ELATIA Partners meet again in person after 4 years

“ELATIA should be seen as something that adds value and will help and support the work that you (ELATIA partners) are doing in your country and at the local level because that is our key objective - to strengthen many Indigenous Communities. At the end of the day, that’s what we are going to be proud of.” Victoria Tauli-Corpuz, Executive Director of Tebtebba and the Former UN Special Rapporteur for the Rights of Indigenous Peoples.

After four years of not meeting face-to-face, representatives from various ELATIA partners from different regions around the globe physically attended the ELATIA partners’ meeting held last 28-29 November 2022 at Furama Silom Hotel, Bangkok, Thailand.

Indigenous Peoples Convene for the Global Training on Indigenous Peoples’ Rights and the International Law

“We use several methodologies for education, acting as facilitators, to identify solutions with the use of various training activities – sessions are generally in the form of lectures. We insert different activities to make the experiences exciting, including photos and videos. The problem at the community level is the instability of electricity, hence we use various tools and devices to continue with the discussions. We must know the context because each community has a different situation including cultural norms.” Amilla Twasa Mecer, Chairperson of the Yayasan Karya Sejahtera Parulian Kasih, emphasized the need for cultural sensitivity and resourcefulness as she presented their experiences as community organizers in indigenous communities in West Kalimantan, Indonesia during the Global Training for Trainers on Indigenous Peoples’ Rights and the International Human Rights Law in Bangkok, Thailand on 10 to 14 October 2022. Participants in the events came from various communities in Asia including Bangladesh, Cambodia, Indonesia, India, Nepal, and the Philippines.

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Rocking the Boat in COP 27

“Indigenous peoples represent the future, not the past, because of their knowledge of how to work with the land and Indigenous knowledge-based climate change adaptation and mitigation,” Kimaren Ole Riamit of the Indigenous Livelihoods Enhancement Partners (ILEPA) from Kenya emphasizes during a side event in the recent climate conference.

Rumit joined a small team of Elata in the 27th Conference of Parties (COP 27) of the United Nations Framework Convention on Climate Change (UNFCCC) that took place in Sharm El Sheikh in

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Saving Our Languages

The Philippine Conference on the International Decade of Indigenous Languages 2022

“We are facing the deaths of so many indigenous languages so we hope that this event would be able to help save our languages.”

Francisco ‘Kiko’ A. Datar of 170+ Talaytayan MLE Incorporated expounded on the need to save the different languages in the Philippines in his opening address during the 2022 Philippine Conference on International Decade on Indigenous Languages (IDIL) at the University Hotel at the University of the Philippines in Diliman, Quezon City, Philippines on 25 to 27 October 2022 where around 106 participants composed of indigenous peoples’ leaders and representatives from the Philippines.

Participants from all over the Philippines joyfully pose for a photo as part of the culminating activities of the national conference.

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Participants from all over the Philippines joyfully pose for a photo as part of the culminating activities of the national conference.
Indigenous Peoples Join the IPSSDD Training in Bangkok

“The air, the birds, the trees, the water, the people... we are all connected to each other,” Indigenous peoples stressed on how their traditional knowledge and practices are deeply tied with the changing of the seasons and the availability of natural resources, emphasizing the need to sustain biodiversity and combat increasing climate change during the Training on Indigenous Peoples’ Sustainable and Self-Determined Development with Tebtebba, Mahaya Foundation and the Eastern Himalaya Network on Climate Change in Bangkok, Thailand on 29 July to 1 August 2022, done with support from Brot for the Welt.

Speakers participating in a game of strings, an activity that stresses the sacred connection that indigenous peoples have with nature and with both living and non-living things around them.

Tebtebba’s Philippine Program Launches its Website Subpage

“We walk the talk of our advocacy work,” stressed Florence Daguitan, Coordinator of Tebtebba’s Philippine Program during the launching of the said desk’s subpage under the organization’s official website. Participants from the different indigenous communities and organization partners of Tebtebba joined in the said online event.

“Chamchamang is a Kankay word that means news or updates in English.

