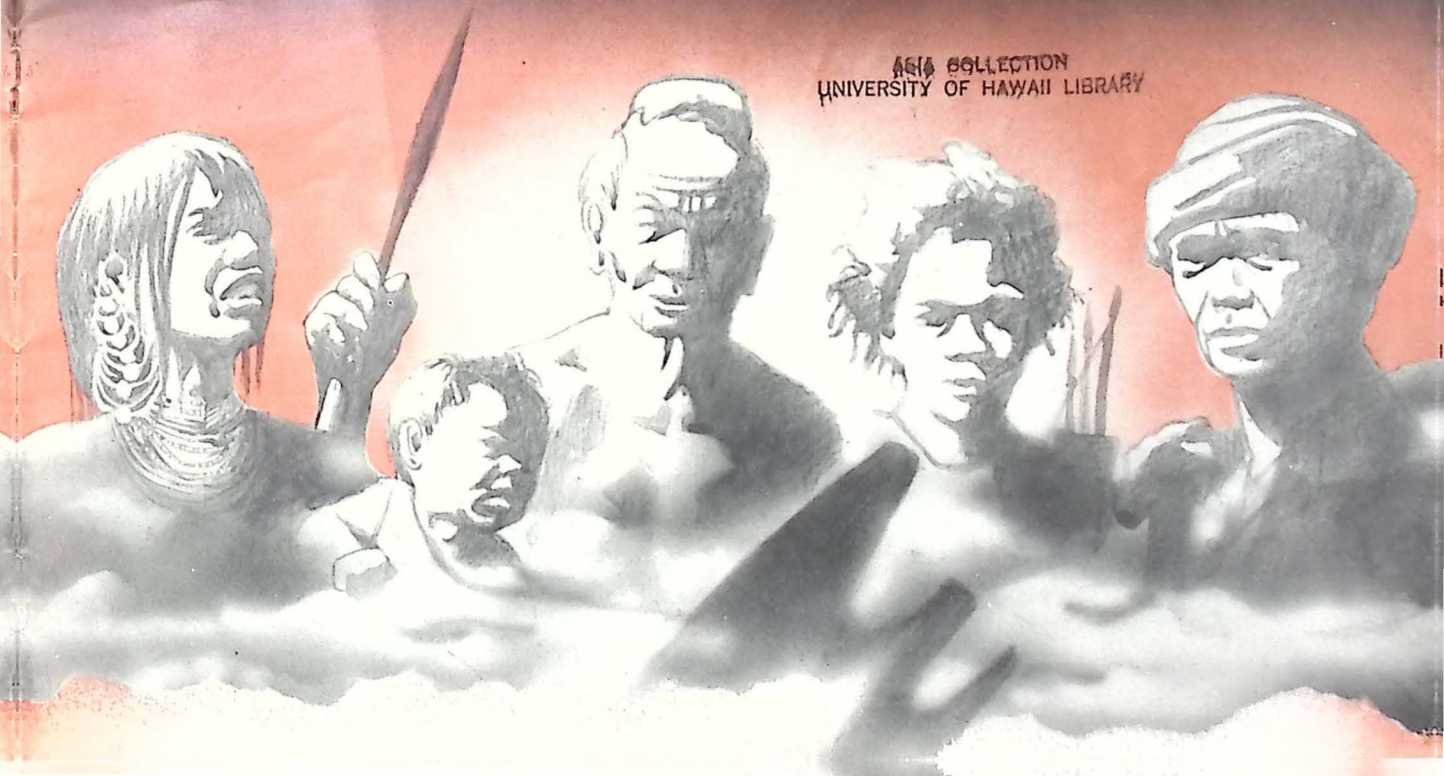


WHAT HAS HAPPENED TO OUR LAND, BROTHER?

ASIA COLLECTION
UNIVERSITY OF HAWAII LIBRARY



Philosophy of Work

We affirm the God-given dignity of the tribal Filipinos and their culture.

Our evangelization is a witness of life and humble service. We offer Christ's message of salvation to them in a dialogue of life and Faith with them, as a gift and an invitation to which they can respond and receive freely in their own way, in their own time.

This humble service imposes on us a continuing process of: (a) analysis of our own and each other's culture, (b) appreciation of our mutually enriching cultures and (c) a cultural synthesis, that is the growing together towards national identity of self-determining partners.

Alone, each culture — because of its inherent weaknesses, is vulnerable to the exploitative forces of society; but united as friends, we find our strength in the assurance that each is willing "to lay down his life for his friend."

