Building Human Rights Communities
The experience of three indigenous peoples in the Philippines
Sauna nagtanong ako nga ang problema nato sa bukid nga ginisugtan nato karen walay kasulbaran. Pero karon dako kaayo akong panghinat nga kining nga problema sa tribu masulbad ra gayod.

Before, I believed the problems we faced in the mountains had no solutions. But now, I have the hope that these problems of the tribe may ultimately be resolved. (Higaonon)

Naka panday ug pagtalong ang tribu kay ang mga suliran ug problema sulod sa tribu nahatagan ug pagtagad sa lain-laina. We were able to build confidence since the issues and concerns within the tribe were given attention by different agencies. (Higaonon)

Ang mga membro sa tribu nga nakasinati ug nakalainlaing pagpapananatamnas sa tawhanong katungod nahatagan ug luna nga mapagpasas ang iyang kasinatian. Nakapakalma sa tension sulod sa tribu. The members of the tribe who had experienced different human rights violations were given a space to express their experiences. This eased the tensions within the tribe. (Higaonon)

Din madamdamag mi ay panang aluso si babai ya sin anan ak et umat-at-atik. Violence against women and their children was minimised. (Kankana-ey)

Sin nay Kawadan di project sin napalabas ay duwa ay tawen, naadal mi ed Bado di kinainportante din iya ay makatangi ono di nakawani ay principle of participation sin panagmonitor sin infrastructure projects ay kaman din panakaadaw di danan ya langtay sin barangay. We learned how to exercise the principle of participation by being involved in the monitoring of infrastructure projects in the barangay [the smallest political and administrative unit of the Philippines], e.g. construction of pathways and bridges. (Kankana-ey)

Wada di dinmate-dateng si opisinak ay resolution/proposal ono request ay nagapo si nadumaduma ay barangay. Dinay ay request ono proposal et para sin pansigdan di ay ipugaw. Wada di request para danum, irrigation, para clinic, day care workers, ya adado pay. Sidanay di mangipala ay am-amagen din opisyal ya din unili din kabaelan da para sin kalintegan da. Barangays [have] requested human rights issues be addressed, such as access to water, irrigation, health clinics, day-care workers, etc. This demonstrates that community officials and members are being mobilised to realise their human rights. (Kankan-ey)

The President of the Philippines, Gloria Macapagal Arroyo, visited New Zealand in May 2007. Since her term in office began in 2001, many hundreds of people had been victims of extra-judicial killings. Many more had been harassed, detained or had disappeared. The situation was attracting international scrutiny and condemnation.

Reports from Amnesty International in 2006, Philip Alston in 2007 and Human Rights Watch in 2007 implicated the Philippine military and police in a significant number of these deaths. Victims included trade unionists, farmers’ rights activists, people from indigenous communities, lawyers, journalists, human rights campaigners and members of religious groups. Groups from within the Philippines, and countries from around the world, were pressuring the Philippine Government to address these issues. After talks between Arroyo and New Zealand Prime Minister Helen Clark, the human rights commissions of both countries were invited, and agreed, to work together to strengthen human rights in the Philippines. This is the story of the project that ensued.
The Philippines

Situated in South East Asia, the Philippines is one of the world’s most populated countries. The country is made up of 7107 islands, more than 800 of which are inhabited. The major geographical island groupings are Luzon, the Visayas and Mindanao. This country has a wealth of natural resources and is very rich in biodiversity.

The Philippines has a population of about 92 million, with an additional 11 million Filipinos living overseas. Indigenous peoples (16 per cent of the population) live primarily in the mountainous areas of Luzon and Mindanao. Although no specific laws discriminate against indigenous people, the remoteness of the areas where many live and cultural bias prevent their full integration into Philippine society. Indigenous peoples, particularly children, suffer from a lack of education, health and basic services. Their lands are often the sites of armed encounters and are used by various groups to recruit soldiers for the armed conflict.

The 1997 Indigenous Peoples’ Rights Act established a National Commission on Indigenous Peoples (NCIP), empowered to award ancestral domain title on the basis of communal rather than individual ownership. The act requires a process of informed consultation and written consent (‘free prior informed consent’) before tribal lands are accessed for development. The law gives indigenous groups the responsibility to preserve and protect forest, waters and areas of biodiversity, within their domains, from inappropriate development. Unfortunately, the government has been slow to implement this legislation, leaving the NCIP under-resourced and also facing strong opposition from mining and agribusiness interests.

