



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

**Deadline 31 March 2018
for possible inscription in 2019**

Instructions for completing the nomination form are available at:
<https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which is available on the same webpage.

Possibility to request International Assistance when nominating

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request financial assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting financial assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Philippines

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Buklog: Thanksgiving Ritual System of the Subanen

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).

Not to exceed 200 characters

Buklog

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention the alternate name(s), if any, by which the element is known.

Buklug, Beklug

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The bearers of the element are the Subanen, an indigenous people in southern Philippines, traditionally inhabiting areas near rivers. They are spread throughout the provinces of Zamboanga del Norte, Zamboanga del Sur and Zamboanga Sibugay, and in some municipalities of Misamis Occidental province.

The Subanen comprise 15 to 60 percent of the population of concerned municipalities. They are traditionally shifting cultivators, living in dispersed settlements adjacent to fields. They remain stewards of their ancestral domains. While ethnically identified as one, the Subanen vary linguistically; geographically, according to the upland and riverine areas they inhabit; and by religion. Social groupings exist according to occupations, their roles in society, and degree of assimilation with migrant lowland culture.

Despite variations, the name Buklog remains unchanged throughout the peninsula. It is the most important practice of the Subanen, emphasizing harmony in all aspects and sharing with people from different cultures and backgrounds.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

The Zamboanga Peninsula, Western Mindanao in the southern Philippines, is a multicultural region with indigenous Subanen and other ethnic groups. The practice of Buklog is associated with the Subanen.

The Buklog is held in municipalities with high concentration of Subanen such as Sindangan, Siayan, Aurora, Labangan, Lakewood, Kumalarang, and Kabasalan. Most of these settlements where the Buklog is practiced are located on rolling terrains, alluvial plains, or in upland areas, near sources of potable water source and in the remote interior villages on the fringes of forests, which are considered environmentally critical areas.

As many Subanen have shifted from traditional cultivation to modern occupations, they have moved from rural to urbanized areas of moderately to highly dense settlements, especially near

and within town centers where assimilation to lowland culture is high. However, even in these areas, Buklog is still practiced.

E. Domain(s) represented by the element

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

F. Contact person for correspondence

F.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multi-national nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Mr.
Family name: Almario
Given name: Virgilio
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Other relevant information:

F.2. Other contact persons (for multi-national files only)

Provide complete contact information below for one person in each submitting State, other than the primary contact person identified above.

1. Identification and definition of the element

For Criterion U.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender or categories of persons with special responsibilities towards the element;
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. *that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';*
- b. *'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- c. *that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';*
- d. *that it provides the communities and groups involved with 'a sense of identity and continuity'; and*
- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Not fewer than 750 or more than 1,000 words

Buklog is an elaborate thanksgiving ritual system of the Subanen, which has several attendant rituals. It is noted for its elevated structure with a highly flexible platform, which serves as a sacred and social space for rituals and the community dance. It is open for all members of the community, and those outside the community are also welcome in most of its rituals.

The Buklog has mythic origins and is mentioned in age-old epics. Up until today, it performs both communal and integrative functions. The Subanen's economic, social, political, cultural and ritual lives intertwine to constitute a single system, motivated by shared tenets of cultural survival — consulting the spirits, working with nature, and sharing with others.

The Buklog is planned by the head of a host family, usually a village chief called 'timuay,' to appease and express gratitude to the spirits for many reasons such as a bountiful harvest, recovery from sickness or calamity, or acknowledgement of a new leader. The Subanen's deep sense of spirituality is affirmed in the Buklog, where a representation of Dwata Magbabaya, the supreme god, as Apu Usog (the great ancestor), joins the community.

The attendant rituals ensure harmony among members of a family/clan and the community, as well as among the human, natural, and spirit worlds. Harmony is requisite to the success of the Buklog, an indication of a socially cohesive community. The attendant rituals are the 'sinulampong,' which signifies the community's readiness to hold the Buklog and to ask permission from the spirits to gather materials from the forest; the 'sangat,' to maintain the balance in the spirit world through coin offerings; the 'panmalwasan,' where spirits of the departed are invited to the feast; and the 'gampang' and 'gilet,' to invoke spirits of the water and land. 'Giloy,' chants of praise; music; and dance are performed all throughout the ritual system, functioning not only for entertainment, but to embody the aesthetic aspects of Subanen life and to substantiate their spirituality.

The community then starts the construction of an elevated wooden structure called the Buklog, where the system derives its name. At the center of the platform, a single pole called 'petaw' is installed to hit a hollowed-out log called 'dulugan.' While dancing on the flexible platform, the structure resonates with a sound believed to please the spirits and signify the culmination of the festivity. The 'dulugan' is the Buklog's musical icon and serves as aural embodiment of Subanen's cosmology.