We, therefore pledge ourselves to the building up of interdependent yet self-determining communities through:

1. Participation in the Tribal Filipinos' opposition to all attempts to destroy their cultural heritage.
2. Participation in their opposition to all forms of exploitation and violation of justice and human rights.
3. Sharing of resources in the promotion of liberating education and organization.



Ethnic Minorities

ASIA COLLECTION
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WHAT HAS HAPPENED TO OUR LAND, BROTHER?

They live apart from Philippine society, the seven million tribal Filipinos who make up 16% of the total population. They spread across remote areas of Luzon, the Visayas and Mindanao.

They are a diverse lot, belonging to at least 60 ethnic groups, each with a distinct culture and level of development.

They speak in varied tongues. But whether they be Cordillera tribes, scattered tribes of Luzon and Visayas, Moros or non-Muslim tribes of Mindanao, the stories they tell pose a striking similarity.

Dams, agricultural plantations, logging and mining companies, are fast heading for tribal lands. Over the years, more and more tribal Filipinos are being transferred to resettlement sites. Sometimes by persuasion, other times by coercion.

Viewed from the top, these are called development. From below, these mean something else.

WHAT HAS HAPPENED TO OUR LAND, BROTHER?

For millions of tribal Filipinos, it has become a matter of life and death. It stirs up other questions: *Development? For whom? At whose expense?*

Bontocs, Kalingas, and the Chico dams

Four dams are scheduled to be built along mighty Chico River in the Cordillera. The purposes: electricity and irrigation.

"With the energy crisis, it became imperative to pursue construction of the Chico River dams. All together, the dams would be the biggest in Asia, capable of generating power almost equal in value to our \$800 million oil imports." (*Philippine Panorama*, 13 Nov. 1977)

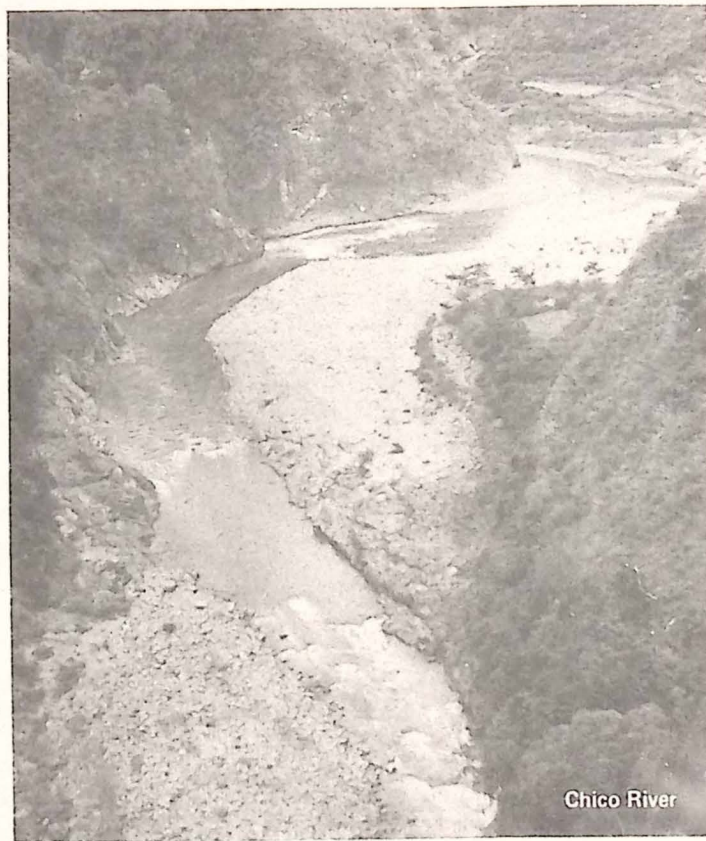
Development? Kalingas and Bontocs think otherwise.

"Our fathers built all the ricefields you see. Now they are marked for destruction — and we with them." (People of Anabel and Betwagan)

In a letter to President Marcos, Bontoc and Kalinga leaders spelled out the costs:

- dislocation of 100,000 Bontocs and Kalingas
- flooding of their communities, terraces, orchards, ancestral graveyards
- death of their *ukhali* (tradition).

"... We have demonstrated our refusal to be



Chico River

destroyed in the only way we knew. Time after time, we have dismantled the camps of the National Power Corporation and of the Philippine Constabulary.

"We have written letter after letter to President Marcos to give us a hearing, to no avail. We have sent delegation after delegation . . . to see the President in Manila, also to no avail. Only once was an audience with the President granted, when our delegates signed their consent to the project under duress on 12 December 1975."

The government offers them relocation and double compensation for the destruction of their fields and villages. These they have refused time and again.

At Pantabangan, we saw people still crying over the loss of their land...

