Participatory Development of Indigenous People in the Bataan Natural Park

SLIDES PRESENTATION

Learning Case: Participatory Development of Indigenous People in the Bataan Natural Park

Lourdes J Cruz
Segundo E Romero
Abstract

- The Aytas are considered to be among the most disadvantaged among indigenous tribes of the Philippines.

- With a shrinking forest cover and degradation of what remains, the traditional way of hunting and gathering from the forest has become much less productive.

- A survey done by Motin et al. (Indigenous Perspectives, 2006) in 2005 showed that the Aytas of Kanawan get by with only $0.47 per day per person.

Abstract

- Groups of Aytas were given training in basic financial management in preparation for livelihood activities.

- Assertion of IP rights on their ancestral domain has led to increased employment of Aytas in the Subic Bay Freeport Zone.

- Earnings from fruit trees and other crops produced within the 227-hectare reservation and gathered from the forest have increased but the productivity remains low.
Abstract

• Empowerment of Ayta initially involved education with respect to their rights and responsibilities followed by guided discussions on how to preserve their cultural heritage.

• Subsequently, they actively participated in the formulation of a project to conserve the forest and establish sustainable means of livelihood.

• The project involved their education on the importance of biodiversity, training in parataxonomy, forest inventory, biodiversity assessment, production of seedlings of indigenous forest trees, reforestation, ecorestoration, and forest protection.
Case 6:
Participatory Development of Indigenous People in the Bataan Natural Park

Study Site: Bgy Binaritan, Morong, Bataan
ProsPER.Net Joint Research Project: Development of learning materials and methodological support on Sustainable Production and Consumption

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Bataan Natural Park
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THE AYTA COMMUNITY
Governance Structure of the Kanawan Aytas
The Magbukún Aytas of Kanawan
(2001-2004)

VERY LOW EDUCATIONAL STATUS
Only 4 HS graduates out of ~300 Aytas

POOR HEALTH STATUS
High infant mortality
Malnutrition

EXTREME POVERTY ($0.47/person/day)
Loss of livelihood from forest
Very high unemployment rate

Aytas’ tale of declining honey yield

“Unats” started gathering honey from BNP in 1989

• Up to about 1989-1990
  – Aytas were able to find ~10 hives/day in ~1 hectare of forest
  – Beehives usually ~ 6 ft long, yielding ~60 L of honey

• Today
  – only one hive & sometimes none found after roaming 5 to 10 hectares in a day or two.
  – Hives only ~2.5 ft long & contain only 4 – 8 L of honey
Rural LINC Program
Mobilize S&T to reduce poverty

- Empower and mobilize the “natural stewards” of forest resources, the IPs
- Improve productivity & sustainability
  - Develop high value goods from non-timber forest products
  - Embark on bioprospecting and natural products R&D to find the hidden molecular treasures in bioresources
- Study scientific basis for sustainable productivity

The Indigenous Peoples Rights Act of 1997
(IPRA, Republic Act 8371)
Enacted to “recognize, protect and promote the rights of indigenous cultural communities/ indigenous people”.

By 2004, the Aytas have heard about IPRA but had only a vague idea about its provisions.

Barriers:
- IPRA is written in English
- The Aytas have very low educational status
EMPOWERING AYTAS AS "STEWARDS" OF THE FOREST

- Community consultations - FPIC
- Education/Information dissemination
  - IP rights & responsibilities
  - biodiversity & conservation
- Motivation & mobilization
- Sustainable livelihood/ other incomes
  - Utilization of non-timber forest products
  - Employment in SBMA
  - Bioprospecting – IPR & benefit sharing re traditional medicine
Biodiversity Conservation & Ecorestoration

Biodiversity Inventory & Parataxonomy Training

Nurseries

c/o Ulysses Ferreras, Field Biologist

Reforestation

Agroforestry & farming

Authors:
UF Ferreras – Field Botanist
LL Co – Senior Botanist
JH Salonga – Aya Tribal Leader
EL Salonga – one of few remaining Aytas with a deep & intimate knowledge of the plants & animals of Bataan

L: Bulbophyllum dearei, a new record for Luzon Is
R: Bulbophyllum catenulatum, new record for Bataan Peninsula
Bioprospecting (c/o Dr. Grace Yu)

Limuran (Calamus ornatus), a species of rattan

Traditional food of Aytas & remedy for diarrhea

Bioactivities found:
- Anti-motility
- Anti-inflammatory
- Anti-cancer

Compounds isolated:
- Diosgenin
- Spirostanol Saponin 1
- Spirostanol Saponin 2
- Spirostanol Saponin 3 - most promising compound

Product development → commercialization → profit sharing/royalties

Transfer of Conservation management to Aytas

Once management is transferred to the Aytas, how can the effort become sustainable?
How can one institutionalize their role as stewards of the forest?
**RECOVERY DIFFICULT BEYOND THE TIPPING POINT**

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**PRPC/BTPi Site**
- PRPC ceased operation
- BTPI established

**FORMER FOREST LAND AROUND PRPC/BTPi**
- Farms around BTPI abandoned by settlers
- Big investors bought CLOA rights from farmers
- Land remain mostly barren & unproductive

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**AYTA’S LIVELIHOOD ACTIVITIES BASED ON NTFPs**
- Honey gathering
- Ecotourism & Cultural presentations
- Sale of vegetables & fruit trees
- Food processing – Instant teas
- Sale of seedlings of forest trees
- Handicraft – using seeds of wild plants & trees

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**SET UP OF MARKETING OUTLET**

BIGKIS Pasalubong & Souvenir Store
Joint effort of
Aytas, fishermen & farmers
Take Home Messages

- Community must be consulted & involved to ensure sustainable development.
- An objective tool must be used to assess impact of development interventions.
- It is extremely difficult to restore once the situation is beyond the tipping point. Conserve biodiversity & the environment!

