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INCLUSIVE GOVERNANCE: INDIGENOUS PEOPLES' PARTICIPATION IN BARMM GOVERNMENT TOWARDS PEACE AND DEVELOPMENT

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Abstract

The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) is a multi-ethnic region, and this multi-ethnic character requires that in order to achieve durable peace and stability, certain level of inclusiveness must be achieved. This study described the current realities manifesting indigenous people participation in the BARMM government towards peace and development. The BARMM government has declared inclusive governance as one of its guiding principles. However, there existed a knowledge gap on the specific governance practices towards this end. This paper intended to address this gap. This study utilized a qualitative research design to discern indigenous peoples' participation towards peace and development in BARMM. In particular, the study determined their perception on the genuine recognition of minority rights in BARMM, the extent of the commitment of the Bangsamoro government to meaningful participation in governance, and the extent of the delivery of social services.

Inclusive governance in the perspective of the indigenous people is centered in their aspiration to ensure the passage of the IP code which incorporates and highlights the acknowledgement of the importance and participatory capacity of the IPs in governance, their right to formulate and implement policies and programs that is geared towards the continued development of their communities, and their right to decide for themselves, as stipulated in the BOL. The realization of the genuine recognition of their rights as well as their ancestral domain, their right to select their mandatory representatives as stipulated in the law without prejudice and influence from outsiders. In addition, the Customary Laws and Traditional Justice System (Andang Késéfénangguwit) is a living testament that leadership and governance without underlying agenda fosters peace and development in the community.

Keywords: BARMM, inclusive governance, Indigenous people, IP code, social services, Customary Laws and Traditional Justice System

INTRODUCTION

Inclusive governance leads to social justice, which is one of the elements of Culture of Peace. Hickey (2015) defined it as a normative sensibility that stands in favor of inclusion as the benchmark against which institutions can be judged and also promoted. To put it simply, inclusive governance occurs when governments make a concerted effort to solicit input from citizens, especially those from the marginalized communities, and provide services to all

constituents equally in order to foster stability and growth. Inclusion and inclusivity in governance became an integral feature in good governance dedicated in the institutionalization of a fair, judicious, accountable, transparent, and inclusive decision-making processes that affects the Indigenous People in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM).

The Government of Canada (2023) explains that governance is inclusive when it effectively serves and engages all people; takes into account gender and other facets of personal identity; and when institutions, policies, processes, and services are accessible, accountable and responsive to all members of society. Fostering governance that is inclusive is essential to advancing democratic values — peaceful pluralism and respect for diversity, human rights and equality before the law. This definition is affirmed by Gray Group International (2024) which asserts that the essence of inclusive governance revolves around amplifying the voices of marginalized communities, ensuring that their needs and concerns are addressed within the decision-making process. It establishes a system where diversity is celebrated and supported, strengthening both democracy and equity. The principles of inclusive governance call for equal opportunities, meaningful participation, transparency, and accountability.

This paper seeks to describe the experience of inclusive governance by the Teduray, Lambangian, and Dulangan Manobo of Maguindanao del Sur and Maguindanao del Norte. The understanding of "indigenous people then is also deemed important.

The United Nations describes the indigenous peoples as those with self-identification at the individual level and accepted by the community, historical continuity with pre-colonial and or pre-settler societies, strong link to territories and surrounding natural resources, distinct social, economic, or political systems, distinct language, culture, and beliefs, form non-dominant groups of society, and resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

The Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) is a multi-ethnic region, and this multi-ethnic character requires that in order to achieve durable peace and stability, certain level of inclusiveness must be achieved. This study described the current realities manifesting indigenous people participation in the BARMM government towards peace and development. The BARMM government has declared inclusive governance as one of its guiding principles. However, there existed a knowledge gap on the specific governance practices towards this end. This paper intended to address this gap.

METHOD

This study utilized a qualitative research design to discern indigenous peoples' participation towards peace and development in BARMM. In particular, the study determined their perception on the genuine recognition of minority rights in BARMM, the extent of the commitment of the Bangsamoro government to meaningful participation in governance, and the extent of the delivery of social services.

In qualitative research the qualitative data is collected by the researcher and analyzed using one of the qualitative data analysis methods. Qualitative data are in depth descriptions of circumstances, people, interactions, observed behaviors, events, attitudes, thoughts and beliefs and direct quotes from people who have experienced or are experiencing the phenomenon (Patton, 2002). It may also include excerpts or entire passages from personal or organizational documents such as correspondence, records/diaries, and case histories. At this point it is important to mention that qualitative data is usually in the form of text (i.e., interview transcriptions or organizational documents); however, it may also include non-textual data such as tables, pictures, audio and video recordings.

The qualitative data that are utilized in thematic analysis are usually gathered in the form of focus group discussions (FGD) or interviews. A focus group is a method whereby a group of 6-8 people are brought together to discuss a given the event/phenomenon in which they have a shared experience (Creswell, 2003). FGDs are typically a face-to-face conversation between the participant and the researcher (Gubrium & Holstein, 2002).

The study was conducted in the provinces of Maguindanao del Sur and Maguindanao del Norte under the jurisdiction of BARMM. The indigenous peoples' communities found in these two provinces and consequently the participants of the study are the Teduray, Lambangian, and Dulangan Manobo.

As stated in the website of the Bangsamoro Commission for the Preservation of Cultural Heritage (BCPCH), majority of Teduray habitations are located in the municipalities of Upi, South Upi, Dinaig, and Ampatuan, as well as in scattered populations in the province of Sultan Kudarat and North Cotabato.

On the other hand, Lambangian is a tribe that traced their origin from the historic war between the Teduray and Dulangan Manobo hundreds of years ago in a place called Binusugan near the Tran River now called Barangay Villamonte in Lebak, Sultan Kudarat. The habitations of the Lambangian are also located in Upi, South Upi, Dinaig, and Ampatuan in Maguindanao del Norte and Maguindanao del Sur, as well as in scattered population in Sultan Kudarat and North Cotabato (Bandara, et.al., 2005).

Meanwhile, the Dulangan Manobo, as stated in the BCPCH website, live mostly in the western part of Sultan Kudarat, but their territory extends to some parts of Maguindanao in the north and South Cotabato in the south.

RESULTS AND DISCUSSIONS

Inclusive Governance in the Viewpoint of the Indigenous People

While the researcher understands that a formal definition of inclusive governance exists and is widely accepted by governments all over the world, in this study, the researcher is interested to know and understand inclusive governance in terms of how the indigenous people perceive its meaning, how it relates to the Bangsamoro government and the indigenous people. In addition, the researcher was also interested to ascertain its impact on government

participation of the indigenous people as well as their involvement in policy-making.

