

NAST Mindanao Regional Scientific Meeting

Mallberry Suites & Business Hotel, CDO, March 12-13, 2018

CULTURE & HERITAGE R&D AGENDA TOWARDS A JUST AND LASTING PEACE IN MINDANAO: CONTINUING CHALLENGES

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OUTLINE of PRESENTATION

- **Brief Introduction: Culture & Heritage and Museums**
- **Culture & Heritage Agenda (2017 Davao Outputs) and Others**
- **Prehispanic Period**
- **Photodocumentation of Some Cultural Items from the Field**
- **Consultative Forum Outputs of Lombay ka Marawi Program**
- **Emerging Lumad Issues**
- **Continuing Challenges**

What is “Culture”?

- Contemporary sociological research describes everything from elite artistic activities (Becker 1982) to the values, styles, and ideology of day-today conduct (Swidler 1986). (
- Kroeber & Kluckhohn: *“Culture consists of **patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values;** culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.”* (p. 564)

Source: Borgatta, E. F., Montgomery, J.V. 2000. *Encyclopedia of Sociology*.

Two basic components of culture:

<http://people.tamu.edu/~i-choudhury/culture.html>

:

- **Ideas and symbols** (non-material): values, beliefs, symbols, and language that define a society.
- **Artifacts** (material objects): called material culture, includes all the society's physical objects, such as its tools and technology.
- Every culture is filled with symbols
- Cumulative; explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups socially transmitted; behavior through social learning.

What is Cultural Heritage [\(https://accounts.google.com/Update\)](https://accounts.google.com/Update)

- “Expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage” (ICOMOS, 2002).
- Produces tangible representations of the value systems, beliefs, traditions and lifestyles.

Tangible Heritage: artifacts, buildings or landscapes

Intangible Heritage: cuisine, clothing, forms of shelter, traditional skills and technologies, religious ceremonies, performing arts, storytelling.

Cultural Heritage Types <https://accounts.google.com/Update>

Cultural Heritage can be distinguished in:

- Built Environment (Buildings, Townscapes, Archaeological remains)
- Natural Environment (Rural landscapes, Coasts and shorelines, Agricultural heritage)
- Artifacts (Books & Documents, Objects, Pictures)

Driving force: it is a human creation intended to inform (John Feather, 2006).

What is heritage?

Built Environment



Natural Environment



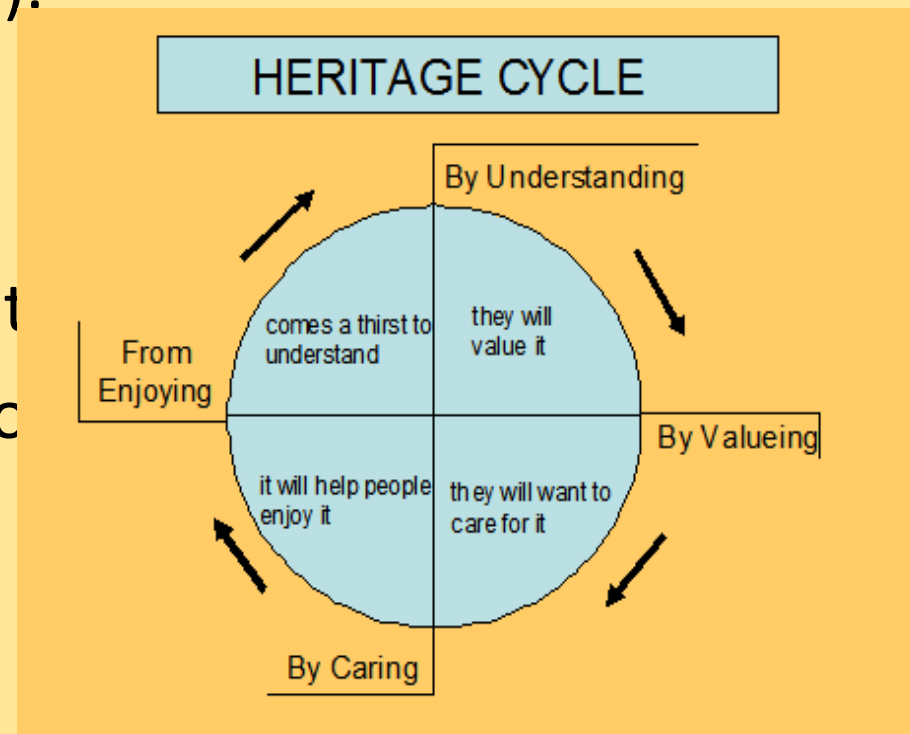
Artefacts



Heritage Cycle <https://accounts.google.com/Update>

The Heritage Cycle diagram gives us an idea how we can make the past part of our future (Simon Thurley, 2005).

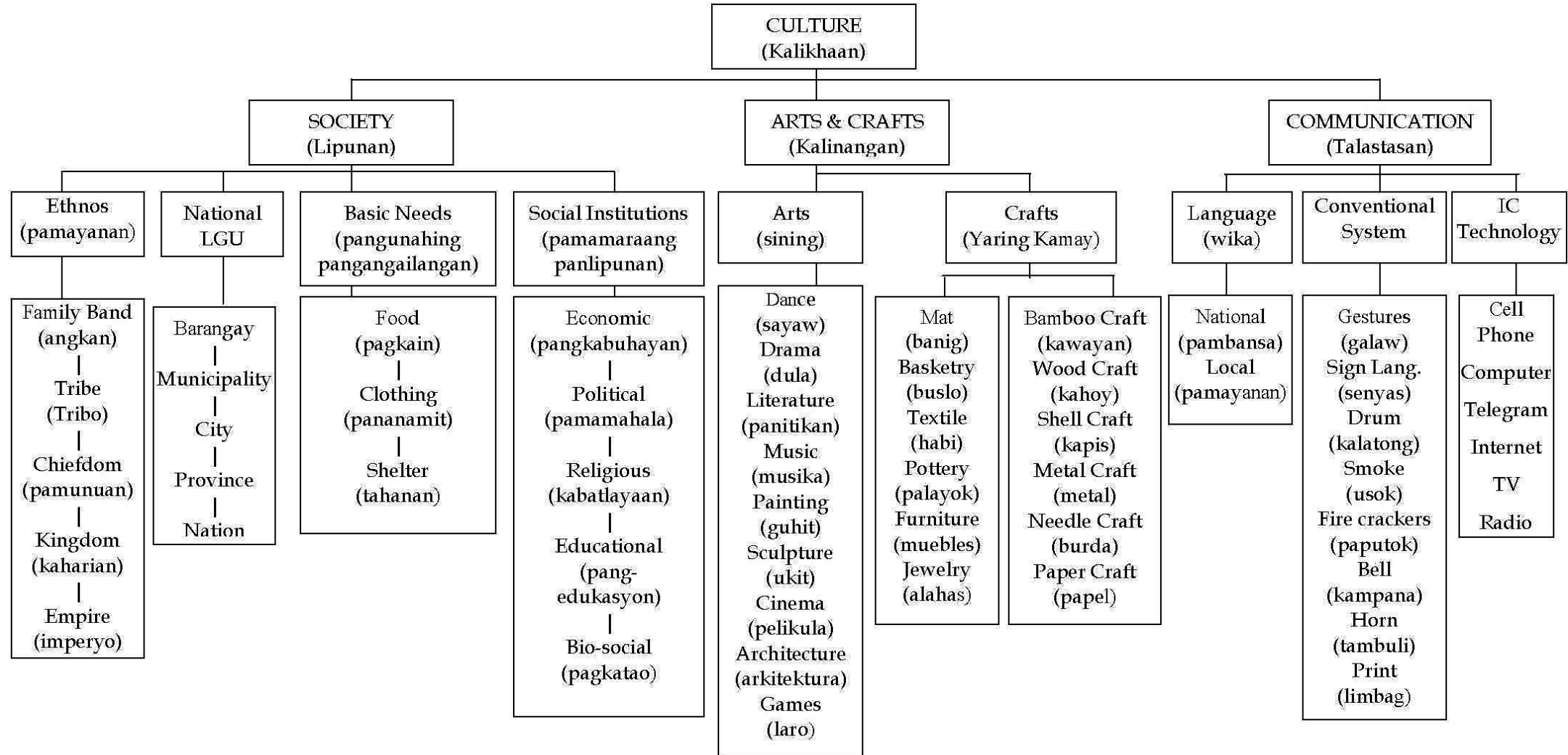
- By understanding (cultural heritage) people value it
- By valuing it people want to care for it
- By caring for it -it will help people enjoy it
- From enjoying it comes a thirst to understand
- By understanding it.....etc