The final ritual of the Buklog, called 'giti-an,' is done on the platform, where the rules for the celebration are expressed and the spirits start to commune with the people. This is followed by a community dance called 'gbat,' a moment marked by joy and excitement resulting from the renewal of spiritual and social relationships within the community. All community members, regardless of age, gender, social status, education, and level of mental and physical capability, are encouraged to join the rituals and festivity, which last for several days.

Through the Buklog, the Subanen indigenous secret knowledge is respected, preserved and

transmitted. The ritual system remains the most compelling cultural marker of the Subanen's individual and collective identity and the strongest unifying force of the community.

The bearers and practitioners of the element are all members of Subanen communities in the peninsula—men and women, elders, youth and children. They consider the Buklog as central to their identity, communal values, and their relationship to nature and the spirit world. All community members engage in the planning and preparation of the Buklog, reinforcing social cohesion. Everyone is encouraged to prepare contributions of food, offerings, labor and forest products, because those who contribute are believed to partake in blessings from the gods.

Among the main practitioners is the host family, which initiates, leads and promotes observance of the Buklog to reaffirm their integrity as a socio-political unit and to share their resources with the community. The *'timuay'* (man) or *'timuay glibon'* (woman), along with other community leaders, negotiates and solicits the people's cooperation and support. He or she acts in consonance with the advice of the *'gohuman,'* the council of elders.

Another important practitioner is the *'balyan,'* the ritual specialist, who is a man or a woman. Together with assistants, he or she officiates the rituals. Holding continuing access to power in healing, divinations and mediation, the *'balyan'* maintains the ability to see and communicate with the spirits, to discern their presence and actions, and to know how to deal with them even in exceptionally difficult situations. Men and women master musicians are also involved in the rituals as gong (*'gandingan'*) players and/or as *'giloy'* chanters.

The current mode of transmission is through family and community leaders, who have maintained several measures to safeguard the significance and sacredness of the element. The family plays a key role in inculcating Buklog's values to the younger generations. Parents and elders demonstrate strong devotion to the practice as fulfilment of their social and spiritual obligations. They encourage and involve the youth and children in community gatherings and in the performance of rituals.

A new mode of transmission is through the support of local government units, civil society organizations, and national agencies, with which the Subanen have formed partnerships. In cooperation with them, there are programs in education and legislation to promote transmission of the element to younger generations. While these partners are non-Subanen, the Buklog strengthens ties between parties and individuals rather than fragments them, and invites people from various cultures, communities, sectors, and age groups to experience the joy of an age-long practice, upholding mutual respect among communities.

The Buklog ritual system and its practice enforce and support all human rights instruments ratified by the Philippines, including economic, social, cultural, and political rights. Participation of women is integral in recognition of their important roles. The participation of younger generations, while encouraged, is purely consensual. Also, the element does not counteract any ordinances concerning environmental conservation, and the use of forest products is sustainable.

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.

Not fewer than 750 or more than 1,000 words

The frequency and extent of the practice of the Buklog ritual system has become irregular and

has diminished through the years. In the past, a grand Buklog is usually held once in seven to nine years. Today, the frequency of the practice varies from one community to another. A recent inventory conducted in five municipalities in the peninsula revealed that over the period covering 10 years, the range and frequency of practices have generally decreased. In the municipalities of Lakewood and Kumalarang in Zamboanga del Sur, a Buklog was held twice; while in Sindangan and Siayan in Zamboanga del Norte, only one Buklog celebration was held. In other communities, no Buklog was held.

The Buklog is held mostly in areas with high concentrations of Subanen, specifically in relatively intact communities with strong and functioning, indigenous governance structures. These communities are located mostly in the interior areas with higher elevation, or in upland areas, that are not readily accessible by public transport. The municipalities with high concentration of Subanen are Sindangan, Siayan, Josefina, Labangan, Lakewood, Kumalarang, and Kabasalan, all of which have populations with about 30 to 60 percent Subanen. The other municipalities in the peninsula have Subanen comprising as low as 15 percent or below of the total population. In some of these areas, the Buklog is also practiced, although very rarely, even in communities with Subanen communities fully assimilated with lowland and other cultures. These communities are usually situated in areas proximate to town centers. But the practice of the element is rarer and continues to diminish, and its spiritual and social significance may be completely lost in the coming decades.

There are a number of social, political, and economic threats that compromise the viability of the element. Of the social threats, most notable is the continued influx of lowland and other cultures into the Subanen's traditional homeland, bringing with them different educational, political, economic and belief systems and shift in social values, among others. Their influences, which have intensified, have caused the variations in the frequency and extent of the practice from one community to another. In large part, the Christian religion prohibits or deters the indigenous Subanen from performing their traditional rituals. In some municipalities, the practice of Buklog has been discouraged by Christian churches.

