

CONSENT OF COMMUNITIES

A. SLT ABRA

(Itneg language)

DECLARATION OF CONSENT

DEKLARA TI PAMMALUBOS

DIKAMI NGA MANGIDADAULO TA PAGADALAN TA
NAKAISIGUDAN A KULTURA ORGANISASYON TA
KAITNEGAN (SLT-LCT.)

MANGISURSO TA KULTURA, AGAD-ADAL, BABBAKES
KAN MANGIDADAULO TA TRIBO KAITNEGAN.

ILLAUD A TRIBO NGA MASASARAKAM TA BARYO
NAMARABAR KAN DUMAYCO PENARRUBIA, ABRA.

I DEKLARAMI TA KINABAKNANG, SPIRITWAL KAN BEKEN
NGA SPIRITWAL AMIN NGA AM-AMMA A
NAKAINSIGUDAN TA KULTURA MI NGA TINAWID MI
PAKAIRAMANAN TA GRUPO KAITNEGAN TA INTIRO NGA
PILIPINAS.

PROSESO TA BUKOD MI NGA BURDA, AM-AMMA NGA
KINABAKNANG TA KAPANUNUTAN KAN NAINSIGUDAN
NGA ADAL KADA ISTORYA.

MAMATI KAMI NGA DAT NAKAINSIGUDAN NGA
KULTURA KET MASAPOL NGA MAIKDAN TA
IMPORTANSIYA TAPNO TAWIDIN, PAIPATAWID TA
SUMARSARUNO NGA AGTAWID NGA AN-ANNAK TA
TRIBO.

DIKAMI NGA UDOM NGA NAISIGUDAN KULTURA NGA
AMMO MI KET TRIBO MI NGA ITULTULUY MI NGA
IPAKAAMMO KAN IPARPARANG IDENG ITA,
NAKALKALDAANG DAD ODUM NO MAPUKAW TA
KULTURA DUBNA MASAPUL NGA MAAYWANAN
NO DI ANO KET AGPAPADA TA KAPANUNUTAN NGA
MANGISAKIT TA ADI MAY-MAAN, MASUKATAN TA
KULTURA NGA NAIPATAWID TA SKWELA NGA
PANGPATALINAED TA NAINSIGUDAN NGA KULTURA KET
IMPAAMMA TA NATIONAL COMMISSION CULTURE AND
ARTS (NCCA).

NO DI ANO NGA TA KET ANAK KEN AN-ANNAK TA
KAANAKAN NGA AGTAWID KET NAAWIS KET
MASURWAN, AGADAL KANTO TRIBO NGA NAIDAULWAN
TA BABBAKES NGA MAKAAAMMO TA NAKAINSIGUDAN A
KULTURA KAN MEMBRO TA PAMILYA.

NAADAL /MAAMWAN TA SIBUBUO NGA KULTURA TA
TRIBO KAN AM-AMMA NGA MAYSAN NGA
KAIMPURTANTEAN TA TRIBO ITNEG KAN MAIAWIS NGA
SIBUBUO DATO NGA KULTURA TA AN-ANNAK NGA ITNEG
TA TULONG TA MANGADAL NGA MISTRA TA TRIBO.

(English)

DECLARATION OF CONSENT

We the school of living tradition local coordinating team (SLT-LCT) , cultural masters, learners, elders and elders leader from the ETNEG ILLAUD tribes LOCATED from barangay NAMARABAR , and DUMAYCO PENARRUBIA ABRA PHILIPPENES (CAR).

WE declared the richness of our changeable and unchangeable cultural heritage in involving indigenous group over the country. Processing our owned arts, craft treasury of knowledge and traditional wisdom practice stories.

We believe that these elements of our traditional practice Important manifestation and expression of our creativity witch passed on from generation to generation by our ancestors.

We a were that some of the traditional practice in our communities still endured up to the present, sadly some are endangered and needing safeguarding.

Where us consistent with the common concern to safeguard intangible changeable cultural heritage, the school of living tradition (SLT) was implemented by National Commission Culture and Art (NCCA) where the members in our young generation are encouraged to learn in our community by the guidance of our cultural masters and members of the Families.

Where us the SLT programs that we collectively pursued , aim to:

Identify the components of traditional culture and art considered to be important to our culture and transfer these components to the young generation through recognized cultural masters of our community.

A institutionalize a learning center for the safeguarding of the indigenous peoples intangible cultural heritage or possibly integrate the program in to the local school for wider participation and dissemination.

We uphold that , being a non-formal education intervention , the enhanced school of living tradition (SLT) embraces an integrated approach that covers research and documentation significant culture of a community. The corresponding measures for its preservation, protection, promotion, enhancement of such heritage.

The School of ling tradition program has been instrumental in reviving the interest on our traditional aspect of culture in our community

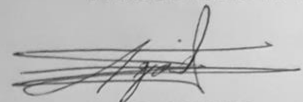
Lastly, we are strongly confident that school of living traditions that we have been harnessing a rich resource of cultural identity and stilling a sense of pride in our communities as well us in the ILLAUD ITNEG TRIBES people in COMMUNITY as they forge a more enlightened and rich future.

There for we the school of living tradition LOCAL coordinating team, ELDER LEADERS, ELDERS, CULTURAL MASTERS And LEARNERS declare our collective consent to nominate the school of living tradition to be included in the register of good safeguarding practice IN NATIONAL COMMITION CULTURE IN ARTS (NCCA) and others good well in our community like wise UNESCO.

DONE THIS FEBRRUARY 25,2020 IN SLT BUILDING LOCATED AT NAMARABAR PRNARRUBIA ABRA , PHILIPPINES (CAR).

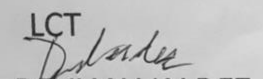

JESSIE BAGAY

TRIBES ELDER LEADER/ brgy.Chairman


LUIS AGAID

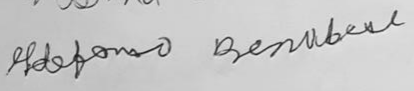
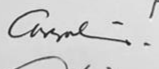
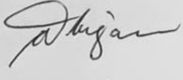
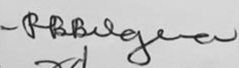



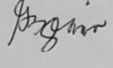
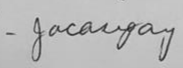
SLT-LCT


JENIFER PIMADO

LCT

DEVIAN VALDEZ

LCT

ELDERS / LEADERS

- 1 Norma A. Durina — A.A.M.
- 2  Alfonso Bembel
- 3 CHARITO B. SORIANO — 
- 4 AMELITA T. BETARIN — 
- 5 Rosalinda B. Bilgera — 
- 6 HILAMO B. DURO JR. — 
- 7 LUCENA B. BERALDE — 
- 8 MYRNA V. ALCOS — 
- 9 GINA T. BIGNANIA — 
- 10 JOSEPHINE A. CASIGAY — 

CULTURAL MASTERS

- 1 LUDIVINA VIERNES —
- 2 Librada DONATO
- 3 Ma. LITA BUNABESE
- 4 Julada Panabang
- 5 Norma Lalin
- 6 Jonie Lalin
- 7 Joanne Santos —
- 8 Rosemarie Malana
- 9 Darwin a. Tulod
- 10 DANILO CUANONG

[Signature]
Panabang

[Signature]
Santos

M. Lalin
J.M.
Santos
Malana
[Signature]
[Signature]

LEARNERS

- 1 Yacmin Reyes
- 2 Bronkonda Agaid
- 3 Katrina Marie a. Allopog
- 4 Jhenielou Agaid
- 5 DASIN P LAIUNAN
- 6 Jonathan M. Ponato
- 7 Jonathan M. Ponato
- 8 Mark Joseph M. Ponato
- 9 ARNOLFO - LUMABIAN
- 10 LUIS Agaid III
- 11 Dionicio Lalugan

[Signature]
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Allopog
[Signature]
[Signature]
[Signature]
Ponato
Lalugan
Agaid
Dpl.

- 12 CARLITO A. ALLOPOG JR.
- 13 James Walter M. Andres
- 14 RYAN HANZ PERALTA
- 15 Judy Ann Vargas
- 16 Lani Peralta
- 17 IRENE BALAITO
- 18 Ryeong -a. Kim Jr
- 19 Jovelyn Apolonio
- 20 Elizabeth Infantes
- 21 Gina Lalin
- 22 Carmelita Pilon
- 23 Jessa Antates
- 24 Cris Lalin
- 25 ANGELENE L. SANTOS
- 26 MAGELLE LAGGAD
- 27 ERLINDA LAGGAD
- 28 JOSEPHINE LAGGAD
- 29 Sheila Marie Jumaring
- 30 Marilon C. Malinas
- 31 Ruby May L. Tacanay
- 32 Roston Laggad
- 33 Catalina Laggad

~~Andres~~
 Rya May Peralta
 Jallaga
 Jani Peralta
 Jani Peralta
 Ryeong -a.
 J. Apolonio
 Gina D. Lalin
 C. Pilon
 Pilon
 Ed.
 Ed.
 Jaggad
 Shunoy
 Malinas
 Rya May
 P Laggad
 Jaggad

- 34 JOLLIEAN SANTOS
- 35 Janeth A. Vasquez
- 36 Mary Ann K. Bacdayar
- 37 Marilyn K. Bacdayar
- 38 Emily B. Lalin
- 39 RYAN CABREROS
- 40 EDNA CARMEN
- 41 MIRA CABREROS
- 42 June D Lalin
- 43 Joshua Billawac
- 45 Arjie Balladeng
- 46 John Lloyd
- 47 Charlemagne Balladeng
- 48 Joseph Mark Lester B. Banton
- 49 Geneva Agaid
- 50 MARK DEZAN DEBAMZMAN
- 51 Luwi Jhean P. Agaid
- 52 Jazler Cloe P. Agaid
- 53 LUZVIMUNDA A. Allopog
- 54 Devimore Viernes
- 55 Kevin Roy Viernes
- 56 APRIL PEARL AGAID

— Jites

Juanes

Madrugada

Madrugada

Eblelin

Rcabreros

Elabre

sinon as ven

John

John

John

CBalladeng

Phlogia, Joff

John

John

L. Agaid

J. Agaid

Luzvimunda

Kevin

April

57 DIMPLE JOYCE AGAID

58 KRISTEL ALBA

59 JAY-EM AGAID

60 Renzo Alba

61 Shones James Aris Aguid

62 prince Allene Barbero

~~aga~~
James
Aguid
~~AGAID~~
Prince Allen Barbero

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B. SLT AGUSAN DEL SUR

(Agusan-Manobo language)



TAO FOUNDATION FOR CULTURE AND ARTS

August 5, 2020

OFFICER IN-CHARGE

National Commission for Culture and Arts
Intramuros, Manila

Dear Sir/Ma'am:

Pinaagi to Agusan del Sur- School of Living Traditions, no programa to Tao Foundation for Culture and Arts dow National Commission for Culture and Arts, kami migbugoy to pagtugot no igpa rehistro siini School of Living Traditions diya to United Nations Educational, Scientific and Cultural Organization ko UNESCO no iyan og pakapanalipod to kanamin mgo gawi, batasan no kabilin. Kami migpasalamat to pagpamudo now kanami to pagtugot.

Signed:

A handwritten signature in black ink, appearing to read 'Bae Luciana P. Rico'.

BAE LUCIANA P. RICO

Cultural Master and Head of Programs, Agusan del Sur – School of Living Traditions

A handwritten signature in black ink, appearing to read 'Dr. Rhodora P. Toyong'.

DR. RHODORA P. TOYONG

Head of Administration, Agusan del Sur – School of Living Traditions

A handwritten signature in black ink, appearing to read 'Dr. Grace S. Nono'.

DR. GRACE S. NONO

President, Tao Foundation for Culture and Arts

(English)



TAO FOUNDATION FOR CULTURE AND ARTS

March 3, 2020

OFFICER IN-CHARGE
National Commission for Culture and Arts
Intramuros, Manila

Dear Sir/Ma'am:

On behalf of the Agusan del Sur – School of Living Traditions, a program of the Tao Foundation for Culture and Arts and the National Commission for Culture and Arts, we consent to your proposal to register the School of Living Traditions with the United Nations Educational, Scientific and Cultural Organization or UNESCO as a Good Safeguarding Practice for Intangible and Tangible Cultural Heritage. We thank you for seeking our Free, Prior, and Informed Consent.

Signed:

DR. RHODORA P. TOYONG
Head of Administration, Agusan del Sur – School of Living Traditions

BAE LUCIANA P. RICO
Cultural Master and Head of Programs, Agusan del Sur – School of Living Traditions

DR. GRACE S. NONO
President, Tao Foundation for Culture and Arts

C. SLT AKLAN

(Akeanon language)

Deklarasyon it Pagpasugot

Kami nga Cultural master, koordeniytor, eskuyla ag mga katuwang it **Enhanced School of Living Tradition- Baeay Baleten-on** sa Banwa it Balete, Probinsya it Aklan, matapos ro maid-id nga deliberasyon sa among pagtililipon, hay amon nga hakasugtanang nga:

Nagapanindugan kami nga ro Artform sa banwa it Balete hay manggad it Baleten-on ag Akeanon, nga ginakabuhi sa nagakacain-cain nga baryo it banwa. Ro mga artform nga nagapaidacum sa ESLT- Balete hay ro mga masunod: Sugilanon ag Panghatod, Word Carving, Pina Weaving, Bariw mat weaving, Sotis, ag komposo.

Nagapati kami nga ro Artform ngara hay kaparti it kabuhi ag kultura it Baleten-on nga nagapatibay ag nagapakilaea sa pagkamatunugahon it mga pumueoyo nga nagpasaylo-saylo halin pa sa mga katigueangan ku nagtaliwan nga sangatos anyos.

