

Die Zukunft der Indigenen ist die Zukunft Aller

Dokumentation der 38. Ökumenischen Philippinenkonferenz (ÖPK)

13. - 15. Oktober 2023, Haus Venusberg, Bonn





Einleitung

Die Bedrohung und Zerstörung der Lebensgrundlage der Indigenen Völker in den Philippinen hat nicht nur drastische negative Auswirkungen auf die Indigenen selber, sondern ist symptomatisch und wirkt sich in Zukunft auch dramatisch auf die gesamte Bevölkerung des Landes aus. Es ist so etwas wie ein Frühwarnsystem, das die Bedrohungen und Zerstörungen aufzeigt, aber von dem man auch lernen kann: In Bezug auf Umdenken, Entwicklung von Strategien, Resilienzen, Nachhaltigkeit.

Der Anteil der Indigenen macht je nach Definition 15%-20% der philippinischen Bevölkerung aus. Ihre Wahrnehmung in der philippinischen Gesellschaft spiegelt das nicht wider. Das, was die Indigenen heute erfahren in Form von Klimaschäden, Verlust der Biodiversität und der Lebensräume, Lebenschancen und Zukunftsgestaltung ist eine Bedrohung des ganzen Landes.

Im Jahr 2015 haben wir uns auf der 31. ÖPK bereits mit dem Thema Indigene befasst: „Philippinen – Recht auf Vielfalt: Menschenrechte und Erhalt der Lebensgrundlagen Indigener in einer globalisierten Welt“. Die detaillierte Dokumentation ist im „ÖPK“ Archiv unter Fisch- und-Vogel 2015: Recht auf Vielfalt abrufbar (<https://fisch-und-vogel.de/oepk/>). Darauf aufbauend ging es uns auf der 38. ÖPK mehr um das genaue Hinschauen, Hören und Reflektieren über die kulturellen Werte von Indigenen, bewusste oder unbewusste Ignoranz (auch von uns selbst) „Warnungen“ zu Natur- und Umweltzerstörungen über die Generationen zu verstehen und ernst zu nehmen. Wir wollten damit die Beschäftigung mit indigenen Völkern aus der „Exoten“ Ecke herausholen und das Thema in einen größeren gesellschaftlichen Zusammenhang stellen.

Wir danken unseren Partnern und Zuschussgebern ganz herzlich für ihre Unterstützung: das Evangelische Missionswerk, Misereor, Brot für die Welt und die Vereinte Evangelische Mission (VEM). Für die personelle und institutionelle Unterstützung bedanken wir uns beim Missionswerk der Franziskaner

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PROGRAMM

38. Ökumenische Philippinenkonferenz (ÖPK); 13.-15. Oktober 2023 in Bonn (Haus Venusberg)

„Zukunft der Indigenen ist die Zukunft Aller“

	Freitag, 13. Oktober 2023
16:00	Anreise, Registrierung der Teilnehmer*innen
18:00	Abendessen
19:00	Eröffnung der 38. ÖPK und Begrüßung der Anwesenden durch Mitglieder des Arbeitskreises
19:30	Vorstellungsrunde
20:15 - 21:45	Austausch im Plenum und in Gruppen Einstieg in das Thema anschließend Gelegenheit für Begegnung und Gesprächsrunden.
	Samstag, 14. Oktober 2023
08:00	Frühstück
09:00	Andacht
09:15 - 09:30	Plenum: Tagesüberblick Kurz Input zur Entfaltung der These: „Indigene und ihre Anliegen sind ein Frühwarnsystem für die Zukunftsfragen von uns allen“
09:30 - 10:45	Plenum Keynote 1: Welche Themen und Belange werden von den Indigenen (IP) und ihren Bewegungen thematisiert? Ms. Victoria Tauli-Corpuz, Director Tebtebba Foundation, Baguio, Philippines Anschließend Gelegenheit für Rückfragen
10:45 - 11:00	Kaffee/ Tee Pause
11:00 - 11:45	Plenum Keynote 2: Welche Beachtung finden Anliegen der Indigenen in den Kirchen? Fr. Edwin Gariguez (Fr. Edu), Executive Director of the Diocesan Social Action Center of the Apostolic Vicariate Calapan, Oriental Mindoro Anschließend Gelegenheit für Rückfragen
11:45 - 12:30	Bishop Antonio Ablon, Iglesia Filipina Independe (IFI), z.Z. Nordkirche Deutschland Anschließend Gelegenheit für Rückfragen
12:30	Gruppenfoto

12:45	Mittagessen
14:30 – 16:00	<p>Plenum: Vorstellung der Workshops</p> <p>Parallele Workshops, 1. Runde:</p> <p>A: Vertiefung Keynote 1: Themen und Belange von Indigenen und ihren Bewegungen unter besonderer Berücksichtigung von:</p> <ul style="list-style-type: none"> - Auswirkungen des Klimawandels - Bedrohung der Biodiversität <p>Victoria Tauli Corpuz, Tebtebba Philippinen</p> <p>B: Menschenrechte, Natur- und Klimaschutz zu Zeiten der massiven Gasexpansion in den Philippinen: Die Protect Verde Island Passage Kampagne</p> <ul style="list-style-type: none"> - Aktivist*innen machen Druck, um den Gasausbau im Land zu stoppen <p>Nicole Rath, Urgewald</p> <p>C: Pursuing IP education amidst crisis and militarization</p> <ul style="list-style-type: none"> - Bildung in Zeiten von Krise und Militarisierung - Menschenrechte <p>Cynthia Deduro, Vennel Chenfoo</p>
16:00	Kaffee/ Teepause
16:30 – 18:00	Zweite Runde parallele Workshops, 2. Runde: (siehe oben)
18:00	Abendessen
19:30 – 20:15	<p>Philippine Update Dr. Rainer Werning / Mary Lou U. Hardillo, freie Journalisten, Köln</p>
20:15 – 21:00	<p>Plenum: Kurze Beiträge zu Überlieferungen, Musik und Texten indigener Sicht auf Natur, Kultur und Gesellschaft, Kurzfilm; Schöpfungsmythen</p>
21:00	Gelegenheit für Begegnungen und Gesprächsrunden
	Sonntag, 15. Oktober 2023
08:00	Frühstück
09:15	Ökumenischer Gottesdienst
10:15	Kaffeepause
10:30 – 12:00	<p>Plenum: Moderierte Diskussion mit den Referenten*innen und Öffnung zu Statements der Teilnehmer*innen zu: „Zukunft Aller“</p>
12:00 – 12:45	<p>Abschlussrunde mit Rückmeldungen zur 38. ÖPK: Was nehmen wir mit an wichtigen Einsichten? Was konnte nicht behandelt werden – was hat zum Thema gefehlt? Themenvorschläge für die 39. ÖPK 2024.</p>
12:45	Mittagessen, Verabschiedung und Abreise



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ISSUES AND CONCERNS ADDRESSED BY INDIGENOUS PEOPLES AND THEIR MOVEMENTS

**Vicky Tauli-Corpuz, Executive Director, Tebtebba
Former UN Special Rapporteur on the rights of Indigenous
Peoples**

**38th Ecumenical Philippine Conference (EPC) in Germany
Oct.13-15, 2023, Bonn**



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OUTLINE

- Indigenous peoples in the Philippines
- Issues and Concerns at national and global levels
- Indigenous peoples' movements
- Gains at Global and National Levels (Indigenous Peoples' Rights Act, IPRA)
- Global Advocacy
- Lessons learned



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INDIGENOUS PEOPLES IN THE PHILIPPINES

- Total Land Area: 30 million hectares , 7,100 islands: 25-30% are forest areas
- Total Population of Philippines: 104 million (2022)
- Indigenous peoples: 14-15% of total population: 14-15 million (consisting of 112 peoples or ethnolinguistic groups)
- Most Environmentally Critical and Vulnerable areas are in Ancestral Domains



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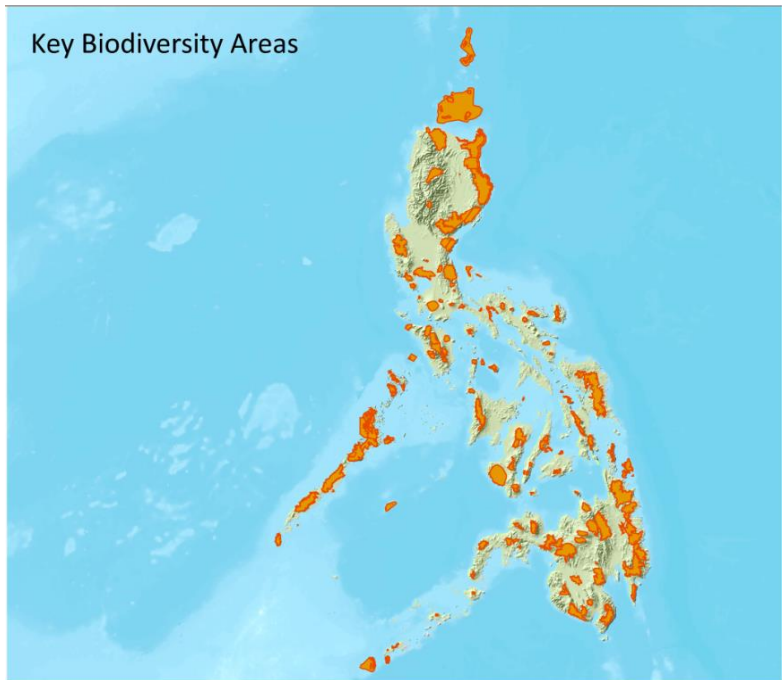
Ancestral domains

- At least 1,363,342.00 Indigenous Peoples are the direct holders of Certificate of Ancestral Domain Titles all over the country
- NCIP estimates that Ancestral lands and ancestral domain will cover at least 45 percent (13,560,910 hectares) of the total land area of the country.
- 62 Protected Areas overlap with 92 CADTs
- Estimated overlap of Ancestral Domains and PAs cover at least 1,227,158.9699 hectares
- 75% of Key Biodiversity Areas are within ADs.
- Ancestral Domains provide a multitude of Environmental Services

Ancestral Domains



Key Biodiversity Areas



Protected Areas, National Parks,
Forest Reserves and others



Forest Cover (2004)

Key Biodiversity Areas

Parks/Protected
Areas

Ancestral Domains





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Issues and Concerns

- Legacy of colonization
- Continuing racism and discrimination
- Loss and degradation of lands, territories and resources
- Loss and denial of cultural heritage, identity, languages
- Militarization and armed conflicts, extrajudicial killings, etc.

Militarization





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Issues and Concerns

- Forced displacement and assimilation
- Violation of the right to self-determination
- Globalization and multiple crises (economic, ecological, cultural)
- Inadequate and inappropriate basic social services
- Lack of consultation and non-implementation of right to free, prior and informed consent
- Lack of disaggregated data
- Violence against indigenous women



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IP Struggles, Past to Present

- Struggles against external and internal colonization and domination.
- Treaty-making processes
- Strengthening customary governance systems and assertion of rights to lands, territories and resources
- Use of domestic, regional and UN Treaty Bodies, international and regional courts and grievances and redress mechanisms
- Establishment of norms, laws and spaces for indigenous peoples at all levels



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INDIGENOUS PEOPLES' MOVEMENTS

- Resistance against Spanish colonization (350 years); Assimilation into US colonial regime (1896-1945)
- Started to gather strength – early 1970s to present. Various forms of struggle at all levels
- Building Human Rights Awareness and fight for recognition of Indigenous Peoples' Rights at national and global levels



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Movements





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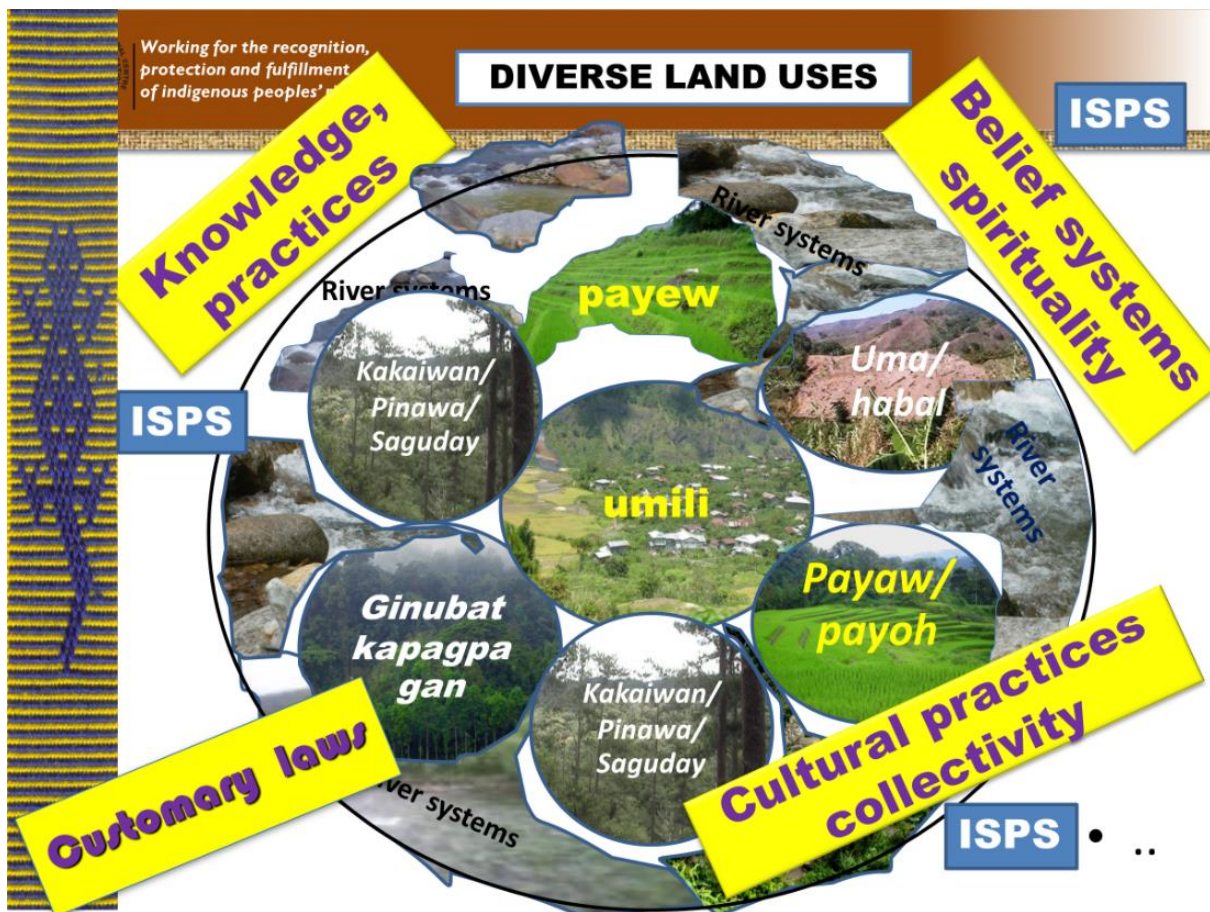


Martyr, of
Chico Dam
Struggle in
the
Philippines
Ama Macliing
Dulag

Assassinated
April 24, 1983

APPLYING ECOSYSTEMS APPROACH





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IP Movements

- National Campaigns, community strengthening, development and livelihood projects (IPRA, Inclusion of IPs in BARM, etc.)
- Community-based Monitoring and Information Systems and Indigenous Navigator
- Global Advocacy – UN Declaration on the Rights of Indigenous Peoples, engagement with climate change, biodiversity and sustainable development goals , etc.



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GAINS

and Environmental Safeguards

- International Human Rights Law: Philippines ratified – ICCPR, ICESCR, CERD, UNFCCC, CBD and voted yes for the UNDRIP (2007)
- Constitutional reform: 1987 Constitution
- 1997 – enactment of Indigenous Peoples' Rights Act (IPRA) Constitutional challenge against IPRA (1998)
- Inclusion of UNDRIP in the CBD and UNFCCC
- Establishment of Article 8J in the CBD and the Local Communities and Indigenous Peoples Platform for Climate Change at the UNFCCC



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IPRA – 4 Bundles of Rights

- Rights to Ancestral Domains,
- Right to Self-Governance and Empowerment,
- Social Justice and Human Rights,
- Cultural Integrity.



