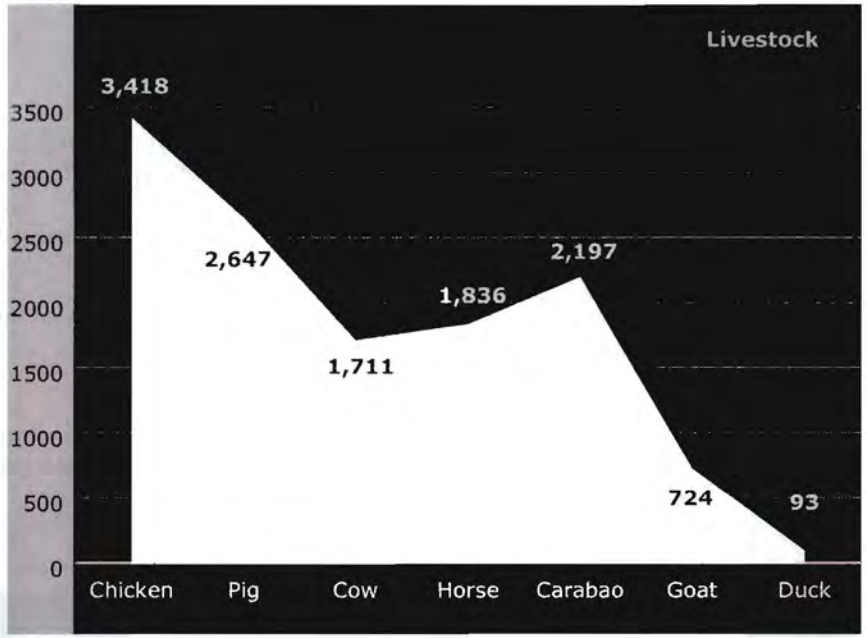
Source | IPDEV

ECONOMIC PROFILE

LIVELIHOOD ACTIVITIES AND RESOURCES

Agriculture remains the major source of income in the communities. Among the crops generally produced are corn (by 7,950 households), rice (by 2,082 households) and coconut (by 1,792 households) from which they earn income on a yearly basis, while short term cash crops include banana and cassava or *camote*. Tools owned and used to carry out farm activities are limited to plough and harrow, bolo and sprayer. Post-harvest facilities in the barangays are few and only include one thresher, two corn shellers and one rice mill.





The livestock commonly raised include chicken (by 3,418 households), pigs (by 2,647 households), carabaos/water buffalos (by 2,197 households), horses (by 1,836 households) and cows (by 1,711 households). These are either sold, consumed or used in the farm and for transportation.