Nasayran man namon nga ro tradisyunal nga mga kultura ag pagpati hay amat-amat eon nga nagakaduea, ugaling may una ag abu pa nga ginasunod, ginahimo ag ginapatihan hasta sa makaron, maskin ro iba kara hay nagakaduea eon ag nagakinahangean nga taw-an it atensyon ag ipreserba.

Samtang, ginapalangga ag nagakabaeaka kami nga maalagaan ag mapreserba ro buhi nga kultura ag mga pagpati it sangkatawuhang, ro School of Living Tradition hay natukod sa Balete ag ro hauna sa Probinsya it Aklan agud maisalbar ro kultura it Baleten-on ag Akeanon ag sa suporta ag pag-agubay it **Pambansang Komisyon para sa kultura ag Sining (NCCA)**, kon sa siin ro mga pamataon ay ginakangay ag ginahangkat nga matun-an ro nagakacain-cain nga kultura ag talento nga kato anay nga ginahimo it mga katigueangan sa paggiya it mga **Cultural Masters**.

Ro programa it SLT- Balete nga ginapatigayon hay may mga tinutuyo ag raya hay ro mga masunod:

1. Masayran ag makilaea ro mga tradisyunal nga kultura ag pagpati nga ginakilaea nga importante sa komunidad ag maisaylo o maituro ro mga element ngara sa mga pamatan-on sa pamaagi it pagturo it mga Cultural Masters.
2. Matun-an ro pagpreserba ag pag-alaga it mga kultura ag pagpati, nga maieakot sa local nga kurikulum it mga eskuylahan agud mapaeawig ideya ag pagbaton it mga pamatan-on.
3. Makaintra ro komunidad agud ro output hay pwede nga makabulig nga pangabuhian ag pangitan-an paagi sa turismo ag iba pa.

Nagapanindugan kami, nga bilang mga Cultural master, koordineytor, eskuyla, mga katuwang sa Enhance-SLT hay nagapatigayon it nagakacain-cain nga ueobrahon para sa mad-ayad nga pagtuon ku mga nagakaduea nga kultura ag pagpati.

Ginapabugae man namon nga sa pagtaliwan it mga dinag-on, nga ro ESLT hay nakabulig sa pagpabaskog it pangkultura nga aspeto it mga Baleten-on, ag nangin epektibo sa pagpreserba sa ginpanubli nga kultura ag pagpati.



Sa katapusan, nagasalig kami nga ro amon nga ginapalangga nga ESLT hay nakasandig sa pagkaminugahon, ag may mataas nga pagkilaea sa komunidad, pati man ro bilog nga komunidad it Aklan ag Nasyong Pilipinas.

Ngani, kami nga Cultural Master,koordineytor,eskuyla mga katuwang it ESLT hay nagapasugot nga ro amon nga programa hay maicakot sa Register of Good Safeguarding Practices ku UNESCO.

Ginkasugtanan makaron nga ika-3 it Marso 2020 sa E-SLT Bacay Baleten-on, banwa it Balete, Probinsya it Aklan, Pilipinas.

Jhon

ENHANCED SCHOOL OF LIVING TRADITION


(BAEAY BALETEN-ON)


PATRICK L. LACHICA
Local Project Coordinator

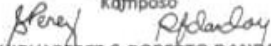
CULTURAL MASTERS


RAQUEL R. ELISERIO
Piña Loom Weaving


CIPRIANO L. LACHICA
Wood Art Carving


AL PIÑELA CRUZ
Sugilanon ag Panghatod

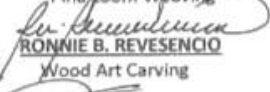

ELIA ROBERTO
Komposo



SHIRLY PEREZ & ROBERTO DANDOY
Sotis Dance


VIRGINIA SINAG
Bariw Mats Weaving


ART FORM COORDINATORS

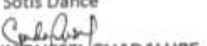

CHRISTIAN PAUL D. LEGASPI
Piña Loom Weaving


RONNIE B. REVEÑECO
Wood Art Carving

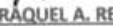

GILVERT B. DY
Sugilanon ag Panghatod



RAQUIZA D. REVESTIR
Komposo

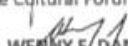

IDA T. CUADROS
Sotis Dance



JOHN RUSSEL GUADALUPE
Bariw Mats Weaving

CONDUIT/PARTNERS


ENGR. RAQUEL A. REBENITO
MPDC-Balete


MA. ROWENA L. BIROL
Balete Cultural Forum/DepEd


HON. WENNY F. DANDOY
Community Consultant Barangay

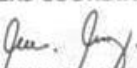

REE DEXTER ENGENIERO
Aklan Kamera Organization

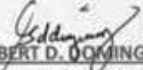
ROSELLE Q. RUIZ
Prov. Tourism Office


MARIVIC N. VILLARUEL
DepEd/ Araling Panlipunan Dist. Coord.

SLT LEARNERS COORDINATORS


LIEZEL B. SARANDIN
Piña Loom Weaving


JUSTIN N. GOMEZ
Wood Art Carving


GIMBERTY D. DOMINGUEZ
Sugilanon ag Panghatod


GERALDINE R. BARTE
Komposo


LIESA JANE N. SONIO
Sotis Dance

ADELFA M. SINAG
Bariw Mats Weaving

(English)

Declaration of Consent

We, the Cultural Masters, Coordinators, Learners and Collaborators of the Enhanced School of Living Tradition – Baeay Baleten-on of the Municipality of Balete, Province of Aklan, after a thorough deliberation, came to agree as one for the following:

That we testify that the artforms in the Municipality of Balete is a treasure of every Baleten-on and Aklanon lived out by the people of its constituent barangays. These artforms promoted by ESLT-Balete are as follows: Sugilanon ag Panghatod (Stories and Rituals), Word Carving, Piña Weaving, Bariw Mat Weaving, Sotis (Traditional Dance Form) and Komposo (Traditional Ballad).

That we aver that these artforms are deeply embedded in the culture of the Baleten-on people reinforcing and pointing to a fact that their creativity has been handed unto them from generation to generation.

That we are aware that these practices are threatened into oblivion albeit the fact that there are remnants in the margins of the community practicing them, thus prompting us to do something to preserve and pass them on to the next generation.

That in view of our aspiration of preserving and handing over both the intangible and tangible heritage of our forebears, we have endeavored to collaborate to establish and maintain the first ever School of Living Tradition in the Province of Aklan with the National Commission for Culture and the Arts, thereby affording the younger generation the opportunity to get acquainted with and learn from the local cultural masters.

That the objectives of the program of the ESLT – Balete are as follows:

1. To know and get acquainted with the traditional practices, folk beliefs, and artforms of our forebears and preserve them in a living form by ensuring their transmission to the next generation through the guidance of cultural masters.
2. To find ways to preserve and conserve our heritage and integrate them in the local curriculum of the District of Balete so as to maximize their impact on the younger generation.
3. To encourage the active involvement of the community and afford them the opportunity for alternative livelihood such as eco-tourism and the likes.

That we stand up and join hands as cultural masters, coordinators, learners and collaborators of ESLT – Balete in the promotion of various activities that would contribute to the conservation and preservation of our cultural heritage.


That we take pride in the achievements and milestones reached by the community through the years of endeavors of the ESLT that heightened everyone's deep appreciation and awareness of their roots and identity as a people.

That we hopeful that ESLT – Balete rests on the creativity of the Baleten-on people, sensitive to the needs of the community, and the society at large.


Now therefore, we, the cultural masters, coordinators, learners and collaborators of ESLT – Balete, CONSENT as WE HEREBY CONSENT that these programs of ours be incorporated and recorded in the Register of Good Safeguarding Practices of the UNESCO.


Witness our hands this 3rd day of March 2020 at ESLT – Baeay Baleten-on, Balete, Aklan, Philippines.

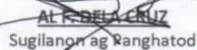
**ENHANCED SCHOOL OF LIVING TRADITION
(BAEAY BALETEN-ON)**

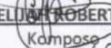

PATRICK F. LACHICA
Local Project Coordinator

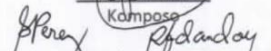
CULTURAL MASTERS


RAQUEL R. ELISERIO
Piña Loom Weaving


CIPRIANO L. LACHICA
Wood Art Carving

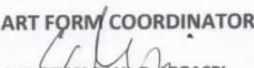

AL F. DELACRUZ
Sugilanon ag Panghatod

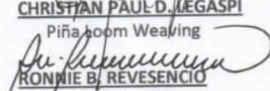

ELVIN ROBERTO
Komposo

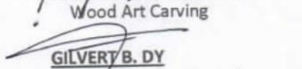

SHIRLY PEREZ & ROBERTO DANDOY
Sotis Dance

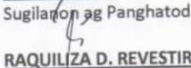
VIRGINIA SINAG
Bariw Mats Weaving

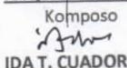
ART FORM COORDINATORS

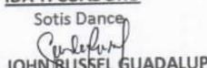

CHRISTIAN PAUL D. MEGASPI
Piña Loom Weaving


RONNIE B. REVELES
Wood Art Carving

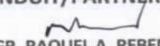

GILVERT B. DY
Sugilanon ag Panghatod

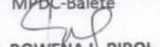

RAQUILIZA D. REVESTIR
Komposo

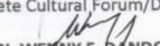

IDA T. CUADROS
Sotis Dance



JOHN RUSEEL GUADALUPE
Bariw Mats Weaving

CONDUIT/PARTNERS

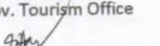

ENGR. RAQUEL A. REBENITO
MPDC-Balete


MA. ROWENA L. BIROL
Balete Cultural Forum/DepEd

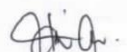

HON. WENNY F. DANDOY
Community Consultant Barangay

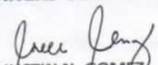

REE DEXTER EUGENIO
Aklan Kamera Organization

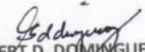
ROSELLE Q. RUIZ
Prov. Tourism Office



MARIVIC N. VILLARUEL
DepEd/ Araling Panlipunan Dist. Coord.

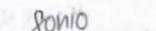
SLT LEARNERS COORDINATORS


LIEZEL B. SARANDIN
Piña Loom Weaving


JUSTIN N. GOMEZ
Wood Art Carving


GILBERT D. DOMINGUEZ
Sugilanon ag Panghatod


GERALDINE R. BARTE
Komposo


LIESA JANE N. SONIO
Sotis Dance

ADELFA M. SINAG
Bariw Mats Weaving

D. SLT ANTIQUE

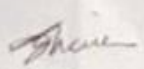
(Inati language)


PATD ORGANIZATION
Pantod Ati TRIBE organization
Sibot Pantod, Brgy Igalawagan, Tobias Former Dao Antique

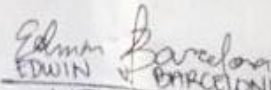
Pagpapatayaw, ikam ini muna tumadok Acta (TRIBO AT), ki sitio pantod
ig rekomendasyon mam kay programa ki NATIONAL COMMISSION FOR
CULTURE AND THE ARTS (NCCA) ini (SLT) SCHOOL OF LIVING TRADITION
ini mabins gid ini bulig agud mabangon kay mabuni mam liwan kay
igkadura ini yamet cultura kay tradisyon GANI YAMEN ini ig supertahan
nga maka bahin oton makalakip ki UNESCO kay YAMEN ig pamatid-an
pandi ki yamet mamaperma.


KAMI NGA MGA ATI TRIBO SA KOMUNIDAD NG SITIO PANTOD, BRGY IGCALAWAGAN
NAK DO NAMIN NA NAREKOMENDAR O MAPASTALI ANG PROGRAMA NG NCCA
NA SLT DAHIL MALAKI DO ANGABULON O NA NAGING BAHAGI SA AMIN NA
MABANGON O MABUNIH MULI ANG AMING KULTURA AT TRADISYON NA KUNG SAAN
AY UHIT-UNTING MAWAWALA, LAO NG SA AMING MGA KABATAAN KAYA AMING
SINU SUPERTAHAN NA MAPABILANG O MAPABAHALI SA UNESCO.
AT ITO AMING KATIBAYAN SA PAMAMAGITAN NG AMING MGA LAGOA.

