

Challenges and Ways Forward in Government Project Access for the Bagobo Tagabawa under the Indigenous Peoples' Rights Act

Riveal S. Cawayan & Aristeo C. Salapa, DPA

Student, College of Development and Management, University of Southeastern Philippines, Mintal Campus, Mintal, Davao City, 8000, Philippines, rscawayan00458@usep.edu.ph

Professor, University of Southeastern Philippines, Mintal Campus, Mintal, Davao City, 8000, Philippines, <https://orcid.org/0000-0003-0934-3571>

Abstract

This study was conducted to investigate the Bagobo Tagabawa Tribe's access to government projects in Davao del Sur, as mandated by the 1997 Indigenous Peoples' Rights Act (IPRA). Despite the legislation's objective to safeguard the rights, autonomy, and cultural integrity of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs), local execution encounters challenges. Through content analysis and literature review, this paper identified constraints such as inadequate funding, limited technical expertise, bureaucratic inefficiencies, and ineffective implementation of Free, Prior, and Informed Consent (FPIC). Geographic isolation, military conflict, and cultural marginalization intensify these issues. This paper highlighted the tension between development and indigenous self-determination, demonstrating that significant disparities persist between policy and reality despite the intentions of the IPRA. It promotes enhanced institutional frameworks, more political commitment, and greater cultural awareness in program implementation. The findings aim to inform stakeholders and policymakers on how an inclusive, rights-based approach to governance can enrich Indigenous empowerment.

Keywords: Bagobo Tagabawa; IPRA; Indigenous Cultural Communities; Indigenous Peoples

1. Introduction

A significant piece of legislation that honors, protects, and advances the rights of Indigenous Peoples in the Philippines is the Indigenous Peoples' Rights Act (IPRA Law). Supporting Indigenous Cultural Communities and Indigenous Peoples (ICCs/IPs) in their pursuit of cultural autonomy, self-determination, and empowerment is its overarching purpose. This act has enabled indigenous people to initiate several programs and activities focused on environmental sustainability, cultural preservation, poverty reduction, and sustainable development. Along with poverty reduction projects like *Kaabag sa Kalambuan* - partners in Development (Galang & Vaughter, 2020), these efforts include the Ancestral Domain Sustainable Development and Protection Plans, the PEACE program (Poverty Eradication through Agroforestry and Community Empowerment), and necessary infrastructure improvements. Despite these efforts, IP groups, such as the Bagobo-Tagabawa tribe in Davao del Sur, still encounter hurdles to accessing government services, despite their rights. These include limited financial resources, technological constraints, and bureaucratic inefficiencies. As Domingo and Manejar (2020) point out, research on extractive industries and resource management typically focuses on the participation of indigenous peoples and their cultural groupings. This discussion reveals a link among their environment, way of life, and the activities that influence their behavior.

On the international scene, Davis (2021) emphasized that, with nearly 3,000 languages and diverse belief systems, indigenous peoples are indispensable to global cultural diversity. Representing approximately 370 million to 476 million people, or around 6% of the global population, they primarily reside in 90 nations located in tropical and subtropical regions. Approximately 14 million indigenous people, divided among 110 tribes, reside in the Philippines (Domingo & Manejar, 2020). Although they account for only around 9% of the population, their cultural regions cover as much as 44% of the nation's geographical area. Comprising 2,289,268 people, the Lumad settlements in the Davao Region (Region 11) are expected to have the highest Indigenous Peoples (IP) population in

the nation. The IP population is split among the provinces of Davao del Norte, Davao del Sur, Davao Oriental, and Davao City, which collectively account for fourteen percent. Following this, 1,856,300 IPs from Soccsksargen (Region 12) comprise 13.09% of the total IWGIA 2022 share. Among the indigenous people residing in the Philippines, the Bagobo-Tagabawa Tribe has a unique way of life and a rich cultural tradition. Their main home is the Davao del Sur region, especially in Barangay Sibulan, Sta. Cruz. With an estimated 60,000 members (Tuban, 2021), the Bagobo people are among the indigenous people living in Davao Region.