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INDIGENOUS PEOPLES' RIGHTS ACT

- IPRA. Sec. 7 ; Rights of ancestral domain:
these includes rights to;
 - a) ownership,
 - b) develop land and resources
 - c) stay in territory
 - d) regulate entry of migrants
 - e) clean air and water
 - f) claim parts of the reservations



- IPRA – recognizes the following;
 - Section 7: h) right to resolve conflict in accordance with customary law.
- Section 9: responsibilities/duties of indigenous peoples:
 - a) maintain ecological balance
 - b) restore denuded areas
- Chapter 1V: self-governance/ empowerment



Section 3: Definition of terms

- a) Ancestral domain** – include ancestral land, forests, pasture, residential, agricultural, and other lands collectively and individually owned, hunting grounds, burial grounds, worship areas, bodies of water, mineral and other natural resources, and lands



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INDIGENOUS PEOPLES' MOVEMENT

- g) Free and Prior Informed Consent**– shall mean the consensus reached
- determined in accordance with their respective customary laws and practices,
 - free from any external manipulation, interference and coercion,
 - obtained after fully disclosing the intent and scope of the activity, in a language and process understandable to the community



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INDIGENOUS PEOPLES RIGHTS ACT

- Sec. 13: Self-governance – inherent right to self-governance and self-determination
- Sec. 15: Justice System, Conflict Resolution Institutions and Peace Building Processes
- Chap. V: Social Justice and Human Rights
- Chap. V111: Delineation and recognition of ancestral domain: Sec. 58 – Certification precondition: Free, prior and informed consent.



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AREAS OF WORK, TEBTEBBA, etc.

- Research, Documentation and Publications
- Education and Training on International Human Rights Law and Indigenous Peoples; Rights, Convention Climate Change and Convention on Biological Diversity, SDGs. Etc.
- National Advocacy and campaigns against IP Rights Violations



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LESSONS LEARNED

- Establish links between local, national and global work (research, advocacy, communications)
- Shared understanding of situations, basis of unity and binding principles and methods of work.
- Collective planning processes to agree and define programmes, methods and activities
- Regular assessment and evaluation to identify gains, weaknesses and lessons learned
- Networking and critical and active collaboration with other actors

THE CATHOLIC CHURCH AND THE INDIGENOUS PEOPLES IN THE PHILIPPINES: MISSION AND ADVOCACY PERSPECTIVES (Are Indigenous Peoples' Concerns Receiving Attention from the Philippine Catholic Church?)

FR. EDWIN A. GARIGUEZ

This paper is presented online for the 38th Ecumenical Philippine Conference (EPC) in Bonn, Germany, October 13-15, 2023

A. HISTORICAL PERSPECTIVE: CHRISTIANITY, COLONIZATION AND THE INDIGENOUS PEOPLES

Christianity was preached and introduced in the Philippines along with the Spanish conquest and occupation. The arrival of Spanish colonizers in the 16th century marked a pivotal moment in Philippine history. The Catholic Church played a central role in colonization efforts, providing a moral and religious justification for Spanish conquest. The Church's mission to convert the indigenous populations was intertwined with Spanish colonialism. The introduction of Christian religion constitutes one of the most significant influences among indigenous communities. For centuries, evangelization was carried out by different religious orders with the goal of converting the indigenous peoples to the fold of established religion. In the course of time, different approaches for effective evangelization had been explored, but the missionary methods were observed to have been patterned after the missionaries' historically conditioned theology. When seen in the present perspective, those methods of evangelization could be criticized as triumphalist, intrusive and lacking in socio-cultural groundings. This conversion often came at the expense of indigenous cultures, as native belief systems were marginalized, and traditional practices were replaced by Catholic rituals. The conversion process was not a one-sided imposition but led to a complex syncretism, where indigenous beliefs and Catholicism coexisted and blended, forming a unique cultural and religious hybrid (Gariguez, 1992). It has been noted in the history of evangelization among the indigenous peoples that the missionary strategy was aimed at their actual conversion to Christianity. The approach consisted of basic instruction on the rudiments of faith and the reception of the sacrament of baptism. The inherent danger in this approach was the way Christianity is imposed through indoctrination and catechumenate, resulting to the abandonment of their culture and traditions as a people. Catholic faith or Christianity in general, had been regarded as another form of incursion among the indigenous peoples because it had not been meaningfully integrated into the cultural milieu of the people. This also explained the resistance to the missionary effort of conversion. Historically, what accounted for the marked differentiation between the IP upland communities and the lowland Christian population was the strong resistance that the former put up against the assimilating influences of the Spanish colonial government. The indigenous people remained resolute in adhering to their traditional culture while refusing to be absorbed or be converted into the current of colonial encroachment (Lopez-Gonzaga, 1979).

B. CATHOLIC CHURCH AND INDIGENOUS PEOPLES VIS-À-VIS VATICAN II THEOLOGY OF INCULTURATION

Vatican II theology, which emerged from the Second Vatican Council (1962-1965), had a profound impact on the Catholic Church's engagement with and support for Indigenous Peoples in the Philippines and around the world. The theological shifts and principles introduced during this council reshaped the Church's approach to its relationship with Indigenous Peoples in several significant ways. Vatican II theology (*Ad Gentes*; *Catechesi Tradendae*; *Evangelii Nuntiandi* and *Redemptoris Missio* of John Paul II) emphasized the dignity of all human beings and recognized the value of diverse cultures and traditions. This theological shift prompted the Catholic Church to reevaluate its stance toward Indigenous Peoples. The Church began to emphasize the importance of respecting and preserving the cultural traditions of Indigenous Peoples, acknowledging that these cultures held intrinsic value and were often closely intertwined with their spirituality. This shift in perspective laid the foundation for a more respectful and inclusive engagement with Indigenous Peoples in the Philippines. Presently, a notable shift in approach

and strategy for evangelization among the indigenous peoples are slowly being implemented in view of the contemporary Church's thrust for faith and culture dialogue, better termed as the process of inculturation. The basic principle of inculturation presupposes a respectful dialogue between faith and culture. This process does not demand an unconditional surrendering of cultural traditions and identity to the dominant features of Christian influences. On the contrary, inculturation requires a sincere appreciation of the indigenous peoples' cultural values, their concrete social context, their dreams and experiences as privileged points of entry for authentic articulation of Christian faith. In this sense, Christian faith comes not apart or outside their socio-cultural perspective, but within and integral to their milieu (Gariguez, 1992). In the Philippine Church, an area of special consideration is posed by the plight of our cultural communities or the indigenous peoples. In the task of inculturation, they are the sector in need of evangelization process involving the dialogical approach of faith and culture integration. In the course of time, many of the indigenous peoples have come to accept Christianity and embrace the faith in varying degree of depth and authenticity. However, continuing process of inculturation is necessary to affect a meaningful and authentic dialogue between the Gospel and the recipient culture (Gariguez, 1992). The Philippine Church, in the promulgated Acts and Decrees of the Second Plenary Council of the Philippines (PCP II) in 1991, laid the grounds for the renewed direction in pursuing the process of evangelization. Among the challenges that the Council posed was the imperative for inculturation of faith in the context of concrete Philippine socio-cultural realities. The Council outlines the process thus: "Respect for the cultures of tribal Filipinos must prevent the majority from imposing any process of integration or assimilation that would result in cultural stagnation or erosion" (PCP II, Part III, C, no. 1 par. 378). The Church commits to the renewed direction of evangelization, with inculturation as an indispensable approach. The Council admits: "Unless the Church participates in this process of inculturation it will not be able to respectfully draw the good elements within the culture, renew them from within and assimilate them to form part of its Catholic unity." (PCP II, Part III, A, no. 6, par. 208).

C. INDIGENOUS PEOPLES AND THE GOSPEL MANDATE TO BECOME CHURCH OF THE POOR

What propelled the Church's more intense and dynamic social engagement was the renewal that began during the Second Vatican Council (1962-65), effecting an aftermath of decisive shift in the orientation of the Church, not only in terms of its ecclesiology but also in terms of focus and nature of its ministry for the world. The whole gamut of the social teachings of the Church on renewal and social involvement that became more explicit in Vatican II, further pursued in the encyclicals of Paul VI and more numerous in John Paul II, provided the Philippine Church with a wealth of materials needed to set the direction for the work for justice and liberation, and even for the defense of our ecology (Fabros, 1988). Vatican II's emphasis on social justice and human rights had a direct impact on the Church's engagement with Indigenous Peoples in the Philippines. The Council emphasized the Church's responsibility to advocate for justice, especially for marginalized and oppressed communities. In the Philippines, many Indigenous Peoples faced land dispossession and socio-economic inequalities. The Church's newfound commitment to social justice encouraged it to become an advocate for Indigenous Peoples' rights, including land rights, access to education, and protection from discrimination and exploitation. This advocacy helped raise awareness of the challenges faced by Indigenous Peoples and contributed to the development of a more just society. The mandate for the Church to have preferential option for the poor is deeply rooted in biblical tradition and in the life of Jesus and the early Church. The primacy of this agenda in the whole process of Church renewal is but expected and necessary. In the Second Plenary Council of the Philippines, clearly patterned after the direction and orientation embodied in the Vatican II documents and the social teachings of the Church, the Church professes that "before today's form of exploitation of the poor, the Church cannot remain silent . . . strong with the Word of God she condemns the many injustices which unfortunately, even today are committed to the detriment of the poor" (PCP II, Acts No. 131). The Church in the Philippines is called to be a Church of the Poor. Being the Church of

the Poor in the Philippines necessitates prioritizing the issues of Indigenous Peoples because it embodies a commitment to social justice and the Gospel's call to solidarity. Indigenous Peoples in the Philippines have historically been marginalized, facing land dispossession, discrimination, and economic inequalities. As the Church of the Poor, the Catholic Church in the Philippines recognizes the moral imperative to stand with the most vulnerable and oppressed. Prioritizing the issues of the IPs involves advocating for land or ancestral domains rights, protecting the threatened ecosystems and biodiversity, and addressing socio-economic disparities. It aligns with the Church's mission to create a more just and inclusive society where the dignity and rights of all individuals, especially the marginalized, are upheld, reflecting the values of compassion, justice and love for one's neighbor at the heart of Christian faith. The power structure is not a disincarnated reality. It is primarily political. The struggle of the poor in history is carried out in the very concrete socio-political reality of oppression and injustice. And the Church cannot remain a fence-sitter or an indifferent bystander. The Church is called to be immersed and to be in solidarity with the poor, particularly with the indigenous peoples, to be involved in transforming sociopolitical structures that are oppressive, unjust and does not promote the common good.

D. CHURCH AND INDIGENOUS PEOPLES' STRUGGLE AGAINST EXTRACTIVE INDUSTRY

According to a research presented for the International Year of Forest in 2011: the Philippines is among countries with the fastest loss of forest cover around the world. It ranks 4th among the world's top 10 most threatened forest hotspots. If the 157, 400 ha per year rate of deforestation continues, our remaining forest cover will be wiped out in less than 40 years (Pamintuan, 2011). Undeniably, one of the major impacts of large-scale mining is the destruction of forest ecosystem, the home and ancestral domain of the indigenous peoples, of the rich biodiversity of the country, and the remaining watershed that sustains the lowland farming communities. In the Philippines, aside from logging, mining had been one of the major causes for the loss of our forest cover from 17 million hectares in 1934 to just 3 million hectares in 2003, or an 82% decline. Seventy years ago, about 60% of our land area was covered with forest, now we have less than 10%. (World Rainforest Movement, 2010). To make the situation worse, mining operations are located right in the ecologically vulnerable areas of our remaining forest, within the ancestral domains of the indigenous peoples. Much of the remaining forested areas that we have could be lost to extractive industry. The encroachment of transnational mining corporations on the ancestral lands would result to another form of land grabbing in a much wider scale and the possible displacement of the indigenous peoples from their land. This is disturbing considering that in an analysis of mining figures all over the country, it reveals that 53% of the mining applications overlap with the ancestral domain claim of the indigenous peoples (ESSC-BBC, 1999). Mining or extractive industry, more often than not, as experienced in the Philippines, is destructive to the environment and to the IP communities. This is expected because of the scale of its operation normally involve large tracks of land, mostly located in the environmentally fragile forest-ecosystems. With the government's policy direction of liberalizing the mining industry, applications of the transnational corporations kept pouring in, targeting mineral rich area mostly located in the mountainous part of the country inhabited by the indigenous communities. The Church, through the Catholic Bishops' Conference of the Philippines (CBCP) took the position that "the promised economic benefits of mining by these transnational corporations are outweighed by the dislocation of communities especially among our indigenous brothers and sisters, the risks to health and livelihood and massive environmental damage" Therefore the Church challenged the government policy and called for the repeal of Mining Act of 1995 on the premise that: "the Mining Act destroys life. The right to life of people is inseparable from their right to sources of food and livelihood. Allowing the interests of big mining corporations to prevail over people's right to these sources amounts to violating their right to life (CBCP, 2006)

In the same Pastoral Statement, the CBCP categorically declared that the country faces more and more environmental problems because of the government's liberal policies on extractive operations - "The government mining policy is offering our lands to foreigners with liberal conditions while our people continue to grow in poverty. We stated that the adverse social impact on the affected communities far outweigh the gains promised by mining Trans-National Corporations (TNCs)" (CBCP, 2006). One of the notable victories in the struggle against mining is our experience in Mindoro, a Church-led campaign to defend the island ecology and the ancestral lands of the indigenous peoples. In the face of potential ecological devastation and threats to their way of life, the people of Mindoro, in the Philippines, mobilized grassroots movements and legal campaigns to oppose large-scale mining operations on their ancestral lands. Through sustained activism, awareness campaigns, and legal battles, we successfully halted these destructive mining projects. Our victory underscores the significance of community-led environmental conservation efforts and the importance of upholding indigenous rights and environmental protection in the face of corporate interests, ultimately serving as an inspiring example for similar struggles worldwide. The Mindoro experience has been highlighted and appreciated both in national and international fora for mine-affected communities and has become a case study in various national and international papers on anti-mining struggle and empowerment for ecological conservation and forest protection of indigenous people's communities confronted with the threat of large-scale mining. The Mindoro campaign was given due recognition by Goldman Environmental Prize, when I was chosen as one of the six awardees among grassroots environmental advocates, globally. And when I received the prize, I proudly told our story and reiterated the principle guiding our campaign: "I was taught by the Mangyan indigenous peoples to care for the earth. For them nature is likened to a womb that sustains us with life. One of these leaders is Badang, a Mangyan woman that went on hunger strike with me. She was ready to die to save the watershed threatened by mining. For her, once the forest is destroyed, we too will perish. She helped me understand that what is at stake in the campaign is the survival of our planet, of which we are merely a part."

E. INDIGENOUS SPIRITUALITY AS FRAMEWORK FOR INTEGRAL ECOLOGY AND DEVELOPMENT Generally, the Catholic Church, though admittedly very slow and somehow ambivalent in responding to the ecological problems, is now beginning to wake up to the threat of destruction and the challenge for pursuing a transformative ecological consciousness. The late Pope John Paul II admitted that the prevailing situation of ecological crises and widespread incidents of destruction of the environment are occasioned by a distorted value system and a kind of spirituality that lacks understanding of the sacredness of the earth. The global ecological crises that we experience today, ironically, came side by side with grand technological and industrial advancements and market-driven global trade which threatens the survival of our only planet. We are just beginning to realize that to promote a balanced ecology, we need to consider the complex nature of our ethical relationship with the whole environment and to critically assess our way of thinking about our connectedness to the Earth. Indigenous culture and traditions are frequently unjustly portrayed as backward and primitive. On the contrary, it is imperative that we acknowledge the valuable lessons that can be gleaned from the indigenous way of life, as it stands as one of the rare experiences of how humanity can effectively coexist with nature in a sustainable manner. It is believed that the emerging consciousness of giving due importance to the sacred relationship that humanity have with the earth is nothing new, but something that had been deeply enshrined in the very fabric of indigenous peoples' cultural expressions and spiritual experiences. The experiences and tradition of the indigenous peoples in trying to maintain the harmony with their social and physical environment are needed to provide us with significant insights on how to promote alternative vision towards sustainable well-being of the earth. Now more than ever, it becomes imperative to rediscover the wisdom of indigenous values and tradition and to harness this cultural energy in order to redeem us from our prevailing anthropocentric, materialist and overly consumerist mindset. Our present generation had already been corrupted by what Thomas Berry (1990) called

“cultural pathology” that marks our alienation with regards to our relationship with nature. Thus, there is a need to recover the primordial experience of one-ness with the land that the indigenous peoples had been able to retain in their culture and their belief systems.