SAMPLE FRAMEWORK: CULTURAL ENVIRONMENT

CULTURAL ENVIRONMENT

The cultural dimension of our total environment framework is divided into three: (1) society, (2) arts and crafts, and (3) communication arts, i.e., Trichotomy of Philippine Cultural Environment (Covar, n.d.).



Preservation of Cultural Heritage:

Museums(repository of artifacts; material culture)

David Crowther :

‘Museums offer a unique place in society where people can come and be confronted by the evidence. But they do need to have mediation, they need enthusiastic, knowledgeable, scholarly interpretation of the material culture which is theirs either by right or by some other process’.

Ovenden, C. 2004. What are Museums for? Pp 4 and 9

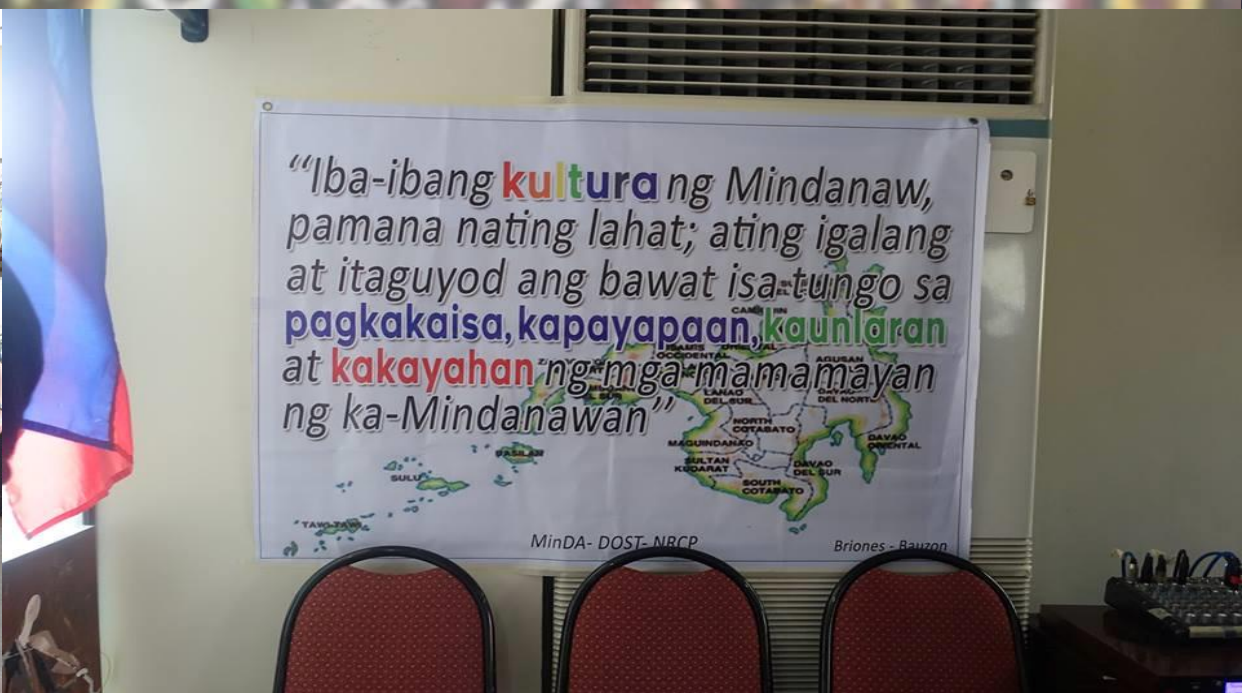
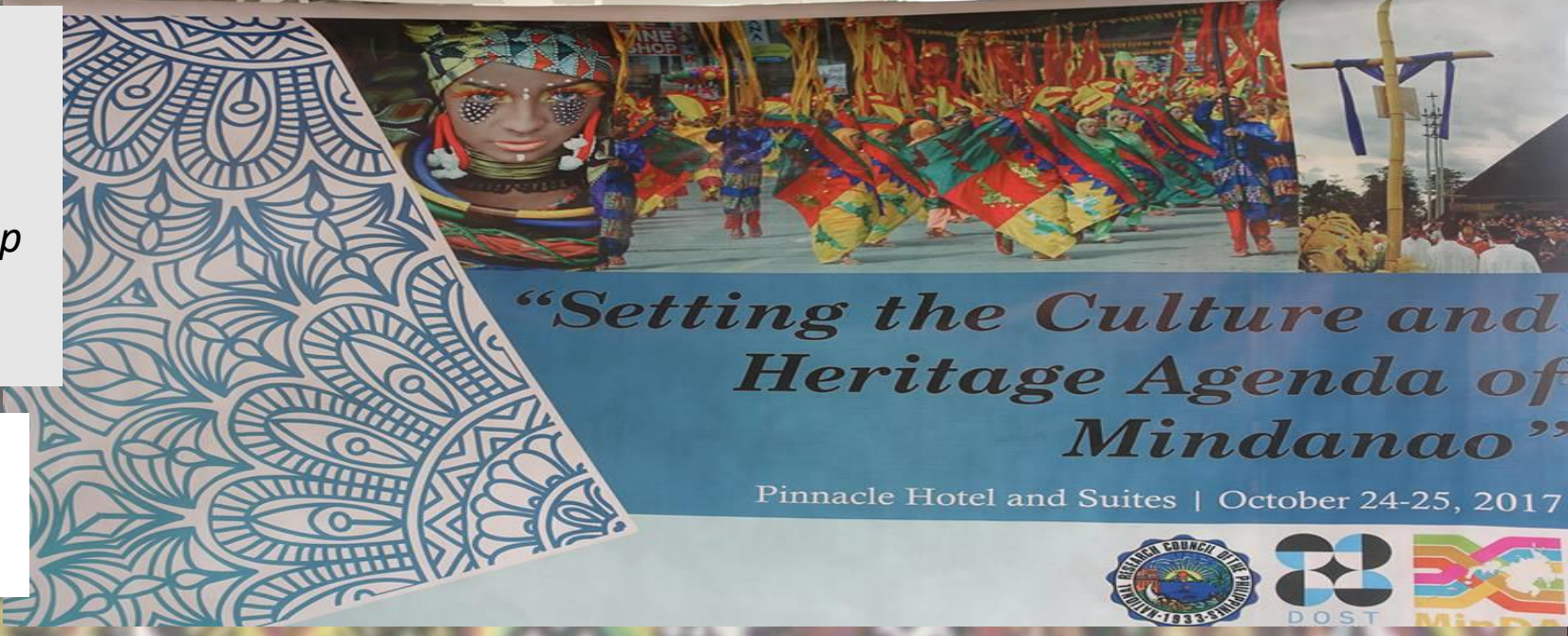