"We are steeped in this tradition from the soles of our feet to the crowns of our head. Essential to this tradition is our *papatayan* (sacred groves). These cannot be transferred with us to the new relocation sites . . ."

"We have of our own accord quietly gone to check on the government's performance at Pantabangan, Binga and Ambuklao, regarding the promises made to former inhabitants of those places.

"At Pantabangan, we saw people without a will to live. They are still crying over the loss of their land. At Ambuklao, we spoke with householders who up till now, are still waiting for promised compensation for destroyed property.

"How can we deal with a government that promises everything but whose word cannot be trusted?"



Bontoc and Kalingas are opposing the dams in the only way they know. From dismantling NPC and PC camps to half-naked Kalinga women harassing NPC personnel to boycotting a national referendum in 1976.

They hold *bodongs* regularly — pacts of peace which now serve to steel opposition among different tribes. The latest was in November 1978 where 11 villages meted stiff penalty for anyone among them "found to have been bribed against the interest of the people" or cooperating with the NPC in any way.

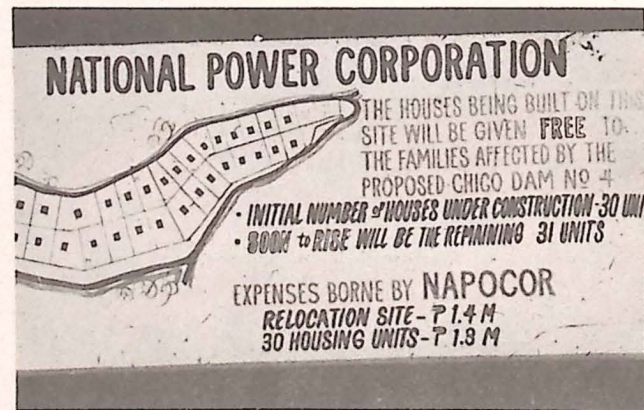
Opposition though has exacted sacrifices. In 1976, scores of Kalingas were arrested and detained. "We do not know the nature of the charges made against them. We can only surmise that it has something to do with their constant

protests against the construction of the Chico Electric Power Dams in our areas . . ." (Families of Kalinga detainees, 23 April 1977)

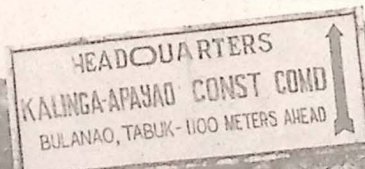
At the same time, opposition has paid off, stalling the projects' full implementation since 1975.

"The government is definitely going to construct Chico Dam 4," stated Gov. Amado B. Almazan of Kalinga-Apayao and Col. Igmedio S. Gardose, Regional S. Gardose, Regional Commander for NOREASCOM. Whether this means more military troops being poured into critical areas or more charges of "subversion" for Bontocs and Kalingas remains to be seen.

But the people remain staunch. The omen from a pig's liver read: "The struggle will be a protracted one, but the people will triumph in the end."



Chico scenes:
Opposition,
relocation,
militarization



T'bolis and Lake Sebu dam

Lake Sebu dam is one of at least 17 dams to be constructed in Mindanao. The purposes: electricity and irrigation.

Construction will start in 1981, cost P300 million and will be financed by the Asian Development Bank.

But as early as 1977, T'bolis of Surallah, South Cotabato started protesting.

Their fertile mountain valley will be turned into a huge 3000-hectare mass of water. "If this land is flooded and our food supply destroyed, it will certainly kill us and our children."

The T'bolis have strong sense of tradition. They refuse to be transferred to "distant and foreign places."

"Our ancestors were born and buried here. We would rather kill ourselves and our children than witness the terrible destruction this dam

would bring."

The T'bolis came to know of the dam plan when surveyors came one day to iron out some details. But they were "never directly approached, advised or informed regarding the planning of the dam."

The National Economic Development Authority hails Lake Sebu dam, "considering its uplifting effect on the economic and socio-

political condition of the region . . . it will serve as a catalyst for the improvement of the economy of a critically depressed area. The presence of waterfalls and a natural lake at the site makes this project a potentially good tourist spot." (Regional Development Projects, NEDA, p.310)

But for the T'bolis, development — to be real — "has to be realized with the free participation of the common people . . ."



Real development has to be realized with the participation of the people...