Given their marginalization in Philippine culture, Bamba et al. (2021) noted that poverty is one major obstacle Indigenous people now encounter. Hirai (2015) said that in addition to the invasion of their ancestral lands by foreigners and the degradation of their cultural legacy, the IPs remain a marginal group facing great degrees of poverty, illiteracy, unemployment, and underemployment notwithstanding the law. The Bagobo-Tagabawa Tribe has faced several challenges in effectively managing projects and initiatives despite the provisions of the IPRA Law. Several problems, like insufficient financial resources, lack of technical skills, restricted access to government services, and conflicts over ancestral domain locations (Bamba, Candelario, Gabuya, & Manongdo, 2021), further impede the execution of these projects. To fortify their own political, social, and economic structures, Pawid (2012) noted that the Department of Social Welfare and Development and the National Commission on Indigenous Peoples (NCIP) are the agencies tasked with carrying out initiatives and services that involve Indigenous communities in Philippine development.

With an emphasis on social, economic, and cultural elements, this study intends to investigate the initiatives and plans set for the Bagobo-Tagabawa Tribe in line with the IPRA Law, which is fundamental; it will provide a comprehensive analysis of the effects of the projects and programs under the IPRA Law on the Bagobo-Tagabawa Tribe. It aims to contribute to the existing body of work by demonstrating the effectiveness of the IPRA Law in advancing the welfare and rights of Philippine indigenous peoples. To date, no study has specifically examined this particular subject. The efficacy of the IPRA Law will be assessed in this paper, therefore improving the welfare of Indigenous people. Policymakers, local government agencies, and other interested parties would benefit from understanding the achievements, challenges, and issues associated with these programs. Under this law, thorough literature research and content analysis have been done to compile the difficulties and potential solutions regarding Government Project Access for the Bagobo Tagabawa.

2. Literature review

The IPRA articulates that Indigenous Peoples constitute a collective of individuals or cohesive societies that have historically inhabited a defined and bounded territory, both communally recognized and delineated by external definitions. Since time immemorial, these people have occupied, owned, and used such areas sharing linguistic, cultural, traditional, and other unique qualities, or they have emerged due to colonialism, indigenous peoples often oppose non-indigenous faiths and traditions, leading to historical divergence from the majority of Filipinos (Indigenous Peoples Rights Act of 1997). Due mostly to the continuous struggle between the government and communist forces, Limos (2021) claim that the Indigenous Peoples (Lumads) among the several ethnic groups living in the Philippines are especially at risk. Their native territory is isolated, hilly terrain where military troops and the NPA regularly clash. Moreover, many times these ancestral areas lack access to some basic utilities and social services. The writers systematically reviewed and content analyzed pertinent material. The aim of this study is to highlight fresh research directions and show a revised knowledge of the topic. Combining ideas from current literature helps one to create a fresh viewpoint (Elsbach & van Knippenberg, 2020).

Under the IPRA, the researchers created a thorough strategy to improve the analysis of material on the difficulties and possible remedies for obtaining government projects for the Bagobo Tagabawa. This subject has been well investigated. The initial stage was evaluating pertinent online books and present literature; next, a careful examination of research papers released within the past ten years. The writers also looked at pertinent laws, rules,

resolutions, ordinances, bills, and websites of companies concentrated on the difficulties and possibilities in achieving government projects.

3. The Study Area

This paper centers on Sta. Municipality. Cruz is located Davao del Sur. Officially founded on October 5, 1884, more than a century ago, Sta. Cruz is acknowledged as Mindanao's third oldest town. Originally called LABO, a Bagobo term meaning *marshland*, Datu Ali commanded the Bagobo-Tagabawa clan, the initial occupants of the region. One of the fifteen municipalities in Davao del Sur, Cruz, has eighteen barangays under its jurisdiction.

4. Methodology

Following extensive research, the writers have identified key categories that highlight the challenges and propose workable solutions to enhance Bagobo Tagabawa's access to government projects under the IPRA (Republic Act 8371). Promoting empowerment and ensuring fair opportunities for this group depends on this calculated approach.