F. ADOPTING INDIGENOUS PEOPLES’ FRAMEWORK IN THE RIGHTS OF NATURE LEGISLATION

The need for paradigm shift in environmental ethics underscores the importance of coexisting with nature rather than dominating it. It calls for a reevaluation of our relationship with the environment, emphasizing our responsibility to safeguard and nurture the natural world. By granting ecosystems and natural communities the right to exist and thrive independently, we promote a more harmonious and sustainable cohabitation between humanity and the Earth. The concept of Rights of Nature entails the acknowledgment that ecosystems and natural communities should not be regarded as mere possessions that can be controlled or owned. Instead, they are entities endowed with an inherent and unassailable entitlement to their existence and prosperity. It fundamentally challenges the prevailing perspective that nature is a commodity to be exploited for human gain. Instead, it posits that the Earth and its various ecosystems possess intrinsic value and should be afforded legal recognition and protection. In essence, this perspective recognizes nature as having its own rights, akin to the rights conferred upon individuals. As with Rights of Nature, the idea of interconnectedness of ecosystems and human community is a powerful and inspiring theme in *Laudato Si*, one that invites us to see ourselves and the natural world in a new light, and to embrace a more holistic and compassionate vision of the world. By recognizing our place in the universal family of living beings, we can begin to build a more harmonious and sustainable future for ourselves and for the planet. And this ethical insight is very much part of cultural framework of the indigenous peoples too. Both *Laudato Si* and Rights of Nature call for embracing an ecological ethic that respects and honors the intrinsic value of all living beings and the planet itself. To achieve this transformation, we need to create a new mindset that is grounded in this ecological ethic. Such a mindset would require a fundamental shift in our values, attitudes and behavior. We need to reject the old paradigm of human dominion and exploitation and embrace a new way of relating to the natural world. This involves transforming the economic, social, and political systems that perpetuate the current environmental crisis. It requires a collective effort to build a more sustainable and just world, where development is achieved NOT at the expense of the environment and future generations. Admittedly, the prevailing anthropocentric ethic and the presumed subordination of the earth to exploitation, control and unrestrained consumption is causing irreversible ecological destruction. This paradigm for human dominion and plunder should be replaced with more responsible and caring ethical attitude rooted in our appreciation of our interconnectedness with the whole of creation. We need to create a new mind-set, a paradigm shift and to affirm that nature too has rights. In the Philippines, the campaign on the Rights of Nature is led by Partnership Mission for People’s Initiative (PMPI), supported by the Catholic Church, specifically, Caritas Philippines, along with 250 civil society organizations all over the country. The proposed Rights of Nature bill is now in both in the Senate and Congress. On July 16, 2019, the Catholic Bishops’ Conference of the Philippines, in its pastoral letter expressed categorical support for the rights of nature, quoting Pope Francis in his speech before the UN General Assembly in September 2015: “true ‘right of the environment’ does exist because we human beings are part of the environment. We live in communion with it, since the environment itself entails ethical limits which human activity must acknowledge and respect. Any harm done to the environment, therefore, is harm done to humanity.”

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**THE CATHOLIC CHURCH AND THE INDIGENOUS PEOPLES
IN THE PHILIPPINES:
MISSION AND ADVOCACY PERSPECTIVES**

(Are Indigenous Peoples' Concerns Receiving Attention
from the Philippine Catholic Church?)

*38th Ecumenical Philippine Conference (EPC),
Bonn, Germany, October 13-15, 2023*

Fr. Edwin A. Gariguez

The Philippines is a culturally diverse country with an estimated 14-17 million Indigenous Peoples (IPs) belonging to 110 ethno-linguistic groups.

In the Philippines, IPs have been subject to historical discrimination and marginalization from political processes and economic benefit. They often face exclusion, loss of ancestral lands, displacement, pressures to and destruction of traditional ways of life and practices, and loss of identity and culture.

<https://www.undp.org/philippines/publications/fast-facts-indigenous-peoples-philippines>

HISTORICAL PERSPECTIVE: CHRISTIANITY,
COLONIZATION

VATICAN II AND THEOLOGY OF INCULTURATION

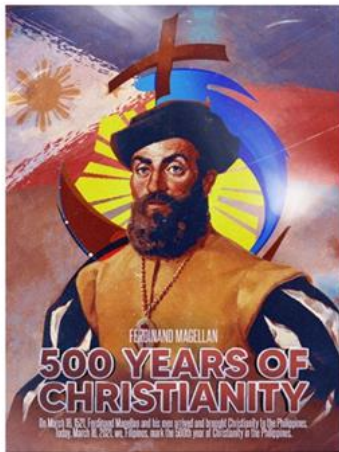
PCP II: MANDATE TO BECOME CHURCH OF THE
POOR

CATHOLIC CHURCH, IP AND EXTRACTIVE INDUSTRY

INDIGENOUS SPIRITUALITY: INTEGRAL ECOLOGY
AND DEVELOPMENT

RIGHTS OF NATURE LEGISLATION AND LAUDATO SI

CHRISTIANITY, COLONIZATION AND THE INDIGENOUS PEOPLES



Catholic Church played a central role in colonization efforts, providing a moral and religious justification for Spanish conquest.

CHRISTIANITY, COLONIZATION AND THE INDIGENOUS PEOPLES

- The Church's mission to convert the indigenous populations was intertwined with Spanish colonialism
- For centuries, evangelization was carried out by different religious orders with the goal of converting the indigenous peoples to the fold of established religion.



CHRISTIANITY, COLONIZATION AND THE INDIGENOUS PEOPLES

- Catholic faith or Christianity in general, had been regarded as another form of incursion among the indigenous peoples
- Differentiation between the IP upland communities and the lowland Christian population: strong resistance against the assimilating influences of the Spanish colonial government.
- The indigenous people remained resolute in adhering to their traditional culture while refusing to be absorbed or be converted into the current of colonial encroachment (Lopez-Gonzaga, 1979).

CATHOLIC CHURCH AND INDIGENOUS PEOPLES VIS-À-VIS VATICAN II THEOLOGY OF INCULTURATION

Vatican II theology (*Ad Gentes; Catechesi Tradendae; Evangelii Nuntiandi and Redemptoris Missio* of John Paul II) emphasized the dignity of all human beings and recognized the value of diverse cultures and traditions.

Notable shift in approach and strategy for evangelization among the indigenous peoples: inculturation, faith-culture dialogue

Many of the indigenous peoples have come to accept Christianity and embrace the faith in varying degree of depth and authenticity. Continuing process of inculturation is necessary to effect a meaningful and authentic dialogue between the Gospel and the recipient culture (Gariguez, 1992).

CATHOLIC CHURCH AND INDIGENOUS PEOPLES VIS-À-VIS VATICAN II THEOLOGY OF INCULTURATION

Philippine Church, in the promulgated Acts and Decrees of the Second Plenary Council of the Philippines (PCP II) in 1991, laid the grounds for the renewed direction in pursuing the process of evangelization:

- “Respect for the cultures of tribal Filipinos must prevent the majority from imposing any process of integration or assimilation that would result in cultural stagnation or erosion” (PCP II, Part III, C, no. 1 par. 378).
- “Unless the Church participates in this process of inculturation it will not be able to respectfully draw the good elements within the culture, renew them from within and assimilate them to form part of its Catholic unity.” (PCP II, Part III, A. no. 6, par. 208).



CATHOLIC CHURCH AND INDIGENOUS PEOPLES AND THE GOSPEL MANDATE TO BECOME CHURCH OF THE POOR

- The social teachings of the Church on renewal and social involvement that became more explicit in Vatican II, (encyclicals of Paul VI and more numerous in John Paul II), - they set the direction for the work for justice and liberation, and even for the defense of our ecology in the Philippine Church (Fabros, 1988).
- “Before today’s form of exploitation of the poor, the Church cannot remain silent . . . strong with the Word of God she condemns the many injustices which unfortunately, even today are committed to the detriment of the poor” (PCP II, Acts No. 131). The Church in the Philippines is called to be a Church of the Poor.
- The Church's newfound commitment to social justice encouraged it to become an advocate for Indigenous Peoples' rights, including land rights, access to education, and protection from discrimination and exploitation.

CATHOLIC CHURCH AND INDIGENOUS PEOPLES AND THE GOSPEL MANDATE TO BECOME CHURCH OF THE POOR

As the Church of the Poor, the Catholic Church in the Philippines recognizes the moral imperative to stand with the most vulnerable and oppressed.

Prioritizing the issues of the IPs involves advocating for land or ancestral domains rights, protecting the threatened ecosystems and biodiversity, and addressing socio-economic disparities.



**CATHOLIC CHURCH AND INDIGENOUS PEOPLES'
STRUGGLE AGAINST EXTRACTIVE INDUSTRY**

- One of the major impacts of large-scale mining is the destruction of forest ecosystem, the home and ancestral domain of the indigenous peoples, of the rich biodiversity of the country, and the remaining watershed that sustains the lowland farming communities.
- Mining operations and applications are located right in the ecologically vulnerable areas of our remaining forest, within the ancestral domains of the indigenous peoples - 53% of the mining applications overlap with the ancestral domain claim of the indigenous peoples (ESSC-BBC, 1999).

**CATHOLIC CHURCH AND INDIGENOUS PEOPLES'
STRUGGLE AGAINST EXTRACTIVE INDUSTRY**

- Catholic Bishops' Conference of the Philippines (CBCP): "the promised economic benefits of mining by these transnational corporations are outweighed by the dislocation of communities especially among our indigenous brothers and sisters, the risks to health and livelihood and massive environmental damage"
- Therefore the Church challenged the government policy and called for the repeal of Mining Act of 1995 on the premise that: "the Mining Act destroys life. The right to life of people is inseparable from their right to sources of food and livelihood. Allowing the interests of big mining corporations to prevail over people's right to these sources amounts to violating their right to life (CBCP, 2006).

CATHOLIC CHURCH AND INDIGENOUS PEOPLES' STRUGGLE AGAINST EXTRACTIVE INDUSTRY

One of the notable victories in the struggle against mining is our experience in Mindoro, a Church-led campaign to defend the island ecology and the ancestral lands of the indigenous peoples.



MINDORO CAMPAIGN: Protecting Island Ecology Defending People's Rights

 Alyansa Laban sa Mina (ALAMIN)

 Alyansa Tigil Mina (ATM)

 National Secretariat for Social Action (NASSA)



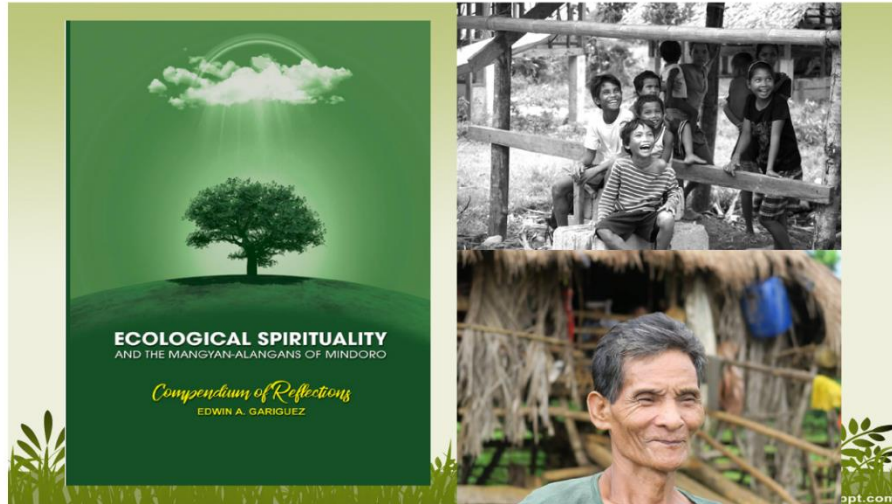


CATHOLIC CHURCH AND INDIGENOUS PEOPLES' STRUGGLE AGAINST EXTRACTIVE INDUSTRY



“I was taught by the Mangyan indigenous peoples to care for the earth. For them nature is likened to a womb that sustains us with life. One of these leaders is Badang, a Mangyan woman that went on hunger strike with me. She was ready to die to save the watershed threatened by mining. For her, once the forest is destroyed, we too will perish. She helped me understand that what is at stake in the campaign is the survival of our planet, of which we are merely a part.”

INDIGENOUS SPIRITUALITY AS FRAMEWORK FOR INTEGRAL ECOLOGY AND DEVELOPMENT



INDIGENOUS SPIRITUALITY AS FRAMEWORK FOR INTEGRAL ECOLOGY AND DEVELOPMENT

- Valuable lessons: indigenous culture and way of life teaching us how humanity can effectively coexist with nature in a sustainable manner.
- The sacred relationship that humanity have with the earth is nothing new, but something that had been deeply enshrined in the very fabric of indigenous peoples' cultural expressions and spiritual experiences.



“Changes in behavior and direction called for here (in development and ecological initiatives) must be rooted in our deepest spiritual, moral and ethical values.

We must reinstate in our lives the ethic of love and respect for the earth, which traditional peoples have retained as central to their value systems”

Maurice Strong, Secretary General of UNCED

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ADOPTING INDIGENOUS PEOPLES’ FRAMEWORK IN THE RIGHTS OF NATURE LEGISLATION

- The concept of Rights of Nature entails the acknowledgment that ecosystems and natural communities should not be regarded as mere possessions that can be controlled or owned. Instead, they are entities endowed with an inherent and unassailable entitlement to their existence and prosperity.
- It fundamentally challenges the prevailing perspective that nature is a commodity to be exploited for human gain. Instead, it posits that the Earth and its various ecosystems possess intrinsic value and should be afforded legal recognition and protection.
- In essence, this perspective recognizes nature as having its own rights, akin to the rights conferred upon individuals.

ADOPTING INDIGENOUS PEOPLES' FRAMEWORK IN THE RIGHTS OF NATURE LEGISLATION

In the Philippines, the campaign on the Rights of Nature is led by Partnership Mission for People's Initiative (PMPI), supported by the Catholic Church, specifically, Caritas Philippines, along with 250 civil society organizations all over the country. The proposed Rights of Nature bill is now in both in the Senate and Congress.



ADOPTING INDIGENOUS PEOPLES' FRAMEWORK IN THE RIGHTS OF NATURE LEGISLATION



POPE FRANCIS, LAUDATO SI AND THE RIGHTS OF NATURE

LAUDATO SI'
ON THE CARE OF
OUR COMMON HOME



POPE FRANCIS

ENCYCLICAL LETTER

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Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live.

We are part of nature, included in it and thus in constant interaction with it (LS, 139).



RiGHTS
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Action Points for Laudato Si National Campaign



- 1 Pastoral Letter on Ecology
- 2 Create and implement a national program for the Philippine Church Response to the Call of Laudato Si (ECSA-IP, ECP, ECV, ECCE)
- 3 Create and mobilize Ecology Desk/Program in every diocesan social action center (as per POP II, part IV, section 4, article 31)
- 4 Mobilize Church-CSO Regional Working Groups for Care of Our Common Home (Eco-Convergence)
- 5 Support the Rights of Nature (RoN) legislation
- 6 Promote the national celebration of the Seasons of Creation (as per CBCP Permanent Council Pastoral Statement, Sept. 1, 2013). This can be implemented with the Commission on Liturgy, ECCE)
- 7 Adopt and promote renewable energy in the Catholic Schools, and diocesan and parish centers
- 8 Divest from coal/fossil fuels and other extractive industries
- 9 Education campaign and module-making: Laudato Si for Youth (ECV, ECCE, ECSA-IP)
- 10 Plan and implement indigenous peoples program for self-determination and the right to integral ecology (ECSA-IP, ECP)



GET IN TOUCH

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“Protecting the rights of the poor must take precedence over corporate greed.

Genuine development must prioritize the need to ensure ecological sustainability over market profitability.

We should never sacrifice people and the environment for short-term benefit of the few.”



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"Championing Indigenous Rights: The Role of Churches in the Philippines."