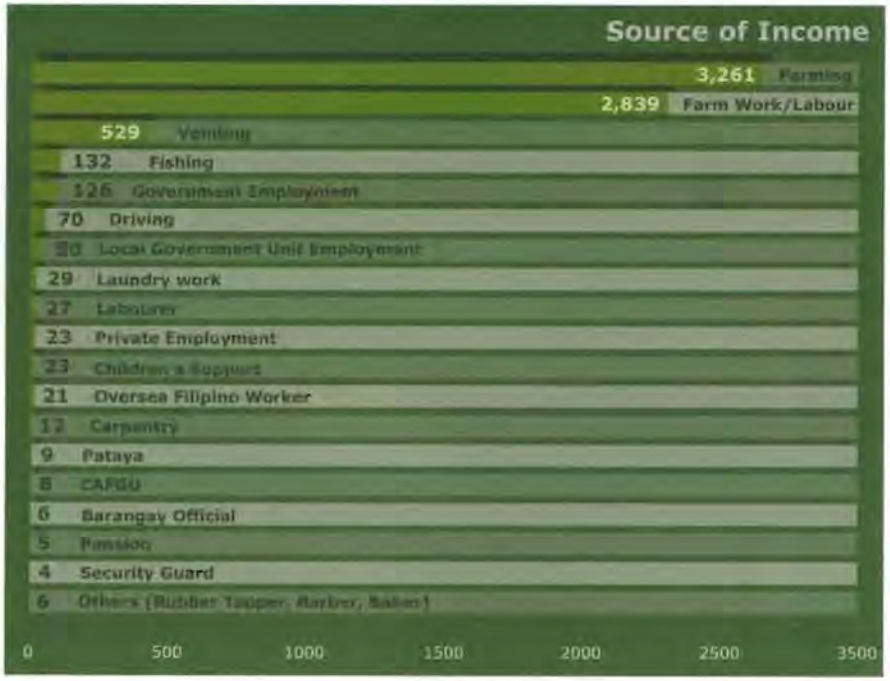
Source | IPDEV

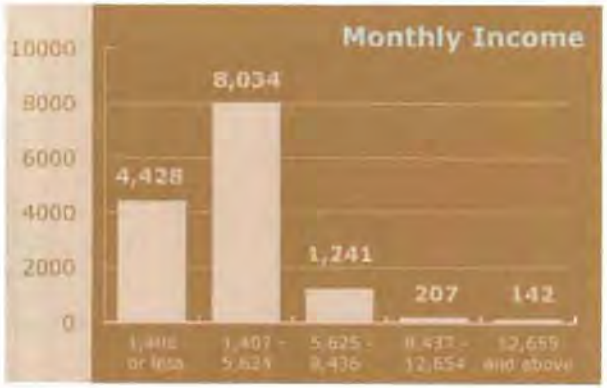
SOURCE OF INCOME

Looking at the **source of income**, a large number of the surveyed households engage in farming (3,261 households), work as farm labourers (2,839 households), grow vegetables and raise livestock for sale (529 households) and fishing (132 households). A few respondent households also engage in rubber tapping as it is considered a crop useful for livelihood.

Other economic activities they engage in include jobs that provide services to people, such as being an employee, a barangay official, a driver/conductor, carpenter or a *labandera* (laundress).

To augment income from identified sources, some households stated that they borrow money from traders and relatives. The amounts borrowed start small but can scale up to Php 5,000 at interest rates from three to ten percent.





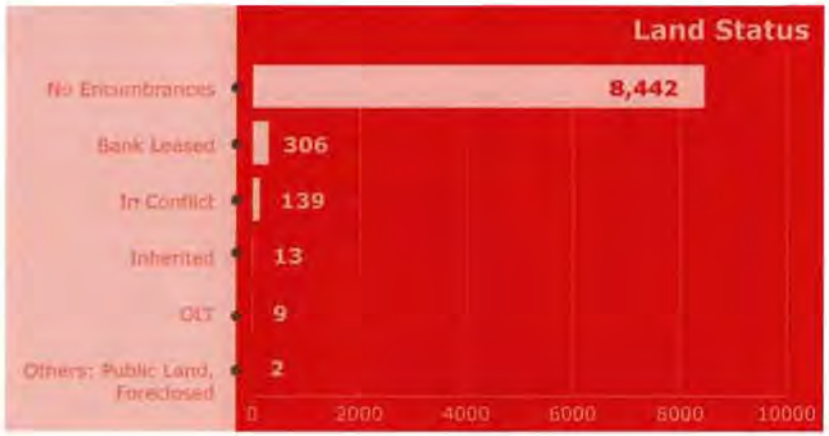
The **monthly income** households generate range from Php 1,407 to 5,624 for the majority (8,034 households). A relatively large number of households (4,428) earn merely Php 1,406 or less. And, only very few (142 households) report income that satisfactorily ranges from 12,655 and above.

LAND OWNERSHIP AND LAND TITLES

With regard to the land tilled for agriculture and other significant purposes, the majority of household respondents (5,176) said they are occupants or claimants of the land. A total of 1,853 households said they are shareholder tenants, while only very few (106 households) report ownership of the land.