“Diay inrugin ti SRI in Guesang, tolang nga em- as the need to revitalize the Sulagad System Requires Continuous Support, reveals Equal Necessity for Individual Support

“Celebrating International Day of the World’s Indigenous Peoples (IDIWP) 2022


“The Genealogy and Settlement History of the Licoy Indigenous Group of Paracells in Mountain Province

Tebtebba Executive Director, Doris Borna Mae Esteban expressed the need to revitalize the Sulagad System, “It is essential to know the updates from the partners from 2017-2022 in order to determine and know their situation and responses during the pandemic and disasters; and to understand how they adapted and adjusted,” Grace Balawag of Tebtebba said.

Elatia Partners Meet Again...

“"This meeting is important since it is the first face-to-face gathering since the pandemic. It is essential to know the updates from the partners from 2017-2022 in order to determine and know their situation and responses during the pandemic and disasters; and to understand how they adapted and adjusted,” Grace Balawag of Tebtebba said.

Balawag moderated the meeting that aims to share updates, priorities and challenges among ELATIA, establish-
Ensuring Indigenous Land Rights in Business and Extractive Industry

“Knowing who are the ones responsible for these extractive industries and also knowing the methods they used to either get contracts or enter indigenous territories—and of course, one of the things not often talked about is the use of mining companies as their security forces—and the kinds of human rights violations that happen in the worst possible ways—is necessary in mitigating negative impacts of these initiatives. Identifying the methods that they are using to intimidate, to harass, or to force indigenous peoples to open up to their operations is vital. Also, there is this thing called extractive industries’ transparent initiative and it talks about the benefits that indigenous peoples can receive—if there is any at all—but it does not talk about whether or not indigenous peoples have received these because such kinds of royalties go through government agencies.”

Victoria Tauli-Corpuz, former UN Special Rapporteur on the Rights of Indigenous Peoples and Tebtebba Executive Director, one of the speakers during Mongabay’s webinar on Indigenous Land Rights and Extractive Industry Impacts on 6 October 2022, urged for the need to protect and promote indigenous peoples’ rights as well as ensure the proper implementation of approved projects within indigenous peoples’ territories with the approval and meaningful participation of indigenous peoples themselves.

Ganak da i-Licoy Join the CBMIS Orientation-Workshop

"Daytoy Community-Based Monitoring and Information System (CBMIS), first time daytoy nga napasamak dito Paracelis. Adu iti napasamak nga surveys panggup community tayo nga gobyerno iti magarum. First time nga specific nga gruop in focus i'Thus is the first time that a Community-Based Monitoring and Information System (CBMIS) initiative will happen here in Paracelis. The government conducted many similar surveys here in the past but it is the first time that a specific indigenous group shall be the focus.”

Rogelio Banggot, a Ganak da i-Licoy leader and representative-coordinator of the Licoy indigenous people in the Paracelis Municipal Council, said that the CBMIS initiative would help consolidate and document the traditional knowledge and collective history of the Licoy community during his speech at the CBMIS Orientation of Enumerators for the Ganak da i-Licoy in Paracelis, Mountain Province, Philippines on 20 to 21 October 2022.

Descendants of the i-Licoy indigenous people by blood or affinity, the Ganak da i-Licoy enumerators were oriented on the CBMIS, its different survey tools, and how to properly conduct the said surveys in the community, keeping in mind the necessity of being courteous, respectful, and culturally sensitive when visiting the different households.

Florence Daguitan, coordinator of Tebtebba’s Philippine Program, stressed that the results of the CBMIS were vital as consolidated information would reflect the actual lived realities on the grounds, thereby allowing the conceptualization of initiatives that aim to properly address the needs of the specific communities and promote indigenous peoples’ sustainable self-determined development. The orientation-workshop was conducted with support from Swedbio.

The Indigenous Peoples Advisory Group (IPAG) to the Green Climate Fund (GCF)

The Green Climate Fund (GCF) in 2018 approved its Indigenous Peoples Policy. This policy is intended to assist the GCF in incorporating Indigenous Peoples’ (IP) considerations into decision-making processes as they work to achieve climate change mitigation and adaptation objectives.