Traditionally, the family is the basic social and political unit in the indigenous Subanen society and is considered to perform key roles in the transmission of the knowledge and skills of the element to younger generations. At present, family dynamics have changed with some young Subanen, especially those belonging to the working age groups, deciding to migrate to urban centers to look for diversified job opportunities. More and more young Subanen have adopted lowland cultures, with many abandoning and even being ashamed of their indigenous culture. Contributing to this is a culturally inappropriate educational system imposed on the Subanen, further alienating them from their own traditions and cultures.

The lowland political system has also adversely affected the practice of the Buklog. In the past, the roles of the timuay and the balyan were recognized as vital for the transmission of the values and meanings of the element in communities. These leadership roles have now slowly been disregarded as new sets of elected political leaders, mostly non-Subanens, take on important positions and set up political dynasties, weakening indigenous institutions and relegating the culture-focused traditional governance to the background.

Moreover, weak implementation or non-delivery of necessary services and support from institutions/agencies in terms of welfare, health, legal protection, and sustainable agriculture, among others, affect the Subanen population, reducing their ability to hold the Buklog. The practice of Buklog has also diminished because of poverty and economic constraints. The practice requires enormous resources, shouldered both by the host family and the community. Due to the downtrend of harvest and farm productivity because of climate extremities and natural disasters, and shifts in socio-economic structures and contexts, the Subanen have become economically marginalized, disabling them from practicing the Buklog. The poverty incidence is very high in the region, with Zamboanga del Norte and Zamboanga Sibugay among the 20 poorest provinces of the Philippines. Among the populations in this region, the Subanen is the most disadvantaged.

Additionally, some Subanen communities have lost their ancestral lands, as well as precious heirlooms (including musical instruments and antique jars). In some cases, armed conflict has led to the displacement of the Subanen. Another threat has been the encroachment of illegal logging concessions on forests and farmlands, from which ritual materials, such as native trees/plants, are sourced. These threats are still felt today.

In summary, the Buklog, regarded to be of high vulnerability, faces a number of severe interrelated threats and constraints, but the Subanen remain resilient and develop high adaptive mechanisms for the survival of their cultures. New alliances were forged with civil society organizations, national agencies and even with some local government units.

More importantly, the existence and recognition of the 'balyan' as spiritual leaders and the strong governance maintained by the local 'gohoman' in the relatively intact Subanen communities, are evidence that the element, despite the constraints, is still viable.

3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

3.a. Past and current efforts to safeguard the element

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe the past and current efforts of the communities, groups or, if applicable, individuals concerned to ensure the viability of the element.

Describe also the past and current efforts of the State(s) Party(ies) concerned with safeguarding the element, taking note of any external or internal constraints, such as limited resources.

Not fewer than 300 or more than 500 words

There are past and ongoing efforts to safeguard the element.

Primarily, the Subanen themselves have safeguarding and transmission mechanisms. The council of elders and leaders bolsters the function of the family in the transmission of the element, ensuring participation of community members in the ritual in accordance with customary laws. The Subanen conserve the forests where Buklog materials are sourced. Permission from the guardian spirits of the land is always implored. Elders teach younger generations traditional farming practices—from site selection to land preparation, from planting to maintenance and eventually to harvesting—which are linked to the Buklog. The produce of harvest affects the decision of holding the element.

There are also local and national government as well as civil society organization efforts in safeguarding. In terms of local legislation, some local government units (LGUs) in the region have affirmed support for safeguarding the ritual system. In 2004, Pagadian City, through an ordinance, declared the Buklog as the official Subanen Renewal Festival and the city as the Buklog Capital of the Philippines, establishing a positive relationship of the community with the local government unit and strengthening partnership in the safeguarding of the element.

The national government has also contributed to safeguarding the element. Efforts include the Schools of Living Traditions (SLTs), community-based, non-formal centers of learning where community leaders, cultural masters, and specialists transmit knowledge and skills to the youth, including musical-instrument playing, chanting, dance, embroidery, weaving, basketry, wine making, traditional cuisine, vernacular architecture and the performance of rituals. The products of these SLTs are used as materials during the Buklog, providing the youth with more opportunities to realize and imbibe their role in safeguarding. National policies localization and funding are being extended to upscale the mainstreaming of SLTs.

Mechanisms for the integration of indigenous culture content in basic education curriculum and the effective delivery of indigenous people-focused educational services are being promoted by the Department of Education. This program aims to instill pride among the Subanen youth and enhance their knowledge and appreciation of their culture, including the Buklog.

