



# Culture-based Conservation **FIELD GUIDE**



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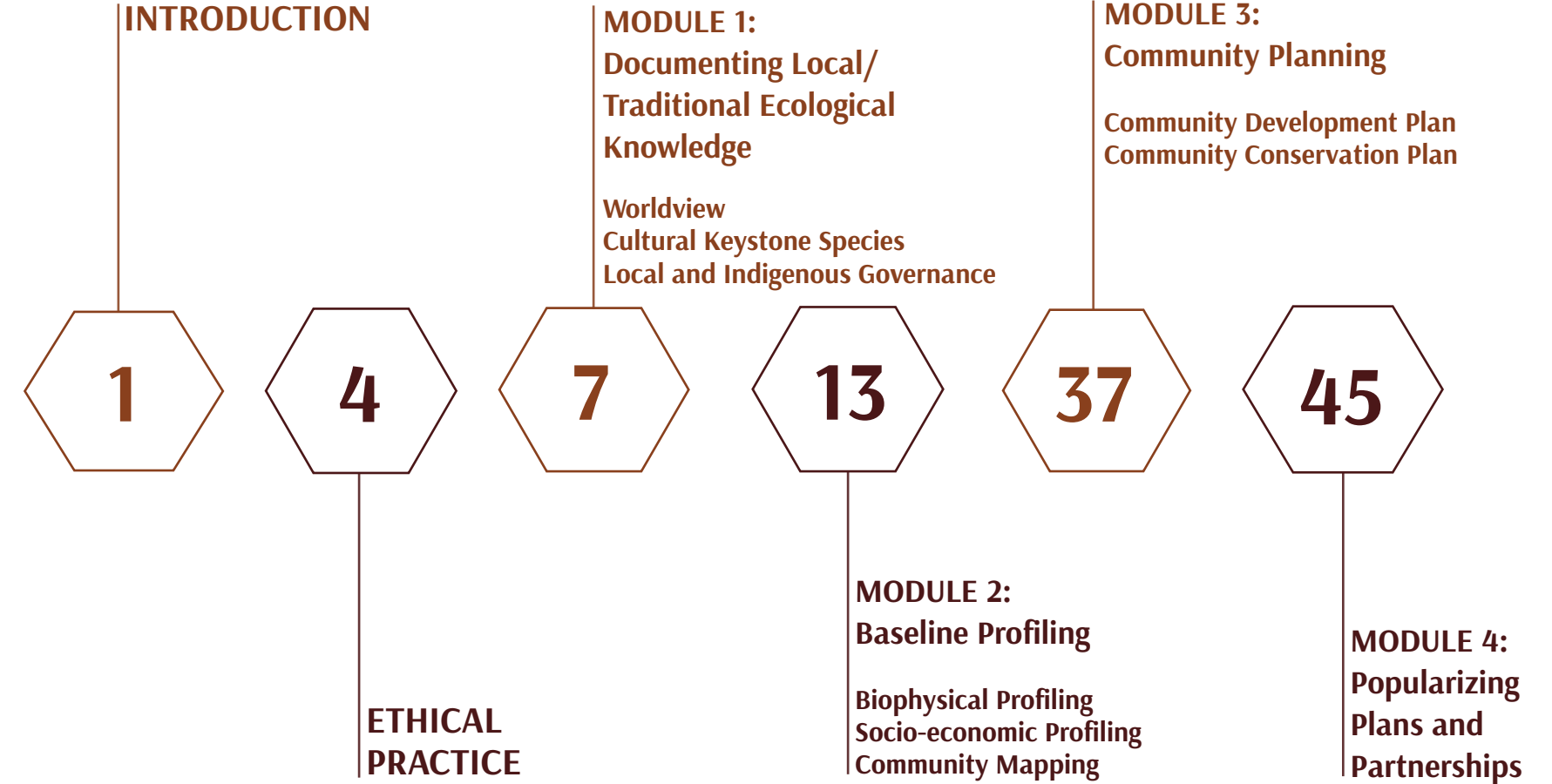
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# Culture-based Conservation FIELD GUIDE

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# INTRODUCTION

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The Philippine Eagle Foundation (PEF) has helped the nation conserve eagles and forests across the country for the past 33 years. We do biodiversity assessments to evaluate the health of eagle habitats, and species surveys and monitoring to protect wild populations. Thereafter, eagle territories are managed to deliver clear biodiversity conservation outcomes. All of these result from meaningful partnerships with Indigenous and local communities whose ancestral lands and territories overlap with eagle habitats. Apart from conserving eagles, forests and the unique biodiversity inside eagle territories, such partnerships must bring tangible economic, political, and cultural empowerment to these communities.

This Culture-based Conservation Field Guide was developed for researchers as well as conservation and community development practitioners working with Indigenous Cultural Communities (ICC) and local, non-indigenous communities. It is based on the PEF's approach that uses a Culture-based Conservation (CBC) framework as a conceptual guide (see Figure 1).

Most sections of this guide describe the components of the framework, while a few provided detailed steps (e.g. documentation of the traditional/ local ecological knowledge of partner communities, profiling). But overall, the guide demonstrates how knowledge integration (i.e. the combination of Indigenous knowledge and scientific know-how and techniques) can be achieved for conservation projects with Indigenous and local communities.

This field guide is based on best practices documented in the literature combined with the collective experiences of its contributors. The guide prescribes practices at the smallest geo-political unit whose boundaries coincide with the area where the authority of its leaders or decision-makers (e.g. council of elders and/or barangay leaders) is acknowledged and recognized.