Most of the households (4,952) cited Ancestral Domain as their proof of land ownership. Agreements (commonly verbal) are also referred to for ownership by 2,122 households who are mostly farm tenants. On the other hand, other certificates identified by households were the Torrents Certificate of Titles (by 840 households), Certificate of stewardship granted by the Department of Environment and Natural Resources (DENR) (by 315 households) and Certificates of Land Ownership Awards (CLOA) (by 72 households).

Generally, households report no encumbrances with regard to ownership (8,442 households). Though, there are some (139 households) whose lands are under negotiations due to conflict statuses.

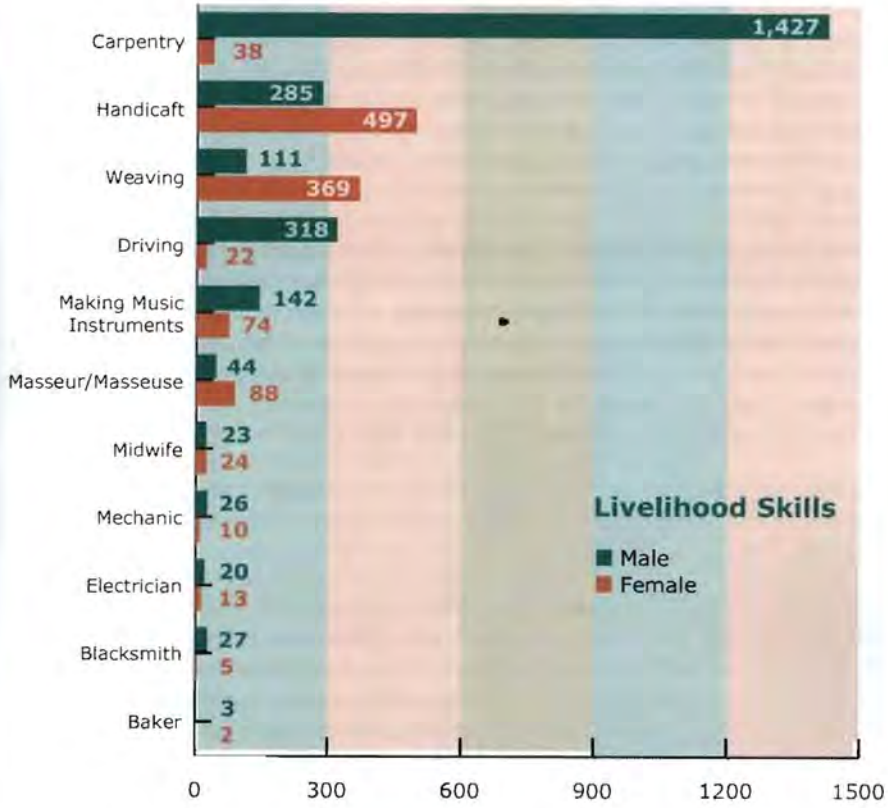


LIVELIHOOD SKILLS

The skills developed for livelihood by respondents aged 15 years and above vary depending on gender. Carpentry was mentioned by 1,427 men and 38 women and driving was indicated by 318 men and 22 women. These are typically rather carried out by men than by women.

On the other hand, weaving was indicated by 369 women and 111 men, handicraft by 497 women and 285 men, and masseur/masseuse was named by 88 women and 44 men. These are skills rather developed by women than by men.

Skills equally developed by women and men include baking and midwife.



CONCLUSION

The marginal situation of the indigenous people is an undeniable reality. The demographic and socio-economic data attest to this status. However, explanation beyond the numbers point to the structural and systemic flaws in the local and national mechanisms and agencies responsible for accounting for IP realities and addressing the consequent problems and challenges. Thus, the basic issues of recognition and empowerment, despite the clear provisions of the Indigenous Peoples Rights Act (IPRA), remain neglected and unrealized.