National-level effort is also demonstrated through the National Heritage Act of 2009, wherein the State Party continues to protect and promote the Buklog by mandating cultural agencies to establish a National Registry of Cultural Heritage and requiring LGUs to conduct and update an inventory of significant cultural properties and support its publication. Subanen leaders and elders granted consent for further research on the Buklog and their customary laws by community members or academic researchers.

The Philippine Development Plan 2017-2022 has strategies and targets for the welfare of indigenous peoples and envisages delivery of culturally-sensitive technical assistance and social services. (441)

3.b. Safeguarding plan proposed

This section should identify and describe a feasible and sufficient safeguarding plan that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:

- a. *What primary objective(s) will be addressed and what concrete results will be expected?*
- b. *What are the key activities that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.*
- c. *Describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.*
- d. *Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan. (Contact information is to be provided in point 3.c below.)*
- e. *Provide evidence that the State(s) Party(ies) concerned is committed to supporting the safeguarding plan by creating favourable conditions for its implementation.*
- f. *Provide a timetable for the proposed activities and estimate the funds required for their implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).*

Not fewer than 1,000 or more than 2,000 words

Representatives of the Subanen communities in the eight municipalities, together with their assisting organizations, have drawn up a list of proposed safeguarding measures, categorized under three major areas of action: sustained visibility of the Buklog; information and education; and preservation of indigenous knowledge. They also identified urgent actions that need to be prioritized in relation to these areas, which are integrated in the Comprehensive Safeguarding Plan:

A Comprehensive Safeguarding Plan (CSP) is proposed to:

- (i) address the threats and ensure the viability of the element;
- (ii) guarantee the effective collaboration between the Subanen communities, the provincial and local government units (LGU), and cultural agencies in the development and implementation of an integrated heritage conservation and management program that supports the continuing practice of the element; and

- (iii) mobilize the active and informed engagement of the Subanen leaders together with representatives of government and non-government stakeholders in the formation and functioning of a competent safeguarding body at the local, provincial and regional levels.

The CSP intends to support and recognize Subanen communities for safeguarding their intangible cultural heritage, especially the Buklog, and enhancing the revitalization of their indigenous knowledge systems.

The primary outcome of the CSP is the reinstatement of the Buklog's traditional frequency of once in a seven-year cycle in all the Subanen communities covered. This outcome will be brought about by several strategic actions:

- (i) Mainstreaming community initiatives for safeguarding Buklog in the local governments' statutory plans and budgets;
- (ii) Interagency collaboration for the expansion of the Schools of Living Traditions;
- (iii) Program development supporting indigenous knowledge systems and environmental conservation; and
- (iv) Formation of a competent multi-sectoral safeguarding body.

The CSP will be implemented in eight (8) pilot areas with high concentrations of Subanen population (50 to 60 percent of the total population) and where the relatively culturally-intact Subanen settlements are found. These are Sindangan, Siayan, Aurora, Lakewood, Kumalarang, Kabasalan, Naga, and Ramon Magsaysay, whose representatives attended the initial formulation of the CSP.

Further criteria for the selection of the pilot areas are: (i) strong presence of cultural masters; (ii) evidence of support from LGUs; (iii) openness of the indigenous communities for knowledge-sharing and learning visits to other communities; (iv) existence of the support of the Department of Education to integrate indigenous knowledge systems in educational materials, as well as the participation of cultural masters in the implementation of the Indigenous Peoples Education program; and most importantly, and (v) consent of the community councils and consensus among the Subanen population in the settlement.

Pre-Program Start-up Activities (Year 1, 1st Quarter)

To ensure the active involvement of local Subanen communities in the design and implementation of the CSP, a series of stakeholders' consultative assemblies will be conducted prior to implementation. Activities will include the conduct of a series of community meetings to validate the mechanisms for implementation. Moreover, the formation of competent safeguarding bodies—municipal, provincial and regional—shall be deliberated in these consultative meetings, including identification of roles and selection of members, to ensure informed and active representation of the Subanen.

Total budget: \$4,000

Funding source: National Commission for Culture and the Arts (NCCA) and concerned LGUs

Strategy 1: Mainstreaming Community Initiatives for Heritage Safeguarding in the Local Governments' Statutory Plans and Budgets (Year 1, 2nd Quarter to Year 2, 2nd Quarter)

Outcomes of cultural mapping initiatives by local governments will be integrated in comprehensive development plans through the establishment of heritage conservation and management programs in the eight (8) partner LGUs. Key activities will include the training and mobilization of local researchers by experts from research institutions and cultural agencies, through the initiative of local arts and culture councils with strong representation of Subanen leaders. These research efforts will help enhance the cultural profiles of the municipalities

through the legislation of heritage zones, establishment of conservation programs for tangible heritage, and the safeguarding of intangible cultural heritage. This is in consonance with the national guidelines in the formulation of Comprehensive Land and Water Use Plans (CLWUP) obliging all local government units to establish and delineate heritage zones including the delineation of villages where the intangible heritage is prominent. In this manner, the element is ensured to be given high visibility. On the other hand, this strategy encompasses indigenous knowledge, oral traditions, traditional performances and craftsmanship, and customary laws, which when safeguarded, also safeguards the entire Buklog system.