## PEF's Culture-based Conservation Framework

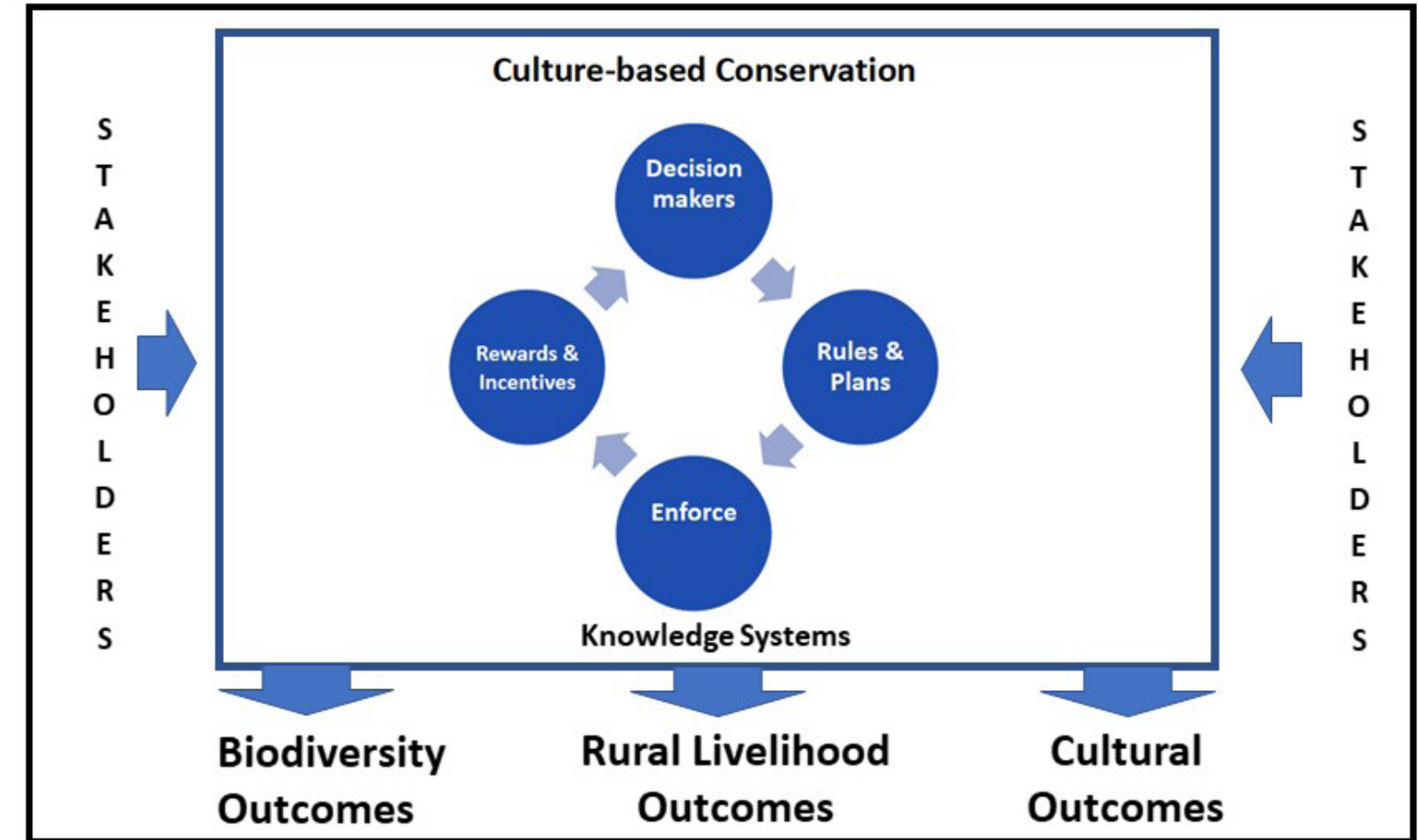


Figure 1. The PEF's Culture-based Conservation Framework. For a detailed description of the framework, please see [https://www.researchgate.net/publication/338646038\\_Conserving\\_raptors\\_using\\_culture-based\\_approaches\\_The\\_case\\_of\\_the\\_Philippine\\_Eagle\\_Conservation\\_Program/comments](https://www.researchgate.net/publication/338646038_Conserving_raptors_using_culture-based_approaches_The_case_of_the_Philippine_Eagle_Conservation_Program/comments)).

# Ethical Practice

Ethical practice is expected from practitioners. This is not only demanded by international protocols, but is also a moral obligation when undertaking research and development work with human participants.

The researchers are expected to uphold the following ethical principles (1):

1. Honesty – Be truthful in reporting methods and procedures, data gathering, and presenting research goals, intentions and findings. Use and acknowledge the work of others the right way.

2. Objectivity – Record, discuss, and report only empirical data. Research must be free from personal biases or opinions.

3. Integrity – All participants must agree to all research activities. More importantly, Free and Prior-Informed Consents must be obtained from community participants.

4. Transparency and openness – Results must be shared to the public. All contributing parties must be open also to constructive criticisms, and other people's perspectives.

5. Respect for intellectual property – Plagiarism must be strictly avoided. All sources used in the research must be properly cited. Collected data must be validated too by the participants.

6. Respect for colleagues – Perspectives and opinions, however different, must be respected and discussed in an open and respectful manner.

7. Social responsibility – Safety of the team and the participants must always be prioritized.

8. Confidentiality – Personal details of participants and other research data must be protected. Sensitive information must be omitted from public information if the respondent so desires.

9. Non-discrimination – Information from various sectors of the society - women, elders, youth, leaders, among others - must be handled delicately so as not to offend any of the group.

10. Legality – Research must comply with the requirements of the law when working with Indigenous peoples (e.g. the Indigenous Peoples Rights Act), including getting Free and Prior Informed Consent (FPIC), and signing a Memorandum of Agreement (MOA) with the community, among others.

11. Animal Care – Under the Republic Act 9147 or the “Wildlife Resources Conservation and Protection Act”, no animals and plants shall be harmed upon the conduct of research. If animals or plants will be handled or collected, a Gratuitous Permit for research must be obtained.

### ***Local and Indigenous Knowledge***

Community philosophies, beliefs, and skills are shaped by their natural surroundings. It has also affected their language, systems, resource use practices, social interactions, and spirituality. (2)

### ***Traditional Ecological Knowledge***

A subset of indigenous knowledge passed on through generations in forms of narratives, songs, values, beliefs, and community laws. This covers the fields of agriculture, fisheries, health, horticulture, and forestry. (3)



# MODULE 1

## Documenting Local/Traditional Ecological Knowledge

# 1. Indigenous Worldview

Worldview is ones “specific way of seeing the world”. Among indigenous peoples, their worldviews are tied to their lands (place attachment), as well as to codes of human relations and reciprocity. (4)

## Tools

Focus group discussion

Team Members:  
One facilitator &  
One documenter

## Participant Criteria

1. Participants must be representatives of different sectors: knowledge holders, youth, women, leaders, and elders.
2. Each workshop group should be kept small – preferably between 10-15 participants. Community standards on whom they think should be part of the group must be considered.

## Discussion Guide Questions:

1. How do you see yourself in relation to (i) the world, (ii) your ancestral domain and its natural resources, and (iii) your community and its members around you?
2. What future do you desire and how can you help achieve this future?



# 2. Cultural Keystone Species

Cultural keystones are wild species of plants or animals that has cultural value because they play fundamental roles as food, raw material, medicine or as part of rituals or ceremonies. They are species necessary in shaping the cultural identity of the community. (5)

## Tools

Key Informant Interview (KII)  
- For preliminary data gathering

Focus Group Discussion  
- Additional data gathering and validation of KII data

## Participant Criteria:

A participant must be identified by the community as a knowledge- or culture-bearer - someone who knows the history of the community, and someone who actively practices the culture.

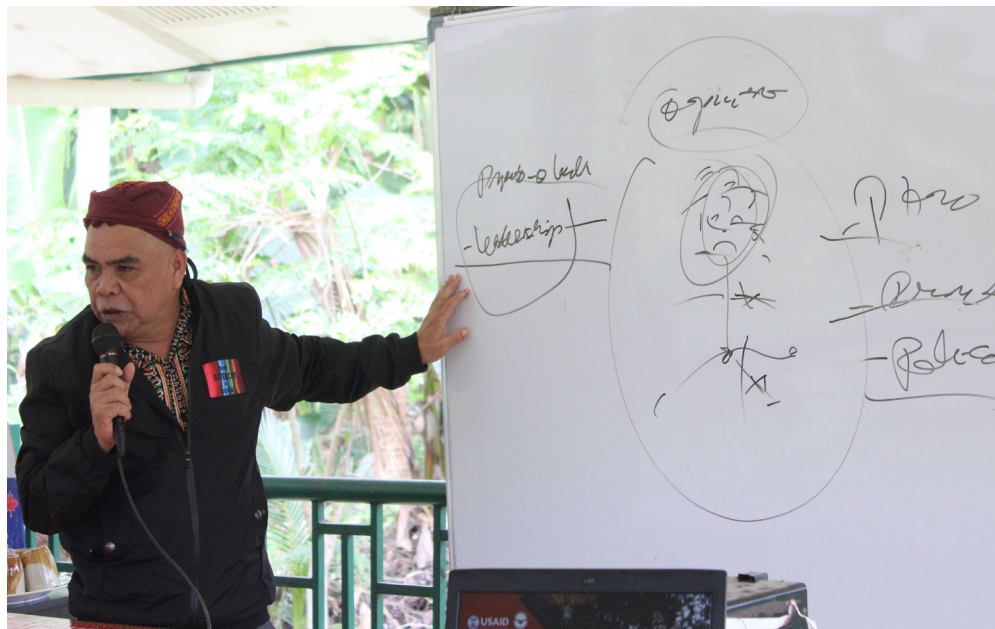
## Guide Questions:

1. What plants and animals are important to you and to your community (as food, medicine, omen animals, cultural symbols, and others)?
2. Specify the cultural values, practices or beliefs associated with each species? Do these beliefs or practices still exist?
3. Describe where they are found, how abundant or rare they are, and the general behavior (if an animal) for each species?
4. What would happen to you/community if these species are lost?
5. Are there any origin stories, myths or folk tales about these species?
6. What has changed in terms of the values and uses of these species? What do you think influenced these changes?