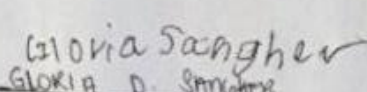
CULTURAL MASTERS


EDNA S. TICIAN
MEROD DANCE

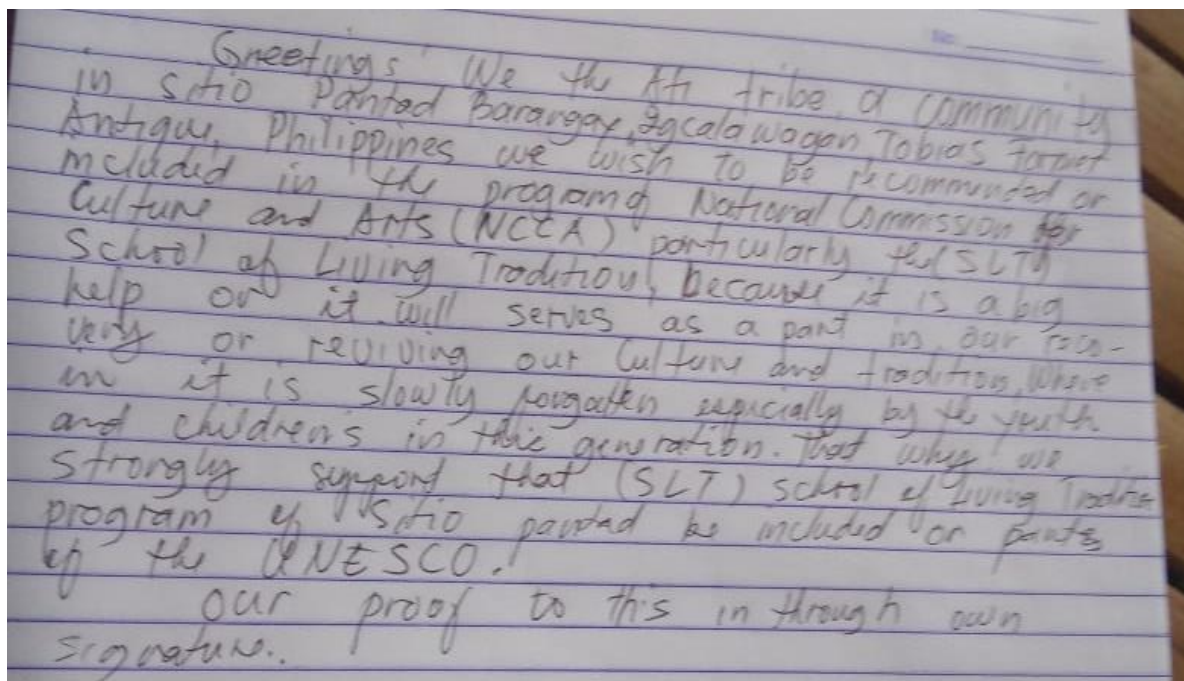

CONCHITA S. TICIAN
RARA / WEAVING
BURI - NITO


EDWIN V. BARCELONA
INAT LANGUAGE


FERNANDO V. TICIAN
MEROD DANCE


GLORIA D. SANGHER
RARA / WEAVING
BURI - NITO

(English)

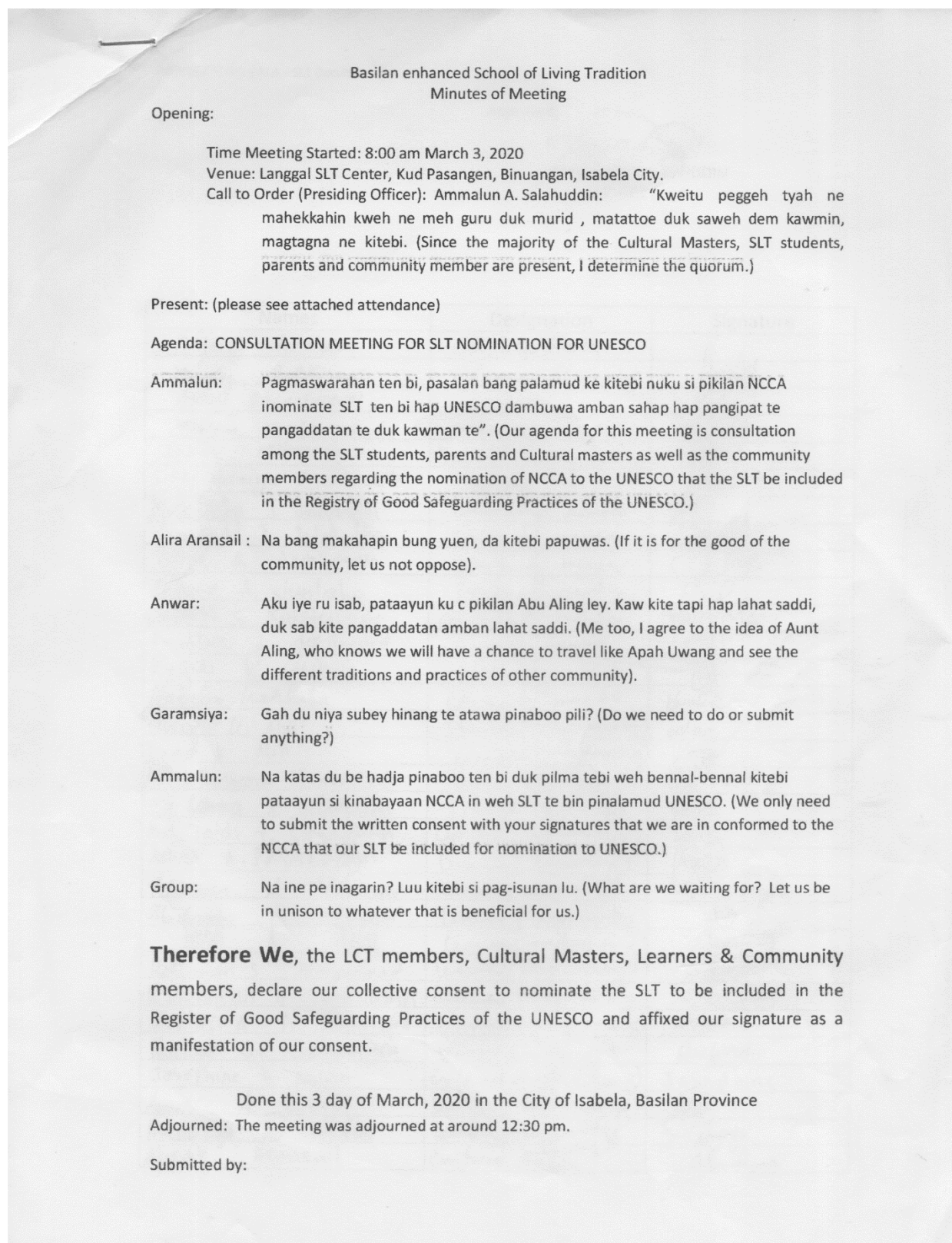
A photograph of a piece of lined paper with handwritten text in blue ink. The text is written in a cursive style and is somewhat slanted. It reads: "Greetings! We the Ati tribe of community in sitio Pantad Barangay Igalawahan Tobias Fornier Antique, Philippines we wish to be recommended or included in the program of National Commission for Culture and Arts (NCCA) particularly the (SLT) School of Living Traditions, because it is a big help or it will serves as a part in our recovery or reviving our culture and traditions, where in it is slowly forgotten especially by the youth and children in this generation. That why we strongly support that (SLT) school of living traditions program of sitio pantad be included or parts of the UNESCO. Our proof to this in through own signature."

Greetings! We, the Ati tribe or community in Sitio Pantad, Barangay Igalawahan, Tobias Fornier, Antique, Philippines, [wish] to be recommended or included in the program of [the] National Commission for Culture and the Arts (NCCA), particularly the SLT or Schools of Living Traditions, because it is a big help [for us and] it will [play a] part in our recovery or reviving [of] our culture and traditions. Wherein it is slowly forgotten especially by the youth and children in this generation. That [is] why we strongly support the (SLT) School of Living Traditions program of the sitio to be included of part of the UNESCO.

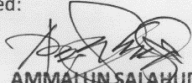
Our proof to this is shown through our signatures.

E. SLT BASILAN

(Yakan language with English translation)



Approved:


AMMATUN SALAHUDDIN
 SLT – LCT Head

Names	Designation	Signature
Hajalin Arasad	Cultural Master	
Masy Sabturi	Learner (Learner)	
AMON SALAHUDDIN	Consultant	
Melina Makaromad	Community member	
Siti M. M. M.	trainer (Tutoring)	
Sitti Nurmiya Salahuddin	learner	
Abdullah I. Salahuddin	community member	
Gemuruh F. Salahuddin	Community member	
JAMIL A. JUMILAH	Community member	
Nihma A. Jumaha	Community member	
Muallima S. Sabturi	community member	
Muadz A. Sabturi	community member	
Muzo K. Alin	community member	
Habiba Kababa	community member	
Anwar K. Alin	learner (magkumintang)	
Jiyad K. Alin	learner (magkumintang)	
Abdul Muzim M. Mohammad	community member	
Siti Salma J. Salahuddin	learner (weaving)	
Moh. Zaidi J. Salahuddin	learner (magkumintang)	
Anisa A. Salahuddin	learner (weaving)	
Munisa A. Akman	learner (weaving)	
Abbas M. K. Dasal	learner (magkumintang)	
Iman A. Dasal	learner (magkumintang)	
Moh. Imran S. Mohammad	learner (magkumintang)	
Moh. Imran J. Salahuddin	learner (magkumintang)	
Isneira A. Jumaha	trainer (tutoring)	
Nurlina S. Sabturi	learner (weaving)	
Josephine A. Anlam	Cultural Master (weaving)	
Anwar A. Baura	learner (magkumintang)	
Murshafiya M. Akhan	learner (magkumintang)	
Aliran Aransai	Cultural member	

F. SLT BENGUET

(Ibaloy language)

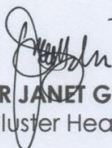
SCHOOL OF LIVING TRADITIONS (SLT) IBALOI - KANKANA-EY BENGUET
DECLARATION OF CONSENT –IBALOY VERSION
"PANPEDUBOS"

Sikak ja cluster Head ni Ibaloy/Kankana-ey Cluster ja mengirepresentar ni Benguet SLT, kakshengan ni tatabtabal mi ni cultural masters mika apolbari ja :

Ebaknang I kultura ni iBenguet, mauney shi kepan byag ni totoo, esel, ugadi tan pamati. Hajay iran elemento ni Intangible Cultural Heritage uno kultura egma egnian ket toka supurtari I daing ni nangka pangdon totoo ja inpasa rad nan uunod ja totoo. Hajay iren kultura ket emangka omas tan emangka dibki jet kasapulan ja ma protektaran tan maajowanan. Haja SLT I kasapulan say egmedibkan tan egman omas irajay.

Kabol niyay ja tempo tayo niman, kasapulan ja pasiya I School of Living Tradition (SLT) isunga akas cluster Head ni Ibaloy/Kankana-ey naka I nomindar ja maykashom o SLT shi Register of Good Safeguarding Practices ni UNESCO.

Edaga niman ja mayka 16 ni marso, taw-en ni 2020 shi la Trinidad, Benguet.


HEATHER JANET G. DIZON
Cluster Head

(Kankana-ey language)

PANAGPALOBOS

Sak-en ay cluster head di Ibaloi, Kankana – ey School of Living Traditions (SLT) di Benguet, malpas ay inkamang ko sin cultural masters di Ibaloi ya Kankana – ey SLT ibagak ay:

Din kinabaknang di Benguet et wada sin ug – ugali ay am amagen di iipugaw ay init itdo di nankakay Kaman din amo da ay kaugalian, kalkali, ya storya;

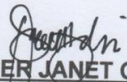
Danay ay ad adal maipanggep sin ug - ugali et importante isunga naipasa sin aam – a, anak sin enmey ay kataw – e – taw - en;

Din udom ay ug – ugali et sagabassit ay mamagmaga ngem ad ado paylang di mang am – amag en danay ay ugali gapo sin mayat ay epikto na, din udom ay ugali et enggay malingling – lingan isunga masapol ay maisuro ya mabantayan;

Isunga, maitadon sin panangbantay si Intangible Cultural Heritage of humanity, din School of Living Traditions (SLT) et in - amag me, isuro me tapno din anak me yan masuroan da sin nabaknang mayat ay ug ugali ay isuro di cultural master;

Isunga, sak – en ay cluster head di Ibaloi ya kankana – ey di taga Benguet paneknekak ay mapalobosan ya maitapi din School of Living Tradition (SLT) me sin Register of Good Safeguarding Practices di UNESCO.

Nai – amag ed wani ay ika 16 di March 2020 ed La Trinidad, Benguet.


HEATHER JANET G. DIZON

SLT Cluster Head

(English)

SCHOOL OF LIVING TRADITIONS (SLT)
IBALOI - KANKANA-EY BEGUET

DECLARATION OF CONSENT

I, as the cluster head representing the Ibaloi, Kankana-ey School of Living Traditions (SLT) of Benguet, after consultation with the Cultural Masters belonging to the Ibaloi and Kankana-ey SLT, do hereby declare that:

I affirm that the richness of Benguet lies in the culture shared by its people, the arts, crafts, treasury of knowledge and stories, practices, language, traditions, wisdom and intangible cultural heritage;

That these elements of our shared intangible cultural heritage are important manifestation and expression of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

Some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School of Living Traditions (SLT) was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generation are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs program aims that we collectively pursued, aim to:

Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;

Institutionalize a learning center for the safeguarding of the indigenous people's intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and

Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

I uphold that, being a non-formal education intervention, the enhanced SLT embraces and integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage;

I likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, I am strongly confident that the SLT's that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a

sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore I, the School of Living Tradition (SLT) Cluster Head of the Ibaloi – Kankana-ey of Benguet declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 16th day of March 2020 in La Trinidad, Benguet



HEATHER JANET G. DIZON
SLT Cluster Head

G. SLT BOHOL

(Boholano)

PAMAHAYAG SA PAGTUGOT

Kami, nga mga naglangkob sa Cabilao Romblon Weavers Network (CROWN) Inc., nga maoy nagpasiugda sa Bohol School of Living Traditions nga nahimutang sa Lungsod sa Loon, Probinsya sa Bohol, namahayag niining mosunod:

Nagmatuod kami nga ang pagkamabahandianon sa Pilipinas anaa sa nagkadaiyang mga kinaiya sa kapin sa 150 ka mga katilingbang lumadnon nga nanimuyo sa nagkalainlaing dapit sa nasud, nga nagmatuto sa mga kinaiyanhong katakus sa pagmugna, ug may gimatuto nga mga kinaiyanhong kaalam, sugilanon, pamaagi, pinulongan, pamatasan, tinuhoan, ug ubang tulukibong mga kapanulundanan;

Nagatoo kami nga ang among gipaambit nga mga kapanulundanan mahinungdanong mga pagpadayag sa among pagkamamugnaon ug kabatid nga among gipasunod sa mga kaliwatan sulod sa gatusan nga mga katuigan;

Nasayud kami nga kadaghanan sa mga pagtulon-ang kabilin sa among katilingbang lumadnon nag-anam na sa pagkawala, apan adunay nagpabilin hangtud karon bisan pa kon ang uban niini nag-ungaw nga mawala sa dayon, busa kinahanglan ang hugot nga pag-amping;

Sanglit, nunot sa kinatibuk-ang pagpadayag nga ampingan ang mga tulukibong kapanulundan sa katawhan, among namugna ug gipatuman ang School of Living Traditions kun SLT aron magpabilin buhi ang mga kabilin ug kapanulundanan sa among lumadnong katilingban, kansang mga batan-ong kaliwatan dasigon sa pagtuon sa among kinaiyanhong mga alampat, mga mugna, ug mga buhing tradisyon ubos sa paggiya sa batid nga mga magtutudlo;

Sanglit, ang mga tulumanon sa nagkadaiyang SLTs adunay hiniusang mga tumong, nga mao ang mosunod:

- Pag-ila sa mga naglangkob sa kapanulundanan ug alampat nga mahinungdanon sa mga katilingbang lumadnon ug pagpasunod niini ngadto sa mga kaliwatan pinaagi sa batid nga mga magtutudlo;
- Pagpalig-on sa mga SLT alang sa kusganong pag-amping sa mga tulukibong kapanulundanan sa katawhan, ug pagpasagop niini sa mga programa sa edukasyon sa lokal nga mga tunghaan aron masayran, makat-onan ug mapakatap sa kadaghanan; ug

- Madasigong pagpalambo sa mga kapanginabuhang gipasikad sa kinaiyanhong kultura ug nga makapatunhay ug makapasabwag sa mga lumadnong kahibalo..