DAM PROJECTS FOR MINDANAO

1. *Lake Sebu dam*, Surallah, South Cotabato Estimated area affected: 3,000 hectares
Funding: Asian Development Bank
2. *3 dams*, Agusan del Sur Estd. families/areas affected: 1,060 families; 17,000 has.
Funding: Asian Development Bank
3. *Tandag-Tago dams*, Surigao del Sur Estd. families affected: 2,500-3,000 Manobo families
Funding: Asian Development Bank
4. *6 dams on the Pulangui*, Bukidnon and Cotabato Estd. area affected: at least 500,000 has.
Funding: Asian Development Bank
5. *7 dams on Lake Lanao and Agus River*, Lanao del Sur and del Norte Estd. area affected: 126,000 has.
Funding for 4 dams: Asian Development Bank

Tingguians and Cellophil

In 1972, the Department of Agriculture and Natural Resources granted Cellophil Resources Corporation a 200,000-hectare logging concession covering four provinces:

- 92,314.82 has. in Abra
- 90,809.01 has. in Kalinga and Bontoc
- 3,930.98 has. in Ilocos Sur
- 10,291.45 has. in Ilocos Norte.

Most affected by the concession is Abra, which is predominantly Tingguian land. Out of

Abra's 24 municipalities, 18 fall into Cellophil's concession.

Cellophil is one of the 24 subsidiaries of the Herdis Group of Companies and is owned by Herminio Disini. The lease is good for 25 years and is renewable. Pine trees which abound in Abra and other provinces will feed Cellophil's pulp and paper industry. The company has also promised to bring progress, employment, hospitals and roads to the province.



Our forefathers shed their lives to protect our fields, forests and rivers for future generations.



CRC's pulp mill complex

But Tingguians object to Cellophil operations:

"The entry of the Cellophil Resources Corporation into our municipalities and barangays will destroy watersheds critical to our water supply for drinking and irrigation . . . will result in the pollution and drying up of the rivers and brooks where we catch fish and crabs for our daily subsistence;

"The cutting of trees from our steep mountains will cause erosion and destroy our fields

and farms thereby depriving us of our livelihood, as well as the destruction of the natural beauty of our forests.

"The entry of Cellophil will decimate the culture, traditions, customs and other such vital interests of our people."

Company tactics of acquiring land also drew ire. Tingguians complained that when Cellophil started buying land at P1.30 per square meter, it harassed those who refused to sell. Fields were reportedly razed or bulldozed by company men,

irrigation waters cut off, small farms fenced all around with barbed wires.

Like the Bontocs and Kalingas, Tingguians forge unity in opposition through *kalons* (peace pacts). The first kalon asserted "unconditional opposition", for Tingguians believe that once they open to negotiation, they "will be deceived in the end."

Kalons also provide punishment for anyone who will accept bribes, work for or cooperate with Cellophil and other companies like it.

"Since time immemorial, our forefathers shed their lives to oppose the companies who dared enter Tubo, in order to protect future generations. If today we are free to work in our fields, to hunt in the forests, fish in its rivers and make use of all the natural resources around us, this is the fruit of the blood and sweat of our forefathers . . .

"We today owe it to our forefathers to continue the struggle to protect our land and preserve it for the next generation." (A Tingguian from Caocawayan, Tiempo)

Negritos, Dumagats and their father's land



Negritos and their ethnic kins, the *Dumagats*, are the aborigines of the land.

Negritos live on the Zambales Mt. Range, crossing Pampanga, Tarlac, Pangasinan and Bataan. Pockets of Dumagat settlement populate the Sierra Mt. Range which cuts across Cagayan Valley, Nueva Vizcaya, Nueva Ecija, Quezon, Bulacan, Sorsogon and Rizal.

They are poor and semi-nomadic. They maintain only makeshift homes. *Kaingin*, fishing and hunting are their main sources of food.

Illiteracy rates high among Negritos and Dumagats. They have only the vaguest concept of land ownership and land titles. They are easily eased out by outsiders who want to use their lands.

Dumagats were ejected by the entry of logging companies like the Southeastern Timber Corporation (SETIC), Palanan Lumber Enterprises and a logging concession reportedly run by the military in Matawe, Ibona, Quezon.

Dumagat settlements have also been appropriated by big haciendas like the Soriano-Montenegro Estate (Soriamont). The hacienda, which covers 200,000 hectares of land, will be turned into a plantation.

Building makeshift homes

Negritos also find that land they can use freely has rapidly grown narrower. Clark Reservation appropriated 55,000 hectares of land, covering the Zambales Mt. Range where Negritos used to settle. Clark Air Base in Pampanga and Subic Naval Base in Olongapo covered huge chunks of land.

Many Negritos had to settle in reservations like the Marcos Village in Mabalacat, Pampanga. Those who stay near the U.S. bases live by scavenging in the bases' dumpsites.