CULTURE AND HERITAGE AGENDA OF MINDANAO

(Synthesis of NRCP-DOST XI –MinDA Workshop
Outputs, 24-25 October 2017, Davao City)

Facilitators/Resource Persons: **Professors
Lilian de la Pena, Sammy Briones, Raymond
Macapagal, Nimfa Bracamonte)**



Issue/Concern: Various Sources of Information (root cause of misunderstanding)

- 1. Inventory of LGU Council on Arts, Culture and Heritage**
- 2. Historical narratives and validation of local historical materials**
- 3. Creation of Database of Local History**

Issue/Concern: Ownership, Integrity, Worldview

- 1. Social movements and struggles of IPs**
- 2. Ancestral domains as basis for peace and development**
- 3. Revolutionaries, heroes, elders and leaders**
- 4. Indigenous legal and people's political structures**

Issue/Concern: Ownership, Integrity, Worldview

5. Retrieval, documentation, preservation and transfer of indigenous knowledge systems (for legislation)

- a. spiritual relations**
- b. flora and fauna ; herbal**
- c. environmental**
- d. rites and rituals**
- e. living heritage**
- f. belief and value systems and Code of Ethics**

Issue/Concern: Ownership, Integrity, Worldview

- 6. Leadership and governance models (culture-sensitive, culture-appropriate, culture-based)**
- 7. Community entrepreneurship and indigenous business models**
- 8. Review of research processes and engagements with the tri- people of Mindanao**
- 9. Review of policies: NCIP, IPRA and others**
- 10. Review of policies on the protection of IPRs**

Issue/Concern: Empowerment and Self-determination

- 1. Rewriting of the Bangsamoro history**
- 2. Empowering and strengthening Bangsamoro communities outside the Bangsamoro territories as provided in CAB/BBL**
- 3. Identification of Bangsamoro Historical sites and personalities**
- 4. Madrasah in Bangsamoro communities**
 - a) as a course content; as a school**
 - b) mainstreaming traditional Madrasah (government recognition and regulation)**
 - c) harmonization/standardization of traditional, conventional Madrasah**
 - d) accreditation of traditional Madrasah**

Others

- 1. Migration flow; peopling of Mindanao**
- 2. Nature as environmental/climatic barometer**
- 3. Linguistic mapping**
- 4. Oral history: naming of places, origins/destinations of migrant settlers**
- 5. Policy research**
- 6. Typologies and terminologies: IPs, lumads, Moros, and others**
- 7. Lives and works of heroes and leaders**
- 8. Impact assessment of Mindanao development projects (M&E, e.g. gaps in implementation)**
- 9. Gender framework in the IP context**



Some Issues raised:

- Bastardization of culture
- Early human life/civilization
- Codification of endangered Phil language & Ethno-music; cultural metaphors
- Observance of research ethics
- Development of IEC and educational materials for the B'laan
- Constitutional Change
- Art of Storytelling (Literacy)
- Env –Mangrove Conservation, farming; Aquaculture;

ROSA CORDILLERA CASTILLO, Department for Southeast Asian Studies, Humboldt University of Berlin-Institute for Asian and African Studies (HU-IAAW). Dissertation *“Being and Becoming: Imagination, Memory, and Violence in the Southern Philippines”* provides ethnographic insights into the lives of Moros, specifically Maguindanaon adherents of the Moro Islamic Liberation Front (MILF), who have lived through violence and the liminality of uncertain peace in the Cotabato region.

List of possible research topics:

- **‘Emotions and conflict**
- **‘Emotions and peace building**
- **‘Forging imagined identification**
- **‘Emotions in everyday relations across ethnic and religious divides**
- **‘Consequences/effects of certain statements of emotions**
- **‘Emotionality of remembering Marawi pre-and post-siege**
- **‘Emotions, memory, and landscape**
- **‘Emotional dimension of displacement/return**
- **‘Emotions and the Marawi siege coverage**
- **‘Emotional registers and emotives in psychosocial support activities – of care givers and those being cared for**

PREHISPANIC PERIOD

- Pioneering teachers/pupils in Atoyay, Bucas Grande Island engaged for the first time anywhere in the Philippines in the enthusiastic teaching and learning of the prehispanic Suwat Bisaya or Baybayin authentic ancient writing system as a hallmark of Philippine civilization.
- A precious cultural heritage and mark of our ancestral achievement, hallmark of pre-Western Filipino civilization, one of the bedrocks of our identity as Filipinos (Dr. Leslie E. Bauzon)



Pre-Hispanic baybayin characters found in reliefs sculpted by 1976 National Artist Napoleon V. Abueva. These scripts are inscribed in Abueva's 1966 "Tribute to Higher Education," portal to UP along University Avenue leading to U

The 2017 September Fieldwork, Sitio Atoyay, Bucas Grande Island, Surigao (Prof. Lilian de la Pena, Capitol University)

Sitio Atoyay -a revolt was staged by local residents against American contingents in 1924. Both Atoyay and Pamosaingan are found in Bucas Grande Island, along the Pacific Ocean. Discontentment by local residents over the govt's prohibition to use any of the island's water pools. Bucas Grande is abundant w/ water & pools are found all over. Followers of millenarian leaders find these pools to have healing powers and would soak in it. In 1924, the American health officials found it unhygienic and, therefore, the prohibition came out. Discontented local residents, also followers of millenarian leaders, staged a revolt to insist their indigenous religion and autonomy from the American state.

Presently, Sitio Atoyay is home to more or less 500 families known to other residents of the island as members of "Oh Lord Jesus." Another interesting feature of the place is their assertion to return to the "glorious part," hence their recent adoption of the *Baybayin*, a Philippine ancient script. Baybayin is learned by elementary/high school students. Middle photo below shows Dr, Jun Almeda, Director of Surigao Heritage Center, with Atoyay students holding papers with the *baybayin*.