Among ipasigarbo nga, isip lahi sa naandang pamaagi sa pagtudlo, ang SLT nagmatuto sa hiniusang pagpakatap sa mga kasayurang bunga sa pagpanukiduki ug pagtala sa mga tulukibong kapanulundanan sa katilingban, ug sa mga tulumanon aron kini mapalungtad, mapanalipdan, mapahibalo, mapauswag, ug mapatunhay;

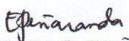
Amo usab nga ipadayag nga, sa mga katuigang milabay, ang SLT maoy nagsilbing himan sa pagpabalik sa kadasig kabahin sa mga lumadnong kultura, nga misangpot sa kaamguhan, kaakuhan, ug kahiusahan sa pagmatuto ug pagpanalipod sa kapanulundanan;

Sa katapusan, masaligon kami nga ang among gimatuto ug gipatunhay nga mga SLT maoy sangonan sa pag-ugmad sa pagkamamugnaon ug kailhanan sa mga lumadnong katilingban, ug sa pagpatuhop dinha kanila sa garbo sa kaugalingon ug sa kinatibuk-ang katilingbang Pilipinhon samtang mag-ugmad alang sa mahayag ug mabungahong kaugmaon.

Busa, kami nga mga naglangkub sa CROWN Inc., namahayag sa among hiniusang pagtugot nga ituboy ang School of Living Traditions aron kini mahiapil sa Register of Good Safeguarding Practices sa UNESCO.

Gilagdaan karong ika-5 nga adlaw sa Marso 2020 sa Loon, Bohol, Philippines.


ROMULA N. MURCIA


EVELYN O. PEÑARANDA


JULIETA C. CAVERO


MARIA LEONORA B. PALOSO


PRISCIANA C. PERGES


FLORA F. CARLON


VICTORINA C. MURCIA

(English)

DECLARATION OF CONSENT

We, the incorporators of the Cabilao Romblon Weavers Network (CROWN) Inc., being the implementer of the Bohol School of Living Traditions based in the Municipality of Loon, Province of Bohol, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country in the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursue, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;
- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and
- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

We uphold that, being a non-formal education intervention, the enhanced SLT embraces an Integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the incorporators of CROWN Inc., declare our collective consent to nominate the School of Living Traditions to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 5th day of March 2020 in Loon, Bohol, Philippines.

ROMULA N. MURCIA

EVELYN O. PEÑARANDA

JULIETA C. CAVERO

MARIA LEONORA B. PALOSO

PRISCIANA C. PERGES

FLORA F. CARLON

VICTORINA C. MURCIA

H. SLT BUKIDNON

(Filipino)

SULAT PAHINTULOT

Kami ang Higaonon Anamag Malandang Olagdok Gagao o HAMOG sa Barangay Hagpa, Impasugong, Bukidnon.

Ang aming organisasyon ay siyang tumataguyod sa School of Living Tradition sa aming pamayanan. Kami ay buo ang aming puso na sumusuporta sa pinagkaisahan at pinagkasunduan ng iba't ibang kultural na katutubong pamayanan mula sa dalawampu't walong munisipalidad na kabilang sa probinsiya sa buong Pilipinas.

Dahil naniniwala kami na ang mga elemento ng ating magkakabahaging buhay na dunong ay pagpatibay at pagpapahayag ng pagkamalikhain at kagalingan ng ating mga mamamayan naisasalin sa mga nakalipas na dantaon.

Bilang mga Kultural Masters sa aming pamayanan pinagkasunduan namin na papayag kami na mapasama sa Register of Good Safeguarding Practices ng UNESCO ang School of Living Tradition.

Bilang pagpapatunay sa aming pagsuporta o pagpayag ito ay aming lalagdaan,

Petsa ng paglagda, Pebrero 29, 2020.



DATU AMAY MANTANGKILAN CUMATANG
054 CADT HEAD CLAIMANT


DATU MANGGUL-ANAN FAUSTINO PANTAON
CULTURAL MASTER


BAE NAYMAYHUNAN CUMATANG
CULTURAL MASTER


DATU MANSIBUGAN ALEX ALTOHAN
CULTURAL MASTER


VILMA TOMANA
CULTURAL MASTER




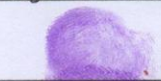


BRENDO PANTAON
LOCAL SLT COORDINATOR

(Binukid language)

Isip tag representar ta banuwa ta AGMIHICU, sumala hu kinatibok an ha mga balaod taw daw mga tradisyon, sa alan ha nakaperma tain nagkasabuwa ha iapil sa SLT Bukidnon (Higaonon) ta Hagpa, Impasugong, Bukidnon, ta **UNESCO Register of Good Safeguarding Practices**. Apil taini sa IKSP ha tagbat-bat kabahin ho pangabol, panal-sal, pughinang ku kinadaan ha pinaksoy, panguma daw duma pa isip kulturanhon ha napanunud ho mga Higaonon taini ha banuwa.

Bahin ho mga natun an day, pinaagi ho programa ho School of Living Tradition (SLT), yangkay taglaum ha hain alan ha IKSP ho mga Higaonon daw kadaan ha pamtasan daw pugkinabuhi makahalin ho mga sumusunod ha bag-o ha henerasyon. Hain ha mga programa makabulig ha masiguro ha mapadayon sa kultura pinaagi ho puglambo, pug-alima daw pugpanalipud pinaagi ho sakto ha pugpalangga tain.

Hain permahan day tain ha ika 2 ha aldaw daw bulan ho September, 2020 ta Hagpa, Impasugong, Bukidnon.

Ngadan	Perma	Petsa
BRENDO PANTASON DATU Cumatang Amay Mantangulian	 	
Inay Maymayhanan Cumatang		
Ledia Naabot	Ledia Naabot	
Mario Actohan		
Alex Actohan Datu Mangal-anan Pantason		
Vilma Tomana	V.T	

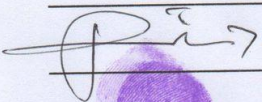



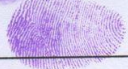
(English)

To whom this may concern:

As representatives of our communities, by virtue of the customary laws and traditions, the undersigned agree to include SLT Bukidnon (Higaonon) in Hagpa, Impasugong, Bukidnon in the **UNESCO Register of Good Safeguarding Practices**. These include the IKSP related to weaving, blacksmithing, traditional attire making, farming, etc as the Cultural Heritage of the Higaonon in these particular area.

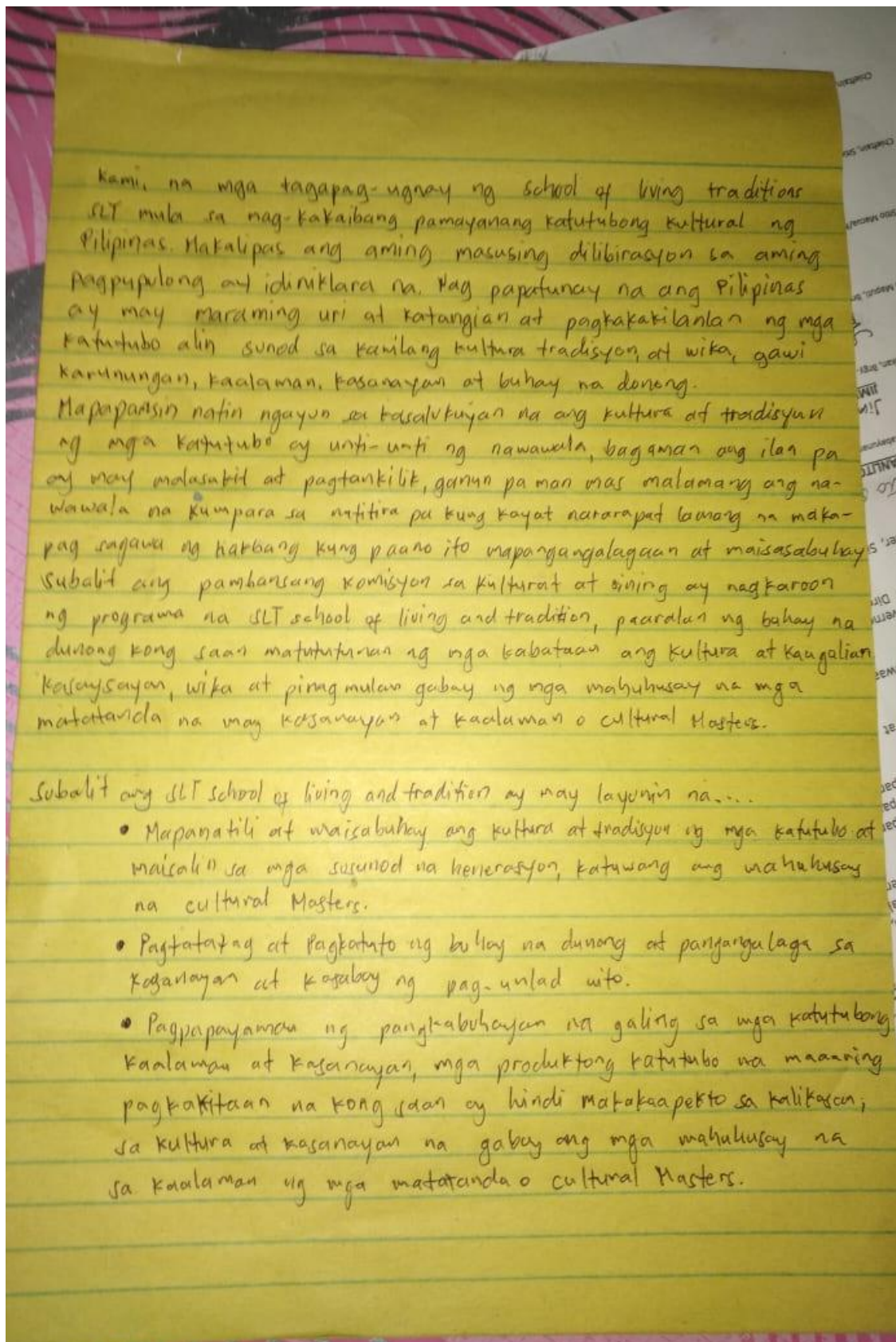
As we understand it, through the School of Living Tradition (SLT) program, we believe that these Higaonon IKSPs and traditional practices will be transferred to the next generation. The program will help to ensure the continuity of the culture through promotion, preservation and protection through proper safeguarding.

Signed this _____ day of _____ in Hagpa, Impasugong, Bukidnon.

Name	Signature	Date
BRENDO PANTAU Datu Amay mantangkilan Cumatag Tray Nay Naykwanan Cumatag	 	
Ledia Naabot	 Ledia Naabot	
Mario Actohan		
Alex Actohan Datu Margo/ana Pantau		
Vilma Tomana	Vit	

I. SLT BULACAN

(Filipino)



Sumasang ayon kami na bilang mga katutubo na tagapag-ugnay ng SLT school of living tradition na may malaki at malawak na ambag sa pamayanan at may aktibong pagkilos na kong saan sumasalamin sa pagbabalik at paglikha ng buhay na dunong at makabuluhang bagay na nagtataglay ng mas malawak na kaalaman at natatag na pundasyon ng pamayanan, pagpapaulat, pag-sasabuhay ng salin dunong.

Ang SLT School of living and tradisyon ay malaking pagpapala na makapagbibigay ang aktibong pagkilos at pagsulong ng kaalaman, kamalayan, hinggil sa mas malawak na kaalaman sa pagprotekta at pagsasagawa at pagsasabuhay ng salin labi at salin dunong.

Sa makatuwid kami na mga tagapag-ugnay ng SLT ay idinidiktara ang aming koliktibong pahintulot sa paghirang ng SLT na mapasama sa register of Good safeguarding practices ng UNESCO.

Isinagawa ngayong ika-14 ng Octubre, taong 2020 sa Norzagaray Bulacan, Pilipinas.

R.V.
Rogelio Villarama

LIDO
Lido Cruz

(English)

We the coordinators of school of living tradition SLT from the different places of Indigenous peoples communities in the Philippines. After our deliberation in our meeting, we do at. The Philippines having a lot of kinds and characteristics of different ICC Indigenous Cultural Community based on their culture and traditions. We notice now a days that the culture and tradition of these Indigenous peoples has slowly lost, while the other are having concern and care, but despite that, some other are still care and hold on it. But the National Commission on Culture and Art having a program of school of living and tradition SLT, school of living tradition. While our Indigenous peoples youths having learned it about the culture, tradition, history, language and more.

Where as The School of living and tradition having an objective that:-

- To sustained and to preserved the culture and tradition of those IP's as well as to the following generation.
- To create and to learned about the living tradition through the help and teaching of cultural Masters.
- To improved of livelihood come of our Indigenous peoples knowledge system and practices. Product that we can able to sold, which not affecting our environment, through the teaching our cultural Masters.

