

GUIDING POLICIES FOR THE CONSERVATION OF THE *IDSESENGGILAHA* (ICCA)

A. Ancestral Domain Management

- a. The ancestral domain especially the *Idsesenggilaha* is managed by the Council of Elders and Tribal Leaders.
- b. The decision of the Council of Elders and Leaders is guided by cultural values and practices.
- c. Our indigenous beliefs have deep respect for nature being the cradle of the Menvù culture.
- d. The Menvù culture is rooted in our belief and respect for the sacredness of all that is contained in the *Idsesenggilaha* for these are gifts from the Supreme Being, *Megbevaya*.
- e. Being a gift from *Megbevaya*, the land is nurtured and respected. It is not for sale nor will we allow anyone to take it away from us, for this land is not ours alone but most especially shared with our past and future tribesmen. We will ensure that the future generations of Menvù could still reap benefits from the land.

B. Utilization of Resources within the Ancestral Domain and *Idsesenggilaha*

- All resources within the Ancestral Domain are owned by all Menvù who still live by our culture.
 - It is therefore the right of all culture-led Menvù to benefit from the resources in our Ancestral Domain.
 - Use of all resources within the Ancestral Domain and the *Idsesenggilaha* is subject to customary laws and traditional practices.
 - *Bengkulas*, a special indigenous method of conserving the *Idsesenggilaha*, shall be continually practiced.
- a. *Kebpenuges* (hunting, trapping, fishing)
 - i. *Penuges* is permitted in areas designated by the Council of Elders.
 - ii. Prior to the conduct of a *penuges*, permission should be sought from the Council of Elders then to the guardian spirits of the resources through a ritual called *Peginwaya*.
 - iii. *Pemelatik*, an indigenous trapping method for wild pigs, is no longer practiced by the Menvù because of the danger it poses to humans.
 - b. *Pangalingut* (collection of honey)
 - i. *Pangalingut* is permitted only in areas designated by the Council of Elders.

- ii. Prior to the conduct of a *pangalingut*, permission should be sought from the Council of Elders then to the guardian spirits of the resources through a ritual called *Parayag*.
- iii. Honey shall only be collected when the *temaing* (honey bee) has matured.
- iv. A *banga-banga* or mark on a *temaing* colony indicates ownership. This should be respected by refraining from collecting honey from it.

c. *Ketelunan* (Primary Forest)

- The forest is deemed sacred by the Menuvù.
- Burial sites, sacred sites and ritual areas are found therein.
- It is where all kinds of life can be seen – from vines to trees to medicines, animals and all things and creatures that give meaning to the life of a Menuvù as a tribe.
 - i. Use of the resources for business purposes requires approval from the Council of Elders.
 - ii. Forest areas shall be conserved.
 - iii. Cutting of trees for traditional use by a Menuvù (i.e. wood fuel, furniture, building material for houses etc) requires consent from the Elders in each community.
 - iv. When approved by the Elders, the Menuvù who harvested the tree is required to plant the same number of trees cut and those damaged in the process to replenish the trees removed from the forest.
 - v. Entry of migrants, including mountain climbers and researchers, is subject to our Customary Laws and additional policies specifically developed by the Elders for the *Idsesenggilaha* and Ancestral Domain.
 - vi. Secondary Forests within the *Idsesenggilaha* will not be disturbed to allow natural reforestation processes to take place.
 - vii. Throwing garbage within Ancestral Domain forests is strictly prohibited.

d. *Wahig wey Ranew* (Rivers and Lakes)

- Rivers, creeks and lakes are sacred to the Menuvù tribe.
- These are our sacred sites and ritual areas.
- These are one of the sources of our drinking water, food and other needs.
 - i. Riverbanks and headwaters shall be protected and conserved.
 - ii. Cutting of trees along riverbanks and lakeshores is strictly prohibited.
 - iii. Bamboo shall be planted five (5) meters from the water bank. Trees with good water-holding ability shall be planted in open areas more than five (5) meters from the water bank and in open areas more than 15 meters from the water source.
 - iv. Living within 200-meter radius from the water source is not allowed.

- v. Use of the water from the Ancestral Domain for purposes other than traditional ones such as for water systems, irrigation, hydro-electric systems, eco-tourism *etc.* is subject to the discretion of the Council of Elders and requires a formal approval from the whole Menuvù community.
 - vi. Destructive and selfish methods of fishing are discouraged in all rivers, creeks and lakes within the Ancestral Domain including Lake Nepelit. These methods may include but is not limited to the ff:
 1. Using fish nets with mesh size #7
 2. Poison
 3. Applying electric current
 4. Using explosives
 - vii. Throwing garbage on and around water bodies within the Ancestral Domain including Lake Nepelit is strictly prohibited.
- e. *Pemuleey* (Agricultural Area)
- Farming is one of the major sources of living for the Menuvù people.
 - Varieties of traditional crops such as coffee, abaca, corn, upland rice and other food crops such as *biyaray* (beans), *periya* (native bitter gourd), *etc.*
 - These areas also house the burial sites of our ancestors.
 - i. Establishing new farms in primary forests is not allowed.
 - ii. Agricultural areas shall be limited to grasslands outside the *Idsesenggilaha*. Current sugarcane plantations may be used for the expansion of traditional farms.
 - iii. Secondary forests outside the *Idsesenggilaha* and in lower portions of the Ancestral Domain may also be used for traditional farming.
 - iv. Areas with 18-25% slope with the above pre-requisites may be used for farming.
 - v. Areas with above 25-40% slope with the above pre-requisites may still be used for farming using contour farming or Sloping Agricultural Land Technology (SALT).
 - vi. Areas with above 40% slope will not be used for farming. Open areas in these parts of the Ancestral Domain will be planted with endemic trees and bamboo to minimize soil erosion.

Closing statement:

Anyone who disrespects and/or violates these policies shall be casted out of the tribe and the Ancestral Domain with nothing, not even the recognition of him/her being human.