1.1 What is your most basic understanding of inclusive governance?

The themes and core ideas of the participants on their most basic understanding of inclusive governance. Participants TE1 and TE2 defines inclusive governance as the type of governance which encompasses everyone in the region with emphasis on equality in involvement in governance. As stated by TE1,

> *"Inclusive governance séni, beniy késéfanangguwite éndai isu diguréno bé kéluhanane déb séonomon ne yamula ségamurénoy kéluhanane, do andang téw magingéd, rénawen look do kasila géamung bé ké flanowe look kétiyuntoke bé kéluhanay dé rigonen fara bé kéfiyonoy kéluhanane taman déb ké fégumahede déb de séonomon."* (Inclusive governance involves all citizens, indigenous people, Bangsamoro, and migrant settlers, in all of the government's plans and implementation.)

Participant TE2 further reiterated that,

> *"Inclusive governance seni béniy késéfanangguwite temanadang mangey déb kétinanéki kébatie, kéfiyofédéw, brab késéféimui kéluhanane."* (Inclusive governance is aimed towards peace and sustainability.)

Also, participant LA1 and LA2 defines inclusive governance as one of the aspects of traditional governance, *Andang késafefénangguwit,* and is viewed not as a foreign concept but essentially a part of what they have already established and is a part of their governance practices.

> *"Dagit nok késéfanangguwit fantay nok Lambangian/IP kab éngésé odo dob dagit késéfénan oob "andang késéfénangguwit."* (A type of governance that is for the indigenous peoples and is anchored in the governance of the 'Andang késafénangguwit'.)

Meanwhile, participant DM1, shared his understanding of inclusive governance as,

> *"Mékéunut diya késaba éguh anay médoo kailawan labi de kétaban BARMM, égfélétuwun sa Tigtu Kéuwit Kitab, ani mésébaén diya IP Code."* (Inclusive governance is when the indigenous peoples are part of the governance of BARMM and promotes Tribal Justice Governance "Tigtu kéuwit kitab" as well as outlines the IP Code)

This view of inclusive governance can be ascertained as a union of past and present understanding of what inclusive governance is, as it relates to their Tribal Justice Governance and their future aspiration, which is the passing of the IP code in BARMM. Finally, DM2 shared his views on inclusive governance as follows:

> *"Égkéukitan énéguh hauwén sa kéfétuu ani kélalaen kawagib diya uman sébaen étaw."* (It occurs when there is Kéfétuu ani

kélalaen kawagib diya uman sébaen -genuine recognition of IP rights and the rights of every individual.)

Based on the major themes derived from the participants' responses, the researcher was able to deduce three core ideas on the basic understanding of the indigenous people on inclusive governance and can be summarized as follows: (1) Inclusive governance includes everyone — indigenous people, Bangsamoro, and migrant settlers; (2) Inclusive governance must have equal involvement in the planning and implementation of programs in BARMM; and (3) Inclusive governance is anchored in the Traditional Justice System of the IPs.

These definitions imply that the participants define inclusive governance as a type of governance that includes all individuals within the jurisdiction of BARMM, wherein everyone has an equal opportunity to be part of the planning and implementation of governance. And because it is anchored in the Traditional Justice System of the IPs, it is not a foreign concept but rather a familiar structure that is representative of the traditional governance practices of the IPs.

At its core, inclusion, in terms of both process and outcome, is intended to strengthen social cohesion and the fabric holding a society together. Social cohesion refers to the kinds of bonds and characteristics that link members of a social group to one another and to the group as a whole, to the overall quality of ties and relationships across different groups in society, and to how these groups function and/or work together (Kaplan and Freeman, 2015). states and societies interact more constructively in ways that promote common goals when ties of trust and reciprocity and a rich associational life bind citizens together and link citizens to the state. Importantly, such ties also need to be multiple cross-cutting rather than based on narrow identities, for instance purely on ethnicity, class or religion.

In the political arena, cultural diversity and inclusion redefine governance, leading to representative systems that reflect the diverse needs of the populace. Inclusive political contexts contribute to social harmony, fostering a shared national identity while mitigating identity-based conflicts. The effectiveness of policies is heightened through diverse perspectives, driving innovation in governance. Inclusive political systems also play a pivotal role in addressing systemic inequalities, promoting social justice, and safeguarding human rights. On the international stage, embracing cultural diversity enhances diplomatic relations and positions nations as global leaders committed to collaboration and understanding (Himashi, 2024).

To conclude, Himashi (2024) mentioned that cultural diversity and inclusion transcend organizational, societal, and political boundaries, serving as catalysts for positive change. They not only drive innovation and prosperity but also form the bedrock of inclusive, harmonious, and representative societies. Embracing diversity is not just a strategic imperative but a fundamental aspect of fostering thriving and resilient communities and nations.

1.2 How does inclusive governance relate to the Bangsamoro government?

The themes and core ideas of the participants on how inclusive governance relates to the Bangsamoro government. The responses of the majority of the participants are centered towards the problem that lies in the implementation of

programs. Participants were aware that inclusive governance was incorporated in the Bangsamoro Organic Law (BOL) and that the IPs are hoping for drastic but favorable changes through this. However, as noted by some participants, governance that was supposed to be inclusive became exclusive. As what participant TE1 shared:

> *"Bé késéfanangguwiteni déb BARMM meni, méngérahuri bréhéneni inclusive governance déb BOL leni, atin méngito tom toowfo damén fiyo késéfanangguwit, beeni froblemawede ké diyoen déb kéfésamféte bé dé batas ni méntiyuntok éndaen méodoron ni tintuwe ké toowén imbes damén amungéni kéluhanane ménwaley do gerotor saeni géamunge."* (Bangsamoro government was able to incorporate inclusive governance in the BOL, which is a good sign. However, the problem lies in the implementation. Instead of inclusive, governance is only exclusive to those in power.)

Meanwhile, other participants noted that the only way to achieve inclusive governance is through strong commitment for change. Participant DM2 further reiterates:

> *"Éguh anay ani kélalaén sa kailawan étaw duén kébagél bulig ani mésambian owoy kéadat kékétuu uman sébaén méamong diya késaba kitaban."* (When there is recognition of indigenous peoples' rights and there is strong commitment for change that is rooted in the respect for human rights, that is inclusive governance.)

Based on the major themes derived from the participants' responses, the researcher was able to deduce these core ideas: Inclusive governance is incorporated in the BOL. The problem with inclusive governance lies within its implementation on the ground. Policy-making and decision-making are still exclusive to those in power. Inclusive governance can only be achieved through genuine recognition of rights and aspirations of the indigenous people.