## 3. Local and Indigenous Governance

Local or indigenous governance refers to the patterns and practices by which the community make official decisions, enforce rules, and penalize violators (or reward those that follow rules) in formal and informal settings. These practices may be happening independent of or in combination with external political influences. (6)



**Lipatuan Joel Unad, Obu Manuvu leader.** Resource use policies are enforced by the members of the *Obu Manuvu* Unified Council of Elders and Leaders through their *Pusaka* philosophy.

### Tools

Key Informant Interview (KII)  
-For preliminary data gathering

Focus Group Discussion  
- Additional data gathering and validation of KII data

### Participant Criteria:

A participant must be identified by the community as a “natural” leader according to a definition that the community agrees on. Elders who know how traditional leadership were in the past must be invited too.

### Guide Questions:

On leadership:

1. Who are the leaders of the community? What are their traditional titles and scope/extent of roles and power?
2. How are leaders selected?
3. What is the previous structure/hierarchy of leaders in the community? Are these arrangements still present today?

On resource management and governance:

1. Who owns the natural resources within the ancestral domain?
2. What resources are communally owned? Privately owned?
3. How are resources owned?
4. Who decides on what resources can be used, and when and how much of each resource can be collected?
5. Are there rules on resource uses? What happens if one violates the rules?
6. How are lands traditionally divided among the community members? Are these still practiced today?
7. What were the common types of resource conflict? What are the causes of these conflicts? How are these conflicts resolved?

On resolving conflicts:

1. Can you give real-life cases of resource conflicts?
2. How were these conflicts resolved? Who was in-charge and what was the process of resolving the conflicts?
3. What is the indigenous way of resolving conflicts? Is this process still practiced today? Can you cite examples of this process happening today?
4. How is Indigenous process different from the modern process? What are examples of disputes resolved through the new process? Why did it change?



Baseline data are essential. Such sets of information serve as a reference for community planning, and outcomes monitoring. Baselines can be collected for several metrics, and collection methods can vary. This manual prescribes methods and tools used for baseline profiling of communities, their territories, and the resources therein.

# MODULE 2

## Baseline Profiling



## A. BIOPHYSICAL ASSESSMENT

### What is Biophysical Assessment?

- a field-based assessment that uses scientific survey methods to document the current state of biodiversity and landscape situation of a target area.

#### Methods

1. Transect Line establishment
2. GPS (Geo) tagging of land features
3. Point-count for Birds
4. Survey for nocturnal mammals
5. Camera Trapping
6. Flora Inventory

#### Team Members

Biologist, Forester, Field Technician, IP Researchers, Forest Guards

#### Materials

Handheld GPS

Maps

Binoculars (8 x 40)

Field scopes

Tree calipers

Camera

Markers, pens/ pencils

Headlights/ Flashlights

Ribbons and Rope

Datasheets

Meter stick

### 1. Point transect method

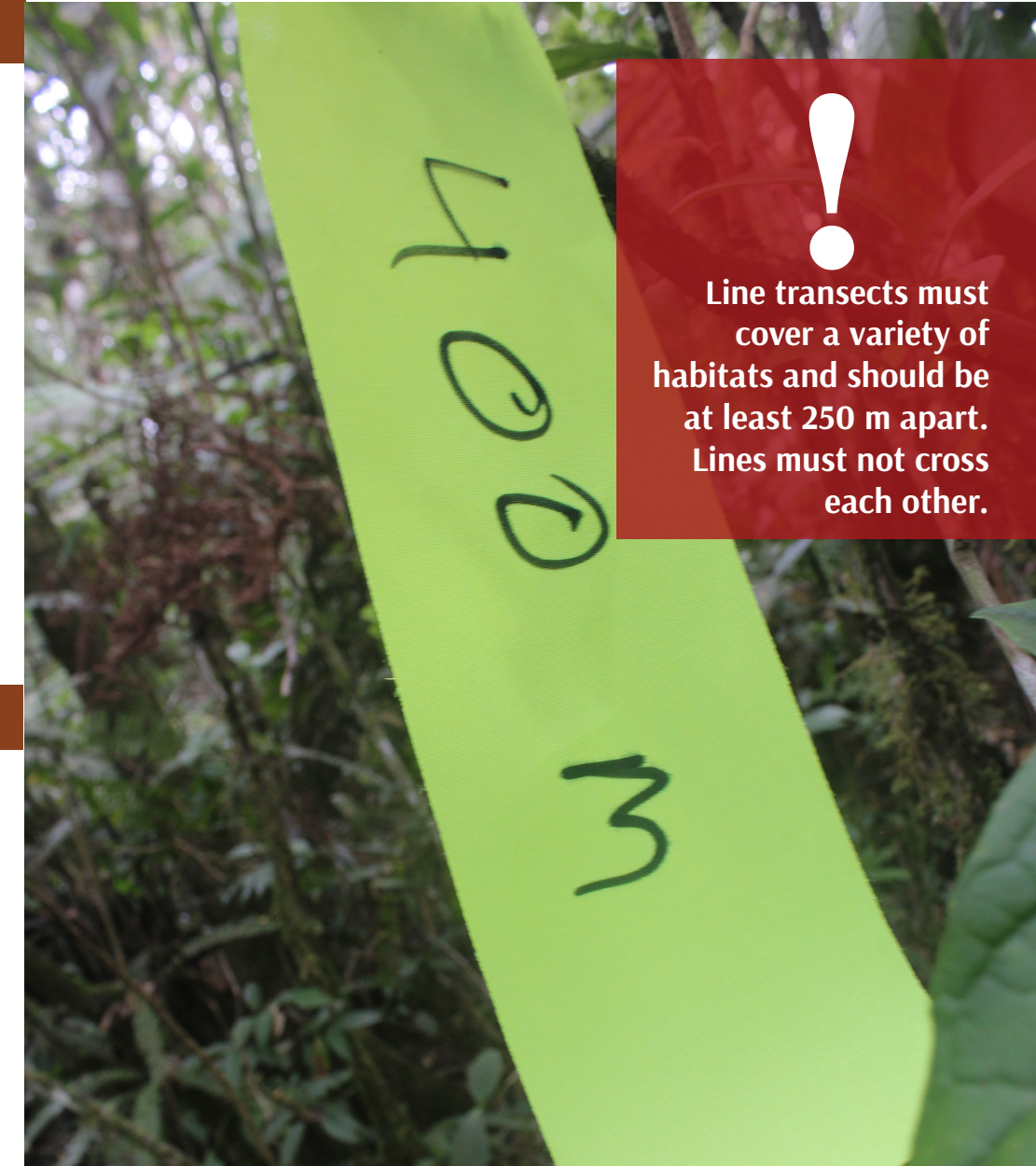
**Step 1.** Follow existing foot trails as a possible transect route. Cover as many habitat types (gradient) as possible - from farms, to dipterocarps, to montane and mossy forests.

**Step 2.** Using a stick and a ribbon (or paint), mark the starting point. Make the same marking every 25 meters (m), until a 2 km transect is completed. Each 100-m mark is a transect point. If several 2-km transects are established, make sure that transects are at least 250 m apart from each other.

### 2. GPS marking and tracking

**Step 1.** Record coordinates and altitude at each point, and of a prominent landmark close to the transect (e.g. sacred hill, stone, water falls, etc).

**Step 2.** Plot GPS data on Google Earth



**Line transects must cover a variety of habitats and should be at least 250 m apart. Lines must not cross each other.**

### 3. Point Count for Birds

**Step 1.** Form a team of 3 people (two forest guards - one who will fill-in the datasheet, another to watch for birds - and a birder/biologist). Team members should be kept at a minimum to minimize disturbance .

Bird surveys must be done in the morning, at past 6 AM as birds are most active at this time.

**Step 2.** At each point, record birds seen or heard within 25-meter radius for 10 minutes. Birds seen while walking between points must be recorded too.