After a considerable time of waiting, the GCF issued the public call for regional nominations for the IPAG in November 2021. The definition of the representatives constituting the IPAG was made through the self-selection of Indigenous Peoples through the large regional networks. The IPAG will be constituted by 4 representatives of Indigenous Peoples, and their respective alternates from the regions of the Global South: Africa, Asia, Latin America, Eastern Europe, Central Asia and the Pacific.

Indigenous Peoples Convene for the Global Training...
The two-week conference has seen extensive actions in side events in the pavilions and packed agendas with outpouring the youth delegation of the Paris Agreement and on carbon market and non-market approaches.

Meanwhile, the second annual gathering of Traditional Knowledge Holders in the Local Communities and Indigenous Peoples Platform (TLCP) was held in conjunction of the COP 27. Nicky Batang-ay of the Climate Change Program of Tebtebba who also represented the youth of indigenous peoples’ practice of the principles of human rights-based approach, knowledge and territorial management systems. Through this, participants were able to determine the different land use types and traditional knowledge within their territory.

Finally, an activity on traditional economies was facilitated by Helen Biangalen-Magata of the Resilience program where participants engaged in the benefits, challenges, and actions points towards preserving traditional economies. It was highlighted in this activity that start the main challenges faced by the community regarding the transformation of knowledge is the lack of interest and participation of the youth sector. They also provided actions points regarding the youth and challenges in order to strengthen and promote traditional economies.

The three-day activity culminated with remarks from the participants claiming that this orientation helped them not just to have a better understanding of their rights but also to plan a way forward to strengthen their community and engage the youth in order to sustain their IKSP.

Working Group (FWG) input to the Global Stocktake (GST) process

The knowledge of indigenous communities existed and developed as they use everything available in their environment. This knowledge originates from the values and beliefs transmitted from their ancestors, such as the observance and practice of the principles of the Seven Fortunes. The principles of the Seven Fortunes relate to their natural resource management, self-determination of development. These principles are diversity and sustainability, cooperation and coexistence, tradition and naturalness, rituals and spirituality, process and change, distinctive and subsistence, and customary law and locality. All these principles have been manifested by the communities in their interaction with nature and their management of natural resources, such as their forest ecosystem.
Elatia Partners Working Toward Better Recognition of their Indigenous Rights

“We are still experiencing stagnancy in the efforts to pursue recognition of our indigenous rights, although documents calling for this have been already submitted to the international community.”

Krisusanudi Gunui of Insti- tut Dayakologi in Indonesia presented the current situation of indigenous peoples in their area, including the “systematic deforestation in their area” with indigenous lands fast-becoming oil palm plan-

15 March 2022
Written by Doris Borna Mae Esteban
Read article on Tebtebba website

Elatia Partners Working Toward Better Recognition of their Indigenous Rights

tations while palm oil prices continuing to increase. He also highlighted ID’s different achievements and challenges encountered in 2021 as well as their organization’s plans this 2022 during the two-day start-

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of-the-year meeting of Elatia partners virtually facilitated by Tebtebba and the Elatia Indigenous Training Institute on 31 January and 7 February 2022 with support from Brot fur die Welt.

The Governing Instrument of the Green Climate Fund (GCF), in its chapter X, establishes that “the Board of Directors will agree on and adopt environmental and social safeguards of best practices, which will be applied to all programs and proj-

5 April 2022
Written by Ardeth Kaye Cacayuran
Edited by Maribeth Bugtong-Biano and Doris Borna Mae Esteban
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P O L I C E D R I F T
The new environmental and social safeguards: the position of the Indigenous Peoples Advocacy Team

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Elatia Partners Working Toward Better Recognition of their Indigenous Rights

“Climate finance and the commitments around it are im-

portant topics when discussing the current environmental crisis. Climate finance often generates a series of discussions and questions that can sometimes seem endless, complicat-

ed, and non-transparent. In the global financial architecture, there are specialized financing mechanisms. One such finan-

cial mechanism is the Green Climate Fund (GCF).