At its essence, inclusive governance revolves around amplifying the voices of marginalized communities, ensuring that their needs and concerns are addressed within the decision-making process. It established a system where diversity is celebrated and supported, strengthening both democracy and equity. The principles of inclusive governance call for equal opportunities, meaningful participation, transparency, and accountability (Gray Group International, 2024).

1.3 How does inclusive governance relate to the IPs?

The themes and core ideas of the participants on how inclusive governance relate to the IPs. Participant TE1 shared the following tribal perspectives and how they relate to inclusive governance:

> *"Bé kéténgténgi dé bégey to andang téw magingéd ibréhéneni inclusive governance ménggétidéw déb kéféfiyowebé look kéféimu bé kéluhanay dé éntingayun (good relation with nature), Kéfiyofédéw (peace of mind), Késégiléwgiléw look késérifatai kéluhanane (equality). Késésobut-sobot bé kéluhanay dé aturan (collective decision making), lumut minanga (adoptive and able to respect*

different cultures and beliefs) brab ké tayakufébé dé fatut rigonén fara bé kifonoy kéluhanane (spirit of volunteerism)." (In the tribal perspective, inclusive governance is rooted in the principles and beliefs in: relationship with nature, peace of mind (kéfiyofédiw), equality (késérifata), collective decision-making, respect of culture and beliefs (lumut minango), and spirit of volunteerism.)

This perspective shows that inclusive governance is a deeply rooted concept that is tied to the principles and beliefs in the relationship with nature, peace of mind, equality, collective decision-making, respect of culture and beliefs, and spirit of volunteerism which is essentially the principle that defines tribal governance. Participant LA1 and LA2 agrees that inclusive governance relates to IPs' traditional justice system. Currently the IP provisions in the BOL are sufficient but in the past years, it appears that BARMM is ignoring these provisions.

> *"Wénikéségér ēw wende ni déb andang ngé kér āy bé késéfénangguwit ok Traditional Justice System."* (It can be related to the IPs through the passage of the "Késéfénangguwit" or the Traditional Justice System.)

In addition, participant TE2 shared his feelings towards expectations on the commitment of BARMM towards inclusive governance as it relates to the IPs:

> *"Amuk téngténgéni rahuri BOL leni, ménngito tom bé mén among méntiyuntuk déb bénani kéwagibi betome do andang magingéd been ménggito tom so bé béleeweni bé maak ménlifoti kéluhany doéno méntiyuntuk."* (Currently the IP provisions in the BOL are sufficient but in the past years, it appears that BARMM is ignoring these provisions.)

Finally, participant DM1 and DM2 relates inclusive governance to the genuine recognition of IP rights, they said:

> *"Sa ūkit késaba kitaban nésétiféng uk duén kéhaa kawagib uman sébaén étaw kidu Bangsamoro gobélno."* (Inclusive governance can be related if there is genuine recognition of IP rights from the Bangsamoro government.)

Based on the major themes derived from the participants' responses, the researcher was able to deduce these core ideas: Inclusive governance is rooted in the principles and beliefs of the IPs in terms of: relationship with nature, peace of mind (kéfiyofédiw), equality (késérifata), collective decision-making, respect of culture and beliefs (lumut minango), and spirit of volunteerism. Inclusive governance is related to the IPs through the legal provisions in the BOL which is being ignored these days. Inclusive governance can be related to the IPs through the passage of the Traditional Justice System (Késéfénangguwit). Inclusive governance can be related to the IPs through genuine recognition of rights from the Bangsamoro government.

Inclusive governance is not just a concept; it is a fundamental approach that recognizes the importance of inclusivity in shaping policies and initiatives. By including diverse perspectives in governance, we create a society that acknowledges and embraces the unique experiences and challenges faced by various communities. Inclusive governance facilitates the identification of innovative solutions to complex problems, thus leading to more effective and sustainable policies. Inclusive governance not only emphasizes the importance of inclusivity in decision-making but also highlights the pivotal role of the justice system in upholding the principles of equality and fairness in governance (Gray Group International, 2024).

1.4 How does inclusive governance affect IP government participation?

The themes and core ideas of the participants on how inclusive governance affect IP government participation. When asked how inclusive governance affect IP government participation, participant TE1 and TE2 shared the same sentiment:

> *"Amuk tintu keey meódoroni kéluhanay méntiyuntuke fantag bé béréhéneni inclusive governance toow fo keeyén dakéli kéfiyone mérigo fara déb kéluhanane."* (Inclusive governance will have a huge impact in IP participation only if it is acknowledged.)

LA1 added that inclusive governance affects the indigenous people government participation through:

> *"Féntidew dob to-awéri kétayan dob IP kétindég."* (Through the realization and passage of the IP code.)

Also, DM1, and DM2 shared these sentiments when asked how it affects IP participation in the government:

> *"IP (Kailawan) fénéukit diya kéhéméli duén uman sébaén mémung kedu diya tégsa ménuwa, énda mébaloy de mémung sa tégsa bulbul, énu ka duén de kitaban bénaélan sa médoo duma fénéukit diya kétuu."* (Indigenous people are able to select their representatives without influence from outsiders, their rights are genuinely acknowledged, and their

Gray Group International (2024) explained that inclusive governance is not just a concept; it is a fundamental approach that recognizes the importance of inclusivity in shaping policies and initiatives. By including diverse perspectives in governance, we create a society that acknowledges and embraces the unique experiences and challenges faced by various communities.

Inclusive governance facilitates the identification of innovative solutions to complex problems, thus leading to more effective and sustainable policies. Inclusive governance not only emphasizes the importance of inclusivity in decision-making but also highlights the pivotal role of the justice system in upholding the principles of equality and fairness in governance. Moreover, it bolsters trust in institutions and strengthens the bond between citizens and their governments (Gray Group International, 2024).

1.5 How does it affect their involvement in policy making?

The themes and core ideas of the participants on how inclusive governance affect their involvement in policy making. Participants TE1 strongly suggested that:

> *"Amuk ikéluhanay kéwagibi dé IP look do téw andang magingéd mérigo brab fégilolonén toow fo dakéli impak ne bé kétiyuntuke bé dé polisiyay BARMM meni."* (If the rights of the IPs as stipulated in the BOL are implemented, it will have a huge impact in drafting policies for BARMM.)

Participant TE2 also added the importance of the legislative agenda and how it fostered their involvement in policy making.

> *"I kéluhanay dé kétayay dé IP look do téw andang magingéd énda so toowén méifat déb BTA ye non réwo saéni ésarane niray déb dé IP déb parliamente."* (The legislative agenda of the IPs does not gain enough traction in the BTA because there are only 2 seats reserved for the IP representative in the Parliament.)