We agree as being Indigenous peoples coordinators of SLT school of living tradition have big share and contribution in each Indigenous peoples communities and active function about knowledge, practices, culture and tradition how to improved it and protect it. our living tradition.

We the Indigenous peoples coordinators of SLT, school of living and tradition, declaring our collective consent to nominate of SLT, school of living and tradition, and to register of good safeguarding practices of UNESCO.

Done this 14 day of October 2020 in the city of Noriagaray
Province of Bulacan, Phillipines.

R.V.
Rogelio Villarama

Lido
Lido Cruz

J. SLT CAPIZ

Demonstrated consent through ritual. Photos attached. Videos may be accessed through:
<https://drive.google.com/file/d/1Po8WWCI4wHEqMIQuINTMYIX5KzfQyQKz/view?usp=sharing>

Pagpalay at Ritwal ng Pagbigay Pahintulot

Ang Pagpalay ay ginagamit ng Panay Bukidnon ng Jamindan sa pag tatanong sa mga nag babantay sa gubat o sa aming salita ay “Taglugar” at sa mga namatay naming mga ninuno kung sila ay pumapayag O hindi sa aming gagawin. Halimbawa sa pag kaingin, bago mag umpisa ng pag damo ay ginagawa ang pag palay. Ganon din sa pag patayo ng bahay. Ito ay ginamit naming pamamaraan sa pag hingi ng pahintulot kung sila ay pumapayag na ipa rehistro ang SLT sa UNESCO at pinapayagan ang NCCA na gumawa nito .

Ang pag gawa ay kailangang sa gabi na tahimik na ang lahat walang lumilipad na mga insekto at kahit ibon. Ang babaylan lamang o medico ang gagawa nito. Gagawa sya ng butas at ilagay sa paligid ng butas ang palay na nakahiga at nakalagay ng mahigpit. Ang bilang ng palay ay depende kung ilang tao at ninuno ang kumakatawan. Ang dalawa ay kumakatawan sa mga taglugar na sinasabi. Tatakpan sya ng bao. Kinabukasan, ay titingnan kung may palay na gumalaw ang ibig sabihin ay may hindi pumapayag kapag walang gumalaw sa palay ibig sabihin sila ay pumapayag. Pag sa kaingin at may gumalaw, kailangan na pababa kung nasa itaas ka at kung sa baba tumaas ka kung nasa kaliwa kailangang mag pakanan at kung sa kanan ay pa kaliwa ka. Ganon din sa bahay. Huwag mong ituloy doon sa tinukoy mo na area mismo.

Ang nangyari sa pag palay ng aming IP leader walang isa man sa palay na gumalaw kaya ibig sabihin kami ay pina payagan. Makikita ito sa kinuhang picture. Pero ang nangyari ay bago doon kami ay nag ritual at pinakain ang mga taglugar at mga ninuno kaya siguro magaan din sa kanila ang pag payag.

(English)

Pagpalay and Rituals to Seek Permission

The “Pagpalay” is used by the Panay Bukidnon indigenous groups in Jamindan, Capiz, to ask the guardians of our forests (“Taglugar”) and our ancestors’ permission of our undertakings. For example, in our slash-and-burn activities, we do the Pag Palay before conducting the clearing proper. The same is true with when we build houses. Hence, we conduct this ritual as well to seek permission to nominate the SLT to the UNESCO Register of Good Safeguarding Practices, and let the NCCA facilitate the said nomination.

The ritual must take place at night, when there are no insects nor birds flying around anymore. Only the “babaylan” or “medico” does the ritual. He/She digs a hole in the ground, and place the rice grains around it in a very intact form. The number of rice grains depends on the number of our ancestors. Two (2) rice grains represent the “Taglugar”. The whole surrounded by the rice grains will be covered with coconut shell. The day after, the “babaylan” or “medico” will look if the rice grains moved. If they do, it means no permission is given; and if they stay intact, it means the ancestors and “Taglugar” permits our undertaking. For instance, in slash-and-burn activities, if you are in a northern part of the area, you should go south instead; and if in the western part, you should rather go east.

This is true as well when building our houses. Do not proceed with your planned location (if the rice grains moved).

For the Pag Palay conducted (for the nomination), not a single rice grain moved, which means that the “Taglugar” and our ancestors allow us to nominate our SLT. It can be seen in the photos. But before the ritual, we “fed” the guardians of our forests and our ancestors so maybe that is one reason they allow it easily.





K. SLT DAVAO CITY

(Ata language)

PAQUIBATO DISTRICT TRIBAL COUNCIL
Sitio Pegdalahan, Barangay Pandaitan, Distrito ng Paquibato
Lungsod ng Dabaw

SULAT TO POGSUGUT

Kanami, ka mo talag-uyan to Panuluanan to Tradisyun to mo lain-lain no lugar puun to daruwa'n pulu woy wowalu no lugar no pigpuunan to ingod to intiru Pilipinas, nasabutan to langun pogkoimpus to papila'n miting no noġitabu ka;

Ogtuuġan noy ka katubungan to Pilipinas ogkakita diyo to lain-lain no tribu diyo to ingod to Pilipinas no duo lain-lain no pigtuuġan to pogsayow, ulaġing, panguglung, pangimu to moproduktu to tribu, panulat to mo guġuron puun to kabuyaġan, katuonan woy ka tradisyun to tribu no ogpakabulig to lagun.

Pigtuuhan noy no soini'n tradisyun no naboġoy puun to kaap-apuan to tribu pakabuġoy to kosog no igpapatow ka katuunan to langun no mo himuwonon to ingod no'g igsalin diyo to sunud no hinirasyon.

Nataġaan noy no nalingawan o ka duma no mo tradisyun woy kultura to tribu, pirumoġon-im pad ka pabulus no oggamiton to mo karumaan hantod kunto-o. Duo duma no tradisyun no nalingawan o piru koilangan no ogliboron soini.

Ka Panuluanan no'g Uyahon ka Tradisyun to Tribu– (Schools of Living Tradition), pighimu oyow og kasiguru to'g panulu to mo bato woy basbasan sikandan oyow katuunan dan monuwon to'g pangimu, ogsayow woy panguglung , woy og-ogung no natuunan puun to pog panulu to mo igbuyag no talag panuluto ingod.

Soini kahimuwonon to langun no'g himuwon to Panulu-anan no'g Uyahon ka Tradisyun to Tribu–(School of Living Tradition);

- Kanong-nongan ka kultura woy tradisyun monuwon to'g pangimu, og sayow woy panguglung, woy og-ogung oyow kono og kalingawan soinin woy og kapanulu pad to sunud no mo kaap-apuan to tribu.
- Ka katuonan no tradisyun to tribu pakabulig to og panulu diyo to local no kurikulum to iskwilaan oyow og karosonan to pogpanulu ka mo natuonan woy og gamiton soini oyow kataġaan to langun.

- Layun og gamiton ka natuonan oyow pakabulig to ingod woy to mo karumaan.

Nokogsinabot koy no aḡad kono'n purmal ka kanami'n pogpanulu to kultura woy tradisyun to tribu, koupil noy no pakabulig koy to ingod woy to mo karumaan.

Kanami, ka mo talag-uyan to Panuluanan to Tradisyun woy Kultura to Tribu nokogsinabot no oghimuwon ka naayunan to langun no lider to tribu, matag-salimboka kanami duo responsibilidad no og-uyamuwon ka kultura to tribu oyow waro samuk to ingod.

To mo log-un no migliḡad, garbu noy to tribu ka mo natuonan puun to SLT, pakabulig soini oyow uyaḡon ka namatoy woy nalingawan o no tradisyun woy kultura to ingod. Ka SLT ka oggamiton to pogpanulu, pog-uyamu to kultura woy pogsabboka to kanta no ingod.

To pogtapus to soini no kasabutan, ogtuuḡan noy no kapog-uyan noy to Panuluanan to Tradisyun woy Kultura to Tribu (Schools of Living Tradition) dakol ka igkabulig to pogprisirba woy pog-uyag to kanami no kultura oyow ogkapanulu noy ka mo natuunan diyo to mo bato woy to sunud no hinirasyun hantud to mo kaap-apuan to tribu.

Kanami ka talag-uyan to Panuluanan to Tradisyun woy Kultura to Tribu (Schools of Living Tradition) migsugot no igparehistru ka Schools of Living Tradition (SLT) diyo to "Registrar of Good Safeguarding Practices to UNESCO".

Pighimu soini no kasabutan to bulan to Pebrero 18, 2020, ingod to Paquibato District, Siyudad to Dabaw.



DATU EDWIN L. OMO SR.
IGBUYAG
ATA PAQUIBATO DISTRICT TRIBAL COUNCIL

(English)

DECLARATION OF CONSENT

We, the Coordinators of the School of Living Traditions (SLT) Program Davao City, coming from the various Indigenous Cultural Communities from the twenty-eight (28) municipalities belonging to provinces all over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country in the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;
- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and
- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

We uphold that, being a non-formal education intervention, the enhanced SLT embraces an Integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the SLT local coordinators, declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 18th day of February 2020 in the District of Paquibato, Davao City.

L. SLT DAVAO DEL NORTE

(Manguangan language with English translation)



Republic of the Philippines
PROVINCE OF DAVAO DEL NORTE
MUNICIPALITY OF NEW CORELLA
MUNICIPAL INDIGENOUS PEOPLES COUNCIL
Municipal Tribal Hall building, Pob. New Corella 8104 Davao del Norte
Mobile Phone # 0920556.3705; E-Mail Address; datulito@yahoo.com



SAKINDUGANAN

(Declaration)

KANAMI, NU PUNUWAN; KAMATIKADUNGAN, KABUYAGAN, KADATUWAN AW KAMADUGSAKANAN AW PANGU TO MGO KAWIGAN) TU KAUTAWAN TU MANGGUANGAN AW DIBABAWON SAYNI KUNTON MARSO 10, 2020, NU PANAGBABAW KOY DUKANI TOG'GAN TU MITAMUNDO IG KAUYON TU SAKINDUGANAN TU UDLIN TU BATASAN TU KAMATIKADUNGAN.

(We, the; Elders, Datu/Bae, Women, Youth and Community Leaders of the Manguangan and Dibabawon tribes thoroughly discussed the School for Living Tradition (SLT) Program. During the meeting on March 10, 2020).

TU UDLIN TU BATASAN TU KAMATIKADUNGOAN NU PINANG-IMO TU NATIONAL COMMISSION ON CULTURE AND THE ARTS (NCCA) NU MABUGBUG NU NU IG PADATUNG AW AG DUMAN NOY TU PAG-UYON DUKAYAN KANYAW LUNSUD TU UNESCO UG BUGAYAN TU BANTUG TU DONYA SIKAN KANDAN NU NAIMO NU KADYAWAN TU PAGBULIG TU MGA KAUTAWAN NU MANGGUANGAN AW DIBABAWON NU LUMAD TU PILIPINAS.

(The School for Living Tradition Program of National Commission on Culture and the Arts (NCCA) WE UNITE and STRONGLY ENDORSED the Nomination of this to UNESCO. The Program is very much qualified to receive any International Award and Recognition due to the excellent performance and result of their service to the poor people especially the Manguangan and Dibabawon-Indigenous Peoples of the Philippines).

KUNAD AG KALIDONG NU MADYAW TU IG DANUNAN TU UNIMO TU NCCA NAKABULIG TU KAUTAWAN TU MANGGUANGAN AW DIBABAWON TU KANDAN LUNSUD. NAKITAN TU GABUK TU KAUTAWAN, KAMATIKADUNGAN, KABUYAGAN, KAMADUGSAKANA AW MGA KAWIG'GAN NU MADYAW TU IG DANUNAN TO INIMO TO UDLIN TU BATASAN TU KAMATIKADUNGAN.

(It is proven that the SLT Program contributed to the protection, promotion, preservation and development of culture and tradition of Indigenous Peoples. And this Program was proudly and positively adopted the School for Living Tradition (SLT) Program by the Manguangan and Dibabawon tribes; Elders, Datu/Bae, Women, Youth and the IP communities).

NAKABUGOY KANAMI TU KADYAWAN KAUTAWAN TO MITAMUNDO, DAVAO DEL NORTE. NABUGAYAN TU PAGBUI TU UDLIN TU BATASAN TU KAMATIKADUNGAN NU AG KAPADAYON TU SUNOD NU KADAGDAGAN TU MANGGUANGAN AW DIBABAWON. SAYNI NU INIMO TU NATIONAL COMMISSION ON CULTURE AND ARTS (NCCA) NA KADIGON TU PAG-UGPA TU KAUTAWAN NU TUMINDOK TU MITAMUNDO NU IGPADAYON TU PAGSUNOD TU UDLIN TU KAMATIKADUNGAN.

(The Indigenous Peoples tribe of New Corella, Davao del Norte have a great chance to revive, promote and develop the Culture and Tradition to prepare the next generation of the Manguangan and Dibabawon tribes and implement and exercise the oral and documented culture and tradition inherited coming from our forefathers).


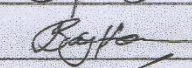


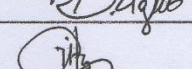
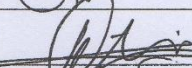
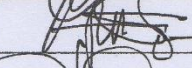
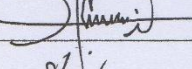

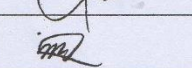
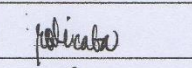
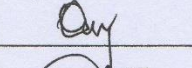

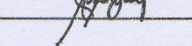


KANAMI, MANGGUANGAN AW DIBABAWON IGPERMA KOY TU KANAMI NU NGADAN DUKANI KUNTON NU ALLOW TU KATIGUMAN MARSO 10, 2020, DUKANI TOG'GAN TU MITMUNDO (NEW CORELLA), DAVAO DEL NORTE, MINDANAO, PHILIPPINES.