A keynote address at the Ecumenical Philippines Conference 13-15 October 2023 at Bonn, Germany

By Bishop Antonio Ablon

I must say that we are here today to celebrate the power of solidarity and justice. Today, we stand with those whose voices have often gone unheard – the indigenous peoples in the Philippines. I hope that we can explore inspiring initiatives that make a difference. The National Council of Churches in the Philippines In the Philippines, the National Council of Churches in the Philippines (NCCP) stands as a unifying force, harmonizing various Christian churches and denominations with unwavering dedication. Among these faith communities are the United Church of Christ in the Philippines (UCCP), the Iglesia Filipina Independiente (IFI), and the Episcopal Church in the Philippines (ECP), all gathered under the ecumenical umbrella of the NCCP. Their collective mission is firmly anchored in Christian principles, with an unwavering commitment to social justice. Under the astute guidance of the NCCP, these churches embark on a shared ministry, rallying together to champion the rights of Indigenous peoples. This collaborative effort encompasses a wide spectrum of endeavors, each grounded in their common ethos of justice, compassion, and solidarity. Their multifaceted approach includes advocacy for Indigenous land rights, the preservation of cultural heritage, the provision of education and social services, active participation in interfaith dialogue, vigilant monitoring of human rights violations, and staunch advocacy against displacement and plunder. These churches and denominations, firmly bound by a shared theology rooted in principles of justice and compassion, embody their profound commitment to safeguarding the rights, culture, and dignity of Indigenous communities in the Philippines. In their united front, they serve as a beacon of hope and resilience, illuminating the path toward a more just and equitable future for all. In a significant move in 1988, the NCCP took a monumental step by designating the month of October as Tribal Filipino Month, later aptly transformed into Indigenous Peoples Month. This symbolic gesture underscores the NCCP's unwavering commitment to championing the rights and causes of indigenous peoples. For the NCCP, the alignment of indigenous communities and the Church in the pursuit of genuine peace is of paramount importance. The rationale behind the Church's steadfast solidarity with indigenous peoples is deeply rooted in the relentless national oppression faced by these communities. This oppression is starkly evident in the violations of their prior rights to ancestral lands, which are systematically eroded through land grabbing, oppressive laws, and extractive projects. Indigenous communities also grapple with political misrepresentation, the non-recognition of their social political institutions and processes, the commercialization and vulgarization of their cultures, historical neglect, and institutionalized discrimination. Tragically, these struggles sometimes lead to the vilification, red-tagging, and even extrajudicial killings of indigenous activists. Faced with such dire circumstances, the only recourse left for them is to resist and assert their right to self-determination, a right recognized by international covenants. This self-2 determination is seen as the solution to the age-old problems of oppression and exploitation, enabling them to shape their own destiny as a people. In parallel to this steadfast commitment, the NCCP spearheads and sponsors a series of regular activities and events that facilitate in-depth discussions about indigenous peoples, both in the Philippines and around the world. The organization provides Biblico-theological reflections that underscore the Church's mission to stand in solidarity with indigenous peoples in their quest for genuine peace. Member churches are actively encouraged to celebrate and organize various activities locally on IP Sunday in October, serving as a collective call to unite and stand with indigenous peoples. These celebrations not only acknowledge their small victories but also signify steps toward the recognition of their rights and their vision for our shared home. The NCCP consists of 12 member churches with diverse confessional backgrounds, including Protestants such as the United Church of Christ in the Philippines (UCCP), Anglicans like the Episcopal Church in the Philippines (ECP), and the Iglesia Filipina Independiente (IFI),

which is rooted in the Catholic tradition and practices. While the Roman Catholic Church is not a member, it works closely with the NCCP in a collaborative spirit, amplifying their collective efforts in the pursuit of justice and peace for indigenous communities in the Philippines. This ecumenical partnership serves as a beacon of hope, bringing together various faith traditions for the greater good and the common cause of social justice and human rights. The Episcopal Church in the Philippines The Episcopal Church in the Philippines (ECP), a vital part of the global Anglican Communion, brings its rich Anglican heritage to the forefront in the pursuit of social justice, with a particular focus on the defense of Indigenous peoples. Guided by their core principles of respect for human dignity and the stewardship of creation, the ECP wholeheartedly engages with Indigenous communities to safeguard their rights and heritage. A significant aspect of the ECP's historical identity lies in the composition of its membership, which is predominantly comprised of Indigenous peoples in the northern regions of the Philippines. These communities found their path to Christianity through the first Episcopal missionaries in the Philippines, who championed the ethos of "no altar over against another altar and no planting of churches over against another church." Consequently, the ECP's foundation and growth were fundamentally shaped by the conversion of non-Christian residents, including Chinese migrants in Manila and tribal and Indigenous peoples. At the time, the isolated mountain tribes lived as self-sustaining communities, lacking vital infrastructure for education, health, transportation, and communication.



The Episcopal Church stepped in to fill these gaps by constructing churches for spiritual needs, schools for education, hospitals and clinics for healthcare, and even facilitating the development of essential roads. This evangelism policy of the ECP not only brought many into the Episcopal fold but also allowed these Indigenous communities to retain and perpetuate their cherished traditions. For members of the ECP, living out their Christian faith and defending their ancestral lands are intrinsically linked. The majority of their parishes and congregants are situated in regions where mining and dam projects are

located. Consequently, they find themselves on the frontline of environmental and human rights activism. Many prominent activists in the northern Philippines, including clergy, have roots in the ECP. One such notable figure is Rex B. Reyes, a long-time general secretary of the NCCP who later became the bishop of the Diocese of Central Philippines. Bishop Reyes stands as a steadfast defender of Indigenous peoples, a testament to the enduring commitment of the ECP to justice, advocacy, and the well-being of the communities they serve. The United Church of Christ in the Philippines The United Church of Christ in the Philippines (UCCP), standing as one of the most prominent Protestant denominations in the Philippines, is renowned for its steadfast commitment to social justice. Rooted in a theology of justice and compassion, the UCCP actively channels its principles into a range of ministry initiatives geared toward upholding the rights, culture, and dignity of Indigenous peoples. Remarkably, the UCCP's dedication to the promotion of human rights and the defense of Indigenous peoples has come at a significant cost. Among churches in the Philippines, it bears the grim distinction of having the highest number of ordained ministers and lay leaders arrested, killed, and unjustly accused of various charges. This unwavering commitment to the Indigenous peoples' cause has earned the UCCP a reputation for its prophetic advocacy, and it consistently raises its voice in urging the government of the Philippines to implement critical international declarations, such as the Declaration on the Right to Development and the Declaration on the Rights of Indigenous Peoples. The UCCP's jurisdictional areas in North Luzon and Southeast Mindanao stand as particularly active regions in Indigenous Peoples' ministry. In the Northern Luzon Jurisdictional Area, they have established the Indigenous Peoples Integrated Community Development Program. This program is a testament to their commitment to the rights and holistic development of Indigenous communities in the Cordillera region. It operates through community engagement and advocacy, ensuring that Indigenous voices are heard, and their rights upheld. In Southeast Mindanao, the UCCP-Haran Center in Davao has played a critical role as a sanctuary for thousands of Lumad evacuees in Southern Mindanao and parts of the eastern Mindanao region. The Haran Center has faced relentless harassment and attacks from state forces and apparatuses. Laws have been weaponized against those who stand critical of antipeople policies, leading to a litany of trumped-up charges against the bishop and officers. These accusations even extend to allegations of kidnapping Lumad evacuees who sought refuge at the sanctuary. The state has taken punitive actions, such as freezing their bank accounts under the guise of financing terrorism. Despite these challenges, the UCCP remains unwavering in its commitment to justice, advocating for Indigenous peoples and striving to make a tangible difference in their lives. Several of the UCCP pastors are active members and officers of the human rights group KARAPATAN – Philippines. The Iglesia Filipina Independiente 4 As an independent Christian denomination, the Iglesia Filipina Independiente (IFI) has a storied history of championing the cause of the marginalized and oppressed. Grounded in its theology of prophetic witness and unwavering solidarity, the IFI is fervently dedicated to standing alongside Indigenous communities in their ongoing struggles for justice, land rights, and the preservation of their cultural heritage. Like our partner, the UCCP, we are also under attack by the military and the anti-insurgency civilian agencies of the Philippine government because of our advocacy and social ministry. The Visayas – Mindanao Regional Office for Development Notably, the IFI has been actively engaged in development work since the late 1980s through a series of community development initiatives. One of the most significant of these endeavors is the IFI-VIMROD, which stands for the Visayas – Mindanao Regional Office for Development. This institution serves the marginalized sectors of society, including farmers who may not necessarily be Christians or members of the church. VIMROD's mission is inclusive, extending its support to Muslims and Indigenous peoples in the Visayas and Mindanao regions. The initiative behind VIMROD's founding began with a few bishops in the dioceses of Visayas and Mindanao, recognizing the pressing need for this development arm of the church. Over time, VIMROD has expanded its reach, primarily focusing on the Visayas area, while the Mindanao Lumad Ministry,

managed by the Mindanao Bishops Conference, takes up the mantle of serving the Indigenous peoples in the Mindanao region. These initiatives underscore the IFI's commitment to holistic development, as they actively work to address the multifaceted challenges faced by marginalized communities, regardless of their religious affiliations, as part of their broader mission of social justice and solidarity. The Mindanao Lumad Ministry The Mindanao Lumad Ministry is a concrete manifestation of IFI solidarity with Lumads and Indigenous peoples, undertaken without the intention to proselytize. It serves as a tangible expression of our faithfulness to the gospel, delivering the good news of salvation during challenging times. This ministry fulfills a role as an accompaniment to the Lumads in their ongoing struggle for life, firmly affirming our belief in the sanctity of life and the inherent dignity of all individuals. Consequently, the protection and promotion of human dignity for the Lumad, within the current context, stands as a central imperative in the Church's ministry. The MLM has 5 prioritized interventions: 1) Advocacy – Lumad Right to Self-Determination and Ancestral Domain, 2) Education, 3) Policy Influencing, 4) Solidarity and long-term accompaniment, and 5) Identifying, connecting, and resourcing legal and paralegal support. The MLM centers its efforts around these five pivotal interventions. It actively engages in advocacy, mobilizing church members across platforms to amplify the Lumad's call for self-determination and ancestral domain rights, reaching out to government departments and international organizations. It is equally committed to education, deepening the understanding of Lumad history and struggles among the faithful, sharing educational materials, and fostering mutual learning. Furthermore, the ministry wields its influence through policy engagement, involving both state and non-state actors, utilizing the voice of bishops and regular analysis to impact Lumad rights and culture at local and national levels. It also fosters solidarity, ensuring meaningful interactions between church communities and Lumad, fostering deep commitment, protection, and support. Finally, MLM identifies, connects, and resources legal and paralegal support, strengthening Lumad communities' capacity to defend their rights and providing aid to those who've suffered violations, firmly anchoring its work in the principles of justice and compassion. To the best of my knowledge, the most recent concrete actions, apart from the typical local initiatives supported by MINBISCON, include two noteworthy programs, namely the Sanctuary program and the Abundant Life Program. These programs are managed by the Central Office Program department in Manila and have already been completed. Additionally, there is an ongoing Legal Support Program that caters to the needs of Lumad leaders who are facing several trumped-up cases filed against them by the state forces. In addition to these programs, two other projects sponsored by ZMÖ have been instrumental in benefiting Lumad communities. These projects involve the installation of solar energy sources in specific locations. The first project is situated at Pagadian Cathedral and is paired with a smaller energy source designed to support a small Lumad community in the diocese, located in Western Mindanao. The second project is located at the Bishop Haden Institute in Cabadbaran, which serves as an educational institution in Eastern Mindanao. Initially, the school caters to a limited number of Lumad students, with expectations of growth in the future. This growth is anticipated, particularly because there is currently no means to reestablish Lumad schools that were ordered to be closed by the government's education department and, in some cases, physically destroyed by the military. These solar energy projects represent a vital lifeline for these communities, providing them with a reliable source of power in areas where access to electricity may be limited. These initiatives received support from the Zentrum für Mission und Ökumene – Nordkirche weltweit, facilitated by the East-Asia Desk, emphasizing the collaborative and global nature of these endeavors.

The Churches as dependable institutions amidst turmoil

Over the course of six tumultuous years under the populist and dictator-wannabe president Rodrigo Duterte, followed by the ascension of the new president, the son and namesake of the late dictator Marcos, the Churches and their leaders in the Philippines have weathered a storm of upheaval. Nevertheless, amidst this turmoil, they have steadfastly upheld their commitment to serving the least,

the last, and the lost, particularly the indigenous peoples. Through unwavering commitment to martyrdom and sacrifices, these church leaders have imbued the Gospel imperative of serving the people with profound meaning, a sacred mandate inspired by our Lord Jesus Christ. They stand as an enduring pillar of strength, the most dependable among institutions, championing the defense and promotion of human dignity and the integrity of God's creation. ⁶ Our theological affirmation As a collective body of Christian denominations united under the National Council of Churches in the Philippines (NCCP), our theological foundation is firmly rooted in the Christian imperative of justice, compassion, and solidarity. Guided by the principles of respecting the sanctity of all human life and the inherent dignity of every individual, our ministry engagements with Indigenous peoples are a testament to our commitment to advocate for the rights, self-determination, and ancestral domains of the Lumad and all Indigenous communities. Our work is a concrete manifestation of our faithfulness to the gospel, seeking to preach the good news of salvation even in the face of adversity. Together, we undertake advocacy, education, policy influence, solidarity, and legal support, recognizing these as core imperatives of our Christian faith. Our mission is to protect and promote the human dignity of Indigenous peoples, preserve their cultural heritage, and uphold their rights. In doing so, we honor the prophetic call of the Christian faith to seek justice, defend the marginalized, and stand in solidarity with those who face injustice.

The Call

We call on the church institutions, ecumenical partners, and individuals in Europe to continue to amplify and support the plight of the indigenous peoples in the Philippines as they seek recognition and protection of their ancestral lands, preservation of their cultural heritage, self-governance, access to quality education and healthcare, protection from discrimination and violence, and representation in decision-making institutions. They advocate for sustainable development practices, economic opportunities that respect their traditional livelihoods, and environmental stewardship. Indigenous communities also call for justice and accountability for historical injustices, including land dispossession and human rights violations. Addressing these needs and calls is essential for upholding the rights and well-being of indigenous peoples in the Philippines. The conclusion May I end this with the paraphrased words from a Lumad leader I worked with in my diocese and from our martyred Bishop Alberto Ramento: The Lumad leader asked me to tell all the world about their pitiful situation hoping that by doing so, time will come that they will be recognized, and their struggle will be in victory. Bishop Ramento said, "We may have the right to fear, but we never have the right to relinquish our divine mission to serve the marginalized people of God."

Protect Verde Island Passage

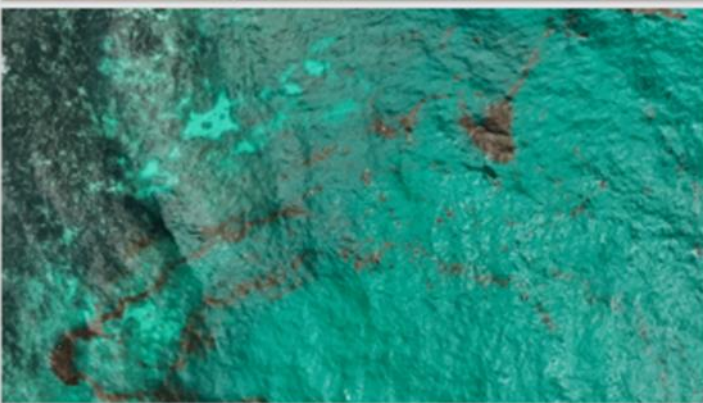
Menschenrechte, Natur- & Klimaschutz zu Zeiten massiver Gasexpansion in den Philippinen