The serious and concerning human rights situation in the Philippines and the vulnerability of indigenous peoples to human rights abuses was the catalyst for the instigation of a bilateral project between the Commission on Human Rights of the Philippines (CHR Philippines) and the New Zealand Human Rights Commission.

The story behind the project

Ang nga membro sa tribo nga nakasinati ug nagkalainlaing pagpanamastamas sa tawhanong katungod nahatagan ug luna nga mapagawas ang iyang kasinatian. Nakapakalma sa tension solod sa tribu. The members of the tribe who had experienced different human rights violations were given a space to express their experiences. This eased the tensions within the tribe. (Higaonon)

In August 2007, the New Zealand Human Rights Commission undertook a scoping visit to the Philippines. This involved discussions with a wide range of civil society and government stakeholders and with international agencies. They found that:

- extensive legislation provided for human rights protections but enforcement was weak
- gaps existed between human rights policy, training and how this was practiced, particularly with the Philippine National Police (PNP) and the Armed Forces of the Philippines (AFP)

The two commissions

The Commission on Human Rights of the Philippines (CHR Philippines) was established in 1987 under President Corazon C. Aquino. As an independent national human rights institution, the CHR has a constitutional mandate to monitor the State’s commitment that it “values the dignity of every human person and guarantees full respect for human rights.”

The New Zealand Human Rights Commission was established by legislation in 1978 as a national human rights institution to provide better protection of human rights in New Zealand. It works for a fair, safe and just society, where diversity is valued, human rights are respected, and everyone is able to live free from prejudice and unlawful discrimination.
Building human rights communities

- there were focused areas of insurgency and counter-insurgency, particularly in Mindanao and Northern Luzon, with indigenous peoples particularly vulnerable in these conflict regions
- there were inadequate resources and support available to the CHRP for the rapidly increasing expectations of it.

A bilateral project was initiated between the Philippines and New Zealand human rights commissions, funded by the New Zealand Aid Programme (NZAID). It focused on indigenous peoples as one of the groups most vulnerable to human rights abuses and the agents of the state impacting on these rights. The project was to be implemented using a human rights community development approach.

This project had the following objectives:

1. Indigenous communities would be better able to identify, investigate, verify, document and monitor local human rights violations and advocate more effectively for the realisation of the community’s human rights priorities.

2. The police, the military and other key State agencies in these communities would integrate human rights into their operations more effectively.

3. The CHRP would develop, implement and evaluate a human rights community development approach that could be extended to, and adapted with, other communities.

NZAID agreed to fund the proposal and, on February 6 2008, a Memorandum of Agreement was signed at a ceremony hosted by the New Zealand Embassy in the Philippines in Manila. For the first six months of 2008, the CHRP identified its national and regional project teams and consulted with government and civil society agencies to establish a set of criteria that would help identify participants. Through face-to-face engagements with indigenous peoples’ groups and using a process of ‘free prior informed consent’, three indigenous groups were identified to participate in the project. They were the Kankana-ey of Kibungan, Benguet; the Higaonon of Esperanza, Agusan del Sur; and the Sama Dilaut/Bajau of Basilan, Sulu, Tawi-Tawi and Zamboanga.

The project was officially launched on July 10, 2008 at the CHRP grounds in Manila. Attendees included indigenous leaders and other representatives from each of the three communities; civil society agencies; government and local government representatives; and the international community.

The national and regional project teams worked with each of these three communities from July 2008 to August 2010. Using human rights community development processes, the teams assisted and encouraged the communities to identify and prioritise their human rights issues and implement plans to address them.

The commissions, indigenous peoples, non-government, local government and government agencies exchanged education and planning visits between the Philippines and New Zealand.

Ongoing monitoring and evaluation took place during the project within the communities and within, and between the Philippines and New Zealand commissions. An end-project evaluation was held in October 2010.

Project outcomes

Indigenous communities

1. Indigenous communities can identify their human rights issues, prioritise and address these and monitor the outcomes.

2. Implementation of strategies to deal with the prioritised human rights issues has begun in all communities. In some cases, outcomes have been achieved, others are ongoing and some have not been addressed. The communities own the issues and have developed clear strategies to resolve them.

3. There are human rights advocates in each of the communities.

4. Two years of engagement is a short time. Community participants and their organisations indicated a commitment to continue with identified actions. Ongoing support of the CHRP and other organisations and agencies is critical if the outcomes of the project are to be sustained.

Project launch at the Commission on Human Rights of the Philippines, Manila, July 2008
Agencies of the State and local government

5. State agencies and local government (regional, provincial and barangay) have been involved at community level. There is evidence of change in the practices of some.