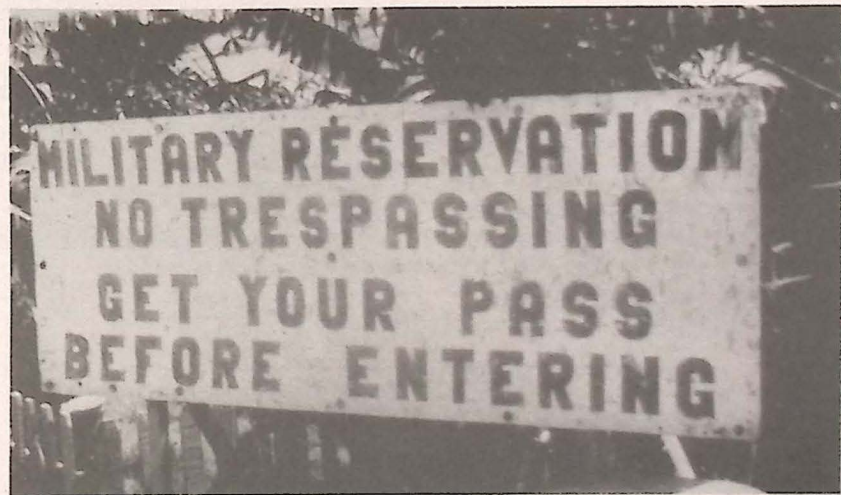
Other Negritos and Dumagats supplement their needs by selling forest and farm products. But their illiteracy makes them easy prey to unscrupulous middlemen.

For 1000 pieces of rattan which took them a week to gather, middlemen pay them only P30 to P35. In nearby towns, the rattan can be sold at P300 to P400.

They get only five gantas of rice in exchange for one deer; two cups of salt for 100 bananas; two boxes of matches, a cup of salt and two bottles of low-quality alcoholic drinks for one sack of camote.

"We are easily deceived because we know nothing about reading, writing and weight measurements. People from the lowlands take advantage of our weaknesses."

Thus they are eager to learn how to read and count. They also want to unite and organize their tribes to protect themselves.



Manobos, Bukidnons and big business

Tribal Filipinos in Bukidnon are losing their lands to plantations and corporations.

Manobos of Paitan, Quezon, were forced to leave when a rancher sold their land to the Bukidnon Sugar Company (BUSCO).

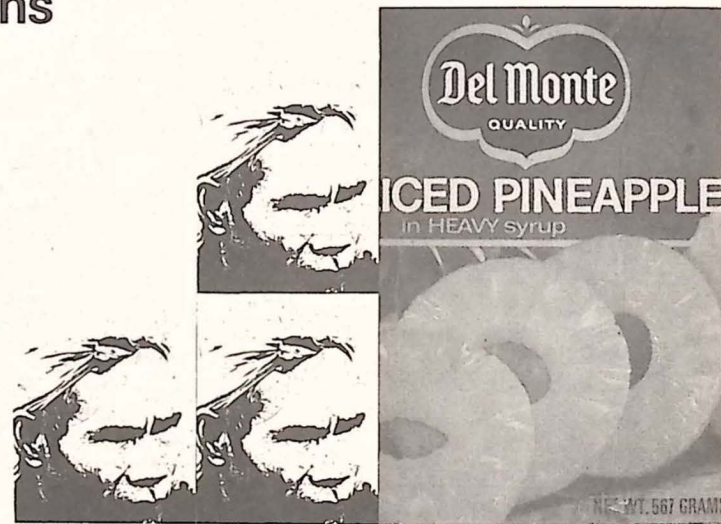
The Manobos had long contested ownership of the land. They had lived on the land for years. Their forefathers tilled it.

They appealed for help from various government offices — the Bureau of Lands, the Presidential Advisory Commission on Land Problems, the Commission on Land Problems and the PANAMIN — without success.

The Court ruled in favor of the rancher and declared the Manobos "squatters".

The Manobos reluctantly agreed to leave after a PANAMIN representative convinced them to go to a resettlement area. But before they were transferred, BUSCO guards, reportedly aided by Philippine Constabulary troopers, demolished their houses.

What used to be Manobo land is now site of BUSCO's plantation and sugar central.



Logging companies have also moved into Bukidnon forests.

"In the mountains and forests, natives were harassed by forest guards and forbidden to cut and burn trees. In 1975, Naradico Logging in Quezon and Kalinan Timber in Simonod, along with other logging companies in the areas, ordered the natives and dumagats to vacate their lands within the concessions to give way to the company's Food Production Program." (A Report on Tribal Filipinos in Mindanao)

In Pontian Plains, Sumilao, tribal farmers bewail the loss of their land to the Philippine Packing Corporation, a subsidiary of Del Monte. Five barrios with a population of 371 families are affected by PPC's expansion program. About 80% of the population are native *Bukidnons*.

