



Mindanao Indigenous Peoples Council of Elder & Leaders

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04 March 2021

ON THE ISSUE OF THE USE OF THE WORD **LUMAD** AND ITS IMPLICATION TO THE CONTINUING ASSERTION OF THE RIGHTS OF THE INDIGENOUS PEOPLE OF MINDANAO. CLARIFICATION ON WHAT IS FALSE AND WHAT IS THE TRUTH.

There is no instance in the history of the Indigenous Peoples that his assertion of his ethnicity did not served as his foundation of his assertion of his rights.

First clarification, Lumad indeed is a Visayan term that describes a native of a certain place. It can also mean resident of a place for a long time. When use as Lumad communities, is none existent because since time immemorial or in pre-conquest period, the communities of Indigenous Peoples are describe based on their ethnicity. ICC/IPs of Mandaya in a particular place as the usual and acceptable used term. The term is derogatory, discriminatory and will result to the marginalization of the IPs as it will strip them off from their ethnicity. If the Spanish conquest fails to eliminate our race, this current trend will be successful in eliminating us from the History of our nation. We see this as a form of ETHNOCIDE targeting the IPs in Mindanao.

Second clarification, there is indeed an event in 1986, where a group of IPs representing sub-regional formation/organizations under Lumadnon Alang sa Demokrasya- Mindanao or LUMAD –Mindanao met in North Cotabato from hence a compromised agreement on the use of Katawhang Lumad (KL) was agreed upon and was validated in the conference held in the same year at University of San Carlos Engineering Department Talamban in Cebu City (Same place where the IP youth of Talaingod were rescued).

What is the social environment surrounding that event?

It was 1986, and the 1987 Philippine Constitution is not yet in existence and the Government's recognition of the Rights of the Indigenous Peoples is not yet defined. Thereby the environment then is the IP leaders are more susceptible in identifying

themselves as National Minority as the narrative of the CPP in their document “Philippine Society and Revolution” and even their current document in “CASER”.

Second, the same event was an event of LUMAD MINDANAO who by the account and their recorded history as an IP Organization in Mindanao, they themselves is very vocal regarding their engagement with the CPP and their Political Officer from the CPP and the succeeding circumstance that led them to bolt out of the CPP.

Third, the KOMMID of the CPP, its highest organ of the CPP in Mindanao in 1985 had successfully held the International Forum for Solidarity in Mindanao (INFOS Mindanao) where they started their International Revolutionary Works also for the projection to the public, International Solidarity Work (ISW) hence the need to project to the International Community including the UN that the Philippine Government is an oppressive State and violating the rights of the Indigenous Peoples and there is a unity amongst the Indigenous Peoples to seek International intervention on their plight. This is also the same year when the Rebolusyonyong Organisadong Lumad (ROL) as the UGMO for the IPs in Mindanao was established and recognized as a member of the NDF.

In summation, was it the Indigenous Peoples that initiates in calling themselves as “Katawhang Lumad” or is it the CPP? As recorded in the official history of Lumad Mindanao it was a compromised position for them because the CPP will not be assisted in accessing foreign funds. It was further sealed in the CPP effort to brand the Indigenous Peoples in the Northern Luzon as “CORDILLERANS” and the Indigenous Peoples in Mindanao as “KATAWHANG LUMAD”, therefore successfully establishing 2 UGMOs for the IP in the Philippines, the Cordillera Peoples democratic Front (CPDF) and the Rebolusyonyong Organisadong Lumad (ROL) for the Indigenous Peoples in Mindanao.

History had deemed this action of the CPP insignificant and counter-productive to the interest of the Indigenous Peoples in the Philippines, when the 1987 Philippine Constitution recognized the Rights of the Indigenous Peoples and the succeeding passing into law of R.A. 8371 otherwise known as IPRA Law. Where the Indigenous Peoples had defined themselves by their ethnicity and ethnographic groupings to establish their Four Bundles of Rights (Ancestral Domain, Self-Governance, Cultural Integrity and Social Justice and Human Rights).

In fact, the IP Leaders and Elders in Mindanao in a National Summit held by NCIP, passed a signed resolution categorically opposing the use of the term “Lumad” to refer to any ICCs/ IPs in Mindanao. It is one of the form of the 17 Major Atrocities committed by the CPP NPA NDF against the Indigenous Peoples in the Philippines.

Therefore, we will re-echo our position as MIPCEL that we oppose to be called “LUMADS” simply because it is wrong and derogatory and opposed to our struggle for our IP Rights as provided by the Philippine Constitution, the IPRA Law and the UNDRIP, where our Ethnicity that will define who we are is guaranteed and protected.

In line with this, we demand RAPPLER, in its duty bound mandate as a responsible media outfit, to apologize publicly and correct its data and information regarding their presentation and report on this subject. Let the TRUTH be our guide and Let the Rights of the Indigenous Peoples our final gauge in this matter.

We also request NCIP and the Government to conduct corrective measures and legal actions on this matter.

- MIPCEL