**Step 3.** All species recorded should be consolidated and identified using their scientific, English, and, if possible, local names. Species richness (total species seen), endemicity (no. of endemic birds over total species seen), and relative abundance values for each species (no. of individuals per unit effort) must be calculated.

### 4. Nocturnal Survey for Mammals

**Step 1.** Form a team of 3 people (2 forest guards - one who will fill-in the datasheet, another to watch for mammals, and a biologist). Team members should be kept at a minimum to minimize disturbance.

Nocturnal transects should begin by 6 PM and end before midnight.

**Step 2.** Use the same transect line for birds. Using headlamps and flashlights, scan for mammal activities on the forest floor, mid-story and forest canopy. Watch out for the typical “eye-shine” of nocturnal mammals. Calls and other animal noises must also be noted.

Step 3. All species recorded from the transect should be consolidated and identified based on their scientific, English and, if possible, local names. Species richness, endemicity, and species relative abundance can be calculated.



According to elders, wild pigs trampled over this forest undergrowth.



It is very important to keep silent during bird and mammal surveys so as not to disturb the surrounding wildlife and avoid undue stress to the animals

## 5. Camera Trapping

Camera traps must be installed within pristine or less disturbed parts of the forest.

It is important that the trap site is away from frequently used foot trails. It must be also along possible foraging, resting or pathways of wildlife of the forest floor.

Each camera trap should be left out in the wild for at least five days before transfer. If more traps are set, units should be at least 250 meters apart.



Camera Trap



Make sure to secure cameras inside a sturdy security housing as macaques can mess with the units and pull them off, resulting to damage, if not loss of the units.

## 6. Flora Inventory: Point Centered Quarter Method<sup>6</sup>

**Step 1.** Use the same transect line for birds and mammals. So as not to disturb wildlife, floral inventories should be done after completing all faunal surveys.

**Step 2.** At each 100 m point along the transect line, divide the area around each point into four quarters. At each quarter, sample large trees by measuring the distance between the point and the nearest tree having a DBH (diameter at breast height) of  $\geq 40$  cm. Do the same for small trees (i.e. DBH between 2.5 – 40 cm). Identify the tree and measure tree height for all samples.

Then, calculate Relative Density, Relative Frequency, Relative Basal Area, and Relative Importance Value for each tree species.

General habitat features at each point must be recorded too using a standard data sheet (7).

**Step 3.** Historical land uses at the survey site, such as whether it has been farmed or logged in the past must be recorded through community interviews.



Camera Trap footage of a wild pig



Long-tailed macaque at the forest floor

## B. SOCIO-ECONOMIC PROFILING

### Sustainable Rural Livelihoods Framework<sup>2</sup>

The PEF uses the Sustainable Livelihoods Framework (SLF) questionnaire as a tool for collecting socio-economic data. The questionnaire asks each respondent about his/her family's rural livelihood assets, namely (i) human, (ii) physical, (iii) natural, (iv) financial/economic, and (v) social capitals.

1. Survey of communities (purok or sitios) along forest edges should be prioritized. Because they live close to forest habitats, these villages are most likely dependent (fully or partially) on forest resources to meet food and basic needs.

Being remote also means that they have the least access to basic social services (health, education and economic assistance).

However, isolation also suggests preservation of traditional ways of life. Assisting remote villages therefore achieves social justice outcomes while also helps in documenting and restoring what's left of Indigenous knowledge systems.

2. A household is the unit for interviews, and adult head/s of each family are the target respondents. When data gathering, best efforts are made to interview as many household adults as possible from each village partner.

#### SUSTAINABLE RURAL LIVELIHOODS CAPITALS<sup>1</sup>

**Natural capital** – natural resources (soil, water, air, forests, etc.) and services (hydrological cycle, pollution sinks, etc) useful for livelihoods

**Financial/physical capitals** – capital base (cash, credit/debt, savings, including infrastructure and equipment and technologies) for livelihoods

**Human capital** – the skills, knowledge, ability to labor and good health and physical capability important for the successful pursuit of different livelihood strategies.

**Social capital** – the social resources (networks, social claims, social relations, affiliations, associations) needed to for livelihoods.

<sup>1</sup> For details of the Sustainable Rural Livelihood framework, please check <https://www.ids.ac.uk/publications/sustainable-rural-livelihoods-a-framework-for-analysis/>

## C. Participatory Rural Appraisal (PRA)

The Participatory Rural Appraisal (PRA) is a vital part of baseline profiling. All the information it generates is important for rural development and conservation planning. This tool is integral to the PEF's Village-Based Indigenous Planning (VIP) Model, whose aim is to strengthen community good governance of their livelihood assets (8).

### What is PRA?

Participatory Rural Appraisal is a set of tools and techniques used in gathering and analyzing data on community resources, problems, potentials, and needs. Data are then analyzed to describe the situation of the community and the opportunities available to them. An important PRA requirement is community participation in appraisal design, data-gathering and analyses (9).

### What are the responsibilities of the facilitators?

Facilitators guide and moderate data gathering and dialogues during PRA exercises. They do not lecture!

### Who are the facilitators of the PRA?

- Project Officers
- IP Researchers
- Community Leaders

### What are the prerequisites of a good facilitator?

- A facilitator should be an effective communicator. He/she can speak the local dialect.
- Should have adequate knowledge about the community.
- Should be willing to listen and learn from the community.

### What are the characteristics of a good facilitator?

- Shows enthusiasm
- Knows how to respect ideas given by the community.
- Encourages everyone to participate, including women and youth who are less likely to participate.
- Capable of creating warm and safe meeting spaces.

## For the Facilitators

The success of a PRA exercise rests on its facilitators. Careful planning with community leaders and co-facilitators is necessary. Residents should also understand PRA objectives and be informed of schedules way ahead through their leaders.

## Location of the PRA Field Exercises

The venue where the activity will be conducted must be close to the community members. Tribal Halls can be a good venue when working with tribal communities. Barangay Halls and covered courts can be options too. Constructing a temporary venue through communal labor using bamboo poles and tarpaulin can also be an option.

## Materials and Equipment

PRA exercises may require the following materials: meta-cards, markers, coloring materials, pencils, ballpoint pens, manila papers, cartolina paper, masking tapes, and glue are a few of the materials that can be used.

## What should the Facilitator avoid?

- Prejudice to or discrimination of some community members (elderly, people with disabilities, LGBTQI).
- Use of language (English) or jargons that the participants cannot understand.
- Projecting their own ideas and biases all the time.
- Philosophizing (lecturing) about serious issues or about what is right or wrong.

## Who can be co-facilitators?

- Any local resident who has good communication skills.
- Must have a good community reputation.
- Knowledgeable about community cultural protocols and can explain them to external facilitators.
- Could be a youth or young professional.

## Advertising the PRA sessions

To ensure local participation, posters inviting residents, and showing PRA schedules must be mounted at prominent places within the community (community halls, retail stores, local chapel, etc).

## Who should participate in the PRA process?

Anyone in the community can participate in the PRA should they wish to. However, since not all might be interested or have time to attend, the team must ensure that there is adequate representation from as many social groups as possible.

Here are some questions to guide the facilitator in deciding the number and sectors that will be participating in the workshop:

1. Which sectors of the community can be invited? (Women, men, person with disabilities, elders/senior citizens, youth, wildlife hunters, forest guards, farmers, professionals, etc.)
2. Are there any organizations or government agencies active at the project site/s? They can be invited too.
3. How much time can participants commit to each of PRA activities? Or how long must each session be?
4. How much resources (budget, manpower) are available for each session? These would determine how many participants can be supported, in terms of meals/refreshments and/or transportation reimbursements.

Generally, a ratio of 1 facilitator for every 10 to 15 people is ideal. If an activity has over 15 participants, break-out sessions can be considered, with a co-facilitator handling the other group. Giving invitations ahead of time is also advised to ensure the availability of the participants.