Mamanwa in Agusan del Norte and Surigao del Norte



Dr. Keiichi Omoto

*The Mamanwa are genetically different from the Aeta, thereby proving the 19th century Jesuit priest Fr. Francisco de Paula Sanchez to be wrong. In other words, the Mamanwa as hunter-gatherers are not Negrito. The Mamanwa first appeared via Celebes some **50,000 years ago** from Ceram Island in Eastern Indonesia. They originally lived as hunters and gatherers around Lake Mainit straddling Surigao del Norte and Agusan del Norte, including the present village of Cantugas, then spreading to other parts of the Caraga Region, some moving northward to Leyte, Samar and on to Eastern Luzon. Dr. Omoto definitely says that the Mamanwa are the original **FIRST PEOPLE OF THE PHILIPPINES**.*

[Keiichi Omoto, "The Negritos: Genetic Origins and Microevolution," in Robert Kirk and Eموke Szathmary (eds.), *OUT OF ASIA: PEOPLING THE AMERICAS AND THE PACIFIC* (Canberra, Australia: The Journal of Pacific History, 1985), pp. 123-131]; Keiichi Omoto, "Genetic Diversity of Human Populations in Eastern Asia," in M. Kato (ed.), *THE BIOLOGY OF DIVERSITY* (Tokyo, Japan: Springer-Verlag, 1999), pp. 289-299]; Artemio C. Barbosa, "The Mamanwa: They Come and Go -- Discourse in Development and Contemporary Scene," in Takeshi Kimura and Leslie E. Bauzon (eds.), *PROCEEDINGS OF THE INTERNATIONAL SURIGAO CONFERENCE ON "CULTURAL VALUES AND SUSTAINABILITY: DIALOGUE BETWEEN JAPAN AND THE PHILIPPINES"* AUGUST 20 to 21, 2006 (Tsukuba City, Japan: University of Tsukuba Graduate Program in Area Studies, Area Studies Occasional Paper Series No. 3, March 2007), pp. 147-159]

Dr. Leslie Bauzon: Mamanwa Studies

“... encourage the younger generation of Filipino historians and other scholars to engage in additional research to highlight the role of the **Mamanwa as The First People of the Philippines**, the authentic indigenous people of the country who are living witnesses and contributors to the formation of early human life in the Philippines 50,000 years ago, thereby increasing our knowledge and understanding about their history, culture and creativity as a people in successfully adapting to their forest environment for the past 50,000 years



Mamanua Outreach Program (NRCP-funded) –September 24-25, 2015

Indigenous Knowledge Management (IKM) on Medicinal Plants and Animals for Maternal and Child Health Care among the Mamanuas in Mainit Lake, Agusan del Norte. DOST-Norminchord Consortium for Health Research and Development. 2014-2015



Capability Building for the Mamanwa in Surigao del Norte and Agusan del Norte

Sponsored by National Research Council of the Philippines in coordination with Surigaonon Heritage Center and MAMASANSISU Mamanwa Tribal Organization Kasili Beach Resort, Mainit Surigao Del Norte, Sept. 24-25,2015

Mamanwa Customary Law presented by Luzminda Jubasan Caga, Mamanwa Teacher

PASIUNA

- *Kamahun-ang panahon sukad pon ka kanitang ka apo-
apooan may insunod ding pamalaod nga kanirang
inpasunod sab ka kanirang mga kaanak-anakan.
peropaglabay na pirang ka katuigan nagkaanan di
pagkawara. Naghinayhinay ding nalipatan tungod ka
pagkasagul di mga langyaw o dumagat.*
- *KUSTOMBRE Batasan Sinajahan Gawi*
*Pinabiluhan. -ani ini ja pamalaod nga pinaka ugat
nga insunod.*



PHOTODOCUMENTATION OF SOME CULTURAL ITEMS FROM THE FIELD

Higaunon Dances: Preservation of their Culture and Implications to Peace & Development (2014)



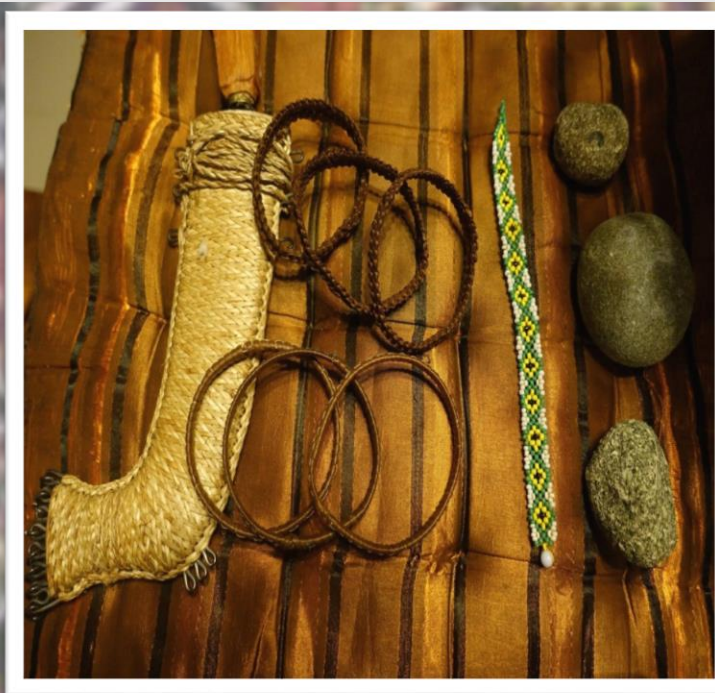
Traditional Embroidery (Panulam) and Beads (Panuhog) Training for the Higaonon in Rogongon, Iligan City (2015-2016)



Follow up/Monitoring at Rogongon Hinterland. July 31, 2016



February 24-25, 2018- with a prominent anthropologist Dr. Erlinda M. Burton in a **Matigsalug Manobo** community in Simsimon, Kalagangan, San Fernando, Bukidnon.



INDIGENOUS GAMES among the children of Matigsalug Manobo in Simsimon



BAJAU: Mat Weaving (Tepoh)



Authentic Bajau Dances



Street Dancing during the Iligan Fiesta Celebration (Sept. 20, 2013)



Oct, 16-17, 2015



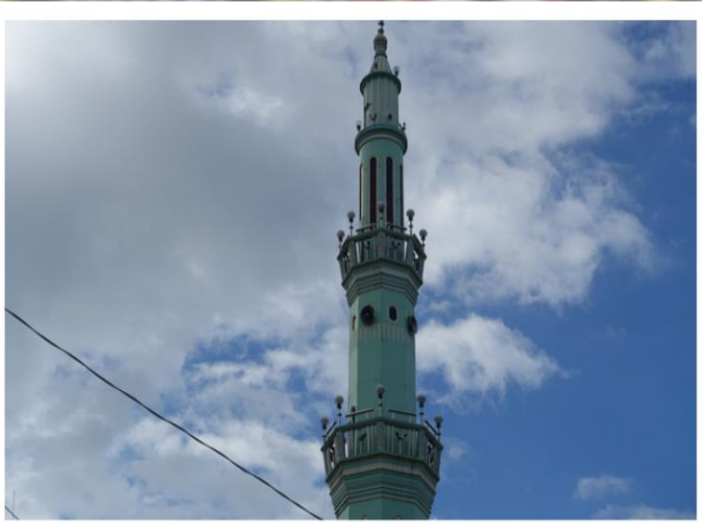
SEMINAR-WORKSHOP ON CAPABILITY BUILDING FOR THE Sama Dilaut

SEPTEMBER 21-23, 2015

Photo taken in **Tungkalan, Sanga-Sanga, Bongao, Tawitawi** last 21 September 2016. A big boat 63 ft in width and 27 ft. in height soon to be finished after almost two years. Boat Building by the Sama Bajau in Tawitawi. It takes two years to build one big boat (in this case by 3 Sama men) for use in trade/navigation.