(We, the Mangguangan and Dibabawon tribes affix the signatures during this meeting March 10, 2020, here at Municipal Tribal hall, New Corella, Davao del Norte, Mindanao, Philippines.)

MADYAW AG KATAGTAGA TU TIBUK NU DONYA NU TU ANADANAN TU UDLIN AW BATASAN NU IMBULIG TO NATIONAL COMMISSION ON CULTURE AND THE ARTS (NCCA) NU NAKABUGOY KANAMI NU MANGGUANGAN TU KADYAWAN. TANUDAN KOY NI MAGBABAYA AW TAGGINIIT. MADYAW AG KATAGTAGA TU TIBUK NU DONYA NU TU ANADANAN TU UDLIN AW BATASAN NU IMBULIG TO NATIONAL COMMISSION ON CULTURE AND THE ARTS (NCCA) NU NAKABUGOY KANAMI NU MANGGUANGAN TU KADYAWAN TU LUNSUD TO MANGGUANGAN AW DIBABAWON.

(To inform the whole world that the School for Living Tradition (SLT) the Program given to us by National Commission on Culture and the Arts are very much helpful in reviving, protection, promotion and development of culture and tradition, justice system of the Mangguangan and Dibabawon tribes).

TANUDAN KOY NI MAGBABAYA AW TAGGINIIT.
(May the GOD CREATOR will guide us always).

NGADAN (Name)	INUGPAAN (Address)	PERMA (Signature)
DATH ANGELITO M. OMBISAN	NEW CORELLA, DAVAO NORTE	
DATH GREG A. BAYFONAN	" " "	
DELFIN N. OMBOS	NEW CORELLA, DAVNOR	
BAE AIDA A. LADERA	STO. NINYO, NC DDN	
DELICIO B. AGLIB	mambing new corella	
BAE TERESA A. OLITA	SAN ROQUE	
DATH PATRUCIO O. CASUALAN	NEW BUTHIL	
DATH Patemio A. Luis	Cabidjanan	
DATH Dionis B. Ermas	suawan	
BAE SUSAN F. CATTIGAO	DEL PILAR	
DATH LETELIO TUBANO	STA. FE	
B.F. Margarita Tubac	San Roque	
Ruth Alicaba	Poblacion	
Rosalita Ombos	Limbaan	
BAE JUAN L. MAPATID	STA FE	
BAE JUANLYN D. BANDOY	San Jose	

M. SLT DAVAO DEL SUR


(Bagobo-Tagabawa language)


.Et' Kami na mga Bagobo-Tagabawa Dini't Tibolo Geskwela katuk Name' Kakatigan ka Karub'badan Denet Tan'na ka Karub'badan ta' Apo Sandawa Duwen Titulo R-XI SCR-1005-034. Eg nunug ke na Apelen' ek name' tribo tut Bate'k ka Bagobo Tagabawa Eskwelahan Katuk Name' Karub'badan. Duton ta Eg Sulatanan ka Kedegaran, Kaseguruwan, Kakatigan tu't Tibok Banuwa ka'g kasarega'n katu bat'tasen'nen na Eg' Pod'du Tu't Lumo (UNESCO).


Namunog ke' Pagse'k na Tu' Banuwa', Egsaregan para ka Bat'tasen'nen asta Kakatigan (NCCA) Elumumo katu' Pagnabate'k tut' ngadan Kak' Name Tribo.

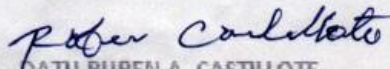
Petsa: Marso 4, 2020


Lugar: Tibolo, Sta. Cruz, Davao Del Sur



DATU ERENIO U. AYOC
Tribal Chairman


DATU ANTONIO B. AMIAG
Tribal Council

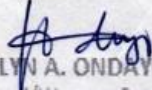

DATU LAUREL B. AYOG
Tribal Council/Cultural Master



DATU RUBEN A. CASTILLOTE
Tribal Council



BAE DELMA M. EBAD
Tribal Council/Cultural Master



BAE ANITA A. ONAC
Tribal Council



BAE ANITA E. ELIE
Tribal Council


BAE JOCELYN A. ONDAYO
Tribal Council/Women Representative


BAE MARVELYN C. CAWAYAN
Tribal Council/Youth Representative


DATU ERENIO ANTE
Tribal Council/Elder Representative


GEMMA A. ALONGAN
Cultural Master

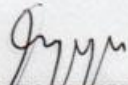

ERENIO ANGA
Cultural Master

(English)

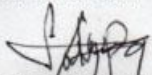
We, the stakeholders of Tibolo School of Living Tradition composed of Bagobo-Tagabawa tribe within the Ancestral Domain of Mt. Apo area covered under Title R-XI SCR-1005-034, hereby declare our joint permission to nominate the **BAGOBO-TAGABAWA SCHOOL OF LIVING TRADITION** for inclusion to the Registry of Good Safeguarding Practices of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

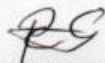
Further, we allow the National Commission for Culture and the Arts (NCCA) to work on the said registration in behalf of our organization.


Done this 4th day of March 2020 at Tibolo, Sta. Cruz, Davao del Sur.


DATU ERNIDO AYOC
Tribal Chieftain


DATU ANTONIO B. AMIAG
Tribal Council


DATU LAUREL B. AYOG
Tribal Council/Cultural Master

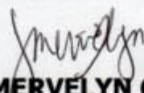

DATU RUBEN A. CASTILLOTE
Tribal Council



BAE DELMA M. EBAD
Tribal Council/Cultural Master



BAE ANITA A. ONAC
Tribal Council



BAE ANITA E. ELIE
Tribal Council


BAE JOCELYN A. ONDAYO
Tribal Council/Women Representative


BAE MERVELYN C. CAWAYAN
Tribal Council/Youth Representative


DATU ERENIO ANTE
Tribal Council/Elder Representative


GEMMA A. ALONGAN
Cultural Master


IRENEO ANGGA
Cultural Master

N. SLT DAVAO OCCIDENTAL

(Blaan language)

: Letter of Consent:

Ang tribu blaang ang orihinal tribu nga
none muslim tribes; denhi sa nasud sa pilipinas,
ug adunay giila nga teritorio ang blaang, usa na
ina ang Balut, Sarangani Island, Davao Occidental

Ug ang tribu blaang aduna kini kaugalingon nga kultura
ethnic art ug mga handicrafts sama sa brass ornaments,
ug aduna usab mga traditional beadwork, Gawas pa
ang (IKSP) indigenous knowledge system and practices. kini
ang naga pilot sa tanan kalihukan sa tribu blaang.
gikan sa mga kakaraan aduna na kini ginagamot
nga kalihukan ug kini mahimong talagsa-on/unique
fungod kay nagagamot sa tama nga mga lagda
sa mga sinulat ug dili sinulat ug kini mga
lagda mao kini ang nakapalambo ug naka-uswag
ug nakapabugos kanila hangtud karon ug sa uma-
abot pa nga mga panahon. nga ipaglabaan ang tribu
Blaang sa nasud sa pilipinas:

Ang tribu blaang adunay teritorio, ug fungod niini
aduna sila katungod sa pagpaila, pagpanalipod, ug
pagpalambo, ug aduna usab mga tradision ug kultura
ug kultura, ug fungod niini aduna sila katungod
sa pagdumala ug pagpalusad sa ilang kaugalingon
katawhan komunidad. aron kini magpatayon ang

ilang pagsunod sa ilang kultura, tradisyon, ug finansiyahan,²
ug kini angay protiktahan ug pasustinirhan alang sa
mga kaliwatan tribu blaang,

ug gawas pa adunay pamaagi ang tribu blaang sa
paghatag ug pagtagad party sa mga panagbangi,
Justice System, Customary Laws / tradisyon, ug kini
makahatag ug tama ug pag-angay angay na pamaagi
pasabot dali makab-ot ang husay ug kalinaw
pinasikad sa naandan nga pamaagi sa husay.

King usa sa mga makapawala sa kultura ug tradisyon
sa tribu blaang tungod sa mga modernized nga
kalihukan sa pagkakaroon, ug kini ang makapakinay
pawala sa kultura ug tradisyon sa tribu blaang

ug tungod niini dapat og angayon nafo suportahan
pinasagi sa teknikal ug Financial ang tribu blaang

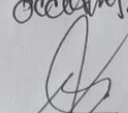
aron aduna pa magpadagan ug magpadayon sa
pagpalig-on niini aron aduna pa kita mapagarbo
sa tibuk kalibutan nga adunay tribu blaang sa

Pilipinas. nga diin magmaligdong sa pagbarog ingon
tribu blaang diha sa ila matag teritoryo. ilabina

dinhi sa Balut Sarangani Island. Davao Occidental
Pilipinas:

ug tungod niini bilang usa ka leder sa tribu ³
Blaan Balut, Sarangani Island, Davao Occidental
miuyon o miyugot aron magpadayon ug
magpaktahan ug mag-supportahan pinaagi sa
programa sa NECA National Culture and the
Arts Pinaagi sa SLT Student for Living
tradition, ug sa museo mag magatahang sa
pag-alalay aron magpadayon ang maayong
mga pagtulon-an ug pag-amuna niining tanan
ug aron magmalahutayon gayod;

ako maga ingon sa kinasingsing miuyon
ug miyugot nga pili-on inominale Balut, Sarangani
Davao Occidental aron maka-kontrahente kami
sa mga programa ug kaayuhan gikan sa
atong pang-gamhanan sa Pilipinas. sama sa
levelhood ug uban pa ug labaw sa tanan
aron mabuhay ug magmalungtaron ang daghan
sa tribu Blaang sa among teritoryo:
munisipyo Sarangani Davao Occidental Philippines


Fulung ABEONIBO K. TIAWIN
Municipal Tribal chieftain
Sarangani Davao Occidental.

(English)

The Bla'an tribe is an original tribe of the Non-Muslim tribes residing here in the Philippines and one of the recognized territories of this tribe is Balut, Sarangani Island, Davao Occidental. The Bla'an tribe has its own culture, ethnic art and handicrafts like brass ornaments. It also has traditional beadworks.

Moreover, the Indigenous Knowledge System and Practices (IKSP), governs and manages the entire activities of the Bla'an Tribe. Even from the early times, it has followed rules which can be extraordinary or unique. But, it abides with the law and these laws made them progressive and successful from the beginning and the years to come which is to fight for the Bla'an Tribe in our country.

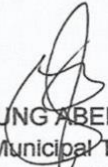
The Bla'an tribe has its own territory. Because of this, they have the right for classification, protection and development. They also have traditions and beliefs in their culture which gives them the right to govern and influence the people in their community. There is also an importance to protect and uphold the culture, traditions and beliefs of the Bla'an tribe for the benefit of the coming generations.

Furthermore, the tribe found ways to give attention on the conflict of the justice system, customary laws and traditions which gives them the right and easy way to settle in peace through conventional way of reconciliation.

One factor that would vanish the culture and traditions of the Bla'an tribe is the modernization of our community. Hence, there is a need for us to support our tribe through technical and financial aspect to continue and strengthen us. It is for us to give pride to the whole country in which we stand modest as Bla'an Tribe in our territory, especially here in Balut Island, Davao Occidental.

As one of the leaders of the Bla'an Tribe here in Balut, Sarangani Island, I agree and allow to continue to protect and support the program of the National Commission for Culture and the Arts (NCCA), through the SLT Student for Living traditions and the UNESCO which helps to assist and continue the great teachings and nurture it for it to really withstand.

From the bottom of my heart, I can say that I agree to nominate Balut, Sarangani, Davao Occidental so that we can benefit from the program of our Government like livelihood programs and the likes. Most of all, we can live and endure the continuance of the Bla'an tribe in our territory, here in our Municipality, Sarangani, Davao Occidental, Philippines.


FULUNG ABEDNIGO K. TIAWIN
Municipal Tribal Chieftain
Sarangani, Davao Occidental

O. SLT DAVAO ORIENTAL

(Bisaya language)

KAMI ANG SLT BOSMANTRICA INC. SA BOSTON DAVAO ORIENTAL MIHATAG UG PAGSUPORTA O PAGTUGOT NGA E. APPLY ANG SLT NGADTO SA UNESCO PINAAGI SA PAGPASA SA NCCA. KAY MIDAHUM KAMI NGA MAO KINI ANG DAKU UG IKATABANG SA AMONG KULTURA.

TIMAAN SA AMONG PASUPORTA O PAGTUGOT KAMI MOPIRMA SA UBOS NA BAHIN

GIPIRMAHAN NIADTONG PEBRERO 27, 2020 DIRI SA SLT CAATIHAN BOSTON DAVAO ORIENTAL.