## Preparing an Agenda for the PRA Exercise

One should know and identify the agenda of the exercise for the facilitators to determine which tools must be utilized. The agenda will be the basis of the activity flow; how long each exercise would last, who would be participating, and who should be the responsible persons.

# HOW IS IT DONE?

Tools of Comparison

Tools for Site Observation

Tools for Understanding Links

Tools for Visual Presentation

Tools for Discussions and Community Planning

## Tools of Comparison

### TIMELINE ANALYSIS

Timeline analysis is a matrix that allows the participants to recall and list down important events that had great impact on their lives. This tool lists community vulnerabilities to past events, but also future opportunities for positive change. It is also a way of learning from past experiences, and making sure that such knowledge gets incorporated into their plans

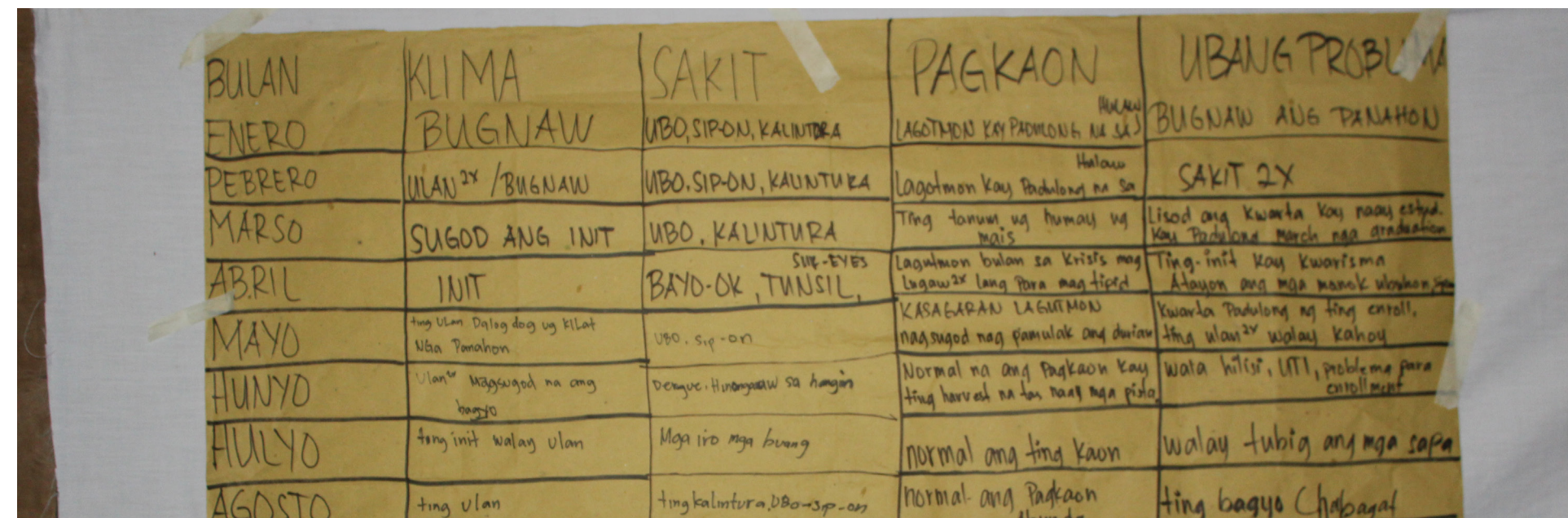
Year	What happened?	What were done?	How will this affect the future plans of the community?
1970			
1980			
1990			
2000			
2010			
2018			

## Tools of Comparison

### SEASONALITY CALENDAR

A seasonality calendar is one way of describing community situation. Determining the climate at a specified month will give project implementers an idea about the proper timing of activities. Summarizing monthly trends in climate, ailments, food and its availability and other patterns help communities plan better for the immediate future.

Month	Climate	Activities	Ailments experienced
Jan			
Feb			
Mar			
Apr			
May			
Jun			
Jul			
Aug			
Sep			
Oct			
Nov			
Dec			





WEALTH RANKING		
Category	What do they have?	How did they get what they have?
Poor		
Average		
Rich		



## Tools of Comparison

### WEALTH RANKING

Wealth ranking determines the community's perception about what constitutes wealth and how they label themselves in terms of the amount of wealth they possess. This also gives them an insight about their situation and how they can improve it.

There are different perceptions about wealth categories. But based on our experiences, local communities tend to classify ranks according to three classifications: (i) rich, (ii) poor, and (iii) average.

## Tools for Site Observation

### TRANSECT WALK

Transect walks are made to describe the status of the community's territory or environment. If possible, the transect should cover adequate ground and various biophysical features. During walks, the researchers can collect stories about certain places or landmarks, and how people and places evolved together. The history of place names can be one topic, as well as the origin stories for some historical landmarks (see inset box story as an example).

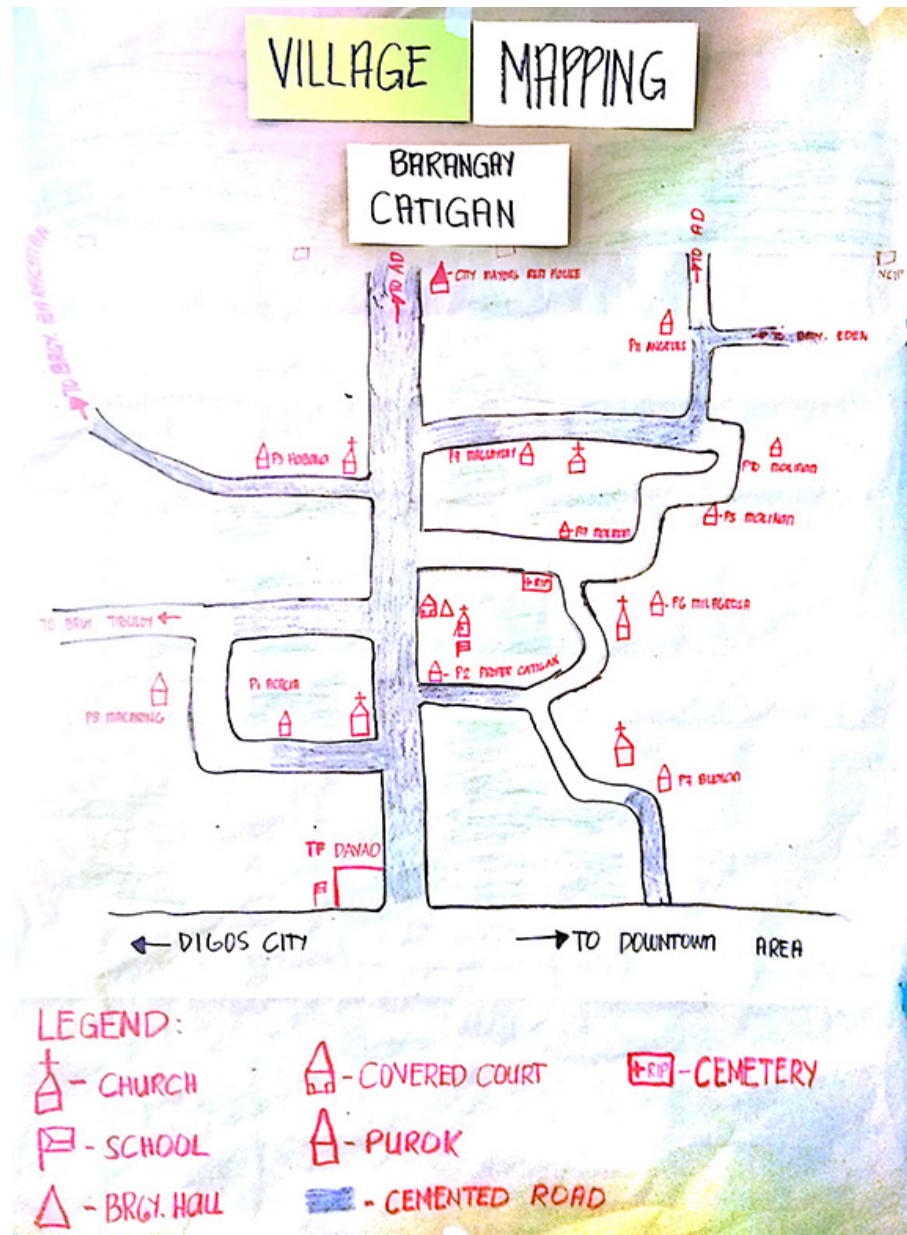


### Evolution of place names: the case of Sitio Macati, Ganatan

In the olden times, Macati was called Tambobong, which in Manobo dialect meant 'hunting camp'. The place was forested then and Manobo hunters retired there for the night after a long day's hunt.