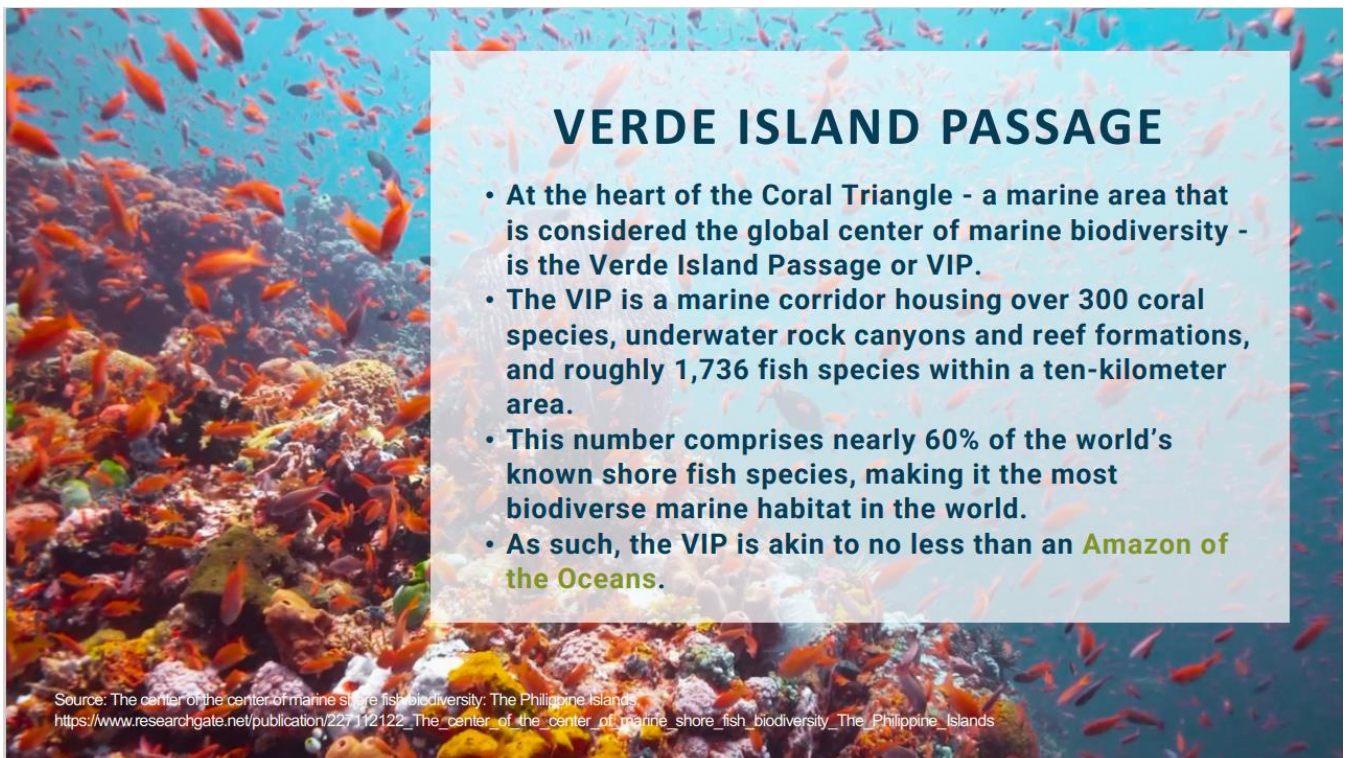
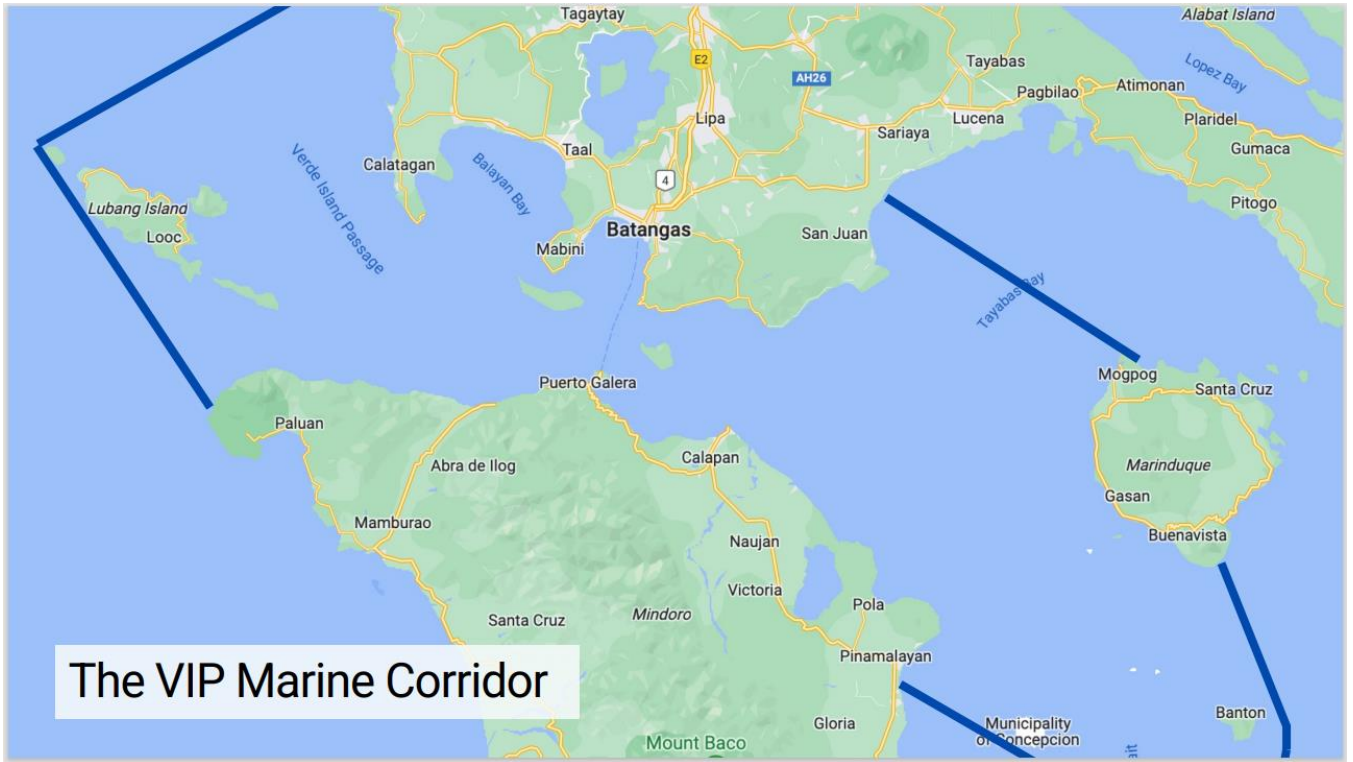
von Nicole Rath, Urgewald,





Global Money needs Global Campaigns





Millions of Filipinos rely on the Verde Island Passage for their food, livelihood, and other benefits.

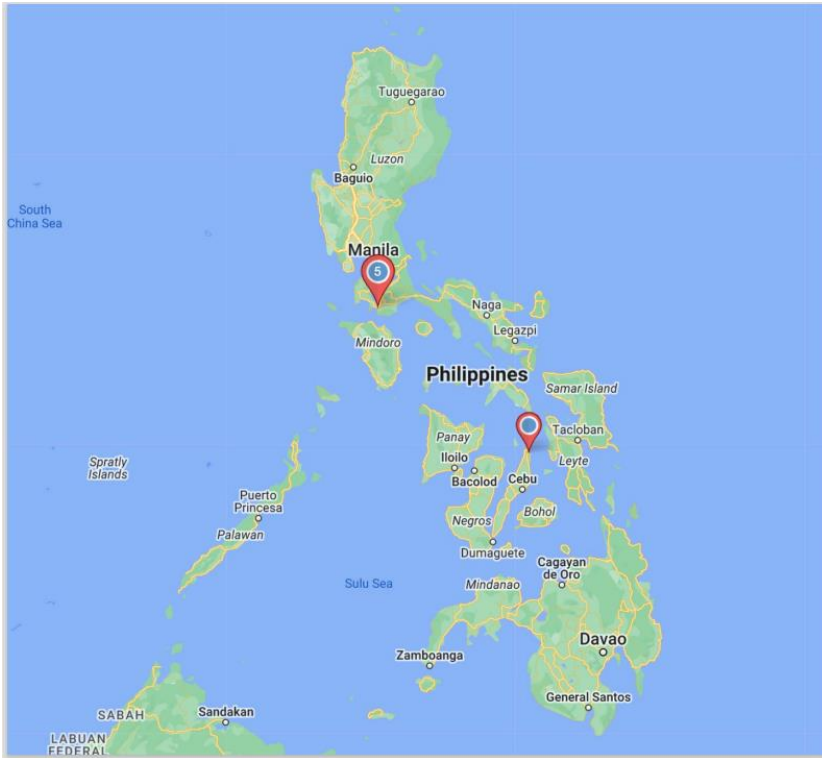


Source: Conservation International



**A hotspot for tourism
and fishing**

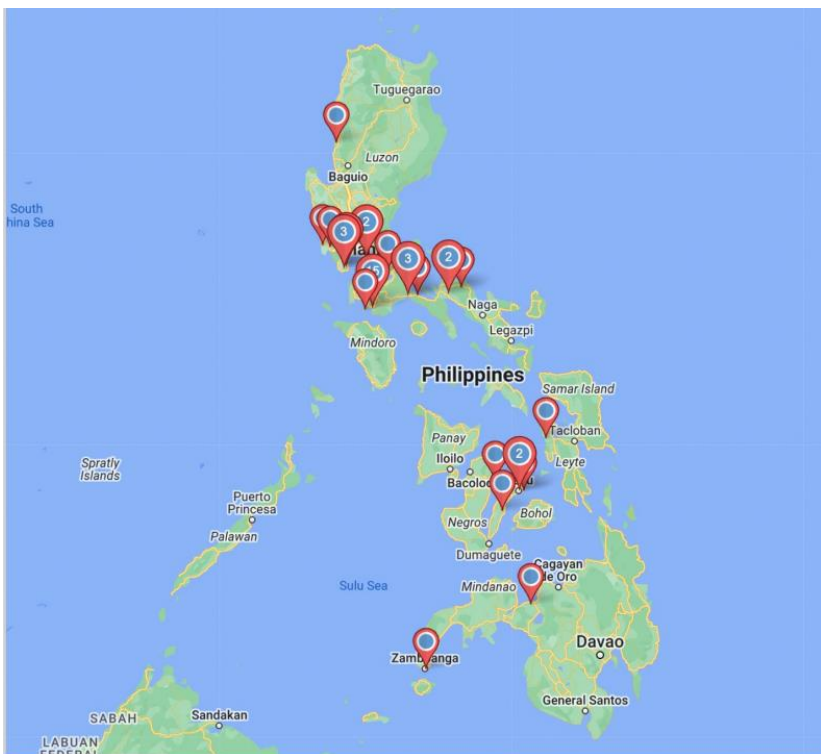
Photo: A. Simon for CEED



Existing:

**6 fossil gas power plants
totaling 3,423 MW**

Source: Department of Energy



Existing:

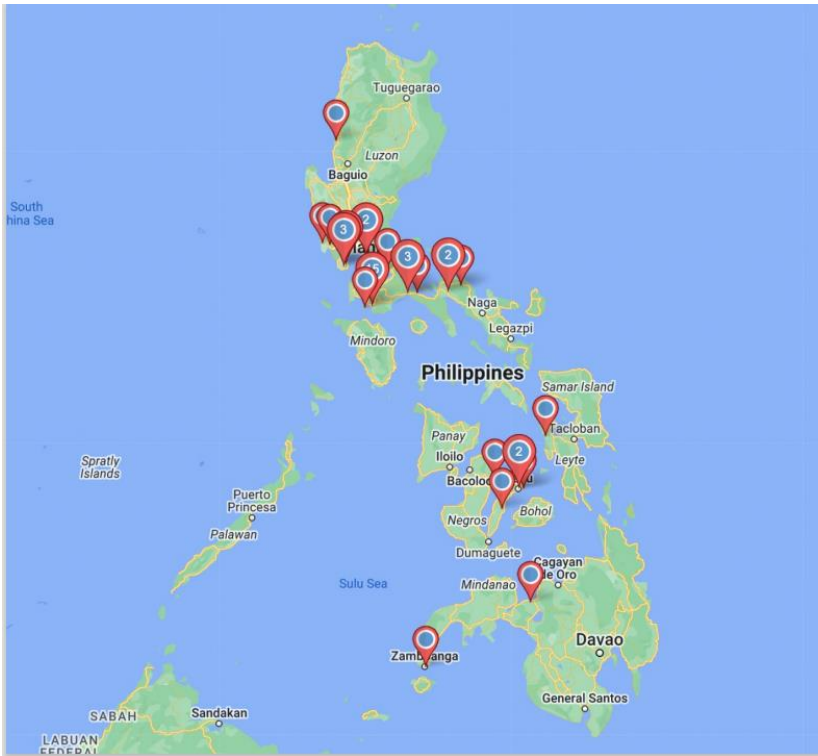
**6 fossil gas power plants
totaling 3,423 MW**

Proposed:

**34 fossil gas and LNG
power plants totaling
37,493 MW**

**11 LNG import terminals
totaling 28.06 MPTA.**

Source: Department of Energy



Proposed:

- 8 of 11 proposed LNG terminals and 8 of 34 power plants are located in Batangas.

Source: Department of Energy

Oil spill in the epicenter of fossil gas expansion - VIP

Oil spill ensues after vessel carrying 800,000 liters of oil sinks in Oriental Mindoro

By: John Eric Mendoza - Reporter / @JEMendozaINQ INQUIRER.net / 11:15 AM February 28, 2023

PCG: Oil spill in Oriental Mindoro expands; tanker fully sinks

By CNN Philippines Staff
Published Mar 1, 2023, 7:13:39 PM
Updated Mar 1, 2023, 9:31:15 PM



PCG: Oil tanker off Oriental Mindoro now fully submerged, oil spill worsens

By: John Eric Mendoza - Reporter / @JEMendozaINQ INQUIRER.net / 03:31 PM March 01, 2023

Sources: <https://newsinfo.inquirer.net/1736213/oil-tanker-carrying-800000-liters-of-oil-sinks-off-romblon-no-info-on-oil-spill-yet> ; <https://www.cnnphilippines.com/news/2023/3/1/pcg-oil-spill-expands-tanker-fully-sinks.html> ; <https://newsinfo.inquirer.net/1736955/pcg-oil-tanker-off-oriental-mindoro-now-fully-submerged-oil-spill-worsens#:~:text=MANILA%2C%20Philippines%20-%20The%20oil%20tanker,in%20the%20area%20has%20expanded.>

Impacts of the oil spill on the environment

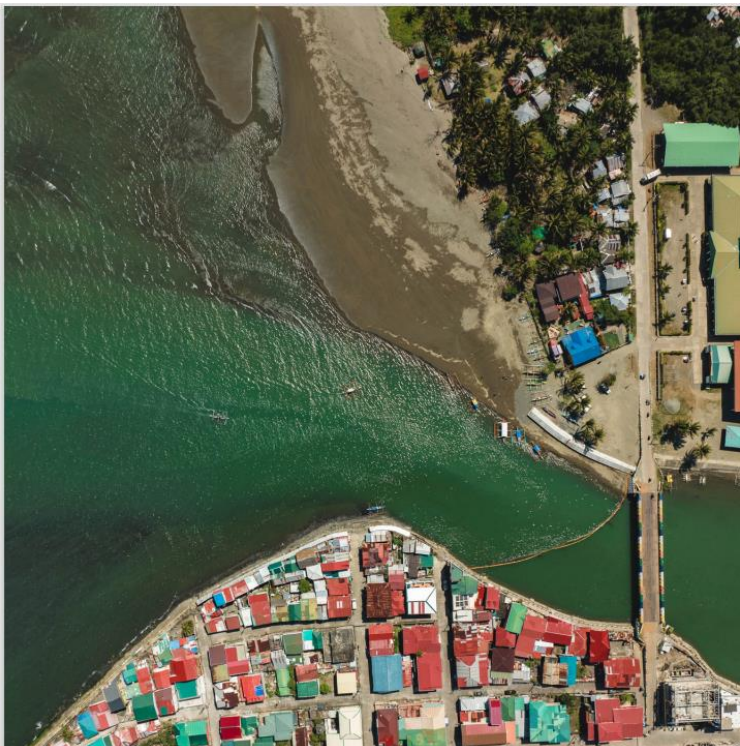
HEADLINES

36,000 hectares of coral reefs, mangroves possibly affected by Mindoro oil spill



- Potential fish kill could mean lesser fish stock out of the already dwindling fish catch of our fisherfolk.
- Loss of marine habitats lead to the migration of marine wildlife
- The fish that might end up in our tables might be unsafe for consumption and might lead to food poisoning.
- Shellfishes that are relatively immobile can't escape the oil spill, making them highly exposed

Sources: <https://www.philstar.com/headlines/2023/03/04/2249267/36000-hectares-coral-reefs-mangroves-possibly-affected-mindoro-oil-spill>



Impacts of the oil spill on the environment

- Fishes exposed to oil spills may experience reduced growth, reproduction impairment, and changes in heart and respiration rates.
- Turbid waters will make it harder for seagrasses to grow.
- Exposed mangroves vulnerable to albinism and reduced leaf growth
- Corals exposed to oil spill can have growth, behavior, and reproduction impediment that can lead to death.

Impacts of the oil spill on the health of communities

Residents hit by dizziness and fever as oil spill blankets coast of Philippine island

By Kathleen Magramo, CNN
Published 2:14 AM EST, Thu March 9, 2023



A tanker sank and spilled oil. Then came reports of nausea, headaches.