Commission on Human Rights of the Philippines

6. All communities report an improvement in their relationship with the CHR, an enhanced knowledge of the role of the commission and its services, and confidence to approach it.

7. There is a marked increase in the capability of the CHR regional teams.

8. The CHR has adopted an indigenous peoples policy.

The project used a human rights community development approach linking two practices – human rights work and community development work.

What is human rights community development?

Community development builds the power, skills, knowledge and experience of people, enabling them to undertake initiatives of their own to address self-identified issues. It also encourages full participation in all matters affecting them.

Community development practice ensures people are actively involved in the human rights issues affecting their lives. It supports individuals, groups and communities to identify, investigate, verify, document and report human rights abuses.

Human rights are about life, education, health, work, personal security, equal opportunity and fair treatment. They are also about our system of government. Respect for each other’s human rights is a prerequisite for harmonious relations among the diverse groups making up our world.

Human rights deal with relationships among and between individuals, groups, communities and the State. Human rights determine how we live together and inform us about our responsibilities to each other.

Human rights work makes human rights (and responsibilities) a reality in all aspects of our individual and collective existence.

A human rights community development approach ensures people are actively involved in the human rights issues affecting their lives. It supports individuals, groups and communities to identify, investigate, verify, document and report human rights abuses.
monitor local human rights violations. It also supports communities to advocate for, and address, their human rights priorities, whether civil, political, economic, social or cultural.

In this project, the main facilitators were the three field teams working with the Kankana-ey, the Higaonon and the Sama Dilaut/Bajau. Their role entailed a balancing of functions. The decisions and consequent actions were in the hands of the community members, but it was the field team’s responsibility to ensure decisions and actions were well informed. Each community had to be clear its concerns were directly linked to human rights. What it wanted to achieve in the project needed to be within practical reach through their own efforts. The processes by which communities used to advance their objectives, and how they related to each other, also needed to be consistent with international human rights standards.

It was anticipated that using a human rights community development process would build self-reliant and respectful communities, setting the foundation to ensure sustainability of the communities’ efforts beyond the life of the project.

seven stages were used in the project:
• identification of partner communities
• identification of human rights issues
• prioritisation of issues
• formulation of outcomes and plans
• organising community structures
• implementation of project plans
• monitoring and evaluation.

The project was guided by the broad human rights framework, the International Labour Organisation Convention 169 on indigenous and tribal peoples, the Philippines Indigenous Peoples Rights Act and the United Nations Declaration on the Rights of Indigenous Peoples.
Building human rights communities

Kibungan, a municipality of Benguet, lies in the heart of the Cordillera Mountains of Northern Luzon. It has a population of approximately 15,500 Kankana-ey. Made up of seven barangays, these are spread out over an estimated 28,593 hectares of high-rising mountains – Poblacion (the municipal centre), Badeo, Lubo, Madaymen, Palina, Sagpat and Tacadang.

Sources of income for the Kankana-ey are farming sayote (choko), coffee, sweet potato and rice. Kibungan is accessible overland through rocky roads and mountain-side trails along the edges of deep ravines. The instability of the road and the length of time it takes to travel from Kibungan to Baguio impedes the growth and development of this area.

This region faces many significant challenges. It has been reported that 76 per cent of the Kankana-ey people of Benguet are illiterate. In 2000, 19 per cent of children suffered from first and second-degree malnutrition, with the cultural heritage of the Kankana-ey also threatened. Other concerns include the lack of school teachers, health personnel, health centres and access to medicines.

The Kibungan Kankana-ey had previously worked with the CHR P as part of the Metagora pilot programme, which focused on violations of indigenous people’s right to ancestral lands. Although the Kankana-ey were more at risk of economic, social and cultural deprivations, rather than extra-judicial killings and disappearances, the CHR P was keen they be given the opportunity to take part in this project. In February 2008, members of the New Zealand and Philippines commissions travelled to Kibungan to discuss their involvement in the project.

A strong appeal to be involved was made by Kankana-ey tribal leader and mayor Benito Siadto. The first engagement was conducted in September 2008. Those participating came from the seven barangay of Kibungan and from the KKatriBo (organisation of Kankana-ey traditional leaders). There was much lively discussion about human rights and how they applied to day-to-day life.