Art/Architecture in Tamparan & Ganassi, Lanao del Sur, 2016



GRAVEYARDS/CEMETERY in a Bajau Village



Tugaya Artifacts & Products, Lanao del Sur

Online Sources: Accessed on January 10, 2017: https://en.wikipedia.org/wiki/Tugaya,_Lanao_del_Sur; <http://www.dictionary.com/browse/artisan>; <https://www.merriam-webster.com/dictionary/artisan>; <https://www.vigattintourism.com/tourism/articles/Tugaya-Home-of-the-Maranao-Artisans>; <https://tugayaartifactsblog.wordpress.com/2014/02/24/tugaya-artifacts-and-products/>



ART THERAPY

LOMBAY KA MARAWI

Oct 13-15, 2017 Facilitators' Training for the Psychosocial Dev. of Marawi IDPs



PSS, June 2017, Toril Evac Center



PLANNING WORKSHOP OUTPUTS OCTOBER 31, 2017

× PLANNING WORKSHOP ×

ISSUES/CONCERNS	POSSIBLE SOLUTIONS (Recommendations)	ACTOR (Responsible Person) (AGENCIES)
Unstable economic no long support of people's trust	Islamic Finance (Waqf, Sukuk)	Min and Alimam
Deployment of different Nation (hard to help?)	Provide all minimum facilities in mosques with complete facilities, monthly salary of Alimam, Alimams, Ulama and Ustaza free tuition	LGU DPWH
YADIM (young study group) and formation of masjid	Monthly salary for those who study properly in the Masjid (YADIM) as well as the ustaza who maintain the cleanliness, discipline of the Masjid and Alimams, and the security.	LGU, Community, NGO, Masjid (YADIM) as well as the ustaza who maintain the cleanliness, discipline of the Masjid and Alimams, and the security.
YADIM (young study group) and formation of masjid	Islamic Program of Reading Quran Tajweed, etc (monthly program)	PLG, Alimam and Alimams of Islamic leader, ustaz
SHARAH CORRELATE OTHER REGARDING FAMILY MATTER and preservation of cultural and heritage of muslim traditions as a part link of Leadership (Ulama) with language, spirit and of (Islamic) laws		Ustad and Sharifah ustaz



× PLANNING WORKSHOP ×

ISSUES/CONCERNS	POSSIBLE SOLUTIONS (Recommendations)	ACTORS (Responsible Person) (AGENCIES)
Unstable economic no long support of people's trust	Sustainable, Prospective, Realistic cooperation	DSWD, LGU's
Deployment of different Nation (hard to help?)	Investment by congress	RLA, CONGRESS, SENATE, NBI, Senate
YADIM (young study group) and formation of masjid	Evolution assessment, then immediate replacement / appropriate payment	DPWH, NEA, TFRM
YADIM (young study group) and formation of masjid	De-build	
YADIM (young study group) and formation of masjid	De-build	
ECONOMIC/EDUCATIONAL CRISIS	Scholarship Program, Free tuition	DERED, QIED
Proper coordination	Method Program/Finance / Association	NEA, TESDA, CAP

ISSUES/CONCERNS	SOLUTIONS	RESPONSIBLE PERSON
Work on your thoughts on the House	1) Rong musyawarahkan dan diskusi dengan tokoh-tokoh yang ada di masyarakat	a) Politicians and Ulama's
2) Social-Economic Inequality	2) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
3) Political and Religion Issues	3) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
4) Hal yang berkaitan dengan nilai-nilai keislaman	4) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
5) Hal yang berkaitan dengan nilai-nilai keislaman	5) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
6) Hal yang berkaitan dengan nilai-nilai keislaman	6) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
7) Hal yang berkaitan dengan nilai-nilai keislaman	7) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
8) Hal yang berkaitan dengan nilai-nilai keislaman	8) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
9) Hal yang berkaitan dengan nilai-nilai keislaman	9) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	
10) Hal yang berkaitan dengan nilai-nilai keislaman	10) Seseorang yang punya uang banyak bisa diajak untuk membantu orang-orang yang kurang mampu	

ISSUES/CONCERNS	SOLUTIONS	RESPONSIBLE PERSON
1) As Religious Leader, what are responsibilities in order to provide and establish Learning Base and Development in Masjid?	1) Yang pertama yang harus dilakukan adalah dengan meningkatkan kualitas iman dan takwa umat di lingkungan masjid	- All Ulama's
2) Yang mana yang harus dilakukan dalam meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	2) Yang mana yang harus dilakukan dalam meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	
3) Bagaimana meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	3) Bagaimana meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	
4) Bagaimana meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	4) Bagaimana meningkatkan kualitas iman dan takwa umat di lingkungan masjid?	

SULTAN ABIL COMAYOG

ULAMA FORUM WORKSHOP OUTPUTS

Lombay ka Marawi Program of ICESDEV (IMCC Center for Com Ext & Social Dev. Services)'s Integrated and Inclusive Humanitarian Actions for Community and Home-Based IDPs of the Marawi Siege, Oct. 31/17, Iligan City

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<p>A. SOCIOECONOMIC</p> <ul style="list-style-type: none"> • Financial assistance to victims/IDP • Compensation for victims, orphanage, properties • Senior citizens' assistance (new version) • Safety • Livelihood • Devastated houses • Economic crisis • Looting of property or wealth • Loss of human lives and livelihood 	<ul style="list-style-type: none"> • Provide capital as a start • a. victims – lost of lives ; • b. orphans • c. properties – survey the amount lost • d. investment – survey the amount lost • Provide assistance to all qualified senior citizens without prejudice • Facilitate issuance of identification cards by the military • Give financial help and capital to IDPs who are really affected 	<ul style="list-style-type: none"> • Government Agencies • DSWD • LGU • TESDA • CSR • DPWH • NEDA • TFBM • CAD • RLA • Congress • Senate • Politicians • Ulama

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<i>Cont.</i>	<ul style="list-style-type: none">• Conduct evaluation, assessment, and immediate replacement/ appropriate payment• Sustain basic needs (relief operation)• Facilitate return of all IDPs to their respective domicile in Marawi• Provide for livelihood opportunities - The government should have livelihood projects for the IDP	

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<p>B. SOCIOCULTURAL</p> <p>I. RELIGIOUS</p> <ul style="list-style-type: none"> • Maintenance of masjid and madrasahs • Allowances for Imam, Bilal, caretaker, Ustadz teaching in Madrasah • Destroyed houses, mosques and madrasah • Essence of being a Muslim or Islam is gradually eroding/ diminishing • Displacement of various madrasah • Adhan (calling of daily prayer) and rebuilding of masjid • Gender Sensitivity (hijab matters) 	<p>I. RELIGIOUS</p> <ul style="list-style-type: none"> • For every 6-months • Obligate and determine the amount for the following honorarium -Imam P10,000, Bilal P5,000, Caretaker P5,000 and Ustadz P10,000 • Rehabilitate/rebuild destroyed houses, mosques and madrasahs, and other Islamic institutions • Conduct Islamic seminar for youth and adult and give specific building and funding to it • Upgrade all madrasah in Marawi with complete facilities, monthly salary of Aleem, Aleema, Ustadz and Ustadza. Also, free tuition. 	<p>I. RELIGIOUS</p> <ul style="list-style-type: none"> • LGU • Community • Aleem and Aleema • DPWH • NGO • Sultanate • Islamic leads • Shari-ah Council