"The Philippine Packing Corporation started its pineapple plantation expansion project in our area. Since then we have not received any assistance from the Bureau of Lands in Malay-

balay but on the other hand it is now busy helping the PPC.

"The corporation rented the lands from absentee land applicants and holders of questionable titles even if they have full knowledge that we are the occupants and tillers of the lands.

"Here harassment and threats started. They wanted us to vacate our lands, threatening to accuse us in court. . . They fenced our lands inspite of the fact that there was a resolution passed by the Provincial Sangguniang Bayan advising the PPC not to enclose our lands. The PPC continued to expand and loosened cattle that destroyed our crops.



The nation is the people, the little people whose rights and land are being trampled..

" . . . The oppression had not stopped. The PPC acquired about 6,000 hectares. They want more for pineapple and papaya, employing the same strategy using land speculators in connivance with the Bureau of Lands." (Farmers' letter to President Marcos, 26 Jan. 1978).

Proponents of agribusiness and industrialization may argue that PPC brings employment

and progress to the area.

Agricultural workers in PPC plantations are paid the minimum wage, which is less than the hourly wage PPC used to pay its Hawaiian workers.

As for progress, Fr. Cullens, Cultural Minorities Program Coordinator for Bukidnon commented: "I am sure the PPC management can retire in the evening to their spacious homes amidst the manicured lawns of Kawayanon, assured that their expansion program is really for the best interests of all concerned.

"Yet to Liliosa Alistohan, as bolo in hand she guards her two hectares of land; to Ramon Ocnas and Jesus Mipana, as they watch PPC cattle trample on their land, so laboriously prepared for planting; to all the small farmers of the Pontian Plain who face eviction with nowhere else to go, this is not true development, but unjust and brutal oppression . . .

"And no matter how economically profitable, it cannot in the long run contribute to the development of the nation, for the nation is the people, the little people whose rights and land are being trampled by PPC cattle." (Sour Pineapples, 28 May 1976)

Moros and the Mindanao conflict



The government officially admits 50,000 casualties. The Moro National Liberation Front says that close to 100,000 lives have been lost since the conflict started.

The government announces now and then that hundreds of Muslim "rebels" have turned in their arms and applied for amnesty. The Moro National Liberation Front states it has the support of 98% of the Muslims.

The figures and statements conflict, but these point to the same fact: peace has not yet returned to the South.

Muslims or Moros pride in not having been conquered by the Spaniards. When the Spaniards set foot on the Philippine islands, the Moros had the most developed social and political organization. Islam was already imbedded in their lives. It enabled them to unite against Spanish incursions.

Moros were isolated from the mainstream of society during the Spanish rule. Spanish "conquistadores" portrayed them as villains in *moro-moros*, an image which lingers in the minds of Christianized Filipinos. On the other hand, Moros bore grudges against their Christian brothers, after the latter were used to quell Muslim resistance.

LOCAL AND FOREIGN CORPORATIONS IN MINDANAO

AGUSAN DEL SUR: Malayan Timber Co., Greenhills Timber, Gonzalo Puyat & Sons, Surigao Development Corporation, Ayala Plywood Plant, Standard Plywood, Mahagang Products, JCA Logging and Rubber Plant, National Lumber, Plaza Lumber, Bidcor
BUKIDNON: Philippine Packing Corporation, Bukidnon Sugar Company, Construction & Development Corp. of the Philippines
LANAO DEL NORTE: Iligan Integrated Steel Mills Inc., National Steel Corp., Iligan Oxygen and Acetylene Co., Marcelo Fertilizers, Ma. Cristina Chemical Industries, Mabuhay Vynil Corp., Floro Cement, Mindanao Portland Cement, Iligan Cement, Rustan Plup & Paper Mills, Findlay Millar Timber Co., Pillsbury Mindanao Flour Mills, NASCOR, Iligan Bay Mfg.
MISAMIS ORIENTAL: Phil. Packing Corp. (cannery), KAWASAKI, Resins Inc., Manila Wine Factory, Floro Cement Factory
SURIGAO DEL NORTE: Marinduque Mining, Atlas Mining, Pacific Cement Factory, Gran-export