During subsequent engagements, eight prioritised human rights issues were agreed and implementation plans to address them began:

- poverty arising from inadequate opportunities for a sustainable livelihood
• inadequate source and supply of safe, clean water for domestic use and irrigation
• insufficient infrastructure, poor roads and substandard projects
• inadequate health services
• land titling and ancestral domain boundary issues
• lack of reproductive health education and information
• children unable to go to school
• high levels of illiteracy and functional illiteracy.

The project achieved much over the two years, including several initiatives to improve farm-to-market access. With the support of the mayor, 1.5km stretch of a farm-to-market road was scraped out from Sinabugan leading to Kayapes. After negotiations with nine landowners, it was agreed to allow a farm-to-market road from Poblacion to Ebe. In Palina, the concreting of a tyre path is now ready for ‘bidding out’ as required by law. The community of Madaymen (the most remote barangay of Kibungan) has proposed the construction of the Sagangasang-Napsong-Poblacion road.

Each barangay surveyed their existing water sources and reported that many of these were neglected and in need of repair. They are seeking resources from the local government to purchase materials to repair these.

Barangay Badeo revoked the Memorandum of Agreement with the Northern Luzon Power Development Corporation, which had promised to construct a mini hydroelectric plant but did nothing. The community has sought to enter into a contract with another company, and a free prior and informed consent process is currently underway.

The inadequacy of health services was of particular concern. This was made worse by the distances and difficulty of travel to and from the Poblacion to the barangays. Communities have requested education on the use of herbal medicines to provide local medical assistance. Education campaigns by midwives and the municipal health office have begun with a focus on family planning and classes for mothers.

After much discussion, the community realised they were responsible in part for children not attending school, often keeping them at home to work in the fields. The communities resolved to change this practice and encourage everyone in their neighbourhood to do the same. They have developed a self-monitoring system to check on school attendance.

The high level of illiteracy in Kibungan will take some time to correct, but steps are being taken through the Alternative Learning System of the Department of Education to address this.

At the end of the project, participants expressed a strengthened sense of being Kankana-ey. They have become more involved in community affairs, such as monitoring infrastructure projects, attending general assemblies and voicing their opinions in those assemblies, cooperating with various environmental initiatives for the protection of their land, and becoming involved in activities for the improvement of water supplies.

Mayor Siadto observed that people are participating more in the council’s consultative processes. He has committed to adopting the human rights priorities, identified by the community, in the annual plan and investment plan.
The Higaonon story

Traditionally, the Higaonon were nomadic, travelling from one mountain village to another in search of more fertile soil and better harvests. They finally settled within the boundaries of Bukidnon, Misamis Oriental, Agusan del Norte and Agusan del Sur. The Higaonon recognise and claim this area as their ancestral domain and together they are known as the Higaonon nation.

The Higaonon culture is rich in tradition and customs, with a datu system and code of conduct established by customary law, known as the Bungkatol ha Bulawan. Tasks, obligations and responsibilities are conferred upon the datu in a sacred assembly, known as dumalongdong. The datu leads not as a ruler but as an administrator based on experience.

The barangays of Salug and Sinakungan in Esperanza, mostly populated by Higaonon, are about 40km from the Poblacion and in the vicinity of Mount Sinakungan, the sacred mountain of the Higaonon. Being in a remote area, these two barangays have become vulnerable to armed groups with interests in the area's rich land and forests. As the tri-boundary can be traversed through high mountain ranges from one province to another by the Higaonon, it similarly offers safe passage and refuge to armed troops. The Higaonon were often caught in the midst of fierce conflicts between insurgents and government forces, and legal and extra-legal fronts.

In April 2008, the New Zealand and Philippines project teams met with the ininay and inamay (the Higaonon elders) of the Higaonon nation at a dumalongdong in the town of Samay, Balingasag in Misamis Oriental. Each datu spoke about the human rights abuses they experienced and invited the project’s involvement in their communities. After much deliberation, it was decided that because of the extent of these abuses, the project would work with the Higaonon of Esperanza. This decision was endorsed by the dumalongdong. The ininay and inamay explained that wherever the project would go, it would have a positive and broad impact on their lives as a nation.

The first community engagement was held in September 2008, in the Poblacion of Esperanza, where Mayor Leonida Manpatilan welcomed the project team and the participants. A number of prioritised human rights were agreed and plans to address them began. These were:

- encroachment of natural/traditional boundaries
- lack of ‘free prior informed consent’ (genuine consultation) in planning and implementation processes
- arbitrary granting of resource permits
- loss of traditional Higaonon culture
- fear from harassment and extra-legal and unresolved killings by armed groups and state agents at checkpoints while victims were transporting their products
- lack of awareness and common understanding of human rights
- lack of recognition of sangguniang kabataan (youth) mandatel
- absence of secondary education in Salug and Sinakungan.