The Indigenous People of mainland ARMM continuously assert their distinct identity as people with rich culture, history, social arrangement, and collective aspirations that are distinguishable from the Bangsamoro and Christian settler inhabitants of Mindanao. The overall demographic figures, presented herein, definitively establish the existence of the Teduray, Lambangian, and Dulangan Manobo as "Tribal People" amidst the raucous claims of other identities in the region.

Based on the 2013 IPDEV population survey, there are currently 117,189 Indigenous individuals in 15,510 households among 80 barangays in 12 municipalities of the mainland ARMM. The figure comprises the Teduray, Lambangian, and Dulangan Manobo indigenous societies in the provinces of Maguindanao and Lanao del Sur. There are 110,559 Teduray, 3,139 Lambangians, and 2,905 Dulangan Manobos. They are joined by 587 individuals comprising the 17 non-ARMM IP groups who migrated to the Municipality of Wao, Lanao del Sur.

Overall, the IP population is 6.24 percent of the 1,877,978 combined populations of Maguindanao and Lanao del Sur provinces (NSO Census of Population and Housing 2010) in mainland ARMM.

There are 15,510 households or 59 percent of the total 26,477 households of the 80 IP-dominated barangays (see list of project barangays). The typical IP household is relatively small with an average family size of 4 members. The distinctive traditional pattern of shared house set-up where several households and families communally share and live together inside a single house has been fast diminishing. Most IP families today settle as individual households within a cluster of IP houses in the barangay residential zone.

Source | IPDEV

Rural-dwelling IPs, who form a majority among the overall IP population, completely rely on kerosene-fuelled lamps for lighting and on firewood for household cooking. They are also the most vulnerable to man-made disasters (armed-conflict, harassment, banditry) and natural calamities (flood, landslide, crop infestations). In either scenario, mass evacuation becomes their only recourse. They seek refuge to temporary shelters by the NGOs and government agencies or among their city-dwelling relatives.

The majority of the Teduray, Lambangian, and Dulangan Manobo population in mainland ARMM is rather young. More than half or 56 percent are within the 1 – 20 years old age cluster. Quite intriguingly, the main income earners also belong to this age bracket. Most male juveniles work outside of their communities to earn money. They are the main income earners. Female youths periodically work as domestic helpers in the towns and cities. The situation negatively impacts the general status IP education. Only 11 percent of the schooling age population reaches the high school level. There are 47 percent among the 15-18 years old girls who have stopped attending school. Comparably, 48 percent among boys of the same age bracket are school drop-outs. Earning for family sustenance has been the inescapable imperative among these youths.

Marital pattern shows that the majority of girls commit to marriage much earlier than boys. There are 247 married females as against 43 married males who attest of their early marriage at the age of 15-17 years old. This is explained by the fact that IP families still retain the practice of betrothing their young daughters without the benefit of informed consent. Marriage remains a male prerogative through the circuitous dowry negotiations.

Source | IPDEV

The most common diseases among IP communities are malaria, dengue, ulcer, and tuberculosis. These cases are mostly brought to the attention of the barangay health workers. From that point, the afflicted IPs are sent to traditional healers called Bliyan instead of licensed doctors. One obvious reason for this is the lack of money to pay the bills in municipal or provincial hospitals. This is the main reason why a mean 500 – 600 cases out of the 4,000-5,000 cases were submitted to hospitals in 2013. As they are mostly farmers and farm workers, rural-dwelling IP families can just about afford to buy bare basic necessities. Aspects of education, health, and political participation are relegated to the background. And this is primarily framed by their non-ownership of the basic resource: land.