Legal and Policy Guide for RA 8371

The Philippines approved the Indigenous Peoples' Rights Act (IPRA) in 1997 to protect and develop the rights of Indigenous Cultural Communities and Indigenous Peoples (ICCs/IPs). The 1989 International Labour Organization Convention No. 169 on Indigenous and Tribal Peoples includes minimal requirements and concepts from the UN Declaration on the Rights of Indigenous Peoples (2007) (Doyle, 2020; Candelaria, 2012). Norms from ILO Convention No. 169 are incorporated into IPRA, as per Candelaria's (2012) analysis of UNDRIP and IPRA. UNDRIP emphasizes the need for world cooperation and collaboration and clarifies the rights of Indigenous Peoples. Advocating for their rights anchored on equality and non-discrimination, these three instruments have commonalities and complement each other in their aims to correct the historical marginalization of Indigenous Peoples. Republic Act No. 8371, the Indigenous Peoples' Rights Act of 1997, created the National Commission on Indigenous Peoples and acknowledged the autonomy and empowerment of indigenous peoples (IPs) by the 10th Congress. The implemented policies provide clear guidance for the necessary inclusion of these indigenous groups. Indigenous Peoples (IPs) and Indigenous Cultural Communities (ICCs) are required to have a reasonable number of representatives in all local legislative councils and policymaking bodies, proportional to their population, ensuring they have the same rights as regular members of these bodies.

Furthermore, this legislation aims to empower indigenous people by enabling them to actively participate in decision-making processes actively, sustainably manage their lands and resources, and preserve their cultural identities within the broader context of the Philippine country (IPRA, 1997). IPRA has as its fundamental tenet the acceptance and application of customary rules covering land ownership, resource management, and government within ancestral territories (NCIP, n.d.). The Philippine Constitution of 1987, specifically Section 10, Article II, mandates that the State must promote social justice in all aspects of the nation's development. According to Section 17, Article XIV of the 1987 Constitution of the Philippines, the State is mandated to honor, recognize, and protect the rights of indigenous cultural groups in order to preserve their traditions, practices, and way of life. Article 2, Section 15 of the 1987 Philippine Constitution binds the State to take these rights into account in formulating national goals and programs. Sec. 16 of RA 8371 states explicitly that Indigenous Peoples (IPs) have the right to fully participate, if they so want, at all levels of decision-making regarding issues that may affect their rights, life, and futures by processes they identify, as well as to uphold and advance their political structures (Arellano Law Foundation, 1997). Therefore, the State must include Indigenous Peoples (IPs) and Indigenous Cultural Communities (ICCs) in local legislative councils and policymaking bodies on a mandatory basis. Every policymaking body and local legislative council will automatically reflect the fundamental rights of Indigenous Communities and Peoples (ICCs) and Indigenous Peoples (IPs). The representation will be comparable with their population, therefore affording them the same rights and advantages as regular attendees of the legislative and/or

polymaking bodies (NCIP, 1998). Through a procedure decided upon by their respective communities, representatives from ICCs and IPs will be qualified and chosen. Technical support will also be provided to enhance the knowledge and skills of ICC/IP officials (Implementing Rules and Regulations of RA 8371, § 6, I and IV).

Rooted in a history of hardships and cultural preservation, the IPRA Law reveals the evolving connection between past injustices and the aspirations of Indigenous people for justice (Ampater, Dompur, Duhac, & Paje, 2024). It addresses the marginalization of indigenous people, an issue closely related to the colonial background of the nation (Panap, 2019; Kusniati, 2024). While American land titling further drove indigenous people from their territory, Kusniati (2024) notes that the Spanish encomienda system resulted in their eviction from their lands, therefore forcing them into marginalization. By ignoring the indigenous customs of communal land ownership and sustainable resource management, these colonial policies extended the cycle of poverty and displacement among IP people (Panap, 2019).

Sociocultural Profile of the Bagobo-Tagabawa Tribe

In the sociocultural profile of the Bagobo-Tagabawa Tribe, *Bawa* in Bagobo means "south" (Aleria & Rey, 2020). The Bagobo narrative is even more fascinating: Apo Iyawan relates that a great, great ancestor known as *Lumabot* built a lengthy, old stairway at the will of *Manama* (the Creator). This stairway was meant for their use to ascend heaven in order to retrieve the *Batong Bantiles*, similar to the stone tablets with *Manama's* decree. Usually discovered on the hillside (Baterina, 2017), this pearly white stone comes from *Batong Bantiles*. Native to Mount Apo, the Bagobo-Tagabawa is an ancient cultural group spanning millennia. Initially settling at Sibulan, Santa Cruz, Davao del Sur, traditionally known as *Subuan*, a name derived from the nearby *Sibulan River*, their residence a major blood covenant between two chiefs, *Datu Betil*, and an *Ubo* chief, representing the end of their strife, took place along this river (Risonar et. al., 2024). The name *Subuan* primarily refers to the ancient blacksmithing technique of heating a knife to sharpen it and then cooling it in a river (Gloria, 1987). In addition to Kidapawan City, North Cotabato, the Bagobo-Tagabawa ICCs of Toril District, Davao City, 2019, play an important role in the cultural fabric of Digos City and Bansalan, Davao del Sur. Eberhard et al. (2022) report that using Tagabawa, a Manobo subcategory dialect in the Philippine group consisting of Malayo-Polynesian languages, increases linguistic diversity.