It also surfaced that tension between two respected datus had been dividing the community for decades. This was perceived as the key obstacle to the resolution of its issues.

Several initiatives were undertaken to address the community’s concerns. Tribal leaders met to agree on clear tribal boundaries that should not be violated.

Discussions were held to resolve issues with the Department of Environment and Natural Resources (DENR), the NCIP, and the local government of Esperanza. The issues included the lack of consultation in planning and implementation, and in the arbitrary granting of permits.

A long-term initiative began, focusing on preserving the Higaonon cultural activities, including traditional dance and traditional dress, through documentation and education.
A human rights education and learning programme was launched, in cooperation with the CHRPH, beginning with ‘educating the educators’. Higaonon youth and local government representatives met to talk about the human rights issues of the community as the focus of their human rights education. The mayor led an initiative to establish the integrated high school in Salug. Tribal elders restored and strengthened the institution of the alimaong (warriors) to avoid exploitation by armed groups, private armies and state armed forces.

At the project’s conclusion, a resounding theme from participants was the newly felt absence of fear. They talked of being able to congregate, to move about freely, take their goods to market, participate in community life, and return safely to their homes. While community members expressed concern that the ending of the project would bring renewed tensions, the CHRPH has committed its ongoing association and support.

The most significant development was the ritual of reconciliation and peace held late in 2010 as an attempt to resolve the years of conflict within the tribe. At this event, processes relating to land, development and a commitment to resolve traditional conflict were agreed. This agreement offers hope to the Higaonon people of Esperanza to live peacefully on their lands, have their sovereignty recognised, unite against external threat, and once again have access to health, education and economic growth.

Kinogan kami. Pasal ma project pinaniya mabangsa Bajau saga min Tawi-Tawi, Sulu, Basilan saga Zamboanga maganda-andai maka-agkilakila.

The project gave the Sama Dilaut/Bajau from Tawi-Tawi, Sulu, Basilan and Zamboanga City the opportunity to meet and get to know each other. (Sama Dilaut/Bajau)

Common human rights were prioritised and agreed and plans to address them began: These were:

- loss of livelihood
- lack of financial means to continue education
- lack of awareness of responsible parenthood
- discrimination in schools and health centres
- high level of illiteracy
- malnourishment of children
- no civil registry (affecting access to schools health and social services).

The Sama Dilaut of Mindanao, also known as Bajau, were once itinerant and boat-dwelling people, their life and culture relying mostly on the sea. Today many have been forced to live on land, because of armed conflict, piracy and loss of their traditional fishing livelihood. Large numbers of Sama Dilaut/Bajau live as far north as Baguio City in Luzon.

The Sama Dilaut/Bajau experience extreme poverty, hunger and malnutrition, debt bondage, begging, exploitation by large fishing enterprises, discrimination, marginalisation, exclusion from the socio-political affairs of mainstream society, loss of culture, lack of social services, illiteracy and lack of education, poor health and lack of access to justice. Many do not have civil registration.

The groups in the project come from four communities:

• Tampilan on Malamaui Island in Basilan
• Mariki, an informal settlement in the fringes of the port of Zamboanga City
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The project team began engagement by visiting each of the four communities. The overriding request was that people wanted to meet together for a pagisun-isun (tribal meeting) to discuss the issues facing them. They wished to meet in Bongao, Tawi-Tawi (said to be the traditional home of the Sama Dilaut/Bajau) as a ‘homecoming’. In April 2008, the Sama Dilaut/Bajau travelled by boat from Basilan, Zamboanga and Jolo. Each of the four communities was represented by a panglima (tribal chief), an elder, a woman and a young person.

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Each community had its own way to address its human rights issues:

- Addressing loss of their livelihood, ending dynamite fishing and returning to hook-and-line methods, policing their ranks and patrolling their fishing grounds.
- Learning how to report harassment by sea pirates to authorities.
- Actively seeking scholarship grants to fund youth into secondary and tertiary education.
- Conducting sexual and reproductive health seminars, house-to-house information education campaigns on family planning, breastfeeding classes for mothers, and nutrition, and awareness-raising sessions on proper hygiene. They also assisted government health workers in immunisation campaigns.
- The Notre Dame University in Jolo assisted by implementing a system for the tracking and monitoring of pregnant women and helping them to fill out birth registration forms.
- Classes started for children in the remote neighbourhoods of Kabukan.
- The Sama Dilaut/Bajau in Tampilan are negotiating with local government for burial grounds.
- Limiting the issuance of fishing permits for big commercial fishing enterprises in municipal waters.