By Newsarama
March 9, 2023 6:06 AM EST

Quality of drinking water in Oriental Mindoro under DOH surveillance – OCD

BY MARTIN SADONGDONG
Apr 21, 2023 04:19 PM



'Oil spill dispersants pose risks to human health'

Helen Flores - The Philippine Star
April 4, 2023 | 12:00am



Sources: <https://edition.cnn.com/2023/03/09/asia/philippines-oil-spill-residents-tourism-impact-intl-hnk/index.html>; <https://www.washingtonpost.com/world/2023/03/09/philippines-oil-spill-mindoro-illness/>; <https://mb.com.ph/2023/4/21/quality-of-drinking-water-in-oriental-mindoro-under-doh-surveillance-ocd>; <https://www.philstar.com/nation/2023/04/04/2256724/oil-spill-dispersants-pose-risks-human-health#:~:text=Aside%20from%20harming%20marine%20flora,Albert%20dela%20Cruz%20Sr.%20said>

Millions of Philippine pesos estimated to be lost daily from the fishing and tourism industry

DOT chief: ₱5.3M daily loss if Puerto Galera shuts down

By CNN Philippines Staff
Published Apr 19, 2023, 5:05:20 AM



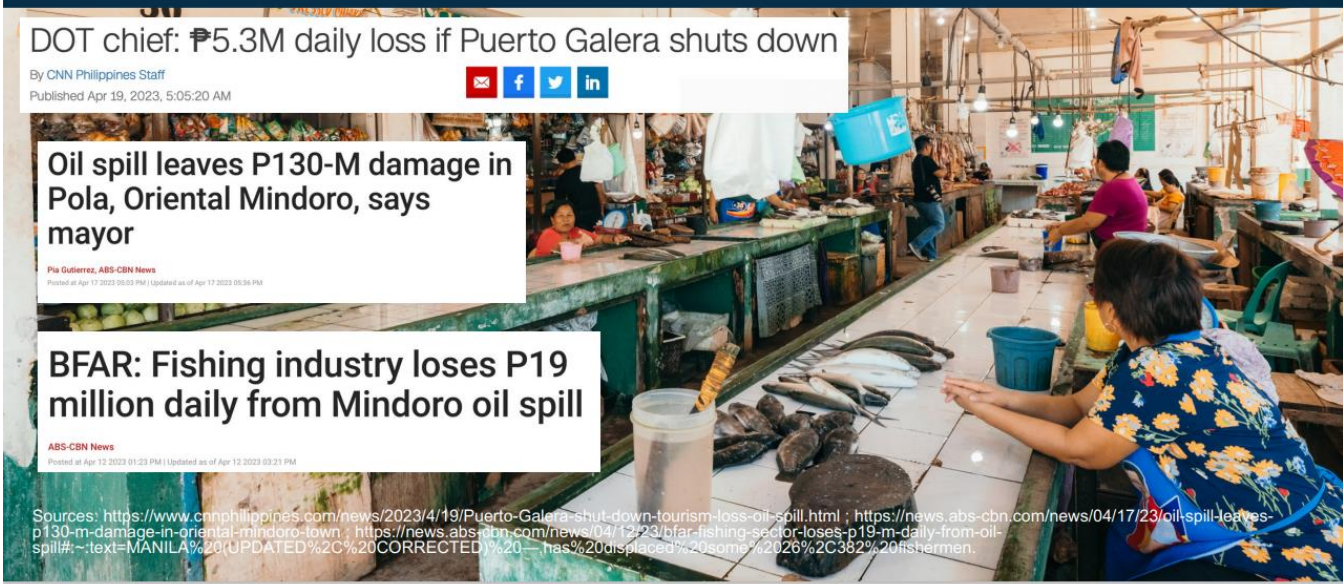
Oil spill leaves P130-M damage in Pola, Oriental Mindoro, says mayor

Pia Gutierrez, ABS-CBN News
Posted at Apr 17 2023 05:03 PM | Updated as of Apr 17 2023 05:36 PM

BFAR: Fishing industry loses P19 million daily from Mindoro oil spill

ABS-CBN News
Posted at Apr 12 2023 01:23 PM | Updated as of Apr 12 2023 03:21 PM

Sources: <https://www.cnnphilippines.com/news/2023/4/19/Puerto-Galera-shut-down-tourism-loss-oil-spill.html>; [https://news.abs-cbn.com/news/04/12/23/bfar-fishing-sector-loses-p19-m-daily-from-oil-spill#:~:text=MANILA%20\(UPDATED%2C%20CORRECTED\)%20—has%20displaced%20some%2026%2C382%20fishermen](https://news.abs-cbn.com/news/04/12/23/bfar-fishing-sector-loses-p19-m-daily-from-oil-spill#:~:text=MANILA%20(UPDATED%2C%20CORRECTED)%20—has%20displaced%20some%2026%2C382%20fishermen)



Grossly inadequate response from government agencies

Rappler

Marcos urged to ban oil tankers from using Verde Island Passage

Oriental Mindoro Governor Humerlito Dolor suggests that use of the Verde Island Passage be limited only to passenger and fishing vessels.
3 weeks ago

'No income, insufficient aid' for Oriental Mindoro fisherfolk after oil spill: Research group

A coalition of scientists and environmentalists found "widespread economic impacts" for communities in the Philippine province, heightening calls for accountability from the sunken tanker reportedly chartered by a San Miguel Corp subsidiary.

HEADLINES

Oriental Mindoro residents still bearing brunt of oil spill a month later

Mindoro oil spill: Still a murky affair 2 months later

Nerissa Magbanua, a resident of Barangay Navotas in Calapan, the provincial capital, believes the oil spill is worse than the pandemic.

Jane Bautista, Madonna T. Virola
Philippine Daily Inquirer

CLIMATE AND ENVIRONMENT

Lawyers, environmentalists demand transparency from gov't, firms behind oil spill

Gaea Katreena Cabico · Philstar.com
March 20, 2023 | 4:53pm

Sunken Philippine oil tanker found after 3 weeks as spill spreads

A Japanese remotely operated underwater vehicle found the wreck and will assess the hull's condition.

Sources: <https://www.rappler.com/nation/marcos-urged-to-ban-oil-tankers-from-using-verde-island-passage/>; <https://www.eco-business.com/videos/no-income-insufficient-aid-for-oriental-mindoro-fisherfolk-after-oil-spill-research-group/#~:text=Residents%20of%20the%20coastal%20areas,devastated%20their%20hometowns%20in%20February,https://www.philstar.com/headlines/2023/04/10/2257849/oriental-mindoro-residents-still-bearing-brunt-of-oil-spill-month-later,https://asianews.network/mindoro-oil-spill-still-a-murky-affair-2-months-later/>; <https://www.philstar.com/headlines/2023/04/10/2257849/oriental-mindoro-residents-still-bearing-brunt-of-oil-spill-month-later>; <https://www.philstar.com/headlines/2023/03/20/2253096/lawyers-environmentalists-demand-transparency-govt-firms-behind-oil-spill>; <https://www.glaizea.com/news/2023/03/21/sunken-philippine-oil-tanker-found-after-3-weeks-as-spill-spreads#:~:text=A%20leaking%20oil%20tanker%20that,Governor%20Humerlito%20Dolor%20told%20reporters>.





San Miguel is proposing 8 gas power plants and 2 coal power plants

Source: Department of Energy

San Miguel involved in the oil spill

ORIENTAL MINDORO OIL SPILL

It was a San Miguel Shipping subsidiary that chartered MT Princess Empress

MAR 11, 2023 2:04 PM PHT
ISAGANI DE CASTRO JR.

MANILA, Philippines – A subsidiary of San Miguel Shipping and Lighterage Corporation – SL Harbor Bulk Terminal Corporation – chartered RDC Reield Marine Services (RDC) to ship the 800,000 liters of industrial fuel oil from Limay, Bataan to Iloilo last February 28, Rappler learned from government officials.

ORIENTAL MINDORO OIL SPILL

San Miguel’s Ramon Ang comments on sunken Princess Empress

MAR 31, 2023 3:24 PM PHT
ISAGANI DE CASTRO JR.

In a chance interview in Limay, Bataan, Ang, the Philippines’ 9th richest person, neither confirmed nor denied a Rappler story that one of the conglomerate’s subsidiaries, SL Harbor Bulk Terminal Corporation, chartered RDC Reield Marine Services to ship over 800,000 liters of oil to Iloilo.

“Ay, *yung barko* (Oh, that ship), we are one of the clients of that vessel, I don’t want to name the other companies. There are several companies that that company is supposed to deliver oil to, not only us,” he said when asked if an SMC subsidiary was the charterer.

Source: <https://www.rappler.com/newsbreak/in-depth/san-miguel-shipping-subsiary-chartered-mt-princess-empress/> ; <https://www.rappler.com/business/san-miguel-corporation-ramon-ang-comments-sunken-princess-empress/>

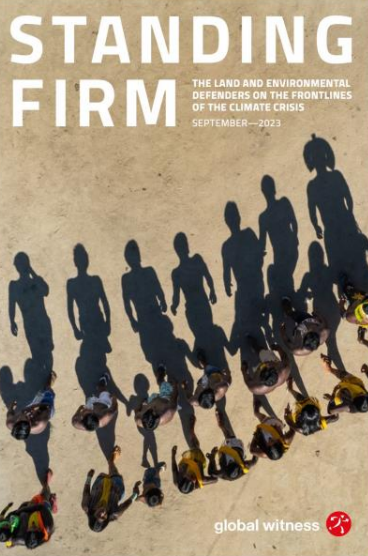
Shell out to help
destroy the
Amazon of the
Oceans:

Plans to build
an **LNG terminal**
along the VIP



Frontline communities and basic sectors are opposing dirty and costly fossil fuel power plants.

On Earth Day 2022, fisherfolk from across six municipalities in Batangas boarded 20 boats as part of a fluvial protest against fossil gas expansion.



Some community members are facing reprisals through red-tagging by local government authorities, putting their safety and well-being at risk.

Overall, Global Witness documented 16 killings in Asia, 11 of which took place in the Philippines, which has topped the ranking in the region every year without exception. Ferdinand Marcos Jr., who took office in June 2022 as the new president, has so far failed to address human rights violations.

Source: <https://www.globalwitness.org/en/campaigns/environmental-activists/standing-firm/>

Five years on, the pursuit for justice endures for the TAMASCO 8

Updated: Dec 12, 2022



Datu Victor Danyan, the former chieftain of the T'boli-Marobo people who was slain along with seven others amid their opposition to plantations and mines encroaching into their ancestral domain. Image by LRC

Some community members are facing reprisals through red-tagging by local government authorities, putting their safety and well-being at risk.

We remember how, in 2017, TAMASCO defenders were up against multiple threats to their ancestral domains—the land grabs from the M&S company's Dawang coffee plantation; the intrusion of San Miguel's coal mining companies; the relentless militarization by military and paramilitary troops.

Source: <https://www.lrcksk.org/post/five-years-on-the-pursuit-for-justice-endures-for-the-tamasco-8>

MANY FRONTLINE COMMUNITIES ARE FIGHTING FOR A JUST ENERGY TRANSITION...

CEBU NEWS

Proposed LNG power plant in Lapu-Lapu City cancelled

Caecent No-ot Magsumbol - The Freeman
August 9, 2022 | 12:00am

PH

INQUIRER.NET

SMC withdraws power project in Negros Occ.

By: Carla Gomez - @lmgstributant Inquirer News | 03:54 AM November 18, 2022

HEADLINES

Public pressure stops SMC project



SAN MIGUEL CANCELLED ALL ITS PLANNED GAS PROJECTS

Source: <https://www.philstar.com/the-freeman/cebu-news/2022/08/09/2201322/proposed-lng-power-plant-lapu-lapu-city-cancelled#:~:text=CEBU%2C%20Philippines%20%20The%20company%20behind,strong%20opposition%20from%20the%20public.> ; <https://newsinfo.inquirer.net/1694766/smc-withdraws-power-project-in-negros-occ> ; <https://tribune.net.ph/2022/09/27/public-pressure-stops-smc-project/>

MANY FRONTLINE COMMUNITIES ARE FIGHTING FOR A JUST ENERGY TRANSITION...



Look: Drone photos much development has already occurred in the projects' site as of August 2022. DAPI confirms that this was done by SMC-EERI and Linseed-AG&P without proper land conversion applications or permits. Photo by B. Sepe.



Affected communities denounce 'farical' Shell public hearing on LNG project

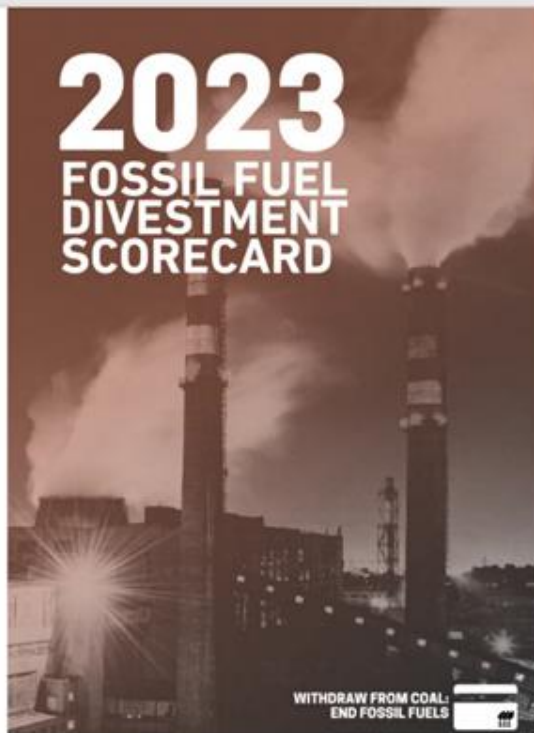
Protect VIP



SMC and AG&P were ordered to cease and desist from any construction activities in Batangas, while SMC's LNG project in Bataan has been significantly delayed in their EIA process

CEED
CENTER FOR ENERGY EDUCATION
AND ACTIVISM

**2023
FOSSIL FUEL
DIVESTMENT
SCORECARD**



WITHDRAW FROM COAL:
END FOSSIL FUELS









Filipino priest on mission in Europe to halt fossil fuel financing

WELT-SICHTEN Magazin für globale Entwicklung und blumenreiche Zusammenarbeit

Philippinen

„Die gesamte Region ist gefährdet“

Die Verde Island Passage im Norden der Philippinen beherbergt ein sensibles Meeresökosystem. Ausgerechnet hier will die Regierung Gaskraftwerke und Flüssiggas-Terminals bauen. Der katholische Priester Edu Gariguez und Avril de Torres von der Umweltorganisation CEED kämpfen gegen das Vorhaben.



The Filipino priest who's taking on the world's oil companies

Catholic priest and environmentalist, Edwin Gariguez is urging Europe's banks to stop financing oil companies, including a huge gas project in the Verde Island Passage in the Philippines



Filipino activists appeal to British banks over region devastated by oil spill

Environmentalists from the Philippines urge investors to avoid LNG projects which they say threaten the Verde Island Passage





BNP Paribas says, financing gas projects in the Philippines is not part of their strategy.

DWS:

+ Shell's AGM: asked critical questions on the Verde Islands Passage

+ DWS AGM: flagged divestment of San Miguel

Activat
Go to Set



nicole@urgewald.org

Danke!

Activat
Go to Set

**38th ECUMENICAL PHILIPPINE CONFERENCE (EPC)
October 13-15, 2023
“The Future of Indigenous Peoples is the Future of All”**

THE BASIC EDUCATION “CRISIS” IN THE PHILIPPINES



By Cynthia Deduro

Education system in the Philippines since June 4, 2012:

K to 12 Program: to provide sufficient time for mastery of concepts and skills, develop lifelong learners, and prepare graduates for **tertiary education, middle-level skills development, employment, and entrepreneurship.**

It covers Kindergarten and 12 years of Basic Education

1 year - Kindergarten

6 years - primary education,

4 years - Junior High School,

2 years - Senior High School (SHS)



- 44% of Filipinos are dissatisfied with the K to 12 education system (Pulse Asia survey June 24-27, 2023)
- While the K-12 program promised to boost employability among senior high school graduates, only a little over 20 percent of SHS graduates enter the labor force while 70 percent continue with their education. (*Philippine Institute for Development Studies*).
- K-12 only made the country competitive against other underdeveloped countries in producing “a steady stream of semi-skilled cheap labor force for foreign capital (*Alliance of Concerned Teachers*).



Our learners in DepEd do not exactly need quality education, they only need basic education. Most of them will go in abroad and become Domestic Helpers, Nurses or Construction workers. Besides, DepEd does not have the budget to provide the same quality education as being provided by private schools.

SARA DUTERTE

“The whole education system needs to be overhauled. Education should serve the aspiration of Filipinos for national development. We need a system of education that will develop our agriculture and serve the establishment of national industries,” ACT chair Vladimer Quetua noted.



The country's education system is in a "crisis", (

Among the most pressing issues:

- ❖ declining mental health among students and teachers;
- ❖ lack of support for teachers;
- ❖ culture of "mass promotion" of learners, and
- ❖ lack of proper assessments

Even before the Covid-19 pandemic struck, the Phil. was "suffering from a **learning crisis where 9 out of 10 students aged 10 were unable to read simple texts**

(Philippine Business for Education." <https://mb.com.ph/2023/5/29/ph-education-in-crisis-1>)

Activate
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Sara Duterte, VP and Secretary to the Dept. of Education, officially confirmed in the basic education report on January 30, 2023 the alarming deterioration of the quality of learning in the Phil.

- low academic proficiency of Filipino students
- lack of school infrastructure & resources to support the ideal teaching process

Out of 327,851 school buildings
Only 104,536 are in good condition
100,072 need minor repairs,
89,252 require major repairs, and
21,727 are set for condemnation.



school room in Pampanga Aug 2022

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INDIGENOUS PEOPLES (IPs) EDUCATION

- ❖ Estimated 14-17M IPs from 110 ethno-linguistic groups in the Phil.
[,<www.ph.undp.org/content/philippines/en/home/library/democratic_governance/FastFacts-IPs/>].
- ❖ IPs in the Philippines, have a long history of **marginalization and discrimination** within the education system
- ❖ Access to basic education - one of the most critical development concerns among IP communities
- ❖ Many IP communities, are located in **geographically isolated and disadvantaged areas**, making it difficult to access quality education government services



- Aside from access, important and more complex issue for IP education is the **relevance and appropriateness of what is taught in schools, i.e. lack of culturally sensitive education materials and teaching methods**
- IP elders and leaders have articulated the observation that the educational system has **failed to respect and recognize their communities' knowledge, worldviews, and identities**



- **Lack of adequate infrastructure and resources in their communities.**
- **Shortage of basic inputs, such as teachers and learning resources**

Despite this general situation, there exists, pockets of good models and desirable education practices based on successful interventions by the DepEd, nongovernment organizations (NGOs), IP organizations (IPOs), and other community-based initiatives which effectively respond to the learning needs of indigenous learners.