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<i>Cont.</i>	<ul style="list-style-type: none">• Provide monthly salary for those doing the daily prayers in the Masjid (Bilal), as well as workers who maintain the cleanliness of the Masjid and madrasah, and the security guards.• Continue Islamic programs example reading Qur'an, tafseer monthly• Enhance Shari'ah counselling office regarding family matters etc.• Provide maintenance or funding to the madrasah since it is not registered at the DepEd.• Provide funding for the caretaker	

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<p>II. EDUCATION</p> <ul style="list-style-type: none"> • Educational Assistance for youngsters and out of school youth • Educational crisis <p>III. ARTS AND HERITAGE</p> <ul style="list-style-type: none"> • Damaged establishments (Marawi cultural artifacts) • Destroyed ancestral houses 	<p>II. EDUCATION</p> <ul style="list-style-type: none"> • Provide scholarship program for the young or free tuition; • Conduct proper training for out-of- school youth <p>III. ARTS AND HERITAGE</p> <ul style="list-style-type: none"> • Preserve Meranaw cultures • Preserve cultural artifacts of the Meranaw traditions, example different kinds of landap (malong) with langkit and different kinds of brass wares • Conduct evaluation, assessment, and immediate replacement/ appropriate payment 	<p>II. EDUCATION</p> <ul style="list-style-type: none"> • DepEd, TESDA, DTI • DEPED, CHED <p>III. ARTS AND HERITAGE</p> <ul style="list-style-type: none"> • LGU • DPWH • NEDA • TFBM

ISSUES/CONCERNS	RECOMMENDATIONS	AGENCIES CONCERNED
<p>C. POLITICAL IMPACT</p> <ul style="list-style-type: none"> • Need to retain the name Islamic City • Traditional leaders should be given authority by the government • Failure of governance • Lack of governance like no help from the LGU and the national government. • Promises abound to rebuild Marawi City, but no action has been taken yet 	<ul style="list-style-type: none"> • Seek immediate investigation of the Marawi siege by Congress or Senate • Offer due respect to the traditional leaders • Consider the urgency in restoring peace and order in the community • Install rigid monitoring from national to local to barangay level • Ensure proper coordination • Formulate local plans • Ensure close monitoring • Maintain quality or standards • Implement immediately 	<ul style="list-style-type: none"> • OPPAP • LGU
<p>D. ENVIRONMENTAL IMPACT</p> <ul style="list-style-type: none"> • Lake Lanao disturbed 	<ul style="list-style-type: none"> • Address the lessening of fish catch 	

Additional Recommendations(Open Forum)

- ***No to war museum.*** Ibalik ang Marawi City.
- **No to Western planning and designs for Marawi reconstruction**
- **Include the religious leaders in the rehabilitation process and monitoring.**
- **IDPs should participate in planning the rehabilitation of Marawi City.**
- **Government support to all damaged/destroyed Islamic Institution to enable them to resume the Islamic activities.**
- **Solution for lasting peace in Mindanao: support the Federal form of government**

Lombay Ka Marawi Interfaith Dialogue by ICESDev. Theme: *“Bridging peace, unity and solidarity among Muslims and Christians in Lanao”*, February 24, 2018 at Torogan Hall Ethnic Center, City Hall Compound, Buhanginan Hills, Palao, Iligan City. Participants: Muslim Religious Sector: Ulama, Alim, and Ustads; s Christian Religious Group: Pastor and Christian women leaders, and other community leaders.

Recommendations:

The government should be sincere in what they are saying

A. Houses and Compensation

- To return back the IDPs to Marawi City
- To pay collateral damage (by the national government)
- To give chance to the IDPs to visit their own house in the ground zero
- To give IDPs who belong to ground zero 5,000 pesos
- To pay damaged properties and business establishments by the government

B. **Religious Institutions**

- To build the Mosques and Madrasah in the same area or location while give some compensation for the teachers in the Marasah (Arabic School)
- To include traditional leaders such as Imam and Sultan in the consultation and monitoring team (Task Force Marawi).
- To allow the Islamic Countries/ communities (like Middle East) to accept their help to Marawi IDPs.

C. **Education**

- To give IDPs children scholarship or monthly allowance such as Elementary (500 pesos), High School (1,500 pesos), and College (Free books worth of 2,500 pesos)

D. **Economic and Others**

- To investigate the looting in Marawi City
- To provide job fair for the IDPs
- Proposed free passport for the IDPs
- To retain the identity of Meranaos in rebuilding Marawi City
- To establish malls with the religious sector


ARTS for PEACE: December 10, 2017 presentation by Meranaw IDPs in Iligan City



EMERGING LUMAD ISSUES: A GLIMPSE

International Mamanwa Dialogue Symposium, 18-21 Sept/14, Surigao City. Issues/problems:

- **Cultural**: Discrimination toward the Mamanwa is visible in schools, government offices and other places; Changes of values, attitudes and lifestyle among the Mamanwa are incoherent due to issues of discrimination and influences from the mainstream (lowland culture) such as changes resulting in conflict among each other implying divisiveness in their traditional collective life.
- **Basic Services**: Limited and no clear government program support when it comes to the provision of basic services such as education, health services and access to facilities, potable water system, land settlement, etcetera
- **Political**: Security concerns among other Mamanwa communities regarding allegations as NPA members, supporters or sympathizers; political interventions for the entry of other tribes like the Manobo in Mamanwa territory; Stereotyping of the Mamanwa as incapable of self-government; Distrust toward the Mamanwa by local government leaders
- **Economic**: Sources of income and livelihood are limited to slash-and-burn farming, hunting, firewood gathering, selling of orchids, wild plants, animals and birds, etcetera; Opportunities for gainful work and employment are rare due to issues of discrimination, poor educational background, lack of skills and capacities for work applied, etcetera; Some livelihood projects introduced by NGOs and GOs are not appropriate to the local situation, thus most of them could not be sustained. Delivery of projects and services with economic impact are oftentimes limited and confined only to non- Mamanwa residents.



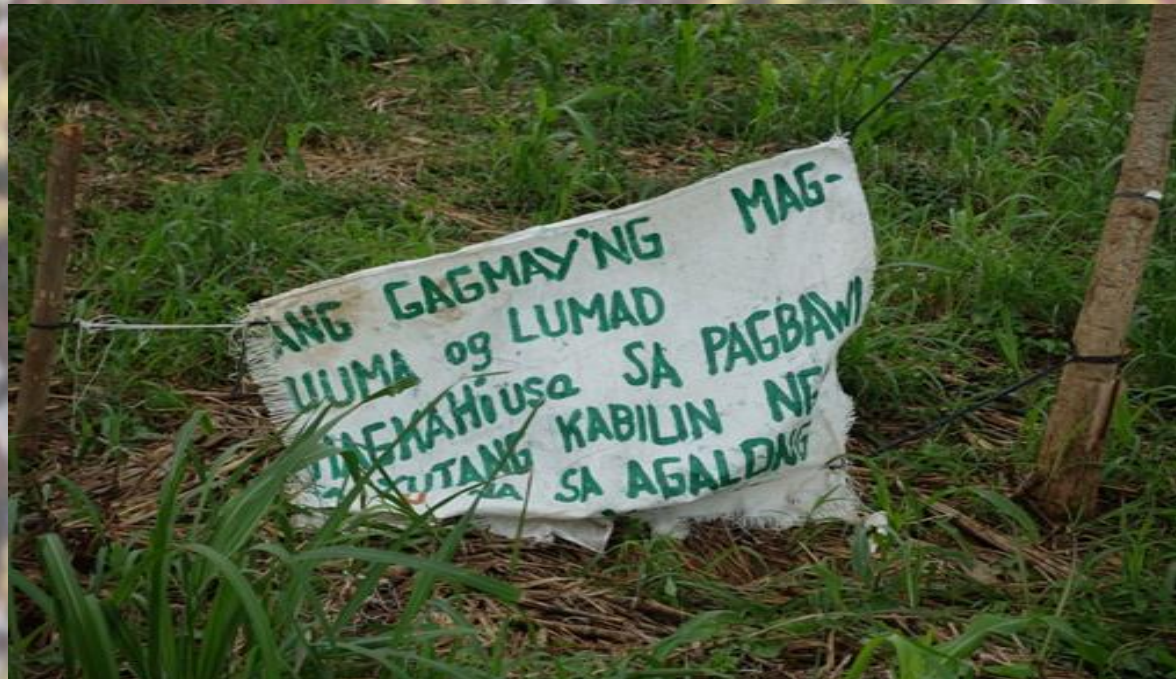
With the advent of modernity, development efforts have displaced the peoples through **exploitation of their rich natural resources**. Proliferation of insatiable extraction of resources by private/elite interests & govt dev. projects threatened the survival and integrity of indigenous peoples as manifested by the mining/logging companies ...