On the other hand, participant DM1 emphasized that their involvement in policy making is especially relevant during the selection of their mandatory representative:

> *"Éngit dé sa médoo még amung IPs (Kailawan), labi dé sa késéhéméliay diya mugsad datu gobelno umuwit kéféunon diya ménuwa."* (Enough participation of the IPs, especially in the selection of their mandatory representatives.)

The Bangsamoro Organic Law (BOL) lists extensive indigenous peoples' rights, encompassing native titles or Fusaka Inged, indigenous customs and traditions, justice systems, indigenous political structures, an equitable share in revenues from ancestral lands, free, prior, and informed consent, political participation, primary services, and freedom of choice regarding identity (BTA Public Information, Publication, and Media Relations Division, 2024).

Parliament Bill No. 273, or the Bangsamoro Indigenous People Development Act oof 2024, seeks to protect, promote, and preserve the collective rights of IPs in the region (BTA Public Information, Publication, and Media Relations Division, 2024).

<u>Aspects of Inclusive Governance Reflected in the programs of the Bangsamoro Government for the Indigenous People</u>

2.1 Can you share what programs on inclusive governance is present in your community?

The themes and core ideas of the participants on what programs on inclusive governance is present in the IP community. Majority of the participants were able to observe programs, in particular, social services, that is present in the community, as shared by participant TE1 and TE2 shared.

> *"Uwén soy do program giton déb séonomone been énda so toowén médoo, ideéni do program iray fara dob kéfiyonoy dé téw."* (There are a few programs present in the community and most of them are on social services.)

Participant LA2 shared that various government agencies have programs that promotes inclusive governance.

> *"Tidéwóy kégétigan kuwagéb, kégésobut, keruhanay ofisina'y gobér̄no me wén ni do kégéfétuwan ok fen-agew magéurwé r̄éob PNP, DPWH, Health, DENR, DTI, DepEd br̄ab médoo na."* (From what I understand, all government agencies have programs that promotes inclusive governance (PNP, DPWH, Health, DENR, DTI. DepEd, among others).

Participant DM2 shared the programs that he knows promotes inclusive governance.

> *"Duén kéfiunun owoy kidénig diya fangagé an égtulunén."* (There are programs about information, education, and communication.)

While participant DM1 was not aware of any program in their community that promotes inclusive governance.

> *"Énda kétégan ké duu?"* (I am not aware if there are.)

Although their customs and cultures may differ, indigenous peoples experience the same harsh realities the world over. Their human rights are routinely violated by state authorities, and they face high levels of marginalization and discrimination. Indigenous peoples face eviction from the ancestral lands they have inhabited for generation, as well as restricted access to education, health care and housing (Amnesty International).

2.2 How do these programs promote inclusive governance?

The themes and core ideas of the participants on how these programs promote inclusive governance. Participant TE1 shared his answer below:

> *"Méngito tom so bé idé éni do program gétobong bé kégitone bé kéluhanay dé kailangan déb seónomon né brab giton so ké ati dé uwén den déb dé fénuwo seónomon."* (These programs were able to recognize the needs and strengthen the IP community.)

In addition to that, participant TE2 cited the Ministry of Indigenous Peoples' Affairs for their efforts in promoting inclusive governance:

> *"I MIPA he, sébaan damén bé émfeágéwebé inclusive governance seni been déb kétoowtoowne I mananguwite be MIPA he suramig."* (MIPA was able to foster inclusive governance in BARMM, however, in reality, the leadership is partisan.)

Participant LA1 highlighted that:

> *Ekégéfésabut ok kégéfetuwan nok kéir̄ay bé késéfanangguwit nok tégudon dob IP."* (These programs were able to spread inclusive governance through the Customary Laws of the IPs.)

While participants LA2 has this to share, with special emphasis on how it will be promoted with an IP leadership:

> *"Mér̄igo nik fr̄ogr̄ama ke kluhanay késéfenangguwit deb Térébo méodor̄on nok mananguwit sóy sebaan Lambangian/IP."* (These programs will be able to spread inclusive governance if their leadership are also IPs.)

Lastly, DM1 shared that he was not aware of anything.

> *"Éndéy taduu éyawe."* (None that I'm aware of.)

Governance is inclusive when it effectively serves and engages all people; takes into account gender and other facets of personal identity; and when institutions, policies processes and services are accessible, accountable and responsive to all members of society (Government of Canada, 2023).

2.3 How can the BARMM government improve the implementation of these programs in your community?

The themes and core ideas of the participants on how can the BARMM government improve the implementation of these programs in the IP community. Participants TE1 suggested that provisions stated in the law must be realized. He further stated that:

> *"Ikéluhanay dé méntiyuntuk do kitab gétérédamay kéluhanane amuke geámungi kédoonon ne bé ke flanowe bé de fatut rigonén fara bé kéfaginségi kéluhanene déb soonomone."* (First, if all the provisions stated in law is realized which includes the IP in planning and developing programs fit for the needs of the community.)

Participant TE2 suggested that there should be equal distribution of services. This is what they shared:

> *"Sébaan so keeyén kégétérédam dé ké idé LGUs, uwéni késérifata bé kesebaadbaade bé kéluhanay sérbisyo ruwe. Géréwo, méirayan médoo budgeti MIPA he inok gésoportana noy kéluhanay dé flano no brab do programen.* (First, through the LGUs, there should be equal distribution of services so that the IPs are able to benefit. Second, MIPA should be given enough resources to support its plans and programs. Third, there should be recognition of IPS, IPOs or IP CSOS.)

Meanwhile, participant LA1 and LA2 shared those traditional practices in resolving conflict must be honored. This is shown in the statement they shared below:

> *"Kéfantag nók késéfanangguwit mé r̄igo dob kagéyyé ingéd Lambangian, ataggen, wén ni kefantag dob do kagey kewagib, fégilolonén nok BARMM. Darabayáy de kéodor nok ADSDPP, Ingéd Mékéféyo Fénagayunón b r̄ab FPIC."* (Through traditional practices in resolving conflict that should be honored by BARMM. As well as in accordance with the ADSDPP, Community-based Development Plan, and FPIC.)

Lastly, DM1 shared:

> *"Énda duén Égbulég diya kéduuwun ménuwa."* (There is no program in the community.)

Matching intervention strategies to fit needs, objectives, and context is critical for the success of community changes and improvement efforts. Few community mobilization efforts have developed and implemented the kind of "upstream" changes that can provide the necessary strength and penetration to effect community level improvements (Merzel & D'Affliti, 2018).

2.4 How effective are these programs in promoting inclusive governance?

The themes and core ideas of the participants on how effective are these programs in promoting inclusive governance. Participant TE1 shared:

> *"Toow fo kéey gétérédaman ké geámungi kéluhanane atin uwehi tintu sénfagayunoy kéluhanane"* (It will be effective if everyone is involved and there is clear framework that was agreed by everyone.)