Established to coordinate the Tribal Council, Southern Cultural Communities' workplace consists of each network under the direction of its individual Tribal Chieftain. The Tribal Council membership comprises elders, leaders, and Tribal Youth leaders. Moreover, due to the projects of the National Commission on Indigenous Peoples, IP women participate actively in the tribal councils.

Figure 1: Republic Act 7160 primarily recognizes the tribal council as the political framework. At the barangay level, the leaders of the Bagobo-Tagabawa ICC/IP system are the same people that comprise the tribal council.

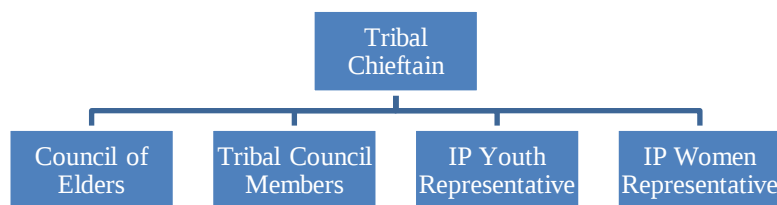


Figure 1. The tribal council

Challenges in Accessing Government Projects

Although Indigenous peoples account for 5% of the world's population, Arbiol, Gura, Jan, and Cece (2020) stated that they account for around 15% of those with the lowest Human Well-Being Index. A lack of access to high-quality, culturally appropriate education tailored to their specific needs is primarily responsible for this discrepancy (Cosentino, 2016). Research on the disparities both inside and across different ethnic groups in the Philippines is rare; this is primarily because of inadequate thorough knowledge of the 180 ethnic groups that call the nation home; This is because the National Statistics Office (now known as Philippine Statistics Authority (PSA) (Reyes, Mina, & Asis, 2017), the population and housing census conducted every decade by the Philippine Statistics Authority (PSA) serves as the primary source of data. Daytec-Yañgot (2012) pointed out that Indigenous people have always been easily exploited. Marginalized in society, they have frequently stayed quiet as many projects have been conducted on their territory without their permission and occasionally against their vehement objections. It is a paradox that these people, who have preserved their local resources, have received the least tangible benefits from them. Usually, mainstream culture marginalizes and ignores indigenous people. According to a World Mission study, people face significant unemployment and poverty. Rising for their land and existence against industrialization and exploitation, the Lumads of the Philippines epitomize their battle (World Mission Magazine, 2016; Cruz, 2017).

As Domingo and Manejar (2020) have pointed out, one of their difficulties is restricted resources. Many NCIP staff members, both at the national and local levels, view their resources, especially for operational uses, as limited. Examining their budget distribution by type of expenditure: personal services, maintenance and other operating expenditures, and capital outlay: as well as by program category, such as general administration expenses, helps one better understand their financial situation. Between 2008 and 2012, the capital investment was only barely noticeable. Logically, emphasizing personal services helps the NCIP to serve its large number of Indigenous Peoples members properly. Effective service delivery is nonetheless hampered by the small operating budget and the mismatch between personnel's technical capabilities and the organization's objectives.

Furthermore, certain elements impede access. While problems related to militarization and insurgency also pose significant challenges, the geographical and logistical difficulties in reaching villages necessitate crossing rivers and mountains. Education presents one challenging obstacle. The United Nations Special Rapporteur has highlighted several problems with Indigenous community education on the Rights of Indigenous Peoples. Along with issues like bullying and arriving at school hungry, they include educational disparities resulting from a lack of respect and resources. These societies are losing their identity in alarming numbers; unregistered children can go unseen and unprotected. Emphasizing competitiveness rather than fostering a community lifestyle, the educational system sometimes appears ineffective. Ethnic discrimination in schools significantly reduces fair access to education, thereby affecting academic performance and increasing dropout rates (UNDESA, 2018). Travel difficulties prevent Lumad people from accessing free public education. They thus attend makeshift schools after displacement in order to receive an education. The Department of Education has also closed down other projects, including the Save Our Schools Network in Mindanao (Domigo & Monejar, 2020; Hirai, 2015). The Indigenous People International Centre for Policy Research and Education advised the Department of Education to increase financing for inclusive education initiatives after reporting in 2016 that Indigenous people had restricted access to education.