Total Budget: \$40,000

Funding Source: NCCA and concerned LGUs

Strategy 2: Interagency Convergence for the Expansion of the Schools of Living Traditions (SLTs) (Year 1, 2nd Quarter to Year 3)

The NCCA will enhance existing interagency convergence program for the establishment and sustainable management of SLTs in each municipality. As community-based centres for transmission, the SLTs will be supported by local government units and assisted by agencies such as the National Youth Commission, National Commission on Indigenous Peoples, Cooperative Development Authority, Department of Trade and Industry, Technical Education and Skills Development Authority, Department of Social Welfare and Development, Department of Education, and Commission on Higher Education, among others. The SLTs shall develop specialized learning and training methodologies for the effective transmission of the Buklog, as well as the publication of materials on the revitalization of indigenous knowledge through the safeguarding of intangible cultural heritage.

Total Budget: \$100,000

Funding Source: NCCA and concerned LGUs

Strategy 3: Program Development Supporting Indigenous Knowledge Systems and Environmental Conservation in Local Government Units (Year 2, 1st Quarter to Year 4)

To increase productivity of communal farms and sustainable use of resources, the CSP shall aim to advance the replication of culturally appropriate, affordable, and integrated farming technologies, as well as the formulation and implementation of policies for the sustainable use of natural resources.

This strategy shall be adopted by government agencies, particularly the Department of Agriculture and the Department of Environment and Natural Resources with the active participation of the Subanen community councils. The latter, ably supported by LGUs, shall be in the forefront of the implementation of this strategy, which features activities such as capability enhancement, establishment of learning farms or communal farms, inter-municipal knowledge-sharing sessions and learning visits, adoption of culturally appropriate and affordable farming technologies as well as integration of measured mechanisms for soil and water conservation, enhancement of community greenbelts, and the expansion of the government's National Greening Program in the ancestral territories.

Total Budget: \$8,000

Funding Source: Department of Environment and Natural Resources and concerned LGUs

Strategy 4: Formation of Competent Multi-Sectoral Safeguarding Bodies (Year 1 to Year 4)

Multi-sectoral safeguarding bodies will be tasked with the development of capability enhancement interventions toward the revitalization of indigenous knowledge systems and the strengthening of indigenous peoples' structure of governance. A series of skills-sharing programs of culture bearers and conferences on the Buklog will be conducted to raise the profile of intangible cultural heritage at the local, regional, and national levels.

These competent, multi-sectoral and multicultural safeguarding bodies ensure that all planned interventions in safeguarding the element address the social, cultural, economic, environmental, and political threats that deter and interfere with the continuity of the social practice. On the other hand, the series of trainings and capability-building programs facilitated by the competent safeguarding bodies will embrace a particular perspective – the recognition and appreciation of cultural diversities and the strengthening of a culture of peace in the local communities.

Total Budget: \$10,000

Funding Source: NCCA and concerned LGUs

Results-Based Program Monitoring, Assessment and Evaluation (Year 1 to Year 4)

This cross-cutting strategy shall establish mechanisms for a monitoring, assessment, and evaluation framework to be adopted by the stakeholders. Leaders of the Subanen communities will also play a central role in this strategy, the periodic assessments of which will be carried out annually.

Community members themselves will steer participatory methodologies that will be installed in all assessment processes under the CSP. To guide the periodic assessment of the project, it is crucial to begin with the establishment of baseline data and the employment of tracking tools. An indicative impact assessment will be done on the third year and a consultative planning shall ensue in the final year toward the replication of the project in other communities.

Key activities of this component include periodic interagency joint planning, programming, and assessment. To ensure comprehensive and integrated programs under the CSP, the roles of each agency and the nature of their support for each of the strategies will be determined in the joint assessment, planning and programming. This will also guarantee that all the threats to and issues affecting the element will be addressed accordingly.