Three pagisun-isun were held during the project.

At the beginning of the project, the Sama Dilaut/Bajau generally had low self-esteem, a tendency to be dependent on others, especially on government ‘dole-outs’, and a defeatist attitude. The pagisun-isun highlighted the development of the Sama Dilaut/Bajau in terms of decision-making, commitment to outcomes and pride in its accomplishments.

Community organisers and organisations have been actively working in partnership with the project team. Their presence has been invaluable in the achievement of the outcomes and will be crucial in the ongoing work to address human rights issues. The participants at the final pagisun-isun committed themselves to continuing the work they had begun, strengthened by the collaboration amongst themselves and with the ongoing support of the CHRP.
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Colbert Abiasen
Daniel Pascadem
Domingo Solimen
Rudy Puyao

Barangay Poblacion
Concepcion Lucaben
George Dao-anis
Josefina Roy
Modesto Fiana
Tino Molitas

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Josefina Calis
Maclin Dayao
Pepita Camilo
Rose Guiaio

Barangay Tacodang
Luneta Kuwa-en
Martes Alodos
Nelio Acdang
Roselyn Pakatiw
Teodorong Danglay

Kibungan Kankana-ey Tribe
Organisation
Albert Mayannes
Bernardo Paleng (deceased)
George Dnaonis
Richard Acdang

Local Government
Mayor Benito D. Siadto
Bobby T. Wayan
Brendlyn S. Siadto
Diana D. Palangchao
Emma D. Eliw
Jimmy Marin
Telenia Miguel

Alternative Learning System
Virginia Balang

Civil Society Organisations
Rural Improvement Club
Women’s Federation of Kibungan

HIGAONON

of Esperanza, Agusan Del Sur

Leaders
Datu Dalandan
Datu Dulan Odoyao
Datu Dumadangop Alfredo (Lilang) S. Manpatilan
Datu Gisalawan Gil
Dumaguing
Datu Lagawlaw “Duko”
Aquilo Lidanhog
Datu Mandepensa Glory Calvo

Datu Makalantas Hogalas A. Langbayan
Datu Makapuling Pepe Rara
Datu Mambininda Cesar S. Ganulain
Datu Mambunkuan Teofisto T. Sumbol
Datu Mamboutan Wamnet Balan
Datu Manlimbalang Federico Manggasita
Datu Mananabang Bebot Precioso
Datu Mancombate Deo S. Manpatilan
Datu Manestio
Datu Manlimpuog Teddy Manpatilan
Datu Manlimubayong Agapito Lidanhog
Datu Manpinahim Aniano B. Hantulan
Datu Pangunan Idsro Lidanhog
Datu Saludoyan Eddie Lagunao
Datu Saligando Artiza

Community Participants
Allan Creman
Angelo Lidanhog
Angelina Siohan
Anna Marie Lidanhog
Anna Sumobol
Antonio Badulan
Antonio Mangahas
Amor Manpatilan
Armando Basan
Arnold R. Alguyo
Arsenia Agsonodan
Arsulo Yandong
Bae Dolly Lidanhog
Bae Ging-Ging Lidanhog
Bernabe Tabason
Bernales Duminda
Berwen Sarino
Blessy Huidagan
Conan Aguilor
Consolation Manggasita
Crystal C. Namulandan
Dandy M. Balan
Dangga Mancognanhan
Danny Siohan
Diocoro Cabantal
Dionesia Siohan
Dormie M. Tipunan
Encarnacion Rendon
Floramei Tubasa
Elena Dumaguing
Franco R. Calvo
Freddie P. Dumaguing
Gabriela Escol
Gideon D. Goyangon
Pstr. Comendo Padilla
Gregorio Quinmpay
Hannah Aguilor
Herbert Glenn Canoy
Jasmin Urdinata
Jay Calvo
Jennifer Adilla
Jessie C. Rara
Joan Gauran
Jocelyn Lidanhog-Arligue
Jonathan Tanyog
Jonjie L. Asis
Judith Besahon
Junrid Darlido
Judith Besahon
Jonjie L. Asis
Judith Besahon
Junrid Darlido
Kenneth Manpatilan
Kevin B. Acilla
Lance M. Manpatilan
Laureen Undog
Lavi Harvey Kin L. Manpatilan
Lenie S. Pensahen
Leslie Hantulan
Ligaya T. Ayocdo
Lilia Landagan
Lingganay M. Amisola
Loradel Tampong
Lorinda Yandong
Luzminda Caballa
Marife Cortes
Mario Aguilor
Marylin Danuytan
Melchor Serohano
Menchu Landagan
Mercedita Giduman
Nestor Manggasita
Nelbert Engag
Norie Salhian
Orlando Ebaga
Patty Giduman
Raymund Tumanan
Recyl Torresoes
Reynald Sularte
Reynaldo Pagalan
Reynaldo Telin
Robelyn Siohan
Robert A. Tabulan
Rodel Lingatong
Rodelyn Pradillada
Rolando Ludahan
Ronie Sagoyoc
Ronelio Yandong
Rosie Sambili
Rowell M. Cuartero
Rusmando Libugan
Ryan Hadhad
Snooky Manpatilan-Matondo
Vanessa A. Amisola
Victoria M. Lingatong
Virgie Canoy
William Sabahan
Xavier Rara
Ziah Manpatilan