Legal and political challenges also remain for indigenous people, such as the Bagobo Tagabawa. Studies by Domingo and Manejar (2020) and Borla (2024) demonstrate that the IPRA Law encountered strong resistance, particularly from powerful mining and logging interests that opposed limits on their access to natural resources within ancestral territories. Still, for indigenous people, its passing was a significant victory. However, Panap (2019) and Kusniati (2024) demonstrate that cultural misunderstandings and bureaucratic inefficiencies within the NCIP have led to several issues with the application of the law. Examples of development projects continuing without appropriate Free, Prior, and Informed Consent (FPIC) indicate a continuous infringement of indigenous rights. Borla

(2024) notes that the ongoing conflict between economic growth and the preservation of cultural heritage is evident in disputes between indigenous peoples and large enterprises. Rooted in their past injustices and a continuous search for self-determination, Sarmiento (2021) and Panap (2019) emphasize that the IPRA Law is a vital first step in acknowledging and protecting the rights of indigenous peoples in the Philippines. Acknowledging the particular identity and legacy of these people, it combines cultural ideas such as community land ownership and Free, Prior, and Informed Consent (FPIC); however, challenges in its execution point to a need for greater political dedication and cultural knowledge. The IPRA Law emphasizes the need to safeguard the rights and dignity of indigenous people, whose civilizations and territories define the legacy of the Philippines as the country navigates progress and cultural preservation. Using multidisciplinary approaches, researchers examine IPRA closely, therefore stressing both its advantages and shortcomings. As they fiercely protect their ancestral land rights despite significant legal, political, and environmental hurdles, they expose the continuous obstacles Indigenous people face (Ampater, Dompur, Duhac, & Paje, 2024).

Lastly, Tuban (2021) noted that the primary lowland culture of today questions the Bagobo governmental structure itself. The elderly and later generations are the only ones remaining engaged in their historical practices and beliefs. Strong mainstream Filipino cultural influences make it challenging for them to pass on their cultural legacy to the next generations. Given the significance of our Indigenous people, particularly in this globalized day, it is very crucial. Aditya and Al-Fatih (2023) stated that globalization has a severe impact on indigenous communities in Southeast Asian countries, including the Philippines. Globalization's influences have caused governments in these nations to industrialize and exploit Indigenous territory unfairly, therefore marginalizing these people. The projects carried out by some administrations in Southeast Asia were not intended to help or aid indigenous people, thereby seriously violating their human rights and dignity (Doyle, 2020; Sarmiento, 2021).

5. Conclusion

This paper assessed the execution of the Indigenous Peoples' Rights Act (IPRA) concerning the Bagobo-Tagabawa Tribe's access to government projects in Davao del Sur. The results indicated enduring obstacles, including insufficient technical and financial resources, ineffective implementation of Free, Prior, and Informed Consent (FPIC), and inadequate representation in policymaking institutions. Geographic and institutional hurdles further limit the Bagobo Tagabawa's engagement in development activities. Nonetheless, the IPRA Law remains a crucial legal framework for safeguarding the rights of Indigenous Peoples. Fortifying institutional frameworks and improving culturally aligned governance are pivotal for reconciling the disparity between IPRA's objectives and its tangible effects. This study contributes to the ongoing dialogue on indigenous inclusion and rights-based governance in the Philippines.