Duhaylungsod (1996:83), **“Historically marginalized and neglected indigenous peoples have come under renewed assaults as resource competition for ‘development’ expands in the Philippines”**.

The entry of mining enterprises within their ancestral domain is now poised to modify their lowland agricultural practices, the latest in a long cycle of displacement & adaptation.

IP STRUGGLE

MANOBO PULANGIHON (TINDOGA of Botong, Quezon, Bukidnon)



TINDOGA

- After years of being unable to draw from the bounty of their own ancestral land, the Manobo, Pulangi-on of Brgy. Botong, Quezon, Bukidnon under the **Lumad Organization TINDOGA or Tribal Indigenous Oppressed Group** bravely occupied their land last April 23, 2014. Met by gunfire of 200 men from landlord's private security force forcibly demolishing their hastily built shanties before stunned nuns, support groups, and the women & children of the community (RMP-NMR).
- March 24, 2015, while on their way to their farms, Tindoga members ambushed by 30 armed security guards killing Mabini 'Tata' Beato & wounding 2 others. Children have dramatized the ambush thru subsequent actions in this community (RMP-NMR).
- One of the recognized Lumad leaders of TINDOGA paid the ultimate price when he was gunned down by bonnet-wearing assassins on motorcycles on February 3, 2017. Renato Anglao (TINDOGA SecGen), 42 years old, was w/his wife & 5-year old child while driving his motorcycle to buy school supplies when the gunmen waylaid him on the Bukidnon highway.

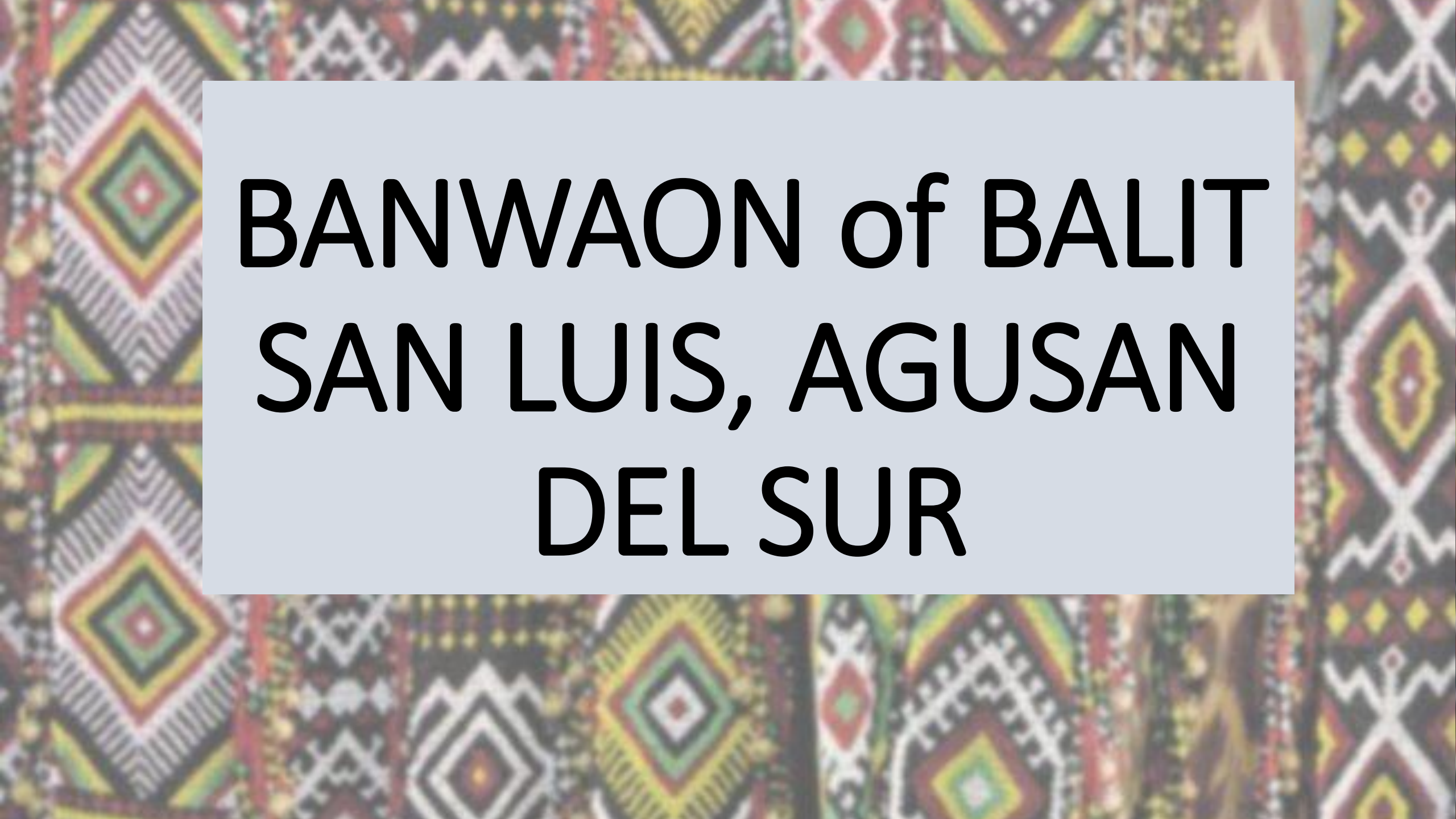
On the morning of March 24, 2015, while on their way to their farms, TINDOGA members were waylaid and ambushed by 30 armed security guards killing Mabini "Tata" Beato and wounding two others. The children of the community refuse to forget the incident and have dramatized the ambush and their subsequent actions in this community play. (RMP-NMK)







Duyog Ani with TINDOGA (Tribal Indigenous Oppressed Group), Botong, Quezon, Bukidnon (Manobo Pulangihon)
September 3, 2016



**BANWAON of BALIT
SAN LUIS, AGUSAN
DEL SUR**

BANWAON OF BALIT SAN LUIS, AGUSAN DEL SUR

- **January 23, 2015:** 174 Banwaon families left their hinterland communities to encamp at the abandoned hospital in Balit, San Luis, Agusan del Sur after experiencing intense harassment & militarization from both paramilitary groups/ govt forces for many months. But it was the killing of their Barangay Captain last December 22, 2014, Necasio “Angis” Precioso, that was the last straw. They endured difficult conditions for months resulting to the death of 3 children spread of various illnesses that afflicted hundreds of women, elderly & children in the evacuation center. (RMP-NMR)
- Relying on the forest for their sustenance, certain sectors of the community resisted & incurred the ire of the private logging firms. Banwaon families of Manloweg & Manggadol bitterly resisted entry of logging firms and various incidents of violence recorded. Memories of violence experienced in the hands of military & paramilitary groups are engraved in the collective memory of the Banwaon because this was the mode of their first encounter w/ govt & outsiders. (Alamon 2017).