SURIGAO DEL SUR: Mindanao Nickel, Marcopper, Phil-Am Resources, Bislig Bay Lumber Co., Aras-asan Lumber, Cantillan Lumber, Anchorage Wood Corp., Paper Industry Corp. of the Phil., Artimco Georgia Pacific Corp.
SOUTH COTABATO: Dole, Stanfilco, General Milling Corp.
NORTH COTABATO: Firestone Tire & Rubber Co.
DAVAO DEL NORTE: International Harvester, USI Phil. Inc., Honiron Phil. Inc., Phil. Marble Corp., Tagum Development Corp., Checkered Farms, Diamond Farms, AMS Farms, Desidal Farmingtown, Marsman, Hijo Plantation, Delta Farms, Dizon Farms, Golden Farms, Evergreen Farms, Davao Fruits, Twin Rivers, Mac Farms
DAVAO ORIENTAL: Hijos de Escano, Menzi Agricultural Corp.
BASILAN: Menzi Agricultural Corp., Sta. Clara Lumber Co., B.F. Goodrich, Lueyer-heuser Phil.

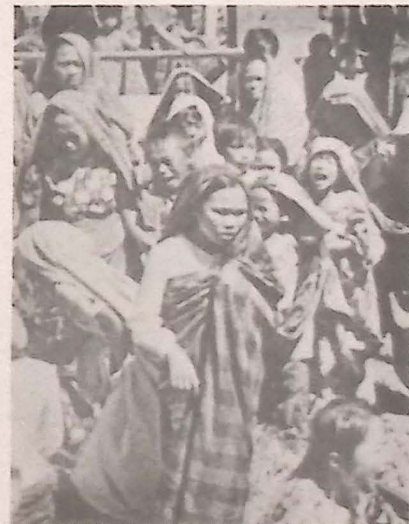
Neither did the coming of American rule bring peace to the Moros.

"Excited by the wealth that could be derived from the rich natural resources of Mindanao and Sulu, the American colonizers started systematic colonization of Mindanao in 1912 . . . Unable to develop sufficient defense mechanisms to protect their ancestral lands, the natives of Mindanao were no longer the owners of fertile plains.

"The Americans dealt with them with a

double-pronged weapon: the policy of attraction and military might. One major program devised by the Americans was the establishment of agricultural colonies in the heart of Moroland . . . later followed with more systematic resettlement programs purportedly to give land to the landless . . . In the process of resettlement, the basic rights of the Muslims over their ancestral lands were overlooked." (*Mindanao Situationer*, by the Staff of the Program Aimed at Christian Education about Muslims or PACEM)

The natives of Mindanao are no longer the owners of fertile plains.



The Moros were neglected even after the government passed to Filipino hands. Conflict sparked anew with the Jabidah case of 1968, where Muslim leaders charged the government with the massacre of 12 muslim military trainees and the disappearance of 17 others.

The Jabidah case triggered the organization of the Muslim Independence Movement, later changed to the Mindanao Independence Movement to include non-Muslims in the region.

Before and after the imposition of martial law, more charges of massacres by Moros and government troopers alike fanned the conflict into greater proportions. Then a younger crop of Muslim leaders formed the MNLF. It is now

generally recognized as the core of Moro resistance. It deems secession as the only solution to their problem.

"Admittedly, the problem obtaining in the Muslim area of Mindanao are more complex than the way it is articulated. Deeper study and analysis must constantly be made. More friendly interactions, among all concerned citizens, Muslims and Christians alike, will have to be undertaken . . .

"For both Muslims and Christian settlers, ultimate justice is regaining lost independence and self-determination, the basic human right to decide their own future, whether together or separately." (Staff of PACEM)



FM defines
autonomy for
Muslim areas
MNLF Gov't showers
ex-rebels with
more attention
Gov't adopts
plebiscite
Moro
rebels
slain
mailed-fist'
policy in south
Misuari set
to surrender?

What is our stand?*

When we, Christians of the Philippines, talk of our tribal brothers, we cannot divorce ourselves from them. Once we had the same heritage, the same origin, the same roots. To separate them from our basic aspirations, dreams and problems is to negate our own history.

Tribal Filipinos are not raw data for computer-purposes. They are men, women and children who love their home and their little pieces of land - just like us.

Their aspirations are our aspirations, their problems are our problems. And as they struggle to defend their lives - - so must we with them.

Brethren, let us focus our attention on our tribal brothers and hear them speak.

The very lives of *Bontocs* and *Kalingas* are being threatened by the Chico River Basin Development Project. *Kalingas* say:

"The dams are all we talk about these days. It is like talking continually of death, of certain death. A morbid subject. Everything we have in life is from Him who dwells above. He put us here and this is where we will live and die. Only He can take what He has given us, our lives included.

"We cannot be forced to leave - - at the point of a gun. Nothing should be forced on anybody. God takes our lives - - that's the end. He can destroy us. This we accept.

"But to be destroyed by our fellowmen?"