6. Recommendation

Based on the results, the researchers advocate the following measures to optimize IPRA implementation and amplify Indigenous access to development programs through the following:

1. Implement FPIC Procedures genuinely - Government agencies must ensure that all projects get valid Free, Prior, and Informed Consent employing transparency and participatory governance with tribal councils.
2. Enhance Institutional Support - The NCIP and LGUs must have sufficient funding and technical assistance to sustain indigenous initiatives and foster local capacity.
3. Ensure Indigenous Representation- Enhance procedures that institutionalize the participation of Indigenous Peoples, particularly the Bagobo Tagabawa, in local legislative councils by IPRA requirements.
4. Advance Culturally Inclusive Education- Formulate specific educational and outreach programs to elevate understanding of intellectual property rights among both indigenous groups and practitioners.
5. Promote Inter-Agency Collaboration- Advocate for cooperation among NCIP, DSWD, DepEd, and local governments to align initiatives in providing services and programs specifically tailored to Indigenous Peoples.

References

- Aditya, Z. F., & Al-Fatih, S. (2023). The legal protection system of indigenous peoples in Southeast Asia. *Legality: Jurnal Ilmiah Hukum*, 31(2), 285–309.
- Aleria, A., & Rey, J. (2020). Tagabawa Bagobo folk narratives structures. *Journal of Advanced Research in Social Sciences and Humanities*, 5(4), 150–163.
- Ampater, A. M., Dompur, S. L., Duhac, J. L., & Paje, B. (2024). Indigenous Peoples' Rights Act (IPRA) Law in the Philippines: A scoping review on the effectiveness. *Journal of Public Administration and Government*, 6(3), 106–122.
- Arbiol, J., Gura, E. M., Jan, R., & Cece, L. (2020). Hope of the future: Indigenous children perspectives about education. *International Journal of Humanities and Social Sciences*, 12(3), 1–12.
- Arellano Law Foundation. (1997). *Republic Act No. 8371: Indigenous Peoples Rights Act*. Philippine Laws and Jurisprudence Data Bank, 7. http://www.lawphil.net/statutes/repacts/ra1997/ra_8371_1997.html
- Bamba, J., Candelario, C., Gabuya, R., & Manongdo, L. (2021). Community organizing for Indigenous People in the Philippines: A proposed approach. <https://doi.org/10.1101/2021.06.24.21259509>
- Baterina, L. (2017). Varyasyong leksikal ng mga wikaing Bagobo-Tagabawa, Giangan at Obo-Manobo ng Lungsod Davao: Pokus sa dimensyong heyograpikal. *Langkit: Journal of Social Sciences and Humanities*, 7, 61–83.
- Borla, A., & Cruz, M. (2024, February). The conflict in legal structure in recognizing the rights of Indigenous communities in the Philippines. Retrieved from <https://www.researchgate.net/profile/Aleonna-Borla/publication/382267481>
- Brondizio, E. S., Aumeeruddy-Thomas, Y., Bates, P., Carino, J., Fernández-Llamazares, Á., Ferrari, M. F., ... Molnár, Z. (2021). Locally based, regionally manifested, and globally relevant: Indigenous and local knowledge, values, and practices for nature. *Annual Review of Environment and Resources*, 46, 481–509.
- Candelaria, S. M. (2012). Comparative analysis on the ILO Indigenous and Tribal Peoples Convention No. 169, UN Declaration on the Rights of Indigenous Peoples (UNDRIP), and Indigenous Peoples' Rights Act (IPRA) of the Philippines.
- Cosentino, G. (2016, August 9). Indigenous peoples have a right to quality education. But so far, we've failed them. *World Economic Forum*. <https://www.weforum.org/agenda/2016/08/indigenous-people-have-a-right-to-qualityeducation-but-so-far-we-ve-failed-them/>
- Cruz, C. E. (2017, February). Intellectual property of Indigenous Peoples (IP of IP): Challenges in protecting traditional knowledge in the Philippines. *10th DLSU Arts Congress*, De La Salle University, Manila. <https://www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2017/paper-7.pdf>
- Daytec-Yañgot, C. L. (2012). FPIC: A shield or threat to Indigenous Peoples' rights. *UN-REDD Programme*. www.un-redd.org
- Davis, S. H. (2021). The World Bank and indigenous peoples. In *Social development in the World Bank* (pp. 191–204). Springer.