Civil Society Organisations
Caraga Conference or Peace and Development
The Diocese of Butuan
The Fundamental Baptist Church
The Higaonon Tribal Council of Esperanza
Women’s Federation of Esperanza

This Māori waiata (song) was adopted by the project and translated by participants.
**Armed Forces of the Philippines**
BGen Emiliano Gupana Jr. –
Brigade Commander,
402 Bde, 4ID, PA

LTC. Albert Centino –
CO, 26IB

LTC. Cristobal X. Zaragoza
CO, 30IB

LTC Efrem S. Oropel –
DSA, 4ID, PA

TSGt Fernandez
PFC Hapon Asuncion

Maj. Othelo D. Yañe – EX-O, 23IB,PA

Capt Reynald Romel Goe

PFC Salihuddin Ruaida

Capt Reynald Romel Goce

Maj. Othelo D. Yañe – EX-O,
402Bde

**Local Government**

Hon. Eric Rey Siobang

Hon. Jerry D. Manpatilan

Hon. Leonida P. Manpatilan

Hon. Paul Layugan

RD. Carmenita Cachingco,
NEDA Caraga Region

Celso J. Canacerco

Edu Casugudan

Jose Calde Manog

Marylas Manggaista

Mary Nol P. Aban

Mary Ann Lumapas

Melvene Dalde

Minda Benadero

Pauline D. Jaramillo

Randy R. Ligasan

Victor D. Manapatilan

**Philippine National Police**

PO3 Edgar Rivera

PO2 Jacqueline G. Cosolacion

PCSupt Jaime Elorita Milia

Plnsр Romel R Bankalisan

**National Commission on Indigenous Peoples**

Fernando Curato II

Atty. Jose Dumagan

Owen Ducena

Randy Posas

**Provincial Government**

SP member Alvin Magdamit

Mr. Nilo D. Manapatilan

**SAMA DILAUT/BAJAU**

of Basilan, Jolo, Sulu,
Zamboanga

**Leaders**

Imam Kapitral Maasiral

Panglima Buhali Bulaka Ajilani

Panglima Sahiyal Maasiral

**Basilan Province**

Anthony Marcello P. Penafiel

Jalmar B. Hadjurul

Lakbul Hadjurul

Marymay B. Julhari

Monaira P. Jabao

Nida Buhali

Alpha Kayani

Arawa Indalbas

Erilda T. Chio

Helen Saltbayani

Rakil Jocmarati

Samuel Tama

Abdul Azz Joe

Alpha Kayani

Arawa Indalbas

Erilda T. Chio

Helen Saltbayani

Rakil Jocmarati

Samuel Tama

**Civil Society Organisations**

Ateneo de Manila University
Bayan Muna

Centre for Trade Union and
Human Rights

Council for Defence Liberties

Lawyers

International League of
Human Rights Defenders

JUSTISYA – Organisation of the
victims of extra-judicial killings

**National**

**State Agencies**

Armed Forces of the
Philippines

Department of Agrarian
Reform

Department of Environment
and Natural Resources

Department of Interior and
Local Government

National Commission on
Indigenous Peoples (special
mention Masli Quilaman)

National Economic
Development Authority

Philippine National Police

(special mention Lina
Sarmiento)