The Green Climate Fund, held its first Board meeting (B.01) in August 2012 and ap-

proved its first funding propos-

al three years later in No-

vember 2015, during the 11th Board meeting (B.11). This first funding proposal has a significant importance for In-

digenous Peoples, as it estab-

lished action in the Datum area of Peru, in Indigenous Peoples’ territories and above all raised a series of questions related to the respect and recognition of the collective rights of Indige-

nous Peoples and especially the importance of conducting processes that integrate free, prior and informed consent (FPIC) in all climate actions to be carried out on indigenous lands and territories, as well as the importance of follow-up and monitoring of the Fund’s actions.

There are many important elements to know if these ac-

tions are having a “do-good” rather than a “do-no-harm” effect, and that is why monitoring the actions of the Green Climate Fund, but especially the actions taking place on our lands and territories as Indigenous Peoples, is so important.

The new environmental and social safeguards: the position of the Indigenous Peoples Advocacy Team

The Governing Instrument of the Green Climate Fund (GCF), in its chapter X, establishes that “the Board of Directors will agree on and adopt environmental and social safeguards of best practices, which will be applied to all programs and proj-

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The training was made pos-

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International Work Group on Indigenous Affairs (IWGIA). About 24 participants from all over the world participated in the said online event. The Strategic Communications and Knowledge Management Department staff of Tebteb-

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Raising Indigenous Voices through the Indigenous Navigator Framework: Indigenous Data to Secure Rights

“Grounded on indigenous values and cultures, the Indigenous Navigator is providing digital tools directly to the Indigenous communities, supporting their own innovation towards contemporary problem-solving through community assessments, mapping, environmental tracking, and support for their livelihoods and social enterprises, thus empowering them to be well-informed actors in addressing the multiple crises confronting Indigenous peoples and nature.”

Joji Carino, Senior Policy Advisor of Indigenous Peoples Programme, shared the contributions of the Indigenous Navigator in assessing challenges to realizing Indigenous peoples’ rights, the role of data during the virtual side event of 21st session of the United Nations Permanent Forum on Indigenous Issues (UNPFII) on 27 April 2022. Established in 2000, the United Nations Permanent Forum on Indigenous Issues (UNPFII) is a high-level advisory body to the Economic and Social Council with the mandate to deal with indigenous issues related to economic and social development, culture, the environment, education, health and human rights. The 21st session of UNPFII happened on 25 April to 6 May 2022, with the theme “Indigenous peoples, business, autonomy and the human rights principles of due diligence including free, prior and informed consent”.

Ganak da I-Licoy Elders and Members Enhance their Knowledge on Sustainable Development

The conducted orientation for the Ganak da I-Licoy elders and members provided a venue for discussion of their views and experiences in relation to the different elements of IPSSDD. During the conclusion of the activity, they claimed to have deepened their understanding of their human rights as well as realized that they need to increase their awareness in terms of the many areas of sustainable development. The said event was organized by the ELATIA Indigenous Peoples’ Training Institute and Tebtebba with support from SwedBio.

Statement on Agenda Item 7: International Decade of Indigenous Languages

“This we are promoting is IPsSDD. It means sustainable development which you have the right to decide upon. It’s a development that does not destroy the environment.”

Victoria Tsali-Corpuz, Founder and Executive Director of Tebtebba, remarked during the opening session of the Orientation on Indigenous Peoples’ Sustainable and Self-Determined Development (IPSSDD) of Ganak da I-Licoy that sustainable development is the kind of development that will provide growth and progress.