In addition, participant DM2 shared:

> *"Sa médoo bulig kédu LGU owoy MIPA tégtu mébulig sa kébégay kéféunun fénéukit médoo égbigay kéféunun diya ménuwa."* (The program of the LGUs and MIPA are effective because they implement programs that are in accordance with their mandate to assist IP communities.)

Participant LA2 also shared:

> *"Sabaffen nók féngilolon géy mese ker̄oh – kerohnén gétérédaman nok Lambangian do tabang méntedéw deb ke goberno mangey dob ke bégéy Lambangian."* (Because of inclusive governance, the IPs are slowly able to feel the help provided by the government for the community.)

Finally, participant DM1 shared:

"Énda duén kétigan ku, Égbégay kéféunun diya ménuwa." (I have no idea because there is no such program in the community.)

Advocacy and public opinion play a crucial role in shaping policies and decision-making processes. By raising awareness and mobilizing public support, advocacy groups can push for inclusive governance measures that reflect the needs and aspirations of the wider population (Gray Group International, 2024).

2.5 How did the IP contribute to ensure the effectiveness of these programs?

The themes and core ideas of the participants on how the IP contribute to ensure the effectiveness of these programs. Participant TE1 shared:

"Gétobong kéeyéni kéluhanay dé IPs bé kéfétérédame brab kéfésamféte bé kéluhanay dé programa ké uweni témulik de look teméngténg de démon ké tintu ménrigoy dé éni look méngégumah déb de séonomon." (The IPs can help ensure that these programs are effective through constant monitoring and evaluation.)

In addition, participant LA2 shared:

"Nok téminto fegbungkas toow késé odor-odor̄ késébangkés brab kr̄uhanay Lambangian." (The key is proper cooperation, coordination, and collaboration between the IP structure and the government agencies.)

Finally, participant DM1 also shared:

"Éndéy tadoo énda duén kéféunun éghatid diya nami ménuwa." (No idea because no such program has reached our community.)

Measuring the effectiveness of inclusion strategies is critical to ensure that they are achieving the desired outcomes. By evaluating and monitoring the implementation of inclusive policies, we can identify areas for improvement and identify best practices that can be replicated elsewhere. These evaluations must include qualitative and quantitative data to capture the full picture of the impact of inclusive governance initiatives (Gray Group International, 2024).

<u>Experiences of the Indigenous People in terms of Accessibility of Government Institutions and Social Services in BARMM</u>

3.1 How do you describe your level of access to government institutions in BARMM?

The themes and core ideas of the participants on the description of the level of access to government institutions in BARMM. Participants TE1 shared:

"Méfégédéton soy kédoonoy dé ofisina déb BARMM meni." (Institutions in BARMM are quite accessible.)

In addition, participant TE2 shared:

"Idé Meguléw bé BARMM meni mégai uweni isu ramigo ro, defende bé kégiloloruwe bé etéwe. Uwén séna soy palakasan system gétuliko tom." (BARMM leaders are partisan, sometimes it depends on which individual is the IP connected, in short "palakasan system)

Finally, participant DM1 and DM2 also shared:

"Duén duma égsaba gobelno owoy sénga agencies égkédafagan." (Not quite accessible but there are some agencies we can access easily.)

Facing historical discrimination, indigenous groups lack access to social services and economic and political opportunities. Battling high levels of pervasive illiteracy and unemployment, eve accessing birth certificate can be a challenge (UNOPS, 2023).

3.2 What government institutions were easily accessible to you and your community?

The themes and core ideas of the participants on what government institutions were easily accessible to the IPs as well as their community. Participant TE1 shared:

"Amuk téngténgén déb de énggéagéwo key dé, ide ofisina méngétérédamay kédoone ney sani de MPOS ni, CSEA, MAFAR brab OCM." (Based on our experience, institutions in BARMM that are accessible are MPOS, CSEA, MAFAR, and OCM.)

In addition, participant TE2 shared:

"Ide ofisina magad fégédéton ide MIPA brad MILG fén agew deb de LGU." (The agencies that are accessible are MIPA and MILG which is represented by the LGUs.)

Also, participant LA1 shared:

"Ker ūhanáy ofisina r ōob dé MIPA, SUBATRA, MBHTE, at MSSD tóow meraan fégédeton." (Institutions such as MIPA, SUBATRA, MBHTE, and MSSD are easily accessible.)

Finally, participant DM1 shared:

"MIPA owoy MSSD kédafagan ugéd médiyu." (MIPA and MSSD are accessible.)

The government institutions that were easily accessible are MIPA, MPOS, CSEA, MAFAR, OCM, MILG and LGUs, SUBATRA, MBHTE, and MSSD.

The lack of representation of IPs in official public data silences their voice and agency, limiting their ability to take a more active role in society. It also reveals the existing inequality of opportunity for IPs to access basic services. The extent of this inequality is not well defined, as little research has been done examining the inequalities among and within ethnic groups in the country (Reyes, Mina, & Asis, 2017).

3.3 What type of services were you able to access?

The themes and core ideas of the participants on the type of services they were able to access. Participant TE1 shared:

> *"Ide eni do serbisyo asani de kéfébager ni béde ADR ni, bé kéfégilolo béde cooperative, brab to kailangan bé de kéohok ohokéni."* (These services were strengthening of ADR, registration of cooperative, and farm inputs.)

In addition, participant TE2 shared:

> *"I andange kéténgténg tom bé BARMM meni amun énda séna ménggilidi IP code deni, toow sénafo limitado ikégébayabaya tome bé kéluhanay de serbisyo liyu say de ménggégumah de déb betom me fén agéw déb de LGU."* (With the current status of BARMM where the IP code was not yet legislated, access to basic services is limited except those that are accessible through the LGU.)

Meanwhile, participant LA1 shared:

> *"Méray nok MIPA tobong, fen-agéw nok suragad inok géiskuwe r̄ah nok do énga Lambangian, tobong fégfe-uwa, tobong sulagad fen-agew dob de kéfédéwan kégar̄bék."* (MIPA gave financial assistance for education of IP youth, medical assistance, financial assistance for legal services.)

On the other hand, participant DM1 shared:

> *"Sa médoo kéféunun labi dé égsaba bulung, mékaén, kéfangagi énda dé duén bayad sa bénaulan, bata, wayég, 4Ps owoy médoo fa."* (These services were health programs, agricultural programs, education scholarships for the IP youth and children, water systems, 4Ps, among others.)

Finally, participant DM2 shared:

> *"Duén fa Transitional Development Impact Fund (TDIF), kédu diya Tafay MP. Saliga."* (These are transitional development impact fund projects (TDIF) from the office of former MP Saliga.)