Between 1964-1985, the area was logged. A few Indigenous families settled, and the place was named Falcatta, after an exotic tree planted to reforest the area. More families arrived, and a Southern Baptist Chapel was established there in 1983. In 1985, families left due to insurgency. They returned in 1987 after the war stopped.

In 1992, the community organized Pan-uandig Lumadnong Panag-hiusa (PALUPA), its local organization. To forge a village identity, the community changed the village name to Macati, which is a contraction of family names Catihan and Namansila: the two primary village clans. (see Ibanez 2014 for the full account)



Village mapping is a way to visualize the community. It allows the participants to point out important landmarks and places as well as possible threats to environmental health. But also, opportunities for rural development can be discussed. This may also encourage the participants to tell stories – stories of origin, values, and even issues that certain village locations have been facing.



### Tools for Site Observation

#### VILLAGE MAPPING

### Tools for understanding links

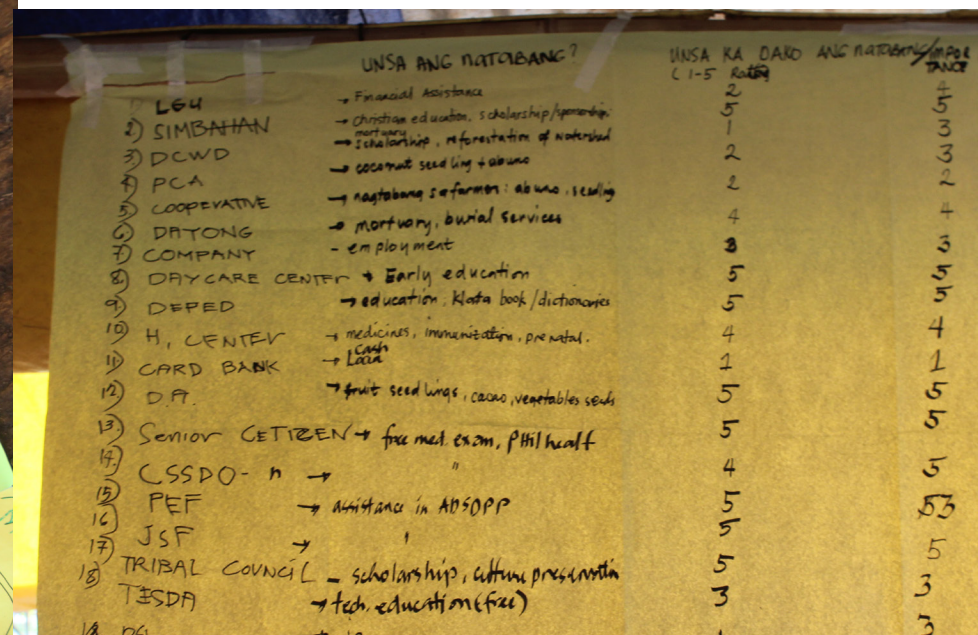
#### ORGANIZATIONAL LINKS

This tool will help the participants identify which organizations can help them with their rural development aspirations.




Organization	Projects type	Accessibility	Impact
Org 1	Water System	Rate 1-5	Rate 1-5
Org 2	Health center	Rate 1-5	Rate 1-5

Ask the participants to list all organizations (government and private) who have helped the community across the years. The specific project or assistance that was provided must also be identified. Then, each organization is rated on a scale of 1-5, based on how accessible the project was, and how effective was its impact, with 1 being the least, and 5 being the most accessible/most effective.

This rating system though might not work with other communities. Thus, facilitators can improvise and use a different rating system that they think can work more effectively with their participants.



Cut outs (circle or other shapes) of various sizes can represent the impact or influence of organizations or agencies to the community. Ask participants to write the name of an organization into its proper cut out. Do the same for all organizations. On a manila paper, write the name of the community inside a circle at the center of the paper. Then, paste each cut-out on the paper. How far the cut out is from the center represents an organization's accessibility.

-  Organizations with the least help/ projects with least impact to the community
-  Organizations with the moderate help/ projects with moderate impact to the community
-  Organizations with the most help/ projects with most impact to the community



## Tools for Visual Representation

### PHOTOVOICE

Photovoice is a planning tool whereby women are given the opportunity to voice out their concerns and aspirations through photos.

With a digital camera (or other devices with camera), women take photos of objects, situations or events that best represent what they wish to change, or what they aspire or dream for the community.



Susan, one of the IP Women, explaining her thoughts on the photo that she took during photovoice



A photo taken by a woman participant, which expresses her desire to have access to clean water



Bagobo Klata women dream of having access to stable water supply

### STORYTELLING

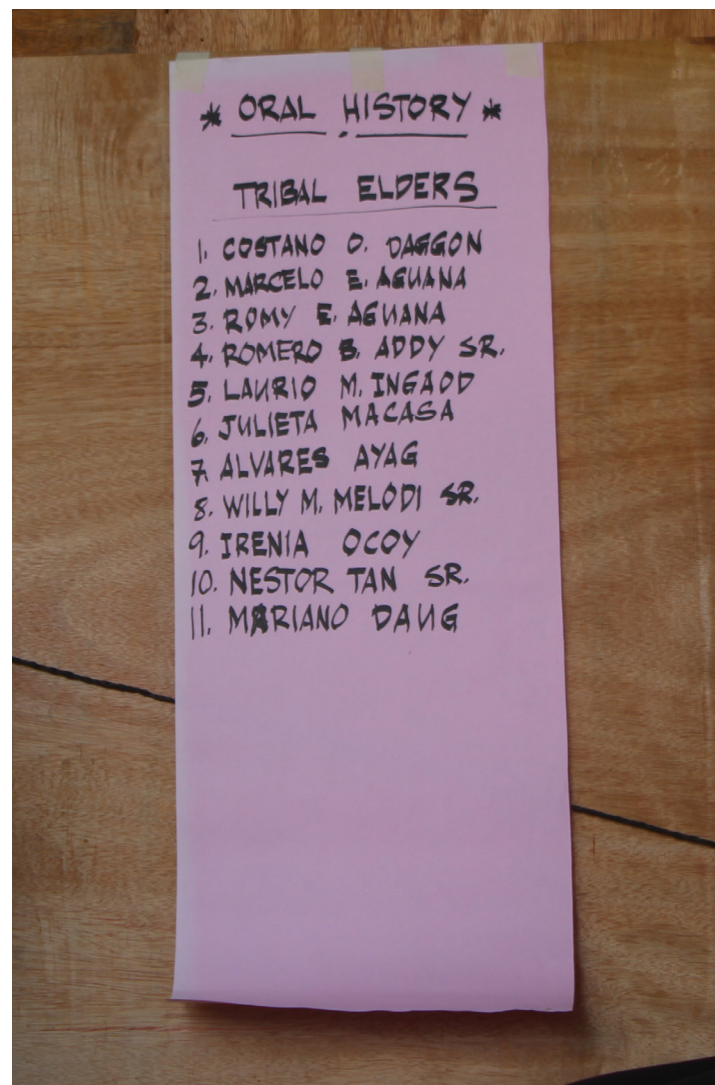
This tool is especially useful when the team wants to gather data from the elders. Some elders prefer to talk rather than write their thoughts on a piece of paper. This tool is also free-flowing, meaning the members can participate in a very comfortable manner.