Total Budget: \$10,000

Funding Source: NCCA and concerned LGUs

In sum, the strategies of the CSP aim to address the various threats (social, political, economic, and environmental) to the element outlined in section 2 above in a comprehensive and targeted manner. In particular, mainstreaming community initiatives for safeguarding Buklog in local governments' plans and budgets (strategy 1) raises visibility and increases support for the element from an institutional perspective. This helps ensure continuity and viability by securing political support at the grassroots, with full involvement of the community. It likewise changes the dynamic by promoting shared responsibility for the element between the Subanen and local government, integrating safeguarding of the Buklog into the mainstream political system.

The expansion of Schools of Living Traditions (strategy 2) seeks to mitigate social, cultural and educational threats by working with the communities for effective transmission of the element and raising awareness and pride in Subanen cultural heritage and identity, of which the Buklog is a centerpiece. The program for supporting indigenous knowledge and environmental conservation (strategy 3) aims to address economic and environmental threats by providing enhanced livelihood training and sustainable agricultural techniques to Subanen communities where the Buklog is practiced. The establishment of multi-sectoral safeguarding bodies (strategy 4) helps integrate all concerned actors in the safeguarding of the element on a permanent basis, with communities themselves functioning as informed and empowered decision-makers.

It is the policy of the State to recognize, respect, and protect the rights of indigenous cultural communities. Local and national agencies, as well as state universities and colleges, have undertaken several initiatives to actualize this policy in the context of safeguarding intangible cultural heritage, such as the Buklog.

Evidenced in the comprehensive treatment of culture in the Philippine Development Plan 2017-2022, as a response to the Sustainable Development Goals, national and local agencies have operationalized institutional and budgetary assistance for a participatory ethnographic study of all indigenous communities; the periodic updating of the cultural database; capability-building programs for indigenous leaders; and the implementation and expansion of youth-focused heritage education programs, among others.

National agencies and their local counterparts ensure the development and expansion of the SLTs; recognize indigenous knowledge in programs for natural resource management; and help localize policies to involve communities in the delineation and protection of environmentally critical areas and heritage zones in the Zamboanga Peninsula, all of which are crucial to the viability of the Buklog.

Through these efforts, the State strengthens the link between policy and practice, leading to the revitalization of Subanen indigenous knowledge; conservation of forest resources necessary for the Buklog; increase infarm yields; improvement of indigenous governance; and ultimately, the bolstering of commitment of Subanen youth towards safeguarding the element. (1657)

3.c. Competent body(ies) involved in safeguarding the element

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), responsible for the local management and safeguarding of the element.

Name of the body: Subanen School of Living Traditions

Name and title of the contact person: Timuay Langhap Pelais Tonggos, Village Chief and Cultural Master

Address: Barangay Bolisong, Kumalarang, Zamboanga del Sur, Philippines

Telephone number: 0997148527

Email address: c/o kulturazambo@yahoo.com

Other relevant information:

4. Community participation and consent in the nomination process

For Criterion U.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in preparing the nomination at all stages, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

In October 2017, the Subanen community expressed interest and sought the assistance of the Dumendingan Peoples' Organization in the preparation of the nomination dossier for the Buklog. The Dumendingan is a civil society organization of Subanen and cultural workers from other ethnolinguistic groups, which previously supported the establishment of the School of Living Traditions,

After obtaining the community's permission, a series of on-site assessments of the element were conducted with the technical assistance of the National Commission for Culture and the Arts. Together with village chiefs from Kumalarang and Lakewood and community-based cultural workers, Dumendingan convened a Special Task Force composed of three men and four women and organized a series of preparatory activities for the nomination. Prior to this, the Task Force set out to review records, update the element's inventory file, and conduct a series of site-specific consultative validation meetings with the participation of the 'timuay' and the 'balyan.'

The Task Force also held several inter-municipal community assemblies participated in by 60 representatives, composed of 35 men and 25 women, from indigenous groups, non-governmental organizations, and the local government units of Aurora, Ramon Magsaysay, Lakewood, Kumalarang, Sindangan, Siayan, Naga and Kabasalan. The Task Force received the approval of the four 'balyans,' who were all men, and 12 'timuay,' seven of which were men and five were women, from the eight municipalities, with consultations including the performance of a ritual seeking permission from the spirits. The community representatives conducted preliminary discussions on the element; its past and current safeguarding measures; the idea of nominating it; the granting of informed consent to pursue the nomination; and proposals to strengthen safeguarding.

From December 2017 to March 2018, the Task Force conducted several networking and documentation activities, including information campaign, in several municipalities; forged an agreement with Kumalarang to host a series of consultations; collated an updated inventory of Buklog activities over the past four decades; and prepared official endorsements of local government units in support of the nomination.

The documentation of the element proceeded during a Buklog held on 04 March 2018, attended by 380 guests and participants, the majority of which were women and children. Called Buklog Thindeg, the ceremony involved several leaders and members from several municipalities in the peninsula. It was also an opportune time for Sindangan to formally express their intention to host the Buklog Thindeg in 2019.