PANGALAN	POSISYON/LUGAR	PIRMA
Adeliza C. Ombaagan	IP Women	<i>[Signature]</i>
Urcelyn L. Ombaagan	"	<i>[Signature]</i>
Aljen L. Aquilino	IP Youth President/Researcher	<i>[Signature]</i>
Noris A. Ombaagan	IP Member	<i>[Signature]</i>
Lenny A. Ombaagan	"	<i>[Signature]</i>
Dianalyn M. Ombaagan	"	<i>[Signature]</i>
Jay Rod L. Ombaagan	IP Youth Member	<i>[Signature]</i>
MICHAEL C. LATIBAN	IP YOUTH MEMBER	<i>[Signature]</i>
CHRISTIAN G. OMBAGOAN	IP Youth Member/learner	<i>[Signature]</i>
Cloyd C. Ombaagan	IP YOUTH MEMBER	<i>[Signature]</i>
Aiel G. silosa	IP Youth member	<i>[Signature]</i>
John Carlo G. Ombaagan	IP Youth member/learner	<i>[Signature]</i>
Evelyn A. Latiban	IP Youth member/learner	<i>[Signature]</i>
Mananglese A. Ombaagan	IP Youth member/learner	<i>[Signature]</i>
Bernin da L. Latiban	Cultural Master	<i>[Signature]</i>
Bonnie D. Ombaagan	IP Youth member/learner	<i>[Signature]</i>
Mark Anthony B. Latiban	IP Youth member/learner	<i>[Signature]</i>



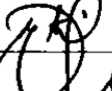
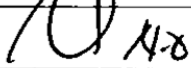

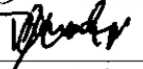
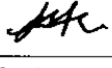




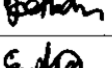

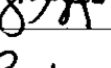

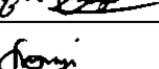

Tony B. Latiban Jr	IP Youth member / learner	Handwritten signature
Roylene O. Ganlay	IP youth member / Learner	Spangford
RoseLynn O. Ganlay	IP youth member / Learner	Handwritten signature
Angel Mae L. Lisdan	IP youth member / Learner	Handwritten signature
Charlene Rose O. Ganlay	IP youth member / Learner	Handwritten signature
Charlatene O. Ganlay	IP youth member / Learner	Handwritten signature
Leivra Lintopman	Cultural Master	Handwritten signature
Pony L. SiAN	IP member	Handwritten signature
PERAKN L. OMBROGAN	IP YOUTH / LEARNER	Handwritten signature
MODESTA M. PAGUYAN	IPMC / SLT COORDINATOR	Handwritten signature
ELEUTERIO C. MANAYATAY	MUN. TRIBAL CHIEFTAIN / CULTURAL MASTER	Handwritten signature
Tessie Li Kenny	IP Women	Handwritten signature
Herbert A. Cotic	IP Member	Handwritten signature
Ryan L. Ombrogan	IP Youth	Handwritten signature
Nitoy Latibon	IP Member	Handwritten signature
Elmer C. Manaybay	IP Member / SLT DOCUMENTOR	Handwritten signature
Roseal Latibon	Cultural Master	Handwritten signature
Aramia C. Cotic	Brgy. IP Women President	Ar. C.
Lara T. Calas	Tribal Chieftain	Handwritten signature
Fernando cocas	Tribal Council of Elders	Li cum
Cristina C. Pabulara	IP women pres.	apabulara
Faming C. Balondo	Cultural master	ipwanda
Emelita C. Inta	IP women member	E. Inta
Elsa C. Dislan	Tribal Datus	EIP

(English)

DECLARATION OF SUPPORT

WE, THE SLT BOSMANTRICA INC. HEREBY, SUPPORT THE NOMINATION OF SCHOOL FOR LIVING TRADITION (SLT) TO THE UNESCO THRU NATIONAL COMMISSION ON CULTURE AND ARTS (NCCA) AND IT IS BEST WAY TO HELP PRESERVING OUR CULTURE

CONFIRM/SIGNED BY THE CULTURAL MASTERS, ELDERS AND LEARNERS ON 27TH DAY OF FEBRUARY 2020 SLT CAATIHAN BOSTON DAVAO ORIENTAL.

PANGALAN	POSISYON/LUGAR	PIRMA
Addiza C. Ombaogan	IP YOUTH MEMBER	
Urceyn L. Ombaogan	"	
Aijen L. Aquilino	IP Youth President/Researcher	
Noris A. Ombaogan	IP Member	
Jerry A. Ombaogan	"	
Dianalyn M. Ombaogan	"	
Jay Rod L. Ombaogan	IP Youth Member	
MICHAEL C. LATIBAN	IP YOUTH MEMBER	
CHRISTIAN G. OMBAGOAN	IP Youth Member/learner	
Cloyd C. Ombaogan	IP YOUTH MEMBER	
Aiel G. Silvasa	IP youth member	
John Carlo G. Ombaogan	IP Youth member/learner	
Evelyn A. Latiban	IP Youth member/learner	
Manianglese A. Ombaogan	IP Youth member/learner	
Belminda Latiban	Cultural Master	
Benjie D. Ombaogan	IP Youth member/learner	
Mark Anthony B. Latiban	IP Youth member/learner	

Tony B. Latiban Jr	IP Youth member / learner	
Rajlene O. Ganlay	IP Youth member / Learner	
Roselthon O. Ganlay	IP Youth member / Learner	
Angel Mae L. Lisdan	IP Youth member / Learner	
Charlene Rose O. Ganlay	IP-Youth member / Learner	
Sharlotene O. Ganlay	IP-Youth member / Learner	
Levira " Lindogonan	Cultural Master	
Pony L. FIAN	IP member	
PERMAN L. OMBROGAN	IP YOUTH / LEARNER	
MODESTA M. PAGUYAN	IPMC / SLT COORDINATOR	
ELESTERIO C. MANAYTAY	MUN. TRIBAL CHIEFTAIN / CULTURAL MASTER	
Leslie Li Kevoy	IP Women	
Herbert A. Cotic	IP Member	
Alyn L. Ombrogan	IP Youth	
Milag Latibon	IP Member	
Alma C. Manaytay	IP Member / SLT DOCUMENTOR	
Rosal Latibon	Cultural Master	
Aramia C. Cotic	Brgy. IP Women President	Ar. C.
Lara T. Celas	Tribal Chieftain	
Fernando Celas	Tribal Council of Elders	
Cristina C. Pabularia	IP women pres.	C. Pabularia
Trining C. Balondo	Cultural master	T. Balondo
Emelita C. Inta	IP women member	E. Inta
Elsa C. Pisan	Tribal Datus	E. P

P. SLT GUIMARAS

(Inati language)

DEKLARASYON SA PAG-PAHANUGOT

Kami nga mga Ati sa komunidad sang Jordan,Guimaras naga hatag sang amon pahanugot nga madala ang School of Living Tradition sa Register of Good Safeguarding Practices sang UNESCO.Tungod sa SLT madamo ang mga nadiskubre nga mga talento sang mga katutubo,ini naging dalan padulong sa manami nga kauswagan sa pagpalapnag sang mga kinaugalian kag buhat parti sang aton kultura.

Nagpati kami nga ang SLT aktibo sa pagbulig sa pagnami kag sa pagbag-o sang pangabuhi sang pumuluyo nga may kaangtanan sa kultura kag makabulig sa pag-amlig kag pagpalapad sang local nga kaalam kag elemento sang kabuhi nga matarong.

Gapanindugan kami, nga bilang isa sa naka benepisyo sang proyekto sang SLT nga ini makabulig gid sa pag-atipan, pag-protakta,pagpalapnag kag pagpadayon sang mga tradisyon kag kultura sang katutubo.

Ginapadayaw namun nga ang SLT makabulig sa pagnami sang mga tradisyunal nga kinaugalian sang mga ati sa kinalailain nga aspeto sang kultura sa tanan nga mga pumuluyo,kag isa ka mayo nga ehemplo sa pagpalapnag sang amon kultura kag sa aton tanan nga paghugpong.

Ang Jordan Ati Community naga hugpong para amon maamligan ang SLT bilang isa ka paagi para mapabaskog kag mapadayon ang pagkilala sa aton kultura para makilala pa sa bug-os nga kalibutan.

Nahanungod sini,ang Jordan Ati Community sang SLT Guimaras magahatag sang amon kolektibo nga pahatnugot sa pag-upod sang SLT sa Register of Good Safeguarding Practices sang UNESCO.

Gin-obra subong nga ika-1 sang Marso, tuig 2020 sa Sitio Kati-Kati San Miguel, Jordan,Guimaras.

NAME

SIGNATURE

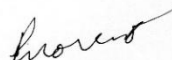
CRISPIN M. VALENCIA
TRIBAL CHIEFTAIN



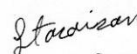
EMELITA Z. GANILA
ASST. TRIBAL CHIEFTAIN



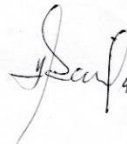
PERLA Z. MORENO
TRIBAL SECRETARY



LORNA Z. TACAISAN
TRIBAL TREASURER



TERESITA B. GANILA
TRIBAL AUDITOR



NAME

SIGNATURE


EVE M. Z. GANILA
SLT COORDINATOR


Rosana Evangelio

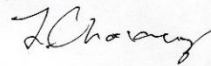
ROSANA EVANGELIO
LCT MEMBER

MERY CHAVEZ
LCT MEMBER

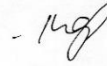

Mery Chavez

ZENaida EVANGELIO
CULTURAL MASTER-WEAVING

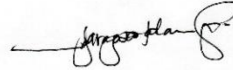
LARRY CHAVEZ
CULTURAL MASTER-CARVING


Larry Chavez

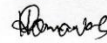
MELVIN CHAVEZ
CULTURAL MASTER-CARVING


Melvin Chavez

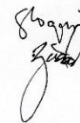
CHERRY ANN Z. TAHAN
CULTURAL MASTAER-DANCE & MUSIC


Cherry Ann Z. Tahan

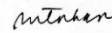
HELEN Z. COMAWAS
CULTURAL MASTER-DANCE & MUSIC


Helen Z. Comawas

BANJIE LOQUISO
CULTURAL MASTER-LANGUAGE

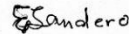

Banjie Loquiso

ALEX ZARAGOSA
JACA PRESIDENT


Alex Zaragosa

JOSEPHINE TAHAN
JACA TREASURER

ELVIE M. LANDERO
COUNCIL OF ELDERS


Elvie M. Landero

EDITHA BALACANTA
COUNCIL OF ELDERS


Editha Balacanta

VIOLETA CHAVEZ
COUNCIL OF ELDERS


Violeta Chavez

(English)

DECLARATION OF CONSENT

The Jordan Ati Community of Guimaras gives our consent for the School Of Living Tradition to be registered in the Register of Good Safeguarding Practices of UNESCO. Through SLT various good practices and talents of the Indigenous People were discovered. This was been a way for the awareness of our culture and tradition. And we believe that SLT is dynamically valuable for the enhancement of our culture and to modify the life of every people in safeguarding the intangible cultural heritage.

We are conceited that the School of Living Tradition truly help in the preservation of the culture and traditions of Jordan Ati Community. And SLT is a good practice in safeguarding culture and traditions, to bond us all. The Jordan Ati Community unites to safeguard the SLT as a means to strengthen and to maintain our culture and traditions and to impart in the whole country.

With this, the Jordan Ati Community of School of Living Tradition -Guimaras gives our shared consent to register SLT in the Register of Good Safeguarding Practices of UNESCO.

Done this 1st of March 2020 in Sitio Kati-Kati, San Miguel, Jordan, and Guimaras.


NAME

SIGNATURE

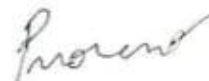
CRISPIN M. VALENCIA
TRIBAL CHIEFTAIN



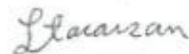
EMELITA Z. GANILA
ASST. TRIBAL CHIEFTAIN



PERLA Z. MORENO
TRIBAL SECRETARY



LORNA Z. TACAISAN
TRIBAL TREASURER



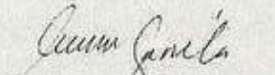
TERESITA B. GANILA
TRIBAL AUDITOR




NAME

SIGNATURE


EVELYN Z. GANILA
SLT COORDINATOR


Rosana Evangelio

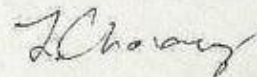
ROSANA EVANGELIO
LCT MEMBER


Mery Chavez

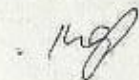
MERY CHAVEZ
LCT MEMBER

ZENAIDA EVANGELIO
CULTURAL MASTER-WEAVING

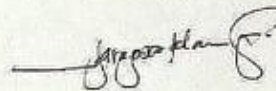
LARRY CHAVEZ
CULTURAL MASTER-CARVING



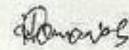
MELVIN CHAVEZ
CULTURAL MASTER-CARVING



CHERRY ANN Z. TAHAN
CULTURAL MASTER-DANCE & MUSIC



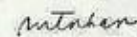
HELEN Z. COMAWAS
CULTURAL MASTER-DANCE & MUSIC



BANJIE LOQUISO
CULTURAL MASTER-LANGUAGE

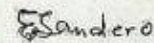


ALEX ZARAGOSA
JACA PRESIDENT



JOSEPHINE TAHAN
JACA TREASURER

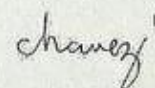
ELVIE M. LANDERO
COUNCIL OF ELDERS



EDITHA BALACANTA
COUNCIL OF ELDERS



VIOLETA CHAVEZ
COUNCIL OF ELDERS



Q. SLT IFUGAO

(Kalanguya language)

PANGI-UH-UN TOBALON MI DATUWE

Dakamin mangipangpangulu nadah kapkapyan di School of Living Tradition (SLT) an nalpuh nunhihinatkon an boble ya pangih-e tu boblen di Pilipinas, ya i-uh-u mi datuwen emi nunhuhumanganan di Annual General Assembly:

Itadogan min nan kinadangyan di Pilipinas ya nid-on nadah nunhihinatkonan di tatagu nah pangih-e da, an matigo nada makaphod an pangpangat di kapkapy da umat nadah, pangapya kakangidin ya ngungunut dida ya nadan eda kalkalyon ya it-ittugun nada iibba dan tagu, ya mid-um pay nadan hahapit da ya nadan pangpangat da kiphodan di nitaguan ya pakidaldalan;

Kulugon min datuwen a-at an binoltan hi aammod ya mangipatiboh kinalaing ya kinakaphod di ine-eh mi.;

Matibo min munkatalak mo datuwen makaphod an boltan mu dena dabo damda on o-ohan nab-nabbati an ganah-in damdan ipaptokanan dida ta adi da tuttuwaahan munkamaid;

Diya numpen, ta mawada ke ot ahan di innunan mipaptok datuwen maphod an ine-en di tagu ya nawada tun makalin School of Living Tradition an hiya tu ya nituddu nadah u-unga datuwen pangih-e ta kal-ina di ya adi makal-iwan ya adi matalak humlun tudah manudtudu;

Ya hiya bo damdan, tudan dakol an a-at an kinapyan di SLT ya namahig di naminhod nan dike ot anhan ya damanan ma-at dadatuwe:

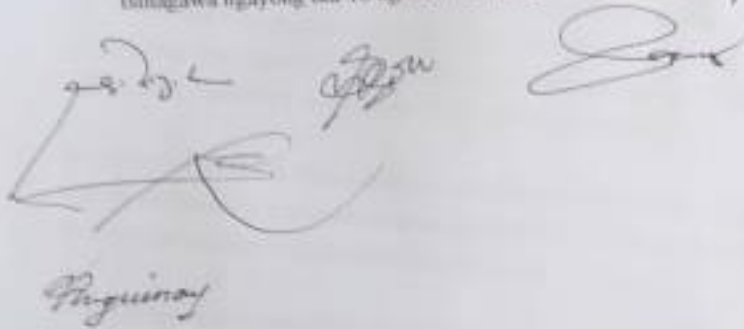
- Duttukona hanadan ine-en adi kuma tuwali kal-iwan amunay ittay na di ya matalak damo. Datuwe ke ya ipangpanguluwan nadan aammod an nanginila;
- Mangapyah ohan humigupan nadan munpun-adal tudah ine-e, bokon ke ne, mid-um ot udot nadah itudtudun di mimitulu na itkul;

kasangkapan sa kultural na kamalayan, pangangalaga ng mga pamanang kultural, at panlipunang pagkakaiba.