The facilitator asks the members to sit forming a circle. Then, an open-ended question is asked. The facilitator makes follow-up questions as needed. All members should be given the chance to speak. It is also important that a documenter records the conversations using digital recorders (video or voice).



Bagobo Klata elders narrating the origin and history of their communities

### Tools for Discussions and Community Planning



### Tools for Discussions and Community Planning

#### STRENGTHS, WEAKNESSES, OPPORTUNITIES, THREATS (SWOT) ANALYSIS

The SWOT Analysis is another process of analyzing the current situation of the community. By identifying internal strengths and external opportunities, the community can proactively plan their future. Determining their weaknesses and external threats, on the other hand, will help them devise strategies and actions to address those weaknesses and mitigate threats. SWOT analysis helps communities cope with challenges and become resilient.

A SWOT analysis can be used to examine different aspects of the community, such as the (i) environment, (ii) local economy, (iii) leadership and governance, (iv) health, (v) infrastructure; and its sectors, namely (i) women, (ii) youth, (iii) persons with disabilities, (iv) elders, among others.

SECTOR	STRENGTHS	WEAKNESSES	OPPORTUNITIES	THREATS
ENVIRONMENT				
ECONOMIC				
WOMEN				
YOUTH				
LEADERSHIP AND GOVERNANCE				
INFRASTRUCTURE				



# D.COMMUNITY MAPPING

## Tools

1. Laptop with Google Earth Pro app
2. Projector and Screen
3. (.kmz or .kml) files of the community boundaries or the ancestral domain of the indigenous community

## Objective

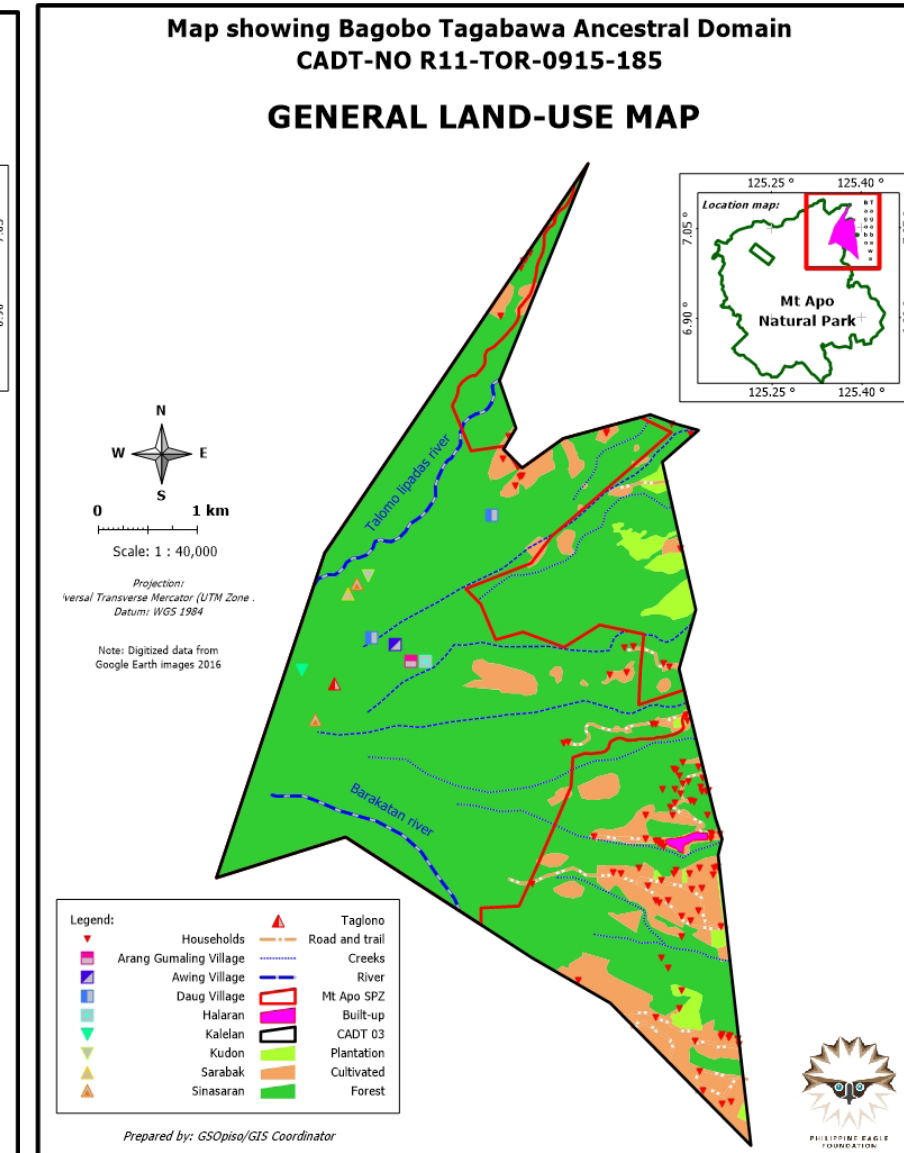
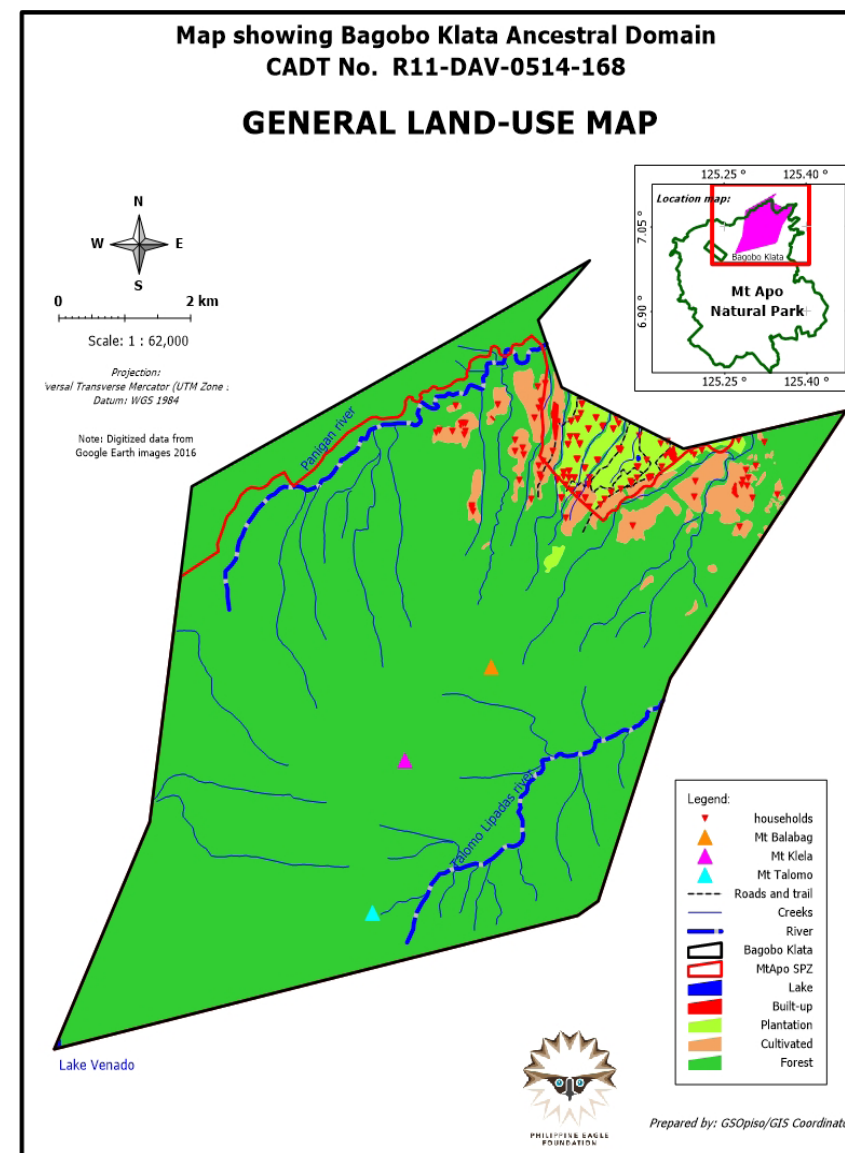
1. To map out and project on Google Earth the boundaries of the community,
2. To pinpoint and mark traditional landmarks and historical places, and
3. Document the origin stories and current status of, and issues within their territory.