Presidential Human Rights
Committee

**Civil Society Organisations**

Ateneo de Manila University
Bayan Muna

Centre for Trade Union and
Human Rights

Council for Defence Liberties

Lawyers

International League of
Human Rights Defenders

JUSTISYA – Organisation of the
victims of extra-judicial killings

**Karapatan**

Kilusang Mayo Uno

Morro Christian People’s
Alliance

Promotion of Church
People’s response

SELDI – organisation of political
detainees

Sulong CARHRI

Task Force Detainees of the
Philippines

United Church of Christ
Philippines (UCCP)

**International**

Amnesty International

Australian Embassy,
Philippines

AUSAID

German Technical Cooperation

International Labour
Organisation

New Zealand Embassy,
Philippines

NZAID, Manila

UNESCO

UNICEF

United Nations Development
Programme

**Commission on Human
Rights of the Philippines**

CHR Chairs

Purificacion Quisumbing

(2008)

Leila de Lima

(2009)

Loretta Ann Rosales

(2010)

Lead Commissioner

Jose Manuel Mammaug

(2009–10)

The CHR Directorate
headed by Executive
Director Jacqueline Mejia

Project Manager

Virginia Dandan

**Indigenous Peoples**

Expert Advisor

Homer Rusiana

Project Co-ordinator

Marcy Remilyan Dandan

Administration

Pauline Bilano

Central Office Field Reps

Corazon Tiu

Rosabellie Turigan

**Cordillera Administrative
Region**

(working with the
Kankanay-ey)

Team Leader

Russel Ma-ao RD (2008)

Harold Kub-aron RD

(2009–10)

Field Officers

Lyman Salvador

Marylyn Palandao

**Caraga Region**

(working with the
Higoonon)

Team leader

Marylin M. Pintor (RD)

Field Officers

Seldio Pilongo

Victoria Aleria Jr.

**Region IX**

(working with the
Sama Dilaut/Bajau)

Team Leader

Jose Manuel Mammaug,
RD (2008)

Sharon Sales (2009–10)

Field Officers

Sharon Sales

Dexter Ando

Joey Ling

**New Zealand Human
Rights Commission**

Chief Human Rights Commissioner

Rosslyn Noonan

Executive Director

Joanna Collinge

Project Manager

Jill Chrisp

International Secretariat

Terry O’Neill

Kawhukarite/Indigenous Expert

Bill Hamilton

Project Coordinators

Andrew Pragnell (2008–09)

Naomi Taylor (2010)
Mayat ay ituloy tako din nay ay programan tan adi tako panglayng inapit din lauas di entako narugan.

We must continue with this undertaking, because we haven’t yet gained the fruit of what we have started. (Kanakana-ey)

Akong nakita ang mga sundalo dili na abusado ug disiplinado na. Ang mga CAFGU dili na magdala dalra armas sa lugar nga publiko.

Now, I observe that the soldiers are disciplined and no longer abusive.

Members of the Citizen Armed Forces Geographical Unit no longer bear arms in public. (Higaonon)

Una po natatakot po kami dahil akala nanim wala po kaming karapatan kahit po kami api-apilhin hindi kami lumalaban at natatakot kami.

Before, we were afraid, because we did not know that we had any rights. Even if others treated us badly, we did not fight back, because of fear. (Sama Dilaut/Bajau)

Kinogan kami. Pasal ma project pinaniya mahangsa Bajau saga min Tawi-Tawi, Sul, Basilian saga Zamboanga maganda-andai maka-agkilakila.

The project gave the Bajaus from Tawi-Tawi, Sul, Basilian and Zamboanga City the opportunity to meet and get to know each other. (Sama Dilaut/Bajau)

Ang kausaban nga nakitabo sa akong personal nga kinahuban, isip usa ka miembre sa military, mao ang naltibawan nga nak sa akong trabaho unsaon pag panalipod sa tawanong katungod sa matag usa ug Kini dili angayang pagsa abusohan.

Being a member of the military, this project gave me a profound awareness of my job and I learned how to protect the rights of every individual. (Higaonon)

Sa Katilingban, aduna ray nagawasan sa paglikok-likok para sa ilang madlaw adlaw nga panginabahani dili na parehas kaniadto nga mahadlok tungod sa presensya sa nga private army (SCAA) wild dogs.

There is now the freedom to move around in the community and take part in daily economic activities. Not like before, when we were fearful because of the presence of the private army’s (SCAA) ‘wild dogs’. (Higaonon)

Ngayon Alam ko na Sahat na Puwk pala kami pununta sa kaahit fugan falong falo na sa nga office offician ng governments.

Now I know that we can go anywhere, especially in government offices. (Sama Dilaut/Bajau)

Further reading


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