Evidence is emerging that citizen engagement improves access, responsiveness, inclusiveness, and accountability in the delivery of public services such as health, water, education, and agriculture. It also improves transparency, accountability, and sustainability in natural resources management (ADB, 2015).

3.4 How effective is the delivery of social services to the IP communities?

The themes and core ideas of the participants on how effective is the delivery of social service to the IP communities. Participant TE1 said:

> *"I kéluhanay de proseso ménggé among falan do effective beén isénfélis ne saéni kéféagéweb bé de éni to rigonen."* (The processes and methods involved are effective, the problem is in the implementation.)

Meanwhile, participant TE2 said:

> *"Sabaf neb késéfelawalawane be de fulotika déni ménduletoni kéfégumahe bé kéluhanay de serbisyo."* (Because of political rivalry, delivery of social services is affected.)

In addition, participant LA1 said:

> *"Ménrigo édéni nok sabaf, méngé-éskuwér al nok do éngga Lambangian."* (It is effective because the IP youth were able to go to school.)

Also, participant LA2 shared:

> *"Enda métayéw fér ograma be BARMM fantay dob dé nok kefantag nok IP, bé éndafo féngé r or on. E nahur nok BOL, Kéfantag, Kéfieyar nok fr ograma dob IP, késégitéw dob "ancestral domain" énda so féngirorono."* (It seems that BARMM has no specific program for the IPs, even the national laws for the IPs are not being recognized. Provisions in the BOL for the implementation of programs for the IPs such as ancestral domain is ignored.)

Finally, participant DM1 said:

> *"Sa médoo kéféunun énda kéangan sa medoo IP ménuwa."* (The social services do not reach the IP community.)

Citizens' participation and monitoring of procurement processes, including contract awards, delivery of goods, and construction, has been found to improve the outcomes. Development programs such as community-driven development programs and conditional cash transfer programs empower citizens with decision making of public resources for purposes they determine. Citizen

engagement is being increasingly used to curb corruption in a variety of development programs such as service delivery, public financial management, natural resources management, as well as to hold public officials accountable through programs such as assets and liabilities disclosure and monitoring, citizen report cards, and public interest litigation (ADB, 2015).

3.5 What changes can you suggest to improve the delivery of social services?

The themes and core ideas of the participants on what changes they can suggest to improve the delivery of social services. Participants LA1 and LA2 shared:

> *"E déni fr̄ograma éngé-ahor̄ dob féroy kéfantag be de IP, damén gégarong ok géamong dob do toow fo, mélaga, dob ker̄uhananr̄e, edéni fr̄ogr̄ama mir̄ay dakel kéfantag nok férnaway do IP ok Lambangian, Kégur̄aan nok do fantad br̄ab do sulagad."* (The programs should be planned with the participation of the IPs as well as reflect the values of the community. It should also focus on programs that impact the lives of the IPs, such as: care for the land and the environment, proper leadership and governance, health and sanitation, education, and sustainable livelihood.)

On the other hand, participant TE1 shared:

> *"Fatut damén ikéséfanangguwite énda amungo no fulitika, damén amuk ménggilideni késéfémilie, ide ménfémili do manangguwit damen éndaéni isu ramigo ro. Tibéno uwen so daméni transparency giton déb kéluhanay de LGU, do agency barab séngae official."* (Leadership should not be politicized, which means, after election, the elected leader should provide equal services to all. There should also be full transparency in the LGUs and all other related agencies and officials.)

Citizens and governments around the world are increasingly concerned with, and willing to confront, poor governance and corruption. Fighting corruption in a country requires actions by ministries and agencies in the executive branch of government, independent institutions of accountability as specified in the constitution of the country, and civil society and media. Effectiveness of government-led programs is widely regarded as needing improvements. Civil society role is evolving from being a watchdog to constructively engaging with the executive branch and the accountability institutions to complement their roles and actions (ADB, 2015).

3.6 Can you share if these services are sufficient to address the needs of the IPs in your community?

The themes and core ideas of the participants on whether these services are sufficient to address the needs of the IPs in their community. Participant LA1 shared:

"Fantag nok kagéy dé éngiton br̄ab éngétanggafan énda sóy gégunah bén édéni, de menr̄igo méniray so kéféyonoón nok méninség do kéfagingged." (Based on our experience, the services are not enough, however, these services caused positive changes through community development.)

In addition, participant TE2 shared:

"Taman énda gumahani gaiwe uwéni transparency déb BARMM meni, énda gétuwa tom de ké tamaéni kéluhanay sérbiyowe gégumah déb betome." (Until such time that full transparency is achieved in BARMM, we will never know if the services provided to the IPs is enough.)

Meanwhile, participant DM1, and DM2 shared:

"Énda késétiféng sa médoo ég uwitin égbigay kéféunun diya étaw." (It is not enough because the delivery of social services is not equal.)

Citizen and civil society engagement to demand and promote good governance can improve overall effectiveness of good governance and anticorruption programs. Increasingly, citizen engagement is no longer a choice for governments. Either they do it proactively (witness the growing number of countries joining the OGP) or citizens will politically engage to demand it (witness the people power movements across the world). Fortunately, a growing number of countries are recognizing the political and economic benefits of engaging citizens in the government policies and programs and trying to be more responsive to citizen voices and feedback. A consensus is emerging that context appropriate citizen-led programs can complement state-led efforts and improve overall effectiveness of governance programs (ADB, 2015).

3.7 How can delivery of social services contribute to inclusivity in governance?

The themes and core ideas of the participants on how delivery of social services contributes to the inclusivity in governance. Participants LA1 and LA2 shared:

"Toów fo gétabang dob kéfébagér̄ gaganéy kéluhanay do odor̄on bé kéfagingéd deb kédoyun nok kéféyononné." (It helps in terms of strengthening the capacity of the leaders in community governance and maintaining peace.)

Participant TE2 shared:

"Fén agéw bé de tama do program fara déb kédoone, béniy sébaane gitonon bé kéfiyonoy bréhéneni inclusive governance. Fén agéw bé de éni do rigonén, gitoy kédoononey Atagi inclusive governance séni." (Providing the right social service is testament to inclusive governance. Through this action, the people will know the meaning of inclusive governance immediately.)

Participant DM1 and DM2 shared:

> *"Uman sébaén énda duén métangtang fénéukit késaba hédiya ma kéhatéd kéféunun diya sébaén ani mékuwa uk ngadan méfion égbégay da."* (No one should be left behind in inclusive governance, like the delivery of social services, everyone must receive what is rightfully theirs.)