## Participant Criteria

Tribal leaders, elders, and young/youth leaders, and representative of other sectors

## Procedures

Introduce the tool, and explain that Google Earth images are based on satellite photos taken from different years, and so image quality and site status can vary. Slowly orient them to the community boundaries projected on Google Earth. Once they recognize the images, navigate and slowly identify the traditional landmarks and historical places, and encourage them to share stories. Threats can also be discussed in detail.





After collecting and summarizing indigenous and scientific baseline data, these datasets are then analyzed together and become crucial references during community planning.

# MODULE 3

## COMMUNITY PLANNING

# INDIGENOUS COMMUNITY-BASED PLANNING

The Indigenous Community-based Planning is a process of creating a rural development plan by and for the community. It draws from different types of knowledge and expertise, but guided primarily by the ideas and beliefs of the participants. (9)

Desired development outcomes that arose from the PRA are then transformed into rural development objectives. These objectives are then analyzed to arrive at a set of strategies and activities that the community undertakes to achieve their objectives.

## Community Development Plan

The Community Development Plan (CDP) contains rural development targets and the strategies and actions needed to achieve those targets for the next five years. If an old plan exists (e.g. ADSDPP, Barangay Development Plans, etc), the priorities in any pre-existing plans shall be extracted, incorporated, and articulated in the CDP. Along with the new development priorities that arose during planning, these priorities will be ranked based on its importance and urgency. An annual action plan to achieve objectives must be made.



## Community Conservation Plan

The Community Conservation Plan (CCP) is done with the assumption that the community already has a new ADSDPP, Barangay Development Plan (BDP), or CDP in place. The CCP therefore serves as a sub-plan that articulates biodiversity or natural resource management targets, including the conservation of cultural keystones and their habitats.



### BAGOBO KLATA COMMUNITY DEVELOPMENT AND CONSERVATION PLAN



### BAGOBO TAGABAWA COMMUNITY DEVELOPMENT AND CONSERVATION PLAN



Tribal Elders of Barangay Tamayong during the planning workshop

#### COLLECTIVE PLANNING

After carefully analyzing all the data generated using the various planning tools, it is expected that the participants already have a clear idea about what future they want for the community and its resources. It is now the facilitator's job to help the community identify concrete actions to achieve that future through collective planning.







Baseline information about the community and its territory can be shared and popularized with stakeholders through various platforms

# MODULE 4

## POPULARIZING PLANS AND PARTNERSHIPS

## Ancestral Domain Walk

The ancestral domain walk is an activity that aims to check on the current situation of the community territory. It also enhances appreciation by the community members of their territory. This activity invites members from different ages and generations to participate. As they share the same experiences during the walk, they begin to achieve a common sense of urgency and collectively think of solutions or interventions they need to do to address problems.

## Meetings, Conferences and Summits

All of the baseline data and publications can be presented during public meetings, conferences, and summits to strengthen the cause of the community.

For example, the community can share and present its baselines and plans to partners such as the Protected Area Management Board(PAMB), the National Commission on Indigenous Peoples (NCIP), local governments, and others.

## Indigenous Community Conserved Area Registration and Declarations

Among Indigenous communities, they have the option to register their territories as an Indigenous and Community Conserved Area (ICCA) in the global ICCA registry (<https://www.iccregistry.org/>) . Registration is voluntary, but it can give the benefit of getting international branding to community efforts at harmonizing rural development, cultural rejuvenation and natural resource conservation.

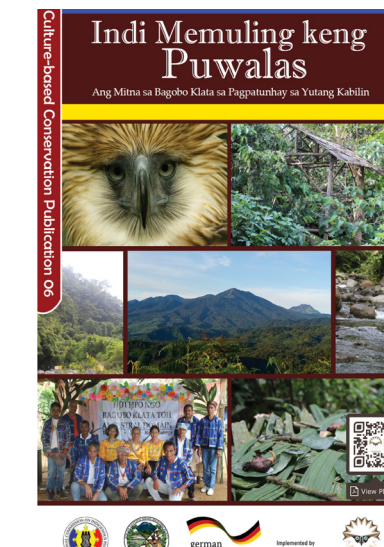
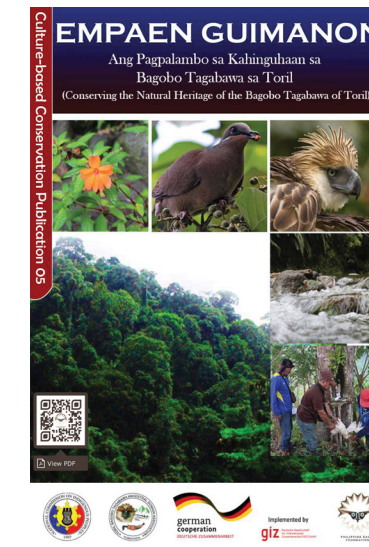
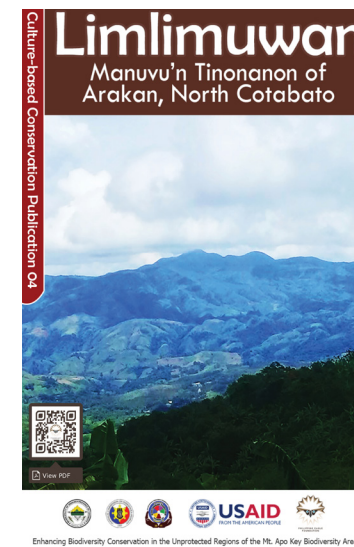
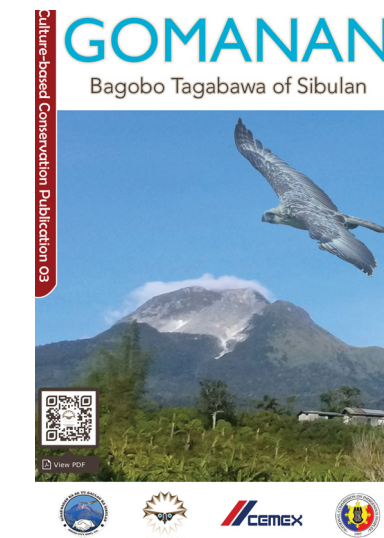
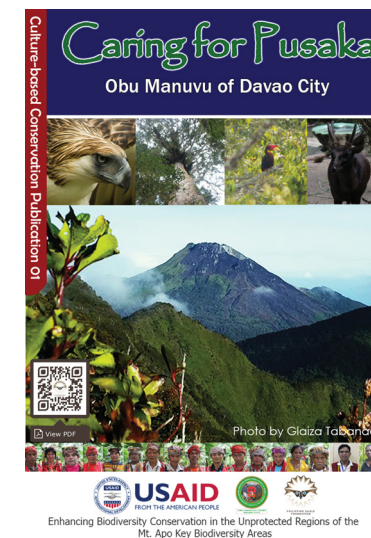
**Indigenous Community Conserved Areas (ICCA)**

Areas and territories conserved by the indigenous peoples and local communities in order to achieve conservation of species and natural environment, while considering other social and cultural objectives. (10)

## Primers

These are publications that summarize the cultural profile of the communities. Each community can publish a primer containing their history, practices, and their conservation philosophy. The primer shall be developed and written jointly with the community through their elders, leaders, and Indigenous or community organization.

The PEF has facilitated the publication of six primers by five Indigenous groups in Davao City and North Cotabato since 2016.



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