Research and Community Engagements: Selected Experiences in Advocacy and Development Work. Academe sponsors forum, organizes field trips and exposures, visits evacuation centers, goes to IP communities, presents/publishes papers



MSU-IIT, 2015, FGD and Forum with the IPs of Bukidnon and Agusan del Sur (hearing/listening to their woes/wails in the walls of schools)

"Healing the Hurt" Project Launching in Evacuation Center, Balit, San Luis, Agusan del Sur (Banwaon, March 2015)



“Bigas Hindi Bala” Burial of a Manobo Darwin Subang at Arakan Valley, April 12, 2017

Darwin now joins “all those who lived, witnessed, journeyed, and died leaving behind their stories, and dreams” (*Arakan: Where Rivers Speak of the Manobo’s Living Dreams*, 1996). With bloodshed, the soil is more nourished and nurtured. To be a “lumad” literally means arising from the earth’s bowels.



Continuing Challenges

- The plight of the Moro and the Indigenous Peoples of the Philippines reflects historical and structural marginalization.

In varying degrees, these national minority groups have limited access to social services and experience militarization and the encroachment of foreign mining and agricultural expansion into their ancestral lands.

- **David Harvey: “Accumulation by Dispossession”**

“an organic relation between expanded reproduction on the one hand and the often violent processes of dispossession on the other...”
(Harvey, 2003: 141-142)

New frontiers are opened up for the free and unmitigated exploitation of still untapped resources in what is revealed to be a continuing process of contemporary primitive accumulation through dispossession.

Continuing Challenges: Multi-Faceted Problem

(Historical Roots; Confluence of domestic/global forces-Mindanao Problem)

Prof. Miriam Coronel-Ferrer speaks of the qualitative difference between these IS-inspired militants & the liberation movements of the Moro National Liberation Front (MNLF) & the Moro Islamic Liberation Front (MILF):

- “If the older generation of rebels struggled for the right to self-determination and self-government of the Moro people, the new militant groups want an Islamic state that is part and parcel of a global caliphate.
- “Unlike their elders, the 21st century Islamists have no patience for a long drawn-out guerrilla war. Rather, they want quick, explosive results achieved through indiscriminate acts of violence like bombings, kidnappings and beheadings.
- “Born in the age of information and communication technology, these militants are social media-savvy. They are networked with global jihadist movements whose modus is to operate as a conglomerate of self-sustained, self-radicalized, decentralized cells.”

(Miriam Coronel-Ferrer, “Losing the Peace? Jihadists rise in Mindanao”, Inquirer.Net, June 8, 2017)

➤ Poverty issue, a major contributing factor to unrest

Poverty Incidence					
		2003		2015	
Provinces	%	Rank*	%	Rank**	
Basilan	66%	75	37%	59	
Lanao del Sur	39%	49	72%	81	
Maguindanao	56%	72	57%	80	
Sulu	89%	77	55%	77	
Tawi-Tawi	70%	76	13%	???	

* Out of 77 provinces.

** Out of 81 provinces.

Source: Philippine Statistics Authority, Family Income and Expenditure Survey, 2003 data obtained from the Philippine Human Development Report 2005.

Continuing Challenges

Fr. Tony Moreno SJ, a Mindanaoan:

Conflict in Mindanao.. is rooted in social injustice. Poverty in ARMM highest in the country. Educational delivery is worst in the country...

This is the heart of the serious conflict in Mindanao that we must address. Before it ever explodes in violence like in Marawi, it brews in the frustration and pain of social exclusion.”

Poverty Incidence in Mindanao (2015)

Source: psa.gov.ph/poverty-press-releases/data

REGION	PERCENTAGE
ARMM	55.1
Caraga	38.7
Region IX	33.2
Region X	36.7
Region XI	22.6
Region XII	38.2

Continuing Challenges

Long-term goal: challenge of development is to **address various forms of inequity in structures & enable the people to become aware of & understand their situation.**

- **Mindanao, Sulu, Palawan are shared territories**
- **Moro/Lumad assertions of fundamental rights: ancestral domain, identity, right to self-determination**
- **State of poverty and need for shared development**
- **Urgent post-conflict concerns**
- **Review of government agencies implementation of IPRA, environmental protection and support for total human development of ethnic communities**
- **Need to rethink basis of nationhood in Mindanao. Lumad, Moro, settler-migrants have distinct identities**


In ending, allow me to quote my former professor, **Prof. Randy David**, a prominent sociologist, UP Diliman and daily columnist:

“Nothing is probably more difficult than to be immersed in a culture and to observe its working at the same time. And yet, this is precisely the work of the sociologists. We are participants and observers of our own culture. This has certain advantages, as we all know, not the least of which is that it permits immediate access to the meaning of phenomena. But we are less conscious of the disadvantages that weigh upon the observer – the most glaring of which is **the difficulty of distinguishing practical reason from theoretical reason, of social problems from sociological problems and of seeing beyond the reality that our culture has circumscribed for us.”**

”I view culture as both a way of seeing and a way of being blind. I believe it is one of the most important functions of our discipline to observe the **blind spots** of the culture in which we live, just as it is important for us to be aware of the blind spots of our discipline.

This is what I mean when I say that sociology is the **reflexive side of culture**.

This role acquires greater focus in the light of our fervent effort to transform our society into a better one.”



“Peace cannot be kept by force. It can only be achieved by understanding.” (Albert Einstein)

“Every war is a war against children.”

Eglantyne Jebb

Brown (1996): “the challenge, of course, is to promote both sets of values—peace, order and stability, on the one hand; political, economic and social justice, on the other—at the same time.”

“ On a personal note, let us all meaningfully dedicate our lives towards societal transformation where **FREEDOM, JUSTICE AND PEACE** prevail upholding interconnectedness and unwavering commitment for **HUMANITY**. “



An anthropologist proposed a game to the kids in an African tribe. He put a basket full of fruit near a tree and told them that whoever got there first won the sweet fruits. When he gave them the signal to run they all took each other's hands and ran together, then sat in a circle enjoying their treats. When he asked them why they chose to run as a group when they could have had more fruit individually, one child spoke up and said: "UBUNTU, how can one of us be happy if all the other ones are sad?"

'UBUNTU' in the Xhosa culture means: "I am because we are"

In every
community,
there is work to
be done.
In every
nation, there
are wounds to
heal.
In every heart,
there is the
power to do it.
M Williamson

— mariposatrust.org