Donor-funding strategies need adjusting to take advantage of the full potential of citizen engagement to improve overall effectiveness of good governance and anticorruption efforts. Currently, donors (multilaterals and bilateral) channel most of their good governance and anticorruption funding to the executive branch and provide only relatively tiny amounts of irregular short-term project funding for citizen and civil society-led (demand side) good governance programs. This bias and imbalance need to be remedied to improve the impact of the donor-supported anticorruption programs as well as the overall effectiveness of the state-led anticorruption efforts. As noted above, evidence is growing that context appropriate citizen and civil society (ADB, 2015).

<u>Experiences of the Indigenous People in terms of Participation in Governance, Policy and Decision-making Process in BARMM</u>

4.1 How were you able to participate in BARMM governance?

The themes and core ideas of the participants on how they were able to participate in BARMM governance. Participant TE1 and TE2 shared:
> *"Bilang sébaan IP, gétobongu keéyén déb gobyernoy BARMM méni fén agéw bé keámunge bé de rigonén fara bé kéfégilolowe bé kéwagib bide IP, Fantag bé de karo kéfaguyag labi nay SULAGAD déni bérehen, brab ké kétinaneki kébatie."* (As an IP, I was able to participate in BARMM governance in aspects related to IP rights, governance, strengthening of sustainable livelihood system (Sulagad System), and maintaining peace and security.)

Participant LA1 and LA2 shared:

> *"Éngéta r ̄abuk géysob de sébér ̄éhén ukor ̄yén nok MIPA Feamong bégéy."* (I was able to participate through the seminars conducted by MIPA.)

Participant DM1 and DM2 shared:

> *"Fékéamung diya késaba kitaban labi sa nami tlibu fanun antangén sa médoo médaét égkébaélan."* (I was able to participate in the local governance of our tribe, especially in terms of solving problems.)

Mainstreaming citizen engagement in operations is the next frontier for multilateral development banks and bilateral donors to aim for in order to strengthen development outcomes. This should not be very difficult, as most if not all the six ways for engaging with the citizens are already featured in some of the development projects being supported. What is needed is to make them a norm rather than an exception. Scaling it up and mainstreaming will require clear operational directives to staff with supporting financial and human resources (ADB, 2015).

4.2 How extensive was your participation? Do you think it's sufficient?

The themes and core ideas of the participants on how extensive was their participation and whether it is sufficient. Participant TE1 shared:

"Ikéfananggiyamunga kuwe bé kéluhanay de rigonén toowo kufo fédew been énda métumanéso énon kulang tom finansya," ("My participation in terms of ideas was extensive but it is not enough because program implementation did not have enough financial resources."

While participant DM1, and DM2 shared:

"Diya kéménubuan fékéamung ké sa égbaélan mépion fagétong métiig diya nami ménuwa ugéd ani tégtu méséulumun." (As a citizen, I was able to participate through offering my knowledge and expertise in our community but it was not that extensive.)

Mainstreaming will also require provision of financial resources to clients as well as operational budgets to staff. This is extremely important, as unfunded mandates are never implemented. The costs related to citizen engagement should be explicitly estimated and included in project costs. In addition, mainstreaming will require skill and capacity development of personnel in government, civil society, citizen activists, and donor agencies. Capacity development is already an important thematic priority for donors. So, what will be required is the inclusion of capacity development as an explicit activity in business plans and country partnership strategies. This needs to be complemented by investments in capacity development technical assistance projects that support capacity development for citizen engagement (ADB, 2015).

<u>Summary</u>

This qualitative study aimed to examine inclusive governance in the Bangsamoro region and discerned indigenous people participation towards peace and development in Maguindanao del Sur and Maguindanao del Norte. It aimed to discern inclusive governance in the viewpoint of the indigenous people, the aspects of inclusive governance that was reflected in the programs of the Bangsamoro government for the indigenous people, the experiences of the indigenous people in terms of accessibility of government institutions and social services, the experiences of the indigenous people in terms of participation in governance, policy and decision-making process, aspects of Bangsamoro governance that resonated transparency and accountability, how was

empowerment, enhanced capacity and facilitated opportunities for the indigenous people advocated, and challenges that hindered IP participation in BARMM.

The following are the summary of the responses in each inquiry presented by the researcher:

Inclusive governance includes everyone — indigenous people, Bangsamoro, and migrant settlers, has equal involvement in the planning and implementation of programs in BARMM and is anchored in the Traditional Justice System of the IPs.

Inclusive governance is incorporated in BOL. The problem with inclusive governance lies within its implementation on the ground. Policy-making and decision-making are still exclusive to those in power.

Inclusive governance can be related to the IPs through the passage of the Traditional Justice System (Andang Késéfénangguwit). Inclusive governance can be related to the IPs through genuine recognition of rights from the Bangsamoro government.

Inclusive governance affect IP government participation through: acknowledgement of IP in governance, realization of the IP code, able to select representatives without influence from outsiders, genuine acknowledgment of IP rights, and realization of IP aspirations.

If the IP rights stipulated in the BOL is honored, their participation in drafting policies for BARMM is expected.

There were a few social service programs that can be related to inclusive governance in the perspective of the participants.

These programs will be able to spread inclusive governance if the leadership is also IP.

To improve the implementation of programs in the community, there should be equal distribution of resources for all LGUs, MIPA should be given enough resources to support its plans and programs, there should be recognition of IPS, IPOs or IP CSOS, as well as recognition of Customary Laws and Traditional Justice System of the IPs in accordance with ADSDPP, Community-based Development Plan, and FPIC.

These programs will be effective in promoting inclusive governance if: everyone is involved, the programs implemented had clear guidelines, the programs are in accordance with the mandate of the agencies involved.

To ensure the effectiveness of these programs, the IP can contribute in terms of: constant monitoring and evaluation and proper cooperation, coordination, collaboration.

In terms of describing the level of access to government institutions in BARMM, some institutions are accessible and "Palakasan system" is prevalent.

The government institutions that were easily accessible are: MIPA, MPOS, CSEA, MAFAR, OCM, MILG and LGUs, SUBATRA, MBHTE, and MSSD.

The services they were able to access includes: strengthening of ADR, registration of cooperative, farm inputs, financial assistance for education, medical assistance, financial assistance for legal services, and social aid.

In terms of effectiveness of the delivery of social services to the IP communities, participants noticed that processes and methods are effective, the problem lies in the implementation, political conflicts affect the delivery of social

services, there is no specific program for the IPs, and social services do not reach the IP community.

The following are the suggestions to improve the delivery of social services: programs should be planned with the participation of the IPs to ensure that it reflects the needs of the community and leadership should not be politicized nor should it be partisan. It should remain neutral to be able to provide services equally.

Services were able to make an impact in the community but was not enough. Delivery of social services was not equal that is why it's not enough.