Ricefields among the *Bontocs* are heirlooms, more prized than any earthly goods, passed on from parents to children in a continuity that is life itself. It is life and to break the chain means only one thing: death.

"Our fathers built all the ricefields you see. Now they are marked for destruction - - and we with them.

"We haven't added anything to our patrimony. No new field have been built within the memory of anyone alive here today. God created

us with hands and feet. We have used these to work our fields even as our fathers before us used theirs to build them.

"Our strength comes from our God-given powers. We cannot give up our heritage. It is something holy and we must hand it intact to our children."

The *Dumagats of Sierra Madre* speak:

"The Almighty has given a place for every living creature - - the waters for the fish, the sky for the birds and the trees and land for man. Why then are we driven away from our ancestral land? We will perish in our motherland, our very life."

Let us lend an ear to our *Negrito* brothers living along the long mountain ranges of Pampanga, Bataan and Zambales.

"Son, do you see those big trees, the large fenced area with luxurious cars, big buses, big birds called airplanes owned by big, tall and white men?"

"Yes, I remember, we used to play under the shades of those big trees. My grandfather used to gather us under those trees and tell us about our legends, teach us how to hunt. Those trees are witnesses of our history and struggles.

"I ask you my son, why did those white men strip us of our trees and land?"

Less noticed because they are less assertive, are the Lumadnons, the natives of Mindanao.

"We can no longer move around as freely as before. The lands that were ours from the days of our grandfathers are now logging concessions, ranches, plantations or private properties.

"We do not have land titles to these -- as we do not have titles even to the very lands we now occupy. We are driven here and there. Often unknowingly, we are taken advantage of by the settlers and by big businessmen and government people. We are manipulated and deceived, and by the time we find out that we are victims of our ignorance, it is too late.

"We would like to be able to decide what is best for ourselves as people. But we see we do not have the freedom of choice that was ours in the days of old."

Muslims address this message to Christians:

"To you, our brother Christians, we wish to point out that the history of this region where we are at work -- Mindanao and Sulu -- and the prevailing atmosphere in Christian-Muslim relations here, press us to weigh carefully the implications of your presence among us. From this perspective, we would like to give you our standpoint.

The message of the Gospel says, "Go and sell everything you own and follow me."

Does the message have any meaning for you?

Are the demands of our tribal brothers valid and legitimate?

Are the values of the Gospel message reflected in the situation of our tribal brothers?

What is your stand?

"Christians need to take seriously and treat respectfully the Islamic religion and culture of Filipino Muslims. We need to understand and celebrate the fact that the Philippines is a multi-faceted and plural society religiously and culturally rich in its diversity.

"Christians must repudiate any form of witness or mission which is coercive in character or which deliberately attempts to exploit the conditions of poverty, disease or disaster so as to lure Muslims away from their faith and into the Christian religion.

"Christians must repudiate the role of arrogant preachers. The 'crusading mentality' and all methods of mass evangelism are offensive and threatening to us Muslims. You should be among us as friends and fellow citizens, not as rivals, but as Christians attempting to witness to your faith and to the best in your religion.

"Christians should join us as brothers in meeting the social, economic and political challenges of nation-building, including the struggle against oppression in all its forms. You must be sensitive to our rights to a just share in the natural resources of the whole country and especially of our traditional homeland."

"Yesterday, 21 persons were killed and 35 others wounded in a strafing mission in Midsayap, Malingao, Gayugan and Kabuntalan. In Sapu, three imams suspected of having links with the MNLF were killed. Today four of our elders are missing. Who will be the next one tomorrow?"

EPISCOPAL COMMISSION ON TRIBAL FILIPINOS

14 October 1979

* SUGGESTED HOMILY
FOR TRIBAL FILIPINO SUNDAY

SUGGESTED FORMS OF ACTION

* Set up a task force of people who are socially aware and who wish to engage in concrete action for tribal Filipinos.

* Conduct an information/education campaign to make people socially aware and responsive to the plight of tribal Filipinos. Seminars, dialogues, film showing with reflections, exposures, liturgical activities, etc. can be held in coordination with ECTF and its sub-regional coordinators.

* Create your own activities like fund-raising for human development projects, documentation of cases regarding tribal Filipinos in your area, etc.

* For more information, contact the ECTF Secretariat, Rm. 15, CAP Bldg., 372 Cabildo, Intramuros, Manila. Tel. No. 47-11-31

**"Plantations, logging and
mining companies profit,
but what about us?
Our land gives us life.
To defend our life,
we will defend our land!"**

**Tribal Filipino Sunday
October 14, 1979**

**A Project of
The Catholic Bishops' Conference of the Philippines
Episcopal Commission on Tribal Filipinos**