During the sacred community pact declaring the formal endorsement of assisting institutions and civil society organizations, the stakeholders agreed to establish an Ad Hoc Coordinating Body for the safeguarding measures and for the implementation and monitoring of the successor plan. The Body will be composed of men, women and youth representatives from the eight municipalities. The initial functions of the Body are to act as an advocate for the local government, establish networks, and monitor and ensure the execution of the successor plan, which in this document is referred to as the Comprehensive Safeguarding Plan. (489)

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained, and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

During the first community consultation in Pagadian City, Zamboanga del Sur held in the last quarter of 2017, an offering ritual was conducted by the balyan and the timuay to ask permission from the spirits. This was done prior to the discussion of the documentation of the Buklog. Rituals are as important as verbal or written consent to indigenous communities, because these are considered sacred, sanctifying the agreement on the consent.

The timuay and the balyan gave their informed consent and expressed that a larger community assembly involving other municipalities in the different provinces that comprise Zamboanga peninsula be held.

The participatory planning on safeguarding measures was facilitated and attended by the Subanen community leaders and members, representatives of assisting organizations and local government units, and other cultural agencies.

The participants in the inter-municipality consultative meetings unanimously expressed support for the nomination. Written concurrence by community leaders and key members from the eight municipalities in Zamboanga Peninsula, in four languages (English, Bisayan, Northern Subanen and Southern Subanen) were signed as community consent for the nomination. Official endorsements for the safeguarding of the element were issued by local chief executives of five (5) municipalities. The community performed the rite of endorsement, attended by a representative of the National Commission for Indigenous Peoples Regional Office.

The documentation of the written and signed community consent, and the photograph of the rites of endorsement are provided. (232)

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

The inscription of the Buklog and implementation of safeguarding measures shall fully respect customary practices with regard to sharing of Subanen indigenous knowledge and practices.

All proposed processes and activities shall be implemented with full respect of the customary laws and principles governing the Buklog, in accordance with the advice of the members of the council of elders, ritual specialists and the timuay in matters such as conduct of rituals prior to and in sealing agreements, and the right to express or withhold information, especially if it is part of secret knowledge.

There will be a group within the safeguarding body, composed of ritual specialists, representatives from the council of elders, and other concerned organizations and agencies, which will be decisive in the designing of methodologies and processes in the implementation of the Comprehensive Safeguarding Plan.

Safeguarding of the public domain of the ritual eventually leads to the upholding of the integrity of secret knowledge related to the Buklog. (159)

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. *Name of the entity*
- b. *Name and title of the contact person*
- c. *Address*
- d. *Telephone number*

- e. Email
- f. Other relevant information

- | |
|---|
| <ul style="list-style-type: none"> a. Name of the entity: Dumendingan Subanen Organization Inc b. Name and title of the contact person: Mr. Gauden Sireg, President c. Address: 0085 B Sabellano Pamaran Compound, San Pedro District, Pagadian City, Zamboanga del Sur, Philippines d. Phone number: +63 9091018229 e. Email: kulturazambo@yahoo.com |
| <ul style="list-style-type: none"> a. Name of the entity: Kumalarang Cultural and Arts Council b. Name and title of the contact person: Timuay Langhap Pelais Tonggos, Village Chief c. Address: Barangay Bolisong, Kumalarang, Zamboanga del Sur, Philippines d. Phone number: None e. Email: None |
| <ul style="list-style-type: none"> a. Name of the entity: Kumalarang Weavers Association b. Name and title of the contact person: Abulcasim Dacula, President c. Address: Poblacion Kumalarang, Zamboanga del Sur, Philippines d. Phone number: 09495055066 e. Email: pingtrem@yahoo.com |
| <ul style="list-style-type: none"> a. Name of the entity: St. Joseph College of Sindangan b. Name and title of the contact person: Br. Jessril D. Ruales, Assistant Dean, College of Business Administration c. Address: Jose Burgos St., National Highway, Poblacion Sindangan Zamboanga Del Norte 7112, Sindangan, Zamboanga del Norte d. Phone number: 09171639503 e. Email: stjoseph_68@yahoo.com.ph |
| <ul style="list-style-type: none"> a. Name of the entity: Thindegan Dlibon Subanen b. Name and title of the contact person: Anita Tumbao c. Address: Purok 3, Poblacion, Lakewood, Zamboanga del Sur d. Phone number: 09161239337 e. Email: None |

5. Inclusion of the element in an inventory

For Criterion U.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

Philippine Inventory of Intangible Cultural Heritage (PIICH)

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language, and in translation when the original language is not English or French:

National Commission for Culture and the Arts, Philippines

(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of the updating. The updating is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

The element is included in the PIICH and recorded in the Summary Inventory Form. The inventory is regularly updated and validated when new data is available through field research, cultural mapping, community consultations, performances of the ritual, and video documentation.