Delivery of social services helps in contributing to inclusivity in governance through strengthening the capacity of the leaders in the community and in maintaining peace and everyone should be able to receive what is rightfully theirs.

Participants were able to participate in BARMM governance through: strengthening of sustainable livelihood system (Sulagad system), maintaining peace and security, advocating IP rights, seminars conducted by MIPA, and local governance especially in solving problems.

In terms of the extent of their participation in governance: participation was extensive in terms of sharing of ideas and in terms of offering knowledge and expertise to the community.

The community was able to benefit in their participation in governance through: programs on livelihood, recognition of Customary Laws and Traditional Justice System, and continued development of community through seminars.

In terms of how IPs were able to participate in the policy and decision-making process, they were able to participate in: drafting of the IPS, selection of IPMR in the barangay level and as a volunteer in the Sangguniang Bayan, and in activities hosted by NGOs.

On the extent of their participation in the policy and decision-making process, their participation is not that extensive but: they performed tasks assigned to them and were able to raise their voice on challenges they were facing.

Implications

Based on the summary of findings presented, the following were the conclusions of the researcher.

Inclusive governance in the perspective of the indigenous people is centered in their aspiration to ensure the passage of the IP code which incorporates and highlights the acknowledgement of the importance and participatory capacity of the IPs in governance, their right to formulate and implement policies and programs that is geared towards the continued development of their communities, and their right to decide for themselves, as stipulated in the BOL. The realization of the genuine recognition of their rights as well as their ancestral domain, their right to select their mandatory representatives as stipulated in the law without prejudice and influence from outsiders. In addition, the Customary Laws and Traditional Justice System (Andang Késéfénangguwit) is a living testament that leadership and governance without underlying agenda fosters peace and development in the community. But more than just it serving the IP community, they are also aware of the fact that inclusion is the key factor in making inclusive governance work. For the IPs, inclusive governance also includes everyone — indigenous people, Bangsamoro,

and migrant settlers. Everyone has equal involvement in the planning and implementation of programs in BARMM in order to maximize the opportunity in working together to create a lasting partnership for change.

On aspects of inclusive governance that is reflected in the programs of the Bangsamoro government for the indigenous people, the IP communities are aware that while there exist a few programs, mainly on delivery of social services, that promotes inclusive governance, it is nowhere near enough to augment the needs of the whole IP community. The IP participants are of the same thought that in order to ensure the delivery of social services to IP communities, leadership or the person or agency in charge must also be headed by an IP. Who better knows the struggle of his community but someone who belongs in it. To improve the implementation of programs in the community, there should be equal distribution of resources for all LGUs. MIPA, as the main agency in charge of anything related to the indigenous people, should be given enough resources to support its plans and programs. There should be recognition of IPS, IPOs or IP CSOS, as well as recognition of Customary Laws and Traditional Justice System of the IPs in accordance with ADSDPP, Community-based Development Plan, and FPIC. Everyone's involvement as well as constant monitoring and evaluation and proper cooperation, coordination, collaboration will ensure its success.

On the experiences of the indigenous people in terms of accessibility of government institutions and social services in BARMM shows that access remains to be a problem as "Palakasan system" is still prevalent. While there are institutions that can be assessed as accessible, services provided remain to be insufficient to create an impact in the community. Agencies such as MIPA, MPO, CSEA, MAFAR, OCM, MILG and LGUs, SUBATRA, MBHTE, and MSSD are mentioned to be among the most accessible. While still insufficient, there are agencies that provide substantial service that aims to strengthen ADR, registration of cooperative, farm inputs, financial assistance for education, medical assistance, financial assistance for legal services, and social aid. While methods and processes involved in the delivery of social service are effective, the problem lies in its implementation add to that, political conflicts in some areas, delivery of social services is affected. In order to improve the delivery of social services: programs should be planned with the participation of the IPs to ensure that it reflects the needs of the community and leadership should not be politicized nor should it be partisan. It should remain neutral to be able to provide services equally. Delivery of social services helps in contributing to inclusivity in governance through strengthening the capacity of the leaders in the community and in maintaining peace and everyone should be able to receive what is rightfully theirs.

On the experiences of the indigenous people in terms of participation in governance, policy and decision-making process in BARMM, their participation was centered in strengthening of sustainable livelihood system (Sulagad system), maintaining peace and security, advocating IP rights, seminars conducted by MIPA, and local governance especially in solving problems. The extent of their participation was extensive but only in terms of sharing of ideas and in terms of offering knowledge and expertise to the community. Community was able to benefit through: programs on livelihood, recognition of Customary Laws and

Traditional Justice System, and continued development of community through seminars. In the policy and decision-making process, they were able to participate in: drafting of the IPS, selection of IPMR in the barangay level and as a volunteer in the Sangguniang Bayan, and in activities hosted by NGOs. The community will able to benefit through the passage of the IP code for the genuine recognition of their rights and aspirations.

On aspects of Bangsamoro governance that resonate transparency and accountability in the viewpoints of the indigenous people. Transparency is yet to be evident while other have seen it through proper program implementation. IPs will be able to benefit from transparency through program implementation without corruption, and IPs will not be able to benefit from transparency as long as IP code was not yet passed. Some participants observed no evidence of accountability, while others observed injustices (killings, and displacements) to still persist, and that accountability is shown when equality in all aspect of governance is ensured. Accountability is not reflected in Bangsamoro governance and accountability will be evident when there is proper delivery of social services. IPs will be able to benefit from accountability through sustainable peace and development in the community.

On how did BARMM advocate empowerment, enhance capacity and facilitate opportunities for the indigenous people. The programs and policies that were able to advocate empowerment for the IPs are: Non-Moro IP Code (NMIP), recognition of ancestral domain and Customary Laws and Traditional Justice System, education for the IPs, and medical assistance.
IP communities were able to benefit from programs that enhance IP capacity through implementation of IP education so they are able to apply knowledge and skills learned in order to serve the IP community. Programs that enhance IP capacity include IP Code, programs implemented by MIPA, IP education, selection and installation of IPMR, and programs that are centered on the recognition and support of IPs. Programs that were able to facilitate opportunities for the IPs are: strengthening and implementation of provisions stipulated in the IP code and recognition of IP rights and their ancestral domain.

On the challenges that hinder IP participation in BARMM, challenges experienced when dealing with the Bangsamoro government include: personal biases of leaders in government, discrimination because in their view, IPs "did not struggle enough", and social services promised were not delivered. Challenges described by the IPs includes: struggles for self-identity, land security, various aspects of life, displacement, killings, and red-tagging. Suggestions to address these challenges are strengthen mechanisms to protect and promote the rights of the IPs, development of IP communities, and conduct regular consultations with tribal councils of the IP communities in BARMM.

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