Workshop held on solutions to address unequal access to education faced by indigenous Pygmy children and youth in the village of Bolingo in the DRC

Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. – Sustainable Development Goal 5

Fifty Twa Pygmy children and youth in the village of Bolingo in the territory of Inongo, Mbandaka province in the Democratic Republic of Congo participated in a two-day workshop last April 2022. The activity aimed to address the gap and continuing lack of equal access to education by indigenous Pygmy children and youth in the DRC. Presiding over the workshop were the community chiefs and teaching personnel of the only primary school in the village. The workshop is part of the implementation of the advocacy plan by Sinflafu of DIPY, one of the ELATIA partners based in the DRC. The advocacy plan was her output during the virtual training on policy advocacy on the Sustainable Development Goals conducted in 2021 by the Indigenous Livelihoods Enhancement Partners (ILEPA) based in Kenya, Tebtebba and the ELATIA Indigenous Peoples Training Institute based in the Philippines. Moreover, the workshop was made possible through the small grant from Nia Tero.
Revitalizing the Sulagad System Requires Continuous Support, Reveals Equal Necessity for Individual Support

Happy International Day of the World’s Indigenous Peoples!

We have a lot to celebrate, even amidst the grave human rights violations committed by some governments against us. We have to continue to persist in defending our lands and territories from land grabbers and destructive projects. We continue to speak our languages and assert our rights even amidst the grave human rights violations committed by us. We commit to continue our efforts to push States to effectively implement the UNDRIP.

Jerry Datuwata, Lambangian Peoples Organization (LPO) project implementer

Celebrate International Day of the World’s Indigenous Peoples (IDWIP) 2022

The CEDAW General Recommendation 39 on the Rights of Indigenous Women and Girls is a very welcome advancement in the respect for the rights and fundamental freedoms of indigenous women and girls and the acknowledgement and articulation of how these are intrinsically linked to our identities and our experiences of historical discrimination and violence. To be born as an indigenous female, especially in the context of Asia, already predisposes one to a complexity of challenges and barriers in the realization of a life with dignity. One has to keep proving herself against existing norms and biases from the domestic to the public space. On top of this, are global experiences of cultural, structural, social, spiritual and environmental aggression emerging from such stereotypes. Nevertheless, we, Indigenous women, with our communities have been standing our grounds, constantly honing and transforming cultural heritage, knowledge, skills, institutions and networks in response to these multiple crises despite threats to lives and limbs.

The Dedicated Grant Mechanism (DGM) for Indigenous Peoples and Local Communities (IPLC) has been a pioneering initiative by CIF that has allowed various communities to work together to achieve local and global objectives. With only USD 80 million, which represents 10% of FIP investments, we IPLCs have managed to strengthen the local governance system and implement very innovative projects with the participation of men and women in 12 countries in Asia, Africa and Latin America and achieve their participation in the discussion of local and global climate solutions.

For us, the Dedicated Grant Mechanism (DGM) for Indigenous Peoples and Local Communities (IPLC) has been a pioneering initiative by CIF, that has allowed various communities to work together to achieve local and global objectives. With only USD 80 million, which represents 10% of FIP investments, we IPLCs have managed to strengthen the local governance system and implement very innovative projects with the participation of men and women in 12 countries in Asia, Africa and Latin America and achieve their participation in the discussion of local and global climate solutions.
Domain is interrelated to ancestry. Our ancestral domain is part and parcel of the life of our forefathers. From there, they exist as a community of people who establish a permanent, unique and independent settlement, distinct and separate from others. We assume that our forefathers have the noble intention to preserve, develop and protect their domain for us and the succeeding generations. It is therefore our moral and natural obligation to keep intact, preserve, promote, develop and protect the interest of our ancestors.

Rogelio Banggot, a Licoy elder and the Ganak Municipal Representative, highlighted the ultimate objective of delineating their ancestral lands during a meeting of Licoy Community mobilizers and committees on September 10, 2022 at Magawod, Poblacion, Paracelis, Mountain Province, Philippines as part of the Ganak da i-Licoy’s initiative to record their history. Their story narrates how their ancestors staked their claims over their ancestral domain in the municipality of Paracelis and over their indigenous knowledge, systems and practices (IKSP), asserting their existence and identity.