(iv) Reference number(s) and name(s) of the element in relevant inventory(ies):

PIICH Summary Inventory Form No. 15, "Buklog / Buklug"

(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

22 August 2005

(vi) Explain how the element was identified and defined, including how information was collected and processed, 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the roles of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

Initially, the element was identified from available ethnographic literature which covers studies published from 1909 to 2002. Since the element was already documented by ethnographers, the information in the Summary Inventory Form was validated by the concerned ethnolinguistic group. The National Commission for Culture and the Arts (NCCA) included the element in the PIICH within the framework of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and the Republic Act 10066. All ICH elements are in the inventory, including those that are endangered, actively practiced, and no longer practiced but are still remembered by the community and supported by earlier documentation.

Furthermore, new data was given by the community members, particularly those sitting as representatives in national committees of the NCCA, and culled from networks such as cultural workers, local government units, the media, as well as NCCA field documentation, Schools of Living Traditions, cultural mapping activities, and cultural programs implemented by the communities.

The information was validated by the community through its bearers and practitioners, including women and youth. Information on genders and their roles were recorded during the said activities and used as basis for planning activities and policy formulation. (194)

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of the relevant sections of the content of these links. The information should be translated if the language used is not English or French.

b. If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The Buklog ritual is recorded in the Summary Inventory Form No. 15 of the PIICH in the NCCA Cultural Databank Portal, which may only be accessed internally with control and confidentiality per Republic Act 10066. The element is made available to the public through the publication of

the book “Pinagmulan: Enumerations from the Philippine Inventory of Intangible Cultural Heritage” which includes selected PIICH elements – one of which is the Buklog. The element may also be accessed through the official website of the International Information and Networking Centre for Intangible Cultural Heritage in the Asia-Pacific Region (ICHCAP) under the auspices of UNESCO.

(http://www.ichcap.org/eng/ek/sub3/pdf_file/domain3/082_Buklog_Rites.pdf).

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not English or French
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different
- ten recent photographs in high definition
- grant(s) of rights corresponding to the photographs (Form ICH-07-photo)
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not English or French
- grant(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

Barbosa, A.

2002 "The Buklog of the Subanen," Paper read during the First National Conference on the History and Culture of the Subanen, Ateneo de Zamboanga, Zamboanga City: February.

Christie, Emerson B.

1909 "The Subanuns of Sindangan Bay," Philippine Islands, Bureau of Science, Division of Ethnology 6, Manila: Bureau of Printing.

Enriquez, Joy Viernes

1990 "The Subanun Buklog," Tambara Vol XI. December, Ateneo de Davao University Journal.

Franke, Charles O.

1957 "Sindangan Social Groups," Philippine Sociological Review 5(April): 2-11.1961 The Diagnosis of Disease Among the Subanun of Mindanao, American Anthropologist LXIII, No. 1: 113-132.

1964 "A Structural Description of Subanun Religious Behavior," Exploration in Cultural Anthropology, pp.111-129. Edited by N.H. Goodenough, New York: McGraw-Hill.

1980 "Language and Cultural Description," Edited by C.O. Frake. Stanford Ca.: Stanford University Press. The Eastern Subanun of Mindanao, pp83-103. How to Ask for a Drink in Subanun, pp. 127-132.

Georsua, Racquel Berdon

1987 "The Traditional Practices Among the Subanen in Lapuyan, zamboanga del Sur, with Special Reference to Music," MMusic, University of the Philippines.

2004 "Where Heaven and Earth Meet: The Buklog of the Subanen in Zamboangan Peninsula, Western Mindanao, the Philippines". PhD, Faculty of Music, University of Melbourne.

Irwin, Eunice L.

1993 "A Religious Studies Approach to Understanding Alliance Religion among the Subanon of Lapuyan, Zamboanga del Sur," PhD, University of Birmingham.

Republic Act No. 78371

1997 The Indigenous Peoples Right Act of 1997.

San Pedro, E. and Villanueva N.

1996 "The Subanen of Lakewood: Their Life and Struggle," Mindanao Focus Journal Vol. 14, No. 1.

Suminguit, Villarimo

1989 "The Subanen Culture of Mt. Malindang: An Ethnography," M.A., University of the Philippines.

7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should conclude with the signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Virgilio S. Almario

Title: Chairman, National Commission for Culture and the Arts

Date: 21 March 2018

Signature:



Name(s), title(s) and signature(s) of other official(s) (For multi-national nominations only)

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