Issues and Concerns

- There are an increasing number of outsiders (“unats”) who have filtered into the Magbukun ancestral domain, and this trend will likely continue into the future.
  - How can community well-being be promoted in light of this infusion of settlers and Magbukun intermarriages with lowlanders?
• Many development agencies and organizations with their own organizational missions and interests have engaged the Magbukun community with projects.
  – How can the collective impact of development interventions from the outside by national and local government agencies, civic organizations (e.g. Rotary Clubs), non-governmental organizations (Earthday Foundation, etc.), business groups (buyers of community produce) be purposively achieved?
• Many development agencies and organizations with their own organizational missions and interests have engaged the Magbukun community with projects.

– How can the collective impact of development interventions from the outside by national and local government agencies, civic organizations (e.g. Rotary Clubs), non-governmental organizations (Earthday Foundation, etc.), business groups (buyers of community produce) be purposively achieved?
• The Magbukun tribe need tribal leaders who are competent in facilitating participatory community decision-making, linking with development intermediaries, facilitating community collaboration and resolution of conflict, etc.
  – How can effective and responsive community governance be attained and sustained?
  – How can opportunities for developing community leadership be generated?
• How can the culture and language of the Magbukun be propagated among the young and documented for appreciation by outsiders?
• How can we measure the impact of development interventions for indigenous communities?

• Increasingly the Magbukun are diversifying their livelihood activities. A sizeable group is now regularly employed in non-farm government and corporate enterprises.
  – How can employment that prevent contribution of time and voluntary effort to community projects be accommodated within the overall framework of community wellbeing?
• The Magbukun community is exposed to annual risks of cogon fire that destroy their crops and orchards. How can natural and man-made disasters be prevented and the risks managed?
• The transport of farm produce and non-timber forest products from Kanawan involves bringing the goods down an incline then across the narrow Hanging Bridge to the paved road.

  – What can be done to help the Aytas in transporting goods to and from Kanawan?
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Hanging Bridge
Winding footpath to village
The literacy rate among the Magbukun is low. They do not have the facility nor the habit to document processes and decisions. They are unable to generate and share data for planning and decision-making (inventory of family and community assets and socio-economic conditions).

– How can community interaction and decision-making processes be facilitated?
– Can information and communication technology (ICT) assist in this concern?
• The handling of finances has always been a problem among Ayta families.
  – How can they be prevented from entering into usurious loan arrangements?
• How can the development of the Magbukún Aytas in Kanawan be facilitated so they can rise from extreme poverty to moderate poverty and beyond?
Large-scale charcoal production (observed in other Magbukun tribes)

“Large-scale charcoal production in itself is an unsustainable practice and is even against the law. The Aytas, however, reason out that charcoal making is a traditional practice of theirs and that only dead and dried forest trees are used.”

<http://pehfphilippines.com/projects_research.html>

• How can S&T-based microenterprises be created to accelerate progress in Kanawan?
• What policies and guidelines can be set to replicate the effort in other poor IP communities?
• What good practices, policies and guidelines in other poor IP communities can be replicated in Kanawan?
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Seedlings
Basketball court
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View from Village

Half-cemented path to village
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Development of learning materials and methodological support on Sustainable Production and Consumption

Abundant bamboo
House along the footpath
Gathering and hunting Activities

- Foraging for wild tubers, freshwater shellfish
- Trapping red ungle fowl (labuyo)
- Hunting and trapping wild boar, monkeys, and deer
Planting

- Fruit trees: mangoes, jack fruit, guava, atis, banana, coconut, papaya
- Root crops: sweet potatoes & cassava
- Other crops: peanut, corn & miscellaneous vegetables
Demographics (2010 Survey)

- Total population: 403
- Number of households: 89
- Kulots (“pure” Aytas): 43.2%
- Mestiza/o (from mixed marriages): 24.6%
- Unats (non-Aytas): 32.2%

*Most recent survey showed a population over 500, approaching 600.*

The Magbukún Aytas of Bataan

- 600 population
- 115 families
- 21 receiving CCT
The Magbukún Aytas of Bataan

- One of the 5 main groups of Ayta tribes in Central Luzon
- Least known of the Ayta groups

Religious Practices

“The Ayta Magbukun believes in Diyos (God) as the Supreme Being.

“Exposure to Christianity has had much influence in the religious practices of the tribe.”

“Preferences toward various Christian groups range from Catholic to Protestant, often depending upon the favorability of the current priest or individuals ministering among them.

Despite the many outside influences, the Ayta’s have retained their traditional perspectives, interweaving the new with their cultural beliefs.”

“Anito or spirits are believed to dwell in both the physical and metaphysical world, in the rocks, trees, rivers, in the underworld, in the clouds, and in their nawini, the Ayta physical body.”

- [http://pehfphilippines.com/projects_research.html](http://pehfphilippines.com/projects_research.html)
## Impact of Power, Transport, Communications, Electricity

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<thead>
<tr>
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<th>Positive</th>
<th>Negative</th>
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<tbody>
<tr>
<td><strong>Electricity</strong></td>
<td>Lighted houses; livelihood tools; Radio and television for news</td>
<td>Entertainment: Videoke  Conspicuous consumption</td>
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<tr>
<td><strong>Roads</strong></td>
<td>Access to market and jobs, social visits; Access to government services Wider dispersion of members</td>
<td>Intrusion by corporate and other outsiders (mining, logging, informal settlers)</td>
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<tr>
<td><strong>Cell phones</strong></td>
<td>Family communications, training &amp; employment opportunities Facilitate communication &amp; collaboration with assisting groups/agencies</td>
<td>Openness to unsavory external influences and conflict of interest with tribe; loss of cultural integrity</td>
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