The partnership of Ganak da i-Licoy and Tehtebba, with support from Sweefilio, will continue with the genealogical study of the whole Ganak da i-Licoy and the gathering of further data on the indigenous group’s customary land use and indigenous management systems, traditional livelihoods, food systems, and other IKSPs. Changes through time within the territory and trends in the community will also be studied for the rest of the year.

I’d like to thank the National Commission on Indigenous Peoples (NCIP) for inviting me to speak to you today. Gavis ay saugat taho amin (Good morning to you all). It’s an honor to be able to play the role in the celebration of the October Indigenous Peoples Month in the Philippines. It’s always a pleasure for me to be able to share with you my thoughts as well as my recommendations on how to further improve and enhance the fulfillment of indigenous peoples’ rights.

It’s really the dialogue that is going to solve a lot of our problems. I don’t believe that armed conflict is going to solve any of our problems. I think that constructive dialogues with different stakeholders is the way to go and we can do this as indigenous peoples—we know what community is; we know the values of reciprocity, solidarity, heart-giving, harmony with nature, and neighborliness, among others, and we should practice all these values, transfer them to our younger generations so that our being indigenous, the values that we hold dear continue to prosper and this is going to change not just our country but also the rest of the world.

Around 24 young indigenous leaders have implemented their advocacy plans from July 1, 2021 to August 31, 2022 as part of the capacity building program for second-generation leaders around the world that was implemented in 2021. Jointly implemented by Indigenous Livelihoods Enhancement Partner (ILEPA) based in Kenya and the Elatia Indigenous Peoples Training Institute based in the Philippines, the capacity building program was made possible with support of Nia Tero, Bread for the World and Tehtebba.
“Despite the pandemic, 2021 has been a good year for us. With the support of Tebtebba, we facilitated IPSSDD trainings both at the local and national level, livelihood initiatives, tailoring workshops, COVID relief drives, and community cocoa farming.”

Bouba Njobdi of the Lelewal Foundation in Cameroon shared how they incorporate the Indigenous Peoples Sustainable Self Determined Development (IPSSDD framework) in their work during the two-day Elatia start-of-the-year meeting on 31 January and 7 February 2022 facilitated by Tebtebba with support from Brut fur die Welt. Elatia partners shared their various initiatives in 2021, including the challenges they faced as well as the lessons learned from and recommendations on these projects.

Elatia is an indigenous network founded in 2008 composed of different indigenous peoples organizations all around the world that implement the IPSSDD Framework in various priority areas of work that delve on the acknowledgement and protection of indigenous lands, territories and resources, indigenous women and youth empowerment, climate change mitigation and adaptation, monitoring and protection of human and indigenous rights, revival of traditional knowledge and governance systems, and community-based monitoring systems implementation, among others.

Licoy in Focus
Achieving Self-Determined Development Through Sustainable Livelihoods

“Salamat unay daytoy nga tulong yo tapno dagiti problema iti Paracelis ket masungbatan. Makitak nga maysa daytoy nga wagas nga mangikkat ti kinapobre [iti umili] (We thank you very much for your help as this initiative will help solve the issues of poverty and under-development in Paracelis).”

Primo Dawagan, one of the elders in the Licoy community and an indirect beneficiary of the Inapinan Farmers Organization Incorporated (IFOI) whose members are composed of about 44 families belonging to the Licoy Indigenous peoples of Sitio Licoy, Poblacion, Paracelis, Mountain Province, Philippines, offered his thanks during the 28 April 2022 project evaluation of their Muscovado Processing Center.

The IFOI Muscovado Processing Center is an initiative done with support from the local government unit of the said barangay, NASSA/Caritas Foundation Philippines through Farm First and SwedBio through Tebtebba.
**LICoy in Focus**

**A Community of Resilience, Strength, and Unity**

It was a bright and humid day when we reached the idyllic town of Paracelis, Mountain Province, Philippines, at around six o’clock in the morning. The Strategic Communications and Knowledge Management Department (SCKMD) of Tebtebba joined the Philippine Program on their trip to share, to learn and to engage with the Licoy Indigenous community.