Despite their marginal situation, the IPs have bounced back time and again to assert their identity and rights. They have put up people's organizations and advocacies, such as the Teduray Lambangian Ancestral Domain Claim (TLAMADC), Teduray Lambangian Women's Organization, Inc. (TLWOI), Organization of Teduray Lambangian Conference (OTLAC), among others, to ameliorate their collective status. They have revived the Timuay Justice and Governance (TJG) and have positioned it structurally to be interface-ready with the ARMM political structure and the upcoming Bangsamoro Government. A Teduray woman who is a staunch advocate of IP rights and gender equality currently sits as Commissioner in the Bangsamoro Transition Commission (BTC). Timuays, Datus, and Bliyans are actively keeping the IP culture evermore alive and assertive of their rich culture, history and envisioned destiny in the 21st century. But the road to economic and political empowerment remains long and winding for the Indigenous Peoples in the Bangsamoro.

Source | IPDEV

LIST OF ACRONYMS

ADSDPP	Ancestral Domain Sustainable Development and Protection Plan
ARMM	Autonomous Region in Muslim Mindanao
BMZ	German Federal Ministry for Economic Cooperation and Development
BTC	Bangsamoro Transition Commission
CAFGU	Citizen Armed Geographical Unit
CFSI	Community and Family Service International
CLOA	Certificate of Land Ownership Awards
DENR	Department of Environment and Natural Resources
DEVCON	Development Consultants, Inc.
EU	European Union
EUR	Euro
FAB	Framework Agreement on the Bangsamoro
IAG	Institute for Autonomy and Governance
IP	non-Christianised, non-Islamised Indigenous
IPRA	Indigenous Peoples' Rights Act
KAS	Konrad-Adenauer-Stiftung
LPG	Liquefied petroleum gas
NCIP	National Commission for Indigenous Peoples
NGO	Non-Governmental Organization
NSO	National Statistics Office of the Philippines
OXFAM	Oxford Committee for Famine Relief
OLT	Operation Land Transfer
PHP	Philippine Peso
UNDP	United Nations Development Program
UNYPAD	United Youth for Peace and Development

LIST OF 80 BARANGAYS (12 MUNICIPALITIES) IN MAINLAND ARMM WITH SIZABLE IP POPULATIONS

Municipality	No.	Barangay Name
Ampatuan	01	Kauran
	02	Salman
	03	Saniag
	04	Tomicor
	05	Tubak
Datu Abdullah Sangki	06	Talisawa
Datu Blah Sinsuat	07	Kinimi
	08	Lapaken
	09	Matuber
	10	Nalkan
	11	Penansaran
	12	Pura
	13	Resa
	14	Sedem
	15	Sinipak
	16	Tambak
	17	Tubuan
Datu Hofer Ampatuan	18	Apas
	19	Limpongo
	20	Mantao
	21	Sayap
	22	Taib
	23	Talibadok
	24	Tuayan
Datu Odin Sinsuat	25	Awang
	26	Badak
	27	Bugawas
	28	Kinebeka
	29	Kusiong
	30	Labungan
	31	Linek
	32	Mompong
	33	Sibuto
	34	Sifaran
	35	Tapian
	36	Tenonggos
Datu Saudi Ampatuan	37	Kabingi
Datu Unsay	38	Maitumaig
Guindulungan	39	Ahan
South Upi	40	Bongo
	41	Biarong
	42	Itaw
	43	Lamud
	44	Kigan
	45	Kuya
	46	Looy
	47	Pandan
	48	Pilar
	49	Romonggaob
	50	San Jose
Talayan	51	Boboguiron
	52	Fugotan
	53	Fukol
Upi	54	Bantek
	55	Bayabas
	56	Blensong
	57	Borongotan
	58	Bugabungan
	59	Bungcog
	60	Kiga
	61	Darugao
	62	Ganasi
	63	Kabakaba
	64	Kibleg
	65	Kibukay
	66	Kinitaan
	67	Mirab
	68	Nangi
	69	Nuro
	70	Ranao Pilayan
	71	Rempes
	72	Renede
	73	Renti
	74	Rifao
	75	Tinungkaan
	76	Sefegefen
Wao	77	Bu-Ot
	78	Christian Village
	79	Gata
	80	Milaya

Source | IPDEV

Source | IPDEV

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