In [accordance with the 1987 Philippine Constitution and the Indigenous Peoples Rights Act \(IPRA\) of 1997, the Department of Education \(DepEd\) adopts the Indigenous Peoples Participation Framework \(IPPF\) for the Teacher Effectiveness and Competencies Enhancement.](https://www.deped.gov.ph/wp-content/uploads/2021/10/Draft-IPPF-for-Disclosure_CLEAN_101221.pdf) https://www.deped.gov.ph/wp-content/uploads/2021/10/Draft-IPPF-for-Disclosure_CLEAN_101221.pdf

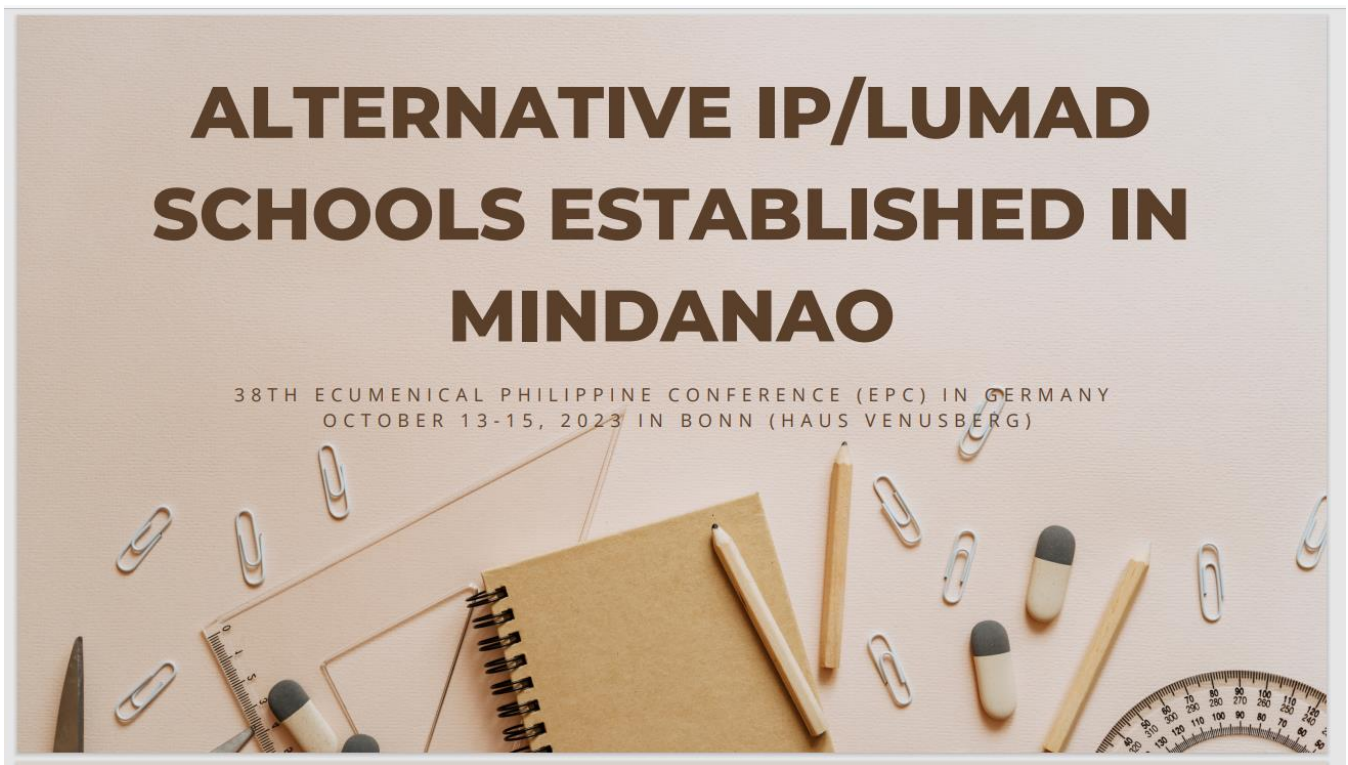
However, alternative IP schools that were established since 2004 were closed down and the teachers were either killed or arrested. Vennel will tell us more about it.

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ALTERNATIVE IP/LUMAD SCHOOLS ESTABLISHED IN MINDANAO

38TH ECUMENICAL PHILIPPINE CONFERENCE (EPC) IN GERMANY
OCTOBER 13-15, 2023 IN BONN (HAUS VENUSBERG)



By Vennel Chenfoo

THE SCHOOLS THAT I WILL MENTION ARE ONLY THOSE THAT FALL UNDER THE
SAVE OUR SCHOOLS NETWORK

THERE ARE POSSIBLY OTHER SCHOOLS THAT HAVE BEEN ESTABLISHED BY CSOS, NGOS OR LGUS THAT I WILL NOT BE ABLE TO MENTION



1. RMP: RURAL MISSIONARIES OF THE PHILIPPINES

**2. MISFI: MINDANAO INTERFAITH SERVICES FOUNDATION INC.
(MISFI OPERATES IN 4 REGIONS (10, 11, 12, 13))**

3. STTICLCI: SALUGPONGAN TA 'TANU IGKANOOGON COMMUNITY LEARNING CENTER INC.

4. CTCSM: COMMUNITY TECHNICAL COLLEGE OF SOUTHEASTERN MINDANAO, INC.

5. CLANS: CENTER FOR LUMAD ADVOCACY NETWORKING AND SERVICES, INC.

6. TFPDI: TRIBAL FILIPINO PROGRAM FOR COMMUNITY DEVELOPMENT INC.

7. FFPTF: FATHER FAUSTO "POPS" TENTORIO FOUNDATION

8. PMISD: PROGRAM FOR MAMANWA INTEGRATED SERVICES FOR DEVELOPMENT

9. TRIFPSS: TRIBAL FILIPINO PROGRAM IN SURIGAO DEL SUR

10. ALCADEV: ALTERNATIVE LEARNING CENTER FOR AGRICULTURE AND LIVELIHOOD DEVELOPMENT

LUMAD SCHOOLS IN DETAIL

RMP LITERACY-NUMERACY SCHOOLS UNDER RMP-NMR

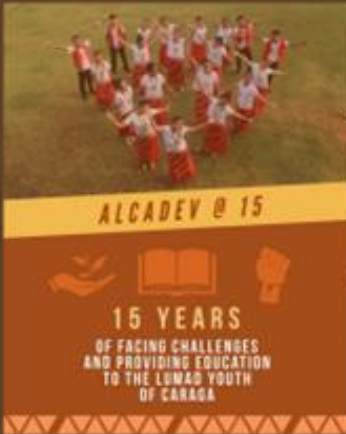


Rural Missionaries of the Philippines-Northern Mindanao Region (RMP-NMR), on the other hand, is a regional chapter of the Rural Missionaries of the Philippines, a faith-based organization involved in land rights advocacy since 1969

In 2010, RMP-NMR started its Literacy and Numeracy Program (LitNum) upon the request of several Higaonon and Manobo Lumad communities in the region, and by 2014 it was operating schools in 17 Indigenous communities serving over 500 Indigenous children.

ALCADEV

Alternative Learning Center for Agricultural and Livelihood Development



- one of the pioneers in providing education to Indigenous children, was founded by Lumad organizations Kahugpungan sa mga Lumad sa Surigao del Sur (KALUNASS) and the Malahutayong Pakigibisog Alang sa Sumusunod (MAPASU) in 2004
- Since its founding, ALCADEV's students have achieved almost 100% passing rate for government equivalency exams that would pave the way for them to attend college.



CLANS

Center for Lumad Advocacy and Services

- Community leaders then asked assistance from CLANS staff in providing education to the B'laan children, and by early 2008, CLANS was already training two community educators to teach literacy and numeracy to the Lumad
- In cooperation with the Kahugpungan sa mga Lumad sa Halayong-Habagatang Mindanao (KALUHHAMIN), a Lumad organization that helps in identifying communities that need schools and other services, CLANS now operates over 50 schools in Far Southern Mindanao.



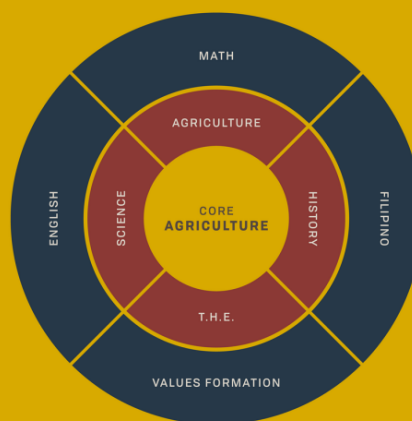
MISFI

Mindanao Interfaith Services Foundation, Inc.

- started holding literacy and numeracy classes for the Lumad in 1984
- In 2007, with assistance from the European Union, MISFI built 20 community schools to provide alternative formal schooling for Indigenous children; today MISFI operates nine secondary schools and 22 primary schools for the Lumad in partnership with PASAKA, a Southern Mindanao-based Lumad organization.



ALTERNATIVE LUMAD SCHOOL CURRICULUM



THE CURRICULUM DESIGN. Our interdisciplinary approach, with Agriculture at the very core, aims to uplift the economic condition of the IP communities.

EDUCATION

aims to uplift the economic condition of the IP communities

affirms the identity of the IP

ALTERNATIVE LUMAD SCHOOL CURRICULUM

AGRICULTURE

Core / Major Subject

Agriculture I Farm management using the **Scientific Sustainable Agriculture Technology (SSAT)**

Agriculture II Animal Husbandry / Livestock raising and management.

Agriculture III Organic Farming Technology with focus on processes of organic fertilizers and pesticides.



“Our goals are to **retrace and revive** diminishing traditions, and to revitalize these through **practical work** in school and in the communities.”

HISTORY

Major Subject

History I Basic Community Development
- Diversities of Filipino minorities

History II Advanced Community Development
- Understanding Asian and other significant countries of the world
- Policies, structures, and reforms
- Bill of Rights
- IP Rights

History III Community Development Exchange



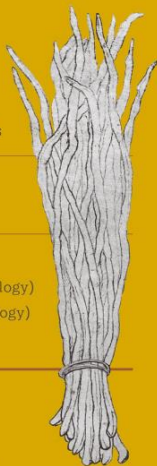
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ALTERNATIVE LUMAD SCHOOL CURRICULUM

T.H.E.

Major Subject

- T.H.E. I**
- Basic food and nutrition
 - Hand sewing and stitching skills
- T.H.E. II**
- Handicrafts making
 - Basic clothing
- T.H.E. III**
- Basic carpentry skills
 - Basic electricity (TESDA technology)
 - Basic computer (TESDA technology)
 - Dress making



“Modules emphasise the use and utilization of indigenous materials, encouraging creativity and simplicity among teachers and learners.”

MINORS

MATH (NUMERACY)

- I. Basic Skills in Dealing with Numbers
- II. Four Basic Operations
- III. Complex Number Concepts / Basic Geometry and Statistics

ENGLISH (LANGUAGE ARTS)

- I. Basic Communication Skills (Reading, Writing, and Speaking)
- II. Communication Skills (Developmental Reading, Writing, and Speaking)
- III. Intensive Reading and Writing Skills / Language and Literature

FILIPINO

- I. Pangunahing Kasanayan sa Komunikasyon
- II. Pagpapaunlad sa Pagbasa, Pagsulat, at Pananalita
- III. Pagpapalawak sa Pag-unlad Pagbasa, Pagsulat, at Pananalita

VALUES EDUCATION

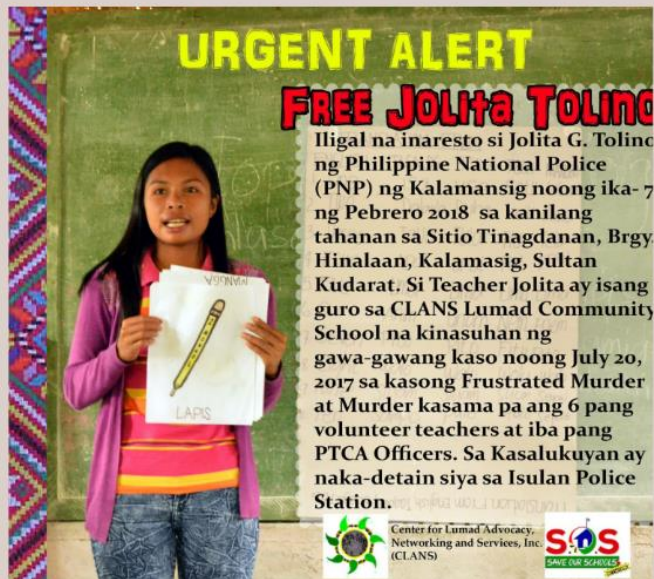
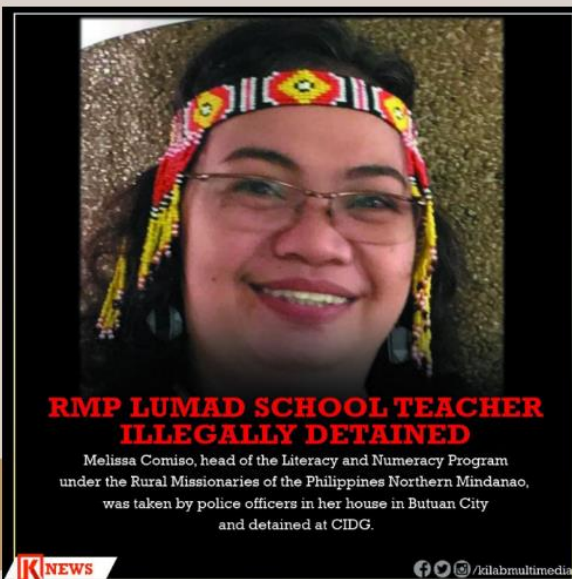
- I. Affirming Oneself Being a Lumad
- II. Ako at Aking Lahi: Pagtugon sa mga Hamon sa mga Katutubong Komunidad
- III. Kafangian Dapat Pandayin sa Pamumuno

ATTACKS ON LUMAD ALTERNATIVE SCHOOLS

Annex 1
SUMMARY OF DOCUMENTED CASES OF ATTACKS ON SCHOOLS
 From JULY 2016 – JULY 18, 2020
 Prepared by: Save Our Schools Network

VIOLATION	Number of Incidents	Number of victims
School-related Extrajudicial Killings	12	13
Frustrated Killings	5	5
Sexual Harassment	3	8
Trumped-Up Charges	23	54
Aerial Bombardment	10	2,350
Indiscriminate Firing/Strafing	18	931
Forcible Closure of Schools	176	5,579
Forcible Evacuation	43	18,252
Threat, Harassment and Intimidation	299	44,760
Use of Civilians as Guide and Human Shield during Military Operations	11	2,059
Denial of Humanitarian Access	19	3,578
Physical Assault	10	34
Fake and Forced Surrender	327	3,092
Arbitrary Detention/Illegal Arrest	26	113
Military Encampment in Schools and Communities	48	13,149
TOTAL NUMBER OF INCIDENTS OF ATTACKS ON SCHOOL: (Region 10, 11, 12, 13)		1,030
TOTAL NUMBER OF VICTIMS OF ATTACKS ON SCHOOLS: (Students, teachers and community members)		93,977
Additional quickfacts: 31 Lumad teachers are facing fabricated charges		

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"When setting up an alternative school for Lumads, we started with the question, 'What kind of progress do the Lumads want?' The Lumads seek a comprehensive development, one that starts with justice and democracy."

Emerito Samarca
 Slain ALCADDEV Executive Director

#GriefAndRage
 #StopLumadKillings



photo taken during the International People's Conference on Mining, July 31, 2015



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Duterte: “Bomb Lumad Schools”(Video)

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Annex 2
LUMAD SCHOOLS FORCIBLY CLOSED (MINDANAO WIDE)
July 2016 to July 2020
Prepared by: Save Our Schools Network

Region	SCHOOL	Total No. of Schools	No. of Forcibly Closed Schools	No. of students affected
R 10	RMP-NMR	15	15	295
	MISFI	9	9	-
R 11	STTICLCI	54	54	1,500
	MISFI	15	15	1,027*
	CTCSM	1	1	353
R 12	CLANS	50	47	1,717
	TFPCDI	31	5	89
	MISFI	8	8	-
	FFPTF	12	12	212
R 13	PMISD	1	1	45
	TRIFPSS	18	8	310
	ALCADEV	1	-	
	MISFI	1	1	31
	TOTAL	216	176	5,579

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CONTINUING STRUGGLE FOR THE RIGHT TO EDUCATION OF INDIGENOUS COMMUNITIES



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CONTINUING STRUGGLE FOR THE RIGHT TO EDUCATION OF INDIGENOUS COMMUNITIES





ROSE HAYAHAY

Defending indigenous rights through education



Rose Hayahay is a 23-year-old volunteer teacher in Lumad Bakwit School Manila, Philippines. She is teaching literacy and numeracy to Lumad students since 2016. She taught at Community Technical College of Southeastern Mindanao, a community college in Davao de Oro which caters to more than 300 Lumad and farmer students.