We were already expecting to find the place to be somewhat different from the usual bustling Baguio-Benguet area, a thriving metropolis in the northern part of the Philippines where almost all the comforts—and discomforts—of city living were at one’s ready disposal, where Tebtebba’s office is based. We haven’t, however, anticipated to arrive in a town that was totally unusual in so many ways that the week allotted for the activity would turn out to be a blessed adventure on its own.

Hence, while there are several things that may not be readily found in Licoy—access to commercialized, ready-to-eat food, for instance—the community makes do with what they have, accomplishing goals and overcoming challenges collectively and determinedly. Indeed, like the abuos, every initiative is made achievable when accomplished through the spirit of genuine community.

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**Lambangian People Revive Their Sulagad System, Push for Their Self-Determined Development**

“Pangarap talaga ng mga Lambangian na magkaroon ng kaibit kaunting tanaw na ka-malingi halay, at saging para hindi na kailangang bumili sa market. Ang mga ito ay pwede rin sanauming pagkakataon (It really is the dream of the Lambangian people to grow some cassava and banana in our farms so that we won’t have to purchase these from the market. We can even sell these crops for additional income).”

Roel Datuwata, one of youth leaders of the Lambangian Peoples Organization (LPO), explained the benefits of the ongoing construction of their mother nursery in sitio Benuan, barangay Kuya, South Upi, Maguindanao, Mindanao, Philippines as well as the continuous maintenance of their three sulagad demonstration farms as part of their efforts to revive their sulagad system during Tebtebba’s visit to their community on 19 June to 5 July 2022.

“These natural farming technological innovations (i.e., SALT) are new to them,” explained Lambino. He, then, highlighted the need to partner with the community, reiterating the necessity of implementing the IPSSDD framework. This process, however, takes beyond just a single project approach—it is years of “social preparation, organization development, livelihood support, and then phasing out.”

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**The Genealogy and Settlement History of the Licoy Indigenous Group of Paracelis in Mountain Province**

Each family has a fascinating and unique story. Each tribe has a cherished culture and history. What’s yours? We remember our heritage through oral histories, photos or items about loved ones, clan records and family stories. Whether you are of your clan’s first or 13th known generation, connect yesterday, today and tomorrow.

Let us travel through time with the i-Licoy (Licoy people) to uncover their clan and family histories and their beautiful, nostalgic stories that shaped Licoy ancestral history.

Each family has a story. Each tribe has a cherished culture and history. What’s yours? Share them, too.
This paper highlights the IKSP associated with irrigated rice farming and actions taken to address various challenges through time. It includes the results of recent innovations undertaken from 2014 to 2020 to revitalize the vibrancy of the rice lands and recommendations for future actions. It also includes notes and documentation by various individuals who were tasked or volunteered to document in the process of community research, meetings, workshops and trainings during the projects.

This paper aims to increase appreciation for the Pidlisan tribe’s indigenous knowledge systems, practices and innovations on rice land ecosystems as habitat and production site; serve as a reference in advancing Indigenous peoples’ education; and contribute to advocacy work for the promotion, revival and strengthening of indigenous knowledge and innovations within the holistic perspective of Indigenous peoples.

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The term “nature-based solutions” is being projected as a new and innovative way to put people and nature together while providing solutions to the climate change crisis. According to the proponents of the NBS terminology, NBS is an approach that seeks to protect, to sustainably manage and restore natural and cultural ecosystems that address societal change effectively and adaptively while simultaneously providing human well-being and biodiversity benefits. It is a terminology that is coined and defined in the 2016 World Conservation Congress by the members of the International Union for the Conservation of Nature (IUCN). It was coined, defined and adapted by the IUCN through a resolution. This paper aims to increase appreciation for the Pidlisan tribe’s indigenous knowledge systems, practices and innovations on rice land ecosystems as habitat and production site; serve as a reference in advancing Indigenous peoples’ education; and contribute to advocacy work for the promotion, revival and strengthening of indigenous knowledge and innovations within the holistic perspective of Indigenous peoples.