- Department of the Interior and Local Government. (2011). *National Commission on Indigenous Peoples Joint Circular No. 001 Series of 2011*.
- Domingo, S. N., & Manejar, A. J. A. (2020). *Review of Indigenous Peoples policy and institutional grounding* (No. 2020-20). PIDS Discussion Paper Series.
- Domino, G. T. M. (2023). Local sectoral representation: Legislation, implementation, and recommendations.
- Doyle, C. (2020). The Philippines Indigenous Peoples Rights Act and ILO Convention 169 on tribal and indigenous peoples: Exploring synergies for rights realisation. *The International Journal of Human Rights*, 24(2–3), 170–190.
- Elsbach, K. D., & van Knippenberg, D. (2020). Creating high-impact literature reviews: An argument for 'integrative reviews'. *Journal of Management Studies*, 57(6), 1277–1289.
- Galang, E. I. N. E., & Vaughter, P. (2020). Generational local ecological knowledge on the benefits of an agroforestry landscape in Mindanao, Philippines. *Asian Journal of Agriculture and Development*, 17(1), 90–108.
- Hirai, H. (2015). *Indigenous communities in the Philippines: A situation analysis*. Yuchengco Center, De La Salle University, Manila.
- Indigenous Peoples International Centre for Policy Research and Education. (2016). *Situation of Indigenous Peoples in the Philippines*.
- IPRA (Indigenous Peoples' Rights Act). (1997). *Republic Act No. 8371*.
- IWGIA. (2022). *The Indigenous World 2022: Philippines*. <https://www.iwgia.org/en/philippines/4656-iw-2022-philippines.html>
- Kusniati, R. (2024). Free, prior, and informed consent principles as Indigenous Peoples' right: Soft law or hard law? *Jambe Law Journal*, 7(1), 169–193.
- Limos, M. (2021, February 18). Who are the Lumads and why are they the most vulnerable ethnic group in the Philippines? *Esquire*. <https://www.esquiremag.ph/long-reads/features/who-are-the-lumads-a00293-20210218>
- López, L. L. L., & Coello, G. (2021). *Indigenous futures and learnings taking place*. Routledge.
- National Commission on Indigenous Peoples (NCIP). (1998). *Administrative Order No. 1, Series of 1998: Implementing Rules and Regulations (IRR) of RA 8371*.
- NCIP (National Commission on Indigenous Peoples). (n.d.). *About IPRA*. Official Gazette of the Republic of the Philippines. (1987). *The 1987 Philippine Constitution*. <http://www.officialgazette.gov.ph/constitutions/1987-constitution/>
- Panap. (2019, August 8). Indigenous Ifugao say no to destructive mining in Northern Philippines.
- Pawid, Z. (2012). *Memorandum of Agreement between NCIP and DSWD*. https://ncddp.dswd.gov.ph/Media/uploads/Dept._of_Social_Welfare_and_Development_National_Commission_on_Indigenous_Peoples.pdf
- Reyes, C. M., Mina, C. D., & Asis, R. D. (2017). *Inequality of opportunities among ethnic groups in the Philippines* (No. 2017-42). PIDS Discussion Paper Series.
- Risonar, J. R., Ortiz, G. F. I., Ingilan, S. S., Reginio, F. N., Cenoja, L. A., Agbas, M. G. Z., & Torremocha, V. S. (2024). *Indigenous knowledge systems and practices on disaster risk reduction and management of selected IP groups in the Davao Region*. University of Southeastern Philippines – Mindanao Center for Policy Studies & Commission on Higher Education.
- Roy, L. (2015). Indigenous cultural heritage preservation: A review essay with ideas for the future. *IFLA Journal*, 41(3), 192–203.
- Sarmiento, B. S. (2021, November 30). Illegal mining threatens Indigenous land at foot of Philippines' tallest peak. *Mongabay News*. <https://news.mongabay.com/2021/11/illegal-mining-threatens-indigenous-land-at-foot-of-philippines-tallest-peak/>
- Simpórios, L. L. P. (2024). Silenced narratives: Assessing the human rights situations of Indigenous Peoples in the Philippines. *Journal of Interdisciplinary Perspectives*, 2(5), 1–1.

- The Indigenous Peoples' Rights Act of 1997, Rep. Act. No. 8371. (1997).
- United Nations Department of Economic and Social Affairs (UNDESA). (2018). *Education*.
- Tuban, J. (2021). A study of Bagobo Tagabawa folk speech using Murdock's and Eugenio's classification. *Southeastern Philippines Journal of Research and Development*, 26(2), 109–131.
- World Mission Magazine. (2016, August). Struggles of the Indigenous (Vol. XXVIII, No. 303), 5.