2023 FRONT LINE DEFENDERS AWARD FOR HUMAN RIGHTS DEFENDERS AT RISK

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MANILA, DAVAO DE ORO, MINDANAO 2015

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philippinenbüro e.V.
im Asienhaus

Factsheet Philippinen

In den Philippinen leben rund 14 - 17 Mio. Mitglieder Indigener Völker (10-20% der Bevölkerung). Davon befinden sich die Lumad als größte Gruppe mit 61% in Mindanao, 33% leben in Luzon (die größte Gruppe dort sind die Igorot im Norden) und mit 6% leben die Mangyan in den Visayas. Ihre Situation ist oftmals prekär.

Sie sind mit am stärksten von Armut, Diskriminierung, Umweltverschmutzung, Landkonflikten, Menschenrechtsverletzungen, Bergbau und dem Klimawandel betroffen. Ihre Kultur(en), Gemeinschaften und ihr Wissen erfahren von Staat und Gesellschaft wenig Respekt und Anerkennung.



Indigene Völker und Gemeinschaften

Indigene Völker und Gemeinschaften definieren sich meist durch eine ideelle und spirituelle Verbundenheit zu ihrem Ahnenland, das für sie kein individuelles Eigentum darstellt, sondern der Gemeinschaft zur Verfügung steht. Ihre Identität wird durch eine eigene Kultur, Sprache, Wirtschaftsweise sowie durch häufig gemeinschaftliche soziale und politische Organisationsformen geprägt. Allerdings gibt es zwischen den verschiedenen Gruppen und Individuen große Unterschiede – beispielsweise bewirtschaften die Ifugao in der Cordillera hoch entwickelte Reisterrassen, wohingegen die Bajao im Sulu-Archipel auf Stelzhäusern im Meer und vom Fischfang leben. Neben diesen Unterschieden ist den Indigenen Gemeinschaften jedoch gemeinsam, dass sie auf Regeln, Traditionen und Institutionen zurückgreifen, die teilweise der vorkolonialen Zeit entspringen sind und sich bis heute durchgesetzt und bewährt haben.

„Wie kannst du den Anspruch erheben, Land zu besitzen, das dich überdauert?“

Den besonderen Bezug der Indigenen Völker zu ihrem Ahnenland illustriert die oben gestellte Frage eines führenden Igorot. Es basiert auf dem Verständnis, dass das ganze Wissen, Medizin, Häuser, Kleidung, Wasser und das tägliche Essen von dem Land kommt, das seit jeher von ihnen bewohnt wird. Das angestammte Land ist demnach heilig und verkörpert ein Gotteshaus, einen Schutzraum und einen Marktplatz zugleich. Es birgt viele Traditionen und Mythen und ist von großer symbolischer Bedeutung. Das Land ist kein Eigentum oder Grundstück, sondern eine Lebensquelle, über die niemand Besitz

ergreifen kann. Jedoch wurden die Ahnenländer seit der Kolonialzeit bis heute als „besitzloses“ Land von Ausländer:innen, Regierungen oder Konzernen einfach in Anspruch genommen.

Recht auf Selbstbestimmung

Auf Ebene der Vereinten Nationen stimmten die Philippinen zwar 2007 der UN-Deklaration der Indigenenrechte (UNDRIP) zu, nicht aber dem Übereinkommen von 1989 über Indigene Völker und Gemeinschaften der *International Labour Organization Convention 169*. Auf nationaler Ebene verabschiedeten die Philippinen 1997 den *Indigenous Peoples' Rights Act (IPRA)*, einen rechtlichen und historischen Meilenstein. Das IPRA kodifiziert in bisher nicht gekannter Weise das Recht auf Verfügungsgewalt über das eigene Ahnenland. Es soll auf dem Ahnenland nichts ohne ihre Einwilligung geschehen. Indigene sollen Hauptnutznießer:innen aller ökonomischen Aktivitäten sein. Daher bedarf jegliches Projekt auf angestammtem Land einer „freien, vorausgehenden, informierten Zustimmung“ (*free prior informed consent – FPIC*) der Indigenen Bevölkerung.

Entmachtung, Konflikte, Diskriminierung

Leider klaffen formales Recht und dessen Umsetzung in der Wirklichkeit jedoch weit auseinander. Die Lebensgrundlagen Indigener Völker wird vor allem durch die Wirtschaftsinteressen nationaler und internationaler Unternehmen und Landraub bedroht z.B. bei Bergbau-, Wasserkraft- und Agrarprojekten. Die FPIC Vorgabe wird häufig von wirtschaftlichen und politischen Akteur:innen im Rahmen der Projektgenehmigung missachtet, unterlaufen und durch Bestechung und Einschüchterung manipuliert. Versuchen indigene Organisationen, sich mit rechtlichen Mitteln dagegen zu wehren, werden sie bedroht, eingeschüchtert; sie werden Opfer von *red-tagging* oder gar ermordet.

Zudem gewähren die Philippinen mit ihrem Bergbaugesetz 1995 (*Republic Act No. 7942*) Bergbauunternehmen umfangreiche Rechte auf Holzeinschlag und die kostenlosen Wassernutzung. So ist die exzessive Plünderung der natürlichen Ressourcen (Wasser, Wälder, mineralische Rohstoffe) eines der gravierendsten Probleme indigener Siedlungsgebiete. Denn die nationalen Gesetze erkennen die kollektiven Landbesitzrechte und Landvorstellungen der indigenen Bevölkerung nicht an. Durch die Lage des Ahnenlandes geraten Indigene Gemeinschaften immer wieder in Konflikte zwischen Regierung und der NPA, dabei geraten sie oft zwischen die Fronten, werden zur Zielscheibe von Menschenrechtsverletzungen oder sind mit Rekrutierungsbestrebungen beider Konfliktparteien konfrontiert. Die Lage hat sich besonders unter der Präsidentschaft von Rodrigo Duterte (2016-2022) verschärft. Die Befürchtungen indigener Organisationen, dass sich mit dem Wahlsieg von Ferdinand Marcos Jr. und Sara Duterte 2022 die Situation für weiterhin verschärfen würde, haben sich bestätigt. Anlässlich der Rede zur Lage der Nation (SONA) 2023 erklärten indigene Organisationen, dass die derzeitige gewalttätige Politik der Regierung Indigene Völker gefährdet und sie im nationalen Diskurs oft ausgeschlossen werden.

Neben Angriffen auf ihre Lebensgebiete werden die Indigenen Völker und Gemeinschaften in den Philippinen auch kulturell diskriminiert. Zwar werden in der philippinischen Verfassung von 1987 die Rechte der Indigenen Gemeinschaften anerkannt, sie sollen ihre Religion frei ausüben und die gleichen Rechte wie alle anderen philippinischen Bürger:innen zugestanden bekommen. Doch werden Indigene Gemeinschaften in vielerlei Hinsicht bis heute innerhalb der philippinischen Gesellschaft als Bürger:innen zweiter Klasse behandelt.

Bildung

Da die Indigenen Völker und Gemeinschaften meist in ländlichen Gebieten oder Berglandschaften leben, haben sie den schlechtesten Zugang zu staatlicher und angemessener Bildung. Indigene Gemeinschaften haben deshalb teilweise eigene Schulen gegründet, um ihren Kindern das Recht auf Bildung zu ermöglichen – neben regulärer Schulbildung werden indigene Geschichte, Werte und Traditionen vermittelt. Doch seit dem Amtsantritt von Präsident Duterte im Juni 2016 wurden indigene Schulen samt Lehrpersonal, Schüler:innen und weiteren Angestellten bedroht und schikaniert. Der Präsident hat dabei besonders die unabhängigen Lumad-Schulen in Mindanao als Ausbildungslager der NPA bezichtigt. Bis 2021 schlossen fast alle 215 Lumad-Schulen. Landesweit werden bis heute Schulangehörige Opfer von *red-tagging* und anderer Menschenrechtsverletzungen.

Klimawandel und Biodiversität

Die philippinische Biodiversität ist eine der reichsten weltweit. Rund 85% der biodiversesten Gebiete liegen dabei in Ahnenländern. Jahrhunderte altes indigenes Wissen und Praktiken tragen entschieden zum Erhalt der biologischen Vielfalt bei. Die wichtigsten Faktoren, welche die artenreichen Gebiete bedrohen und die Rolle der indigenen Führung bei der Erhaltung untergraben, sind der Verlust und/ oder verringerte Qualität

von Lebensräumen durch Bauprojekte, die Aushöhlung der traditionellen Bewirtschaftung (Verlust kultureller Bindungen, traditionellen Wissens, Bewirtschaftungspraktiken, Anpassung an neoliberale Bewirtschaftungskonzepte), nicht nachhaltiger Tourismus und schlecht geplante Infrastrukturentwicklung.

Die Philippinen sind stark von den Auswirkungen des Klimawandels betroffen. Indigene Gemeinschaften sind besonders den Folgen von Klimawandel ausgesetzt. Wiederkehrende Extremwetterereignisse gefährden Umwelt, Ernährung, Gesundheit und das Zusammenleben in den Gemeinschaften. Der Klimawandel hat ebenfalls Auswirkungen auf die Biodiversität, so schwindet z.B. die Artenvielfalt im Meer und an den Küsten aufgrund von Extremwetterereignissen, Erwärmung der Meere, dem Anstieg der Meeresspiegel und der Überfischung der Meere.

Klimawandel und Großprojekte vertreiben nicht nur Indigene Völker und Gemeinschaften aus ihren angestammten Gebieten, sondern bedrohen gleichzeitig die reiche Biodiversität dieser Regionen. Umsiedlungen und Landverlust entziehen Indigenen Gemeinschaften ihre gesamte Lebensgrundlage. Traditionelles Wissen zur Katastrophenversorgung geht unwiederbringlich verloren.

In der Klima- und Umweltpolitik werden Maßnahmen zu selten an den Bedürfnissen von Indigenen Völkern und Gemeinschaften ausgerichtet. Die prekäre Lebenssituation Indigener Völker in den Philippinen, aber auch ihre Vorreiterrolle als Stewards für die Erde und Natur sowie ihre Erfahrungen und Erfolge in Sachen Klimaschutz und Erhaltung der Biodiversität durch nachhaltige und angepasste Lebens- und Wirtschaftsformen müssen für den Fortbestand des Landes dringend von Politik und Gesellschaft, auch über die Landesgrenzen hinaus, ernst genommen werden.

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¹ *Red-tagging* ist eine Praxis, bei der Individuen und Organisationen beschuldigt werden, Mitglieder oder Unterstützer:innen der kommunistischen New People's Army (NPA) zu sein.

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Informationen zur Ökumenischen Philippinenkonferenz (ÖPK)

Wer wir sind

Die **Ökumenische Philippinenkonferenz (ÖPK)** ist ein offenes Netzwerk von Deutschen und Filipin@s verschiedener Konfessionen sowie Vertreter(inne)n von Hilfswerken und - überwiegend - kirchlichen Organisationen. Die ÖPK beschäftigt sich intensiv mit der aktuellen Situation auf den Philippinen und setzt sich damit kritisch auseinander.

Gegründet wurde dieses Forum vor nunmehr über 35 Jahren auf Initiative kirchlicher Partner auf den Philippinen während der Zeit der Marcos-Diktatur. Sie sandten einen Hilferuf in die Weltöffentlichkeit, um auf die bedrückende Situation in ihrem Land und vor allem auf die Verletzung der Menschenrechte aufmerksam zu machen.

Seit 1985 treffen sich die Philippinen-Community in Deutschland und Interessierte jedes Jahr im Herbst zu einer Konferenz. Gemeinsames Arbeiten an Schlüsselthemen der Solidarität zwischen Philippinen und Deutschland in ökumenischer Perspektive bringen beruflich und Freizeit-Engagierte aus diversen Initiativen und Gruppen, Ordensgemeinschaften, Missions- und Hilfswerken zu anregendem und ergiebigem Austausch, kulturellem Erleben und liturgischem Feiern zusammen.

Zielsetzung ist, bei den Teilnehmenden der ÖPK und ihren Gruppen vor Ort in Deutschland Denkprozesse anzustoßen und deutlich zu machen, dass das Handeln jedes Einzelnen gefragt ist, insbesondere hier und auf den Philippinen wie auch anderswo auf unserem Globus.

Die Impulse der jährlichen Konferenzen finden ihre weitere Ausgestaltung in der Zusammenarbeit der Mitglieder der ÖPK mit ihren jeweiligen philippinischen Partnern (Projektpartner, Kirchen, Partnergemeinden, etc.).

Unsere Geschichte

Im Oktober 1985 lud das Evangelische Missionswerk im Bereich der Bundesrepublik Deutschland und Berlin West (EMW) in Kooperation mit der Missionsakademie in Hamburg die zu den Philippinen arbeitenden, deutschen kirchlichen Hilfs- und Missionswerke sowie Solidaritätsgruppen im kirchlichen Umfeld zur ersten Kirchlichen Philippinen Konferenz **KPK** nach Hamburg ein. Dort verständigten sich die Teilnehmer/innen, einen Fortsetzungsausschuss zu bilden, um eine weitere Konferenz für 1986 vorzubereiten, die eine kontinuierliche und koordinierte Befassung der verschiedenen Akteurs-Gruppen in Deutschland mit der Lage der Philippinen fördern sollte. Immer mehr Deutsche der zweiten und dritten Generation mit philippinischen Wurzeln kommen nun zu den jährlichen Treffen des ÖPK.

Ab der 3. KPK in Frankfurt im Dezember 1987 brachten sich vermehrt katholische Organisationen (Orden und Hilfswerke) in die Konferenzen ein, die bis dahin von einer profilierten protestantischen Minderheit geprägt worden waren.

Im Oktober 2014 tagte die Konferenz - inzwischen umbenannt in Ökumenische Philippinen Konferenz (ÖPK) - zum 30. Mal, diesmal zu Fragen der Klimagerechtigkeit. Kamen zur ersten Konferenz 1985 in Hamburg fast ausschließlich deutsche Teilnehmer/innen, so war unter den rund 60 Teilnehmer/innen der 30. Konferenz 2014 ein gutes Drittel Filipin@s und Deutsche mit philippinischen Wurzeln.

Die 37. Konferenz 2022 behandelte das Thema „Herausforderungen für die philippinische (Zivil-) Gesellschaft nach den Wahlen 2022“

Was wir tun

Jahrestagung: Diese - finanziell von kirchlichen Hilfswerken geförderte - Wochenendveranstaltung befasst sich aus ökumenischer Perspektive mit wechselnden aktuellen Themen der gesellschaftlichen, politischen, wirtschaftlichen, kulturellen oder ökologischen Situation auf den Philippinen. Eingeladene Fachpersonen aus den Philippinen und aus Deutschland referieren zu diesen Schlüssel-themen und vertiefen wichtige Fragestellungen mit den Teilnehmenden in einzelnen Workshops. Anregender Austausch führt zu gemeinsamem Erarbeiten konkreter Handlungsoptionen wie Lobby- oder Öffentlichkeitsaktionen für die Philippinen **und** für Deutschland.

Arbeitskreis: Ein von den Mitgliedern der ÖPK alle zwei Jahre gewählter Kreis von Einzelpersonen sowie Vertreter/innen verschiedener Initiativen und Gruppen, Ordensgemeinschaften, Missions- und Hilfswerke – trifft sich mehrmals im Jahr zur inhaltlichen Planung, organisatorischen Vor- und Nachbereitung sowie zur Dokumentation der Jahreskonferenzen. Entscheidungen werden demokratisch gefällt. Die Ergebnisse der Diskussionen und Beratungen im Arbeitskreis werden einem Verteiler von interessierten und unterstützenden Personen und Institutionen mit diversen Publikationen zur Kenntnis gebracht.

Publikationen:

- *Fisch und Vogel – Nachrichten aus kirchlicher Solidarität mit den Philippinen*. Vom Arbeitskreis der ÖPK herausgegebene Online-Publikation. Link: <http://www.fisch-und-vogel.de>

- Jährliche Rundbriefe an Teilnehmende, Interessierte und Unterstützer/innen, jeweils im Sommer.

- Dokumentation der Jahreskonferenzen

- Kurzdarstellungen (Flyer) zu verschiedenen Themen der philippinischen Kirchen und Gesellschaft

Weitere Aktivitäten: Auf den thematisch ausgerichteten Jahrestagungen der ÖPK wird jeweils nach Möglichkeiten gesucht, Handlungsansätze für die Philippinen wie für Deutschland zu benennen und auch in Form von öffentlichkeitswirksamen Aktionen, Petitionen, Lobbyinitiativen, offenen Briefen an Politiker, usw. umzusetzen.

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