Bilang wakas, nananalig kami na ang ating mga pinangangalagawang SLT ay sumasandig sa pagkamatikham ng panayanan, kultural na pagkakatukulan, at mataas na pagkilala sa sariling panayanan, pati na rin ng sanibayang Filipino bilang pangkalahatan sa pagpapatibay ng mas maliwanag at mas pinayamang kinabukasan.

Samakatuwid kami, na mga tagapag-ugnay ng SLT, ay idineklara ang ating kolektibong pahintulot sa paghorang ng SLT na mapasama sa Register of Good Safeguarding Practices ng UNESCO.

Isinagawa ngayong ika-18 ng Pebrero, taong 2020 sa *Manila, Pilipinas*.



Paguinay

(English)

DECLARATION OF CONSENT

We, the Coordinators of the various School of Living Traditions (SLT) Programs, coming from the various Indigenous Cultural Communities from the twenty-eight (28) municipalities belonging to the different provinces all over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country in the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;

- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and
- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

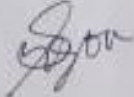
We uphold that, being a non-formal education intervention, the enhanced SLT embraces an integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the SLT Coordinators, declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 18 day of Feb 2020 in the San Juan, Iloilo Philippines.


San Juan

R. SLT ILOILO

(Ilonggo with English translation)

KASUGTANAN
(Agreement)

Kami nga mga kamal-aman/Manunudlo nangin kabahin sa mga pagpanalawsaw kag pagdihon sang lima ka tuig nga plano para sa ginpasanyog nga Balay Tulun-an.

Sa sulod sang duha ka tuig nga pagtudlo sa mga kabataan sa Balay Tulun-an nagapali kami nga ini isa ka manami kag epektibo nga programa nga naga tipig kag naga preserbar sang duna nga kultura kag tradisyon sang Panay Bukidnon. Tungod diri, luyag gid namon nga i rehistro ini sa UNESCO.

We, Elders/Cultural Masters are involved in the conduct of research and Five Year Master Plan for Enhanced School of Living Tradition.

In two years of teaching in Balay Tulun-an, we firmly believe that this is one of the best way to safeguard and preserve our culture and tradition as Panay Bukidnon. In this regard, we would like to register this to UNESCO.

Ngalan kag Pirma sang Manunudlo:

Name & Signature of Cultural Masters:


ROMULO CABALLERO


LEOPOLDO CABALLERO

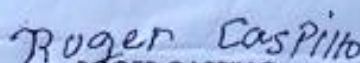

ROWENA RAFIL


REGINA VILLANUEVA

ROCEL CASIPE


CONCEPCION DIAZ


MANSUETO PARLE


ROGER CASPILLO


RONILO GIMENO

S. SLT KALINGA

(Filipino)

Rehiyon ng Cordillera
Lalawigan ng Kalinga
Siyudad ng Tabuk
BARANGAY BULO
SCHOOL OF LIVING TRADITIONS
SUMACHER INDIGENOUS CULTURAL COMMUNITY

DEKLARASYON NG PAHINTULOT

Kami, na mga tagapag-ugnay ng Schools of Living Traditions (SLT) ng iba't ibang kultural na katutubong pamayanan mula sa dalawampu't walong municipalidad na kabilang sa ___ probinsya sa buong Pilipinas, matapos ang masusing deliberasyon sa aming taunang pangkalahatang pagpupulong, ay idineklara na:

Naniniindigan kami na ang kayamanan ng Pilipinas ay matatagpuan sa pagkakaiba-iba ng higit sa isandaan at limampung (150) etnolinggwistikong grupo na umiiral sa buong bansa, na nagtataglay ng kani-kanilang sariling sining, likhang-sining, koleksyon ng kaalaman at kuwento, gawi, wika, tradisyon, karunungan, at buhay na dunong;

Naniniwala kami na ang mga elemento ng ating magkakabahaging buhay na dunong ay pagpapatibay at pagpapahayag ng pagkamalikhain at kagalingan ng ating mga mamamayan na naisasalin sa mga henerasyon mula sa mga nakalipas na dantaon;

Nababatid namin na ang ilan sa mga tradisyunal na pagpapahayag ng ating mga pamayanang kultural ay naglaho na, ngunit marami pa rin ang nananatili hanggang sa kasalukuyan, bagaman ang ilan ay nanganganib na at nangangailangan ng kagyat na pangangalaga;

Samantala, kasabay ng pagmamalasakit upang mapangalagaan ang mga buhay na dunong ng sangkatauhan, ang School of Living Traditions o SLT ay nilikha at ipinatupad namin upang masigurado ang paghiligtas ng mga buhay na dunong ng aming mga pamayanan kasabay ng pagsuporta ng Pambansang Komisyon para sa mga Kultura at mga Sining (NCCA), kung saan ang aming mga kabataan ay luhikayay na matutuhan ang mga sining, likhang-sining, at buhay na dunong ng aming pamayanan, sa ilalim ng paggabay ng mga dalubhasang nagtataglay ng kasanayan (cultural masters);

Samantala, ang iba't ibang mga programa ng SLT na aming kolektibong itinaguyod ay may layuning:

- Matukoy ang mga elemento ng mga tradisyunal na kultura at sining na itinuturing na mahalaga sa pamayanang kultural at maisalin ang mga elementong ito sa mga kabataan sa pamamagitan ng mga kinikilalang dalubhasang nagtataglay ng kasanayan sa pamayanan (cultural masters);
- Makapagpatatag ng mga sentro ng pagkatuto para sa pangangalaga ng mga katutubong buhay na dunong at kung maari, maisama sa mga lokal na kurikulum ng mga paaralan para sa mas malawak na pakikilahok at pagpapalaganap; at

[Handwritten signatures and initials on the right margin]
EM

- Aktibong makibahagi sa pagpapayaman ng mga umiiral na pagkakakitaan sa pamayanan na nakaugat sa kultura at nakatutulong sa pangangalaga at pagpapaunlad ng lokal na kaalaman at elemento ng buhay na dunong.

Naninindigan kami, na bilang mga di-pormal na tagapagpadaloy ng edukasyon, ang mga pinahusay na SLT ay nagpapatupad ng mga integratibong lapit na sumasaklaw sa pananaliksik at dokumentasyon ng mga makabuluhang elemento ng mga buhay na dunong ng mga pamayanan at ang mga naayong hakbang para sa pangangalaga, pagtatanggol, pagpapaunlad, pagpapahusay, pati na ang pagpapayabong ng mga elementong ito;

Ipinagmamalaki namin na sa paglipas ng taon, ang mga SLT ay nakatutulong sa pagpapasigla ng kagustuhan sa mga tradisyunal na aspeto ng kultura sa maraming pamayanan, at naging mabisang kasangkapan sa kultural na kamalayan, pangangalaga ng mga pamanang kultural, at panlipunang pagkakaisa.


Bilang wakas, nananalig kami na ang aming mga pinangangalagaang SLT ay sumasandig sa pagkamalikhain ng pamayanan, kultural na pagkakakilanlan, at mataas na pagkilala sa sariling pamayanan, pati na rin ng sambayanang Filipino bilang pangkalahatan sa pagpapatibay ng mas maliwanag at mas pinayamang kinabukasan.


Samakatuwid kami, na mga tagapag-ugnay ng SLT, ay idinedeklara ang aming kolektibong pahintulot sa paghirang ng SLT na mapasama sa Register of Good Safeguarding Practices ng UNESCO.

Isinagawa ngayong ika-18 ng Pebrero, taong 2020 sa Lungsod ng Maynila, Pilipinas.



ROSA D. CONTIS
 Elder/Brgy Kagawad
 Chairman-Committee on Health


WILLIAM PUDAY, Sr
 Elder/Bodong Holder/Former Board Member


JOHN WINNIE G. SILIP
 Elder/Lay Leader


MANUEL T. OGA-OY
 Elder/ Brgy Kagawad
 Chairman-Committee on Culture


MANUEL N. SANO
 Elder/Former Brgy Chairman


EMMANGAY M. SONGDAY
 Elder/Senior Citizen

(English)

DECLARATION OF CONSENT

We, the coordinators of the School of Living Traditions (SLT) Program Davao City, coming from the various Indigenous Cultural Communities from the twenty-eight (28) municipalities belonging to provinces all over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country in the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

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Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

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Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the elders and SLT coordinators, declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 18th day of February 2020 in the Province of Kalinga, Philippines.

T. SLT MT. PROVINCE

(Ferangao language)

BALANGAO NATIVE HANDICRAFTS AND WEAVERS ASSOCIATION, INC.
Balangao School of Living Tradition
Magawod, Bantay, Paracelis, Mountain Province

March 5, 2020


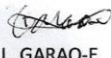
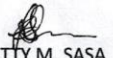
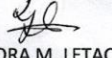
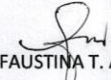
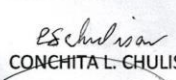

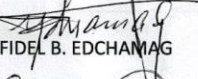
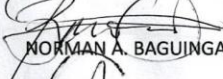
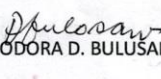
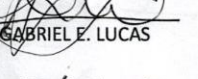
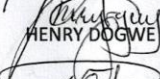
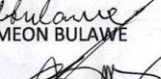

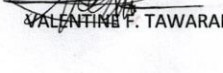

NATIONAL COMMISSION FOR CULTURE AND THE ARTS
School of Living Tradition Program
633 Gen. Luna Street, Intramuros 1002 Manila

APO WAY CHA MANGENCHARAN ANNATTO:

Chàni way poponò hen IFarangao wat naihà-an ani way manlayad way metape hen Balangao School of Living Tradition (SLT), ahtod Paracelis, Mountain Province hen United Nations Educational, Scientific and Cultural Organization (UNESCO). Afurotonni way katoronganni antoy SLT way yaton cha mangencharan hen National Commission for Culture and the Arts (NCCA) ah manoportaran chàni hen UNESCO way mangempateg, mangayuwán, ya mangunud hen anchichay anammay way ugalin hen IFarangao. Chàni way IFarangao wat sissigud way tatagu hen antoy fabreyni way cha-an malaokan ah sabsafali hen a-ammani.

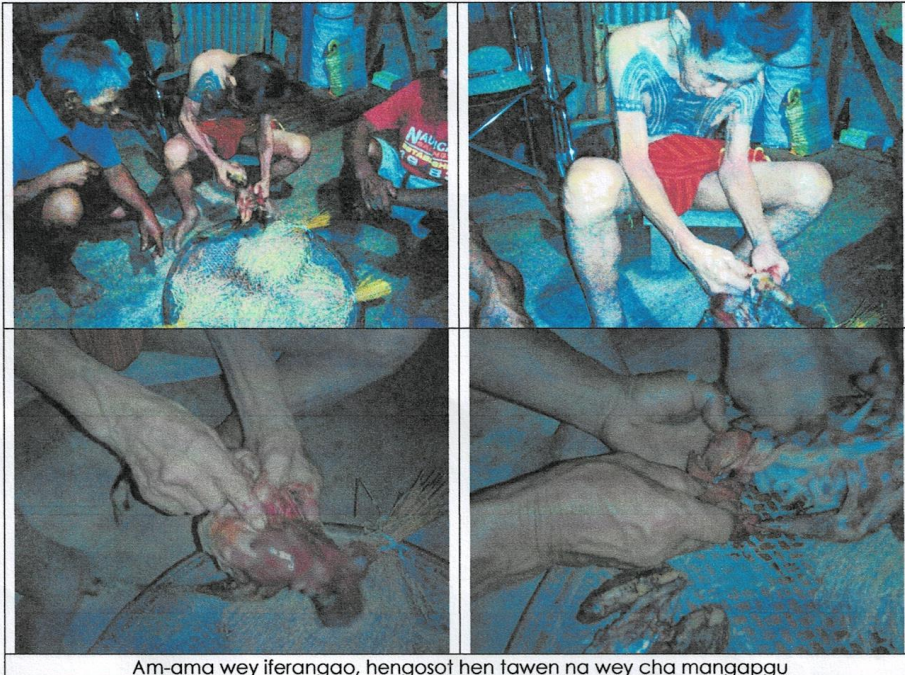
Wat chàni way poponò hen antochay iFarangao hen antoy fabreyni wat laylayad-ani way manpelma hen antoy naihà-ananni way yato hen laychénni way ma-ammaan.

Chanatto hen ngangachanni ya pelmani way poponò hen iFarangao:

 ELLEN B. SEDIDI	 ROSALINA L. GARAO-E	 BETTY M. SASA	 FLORA M. LETAC
 FAUSTINA T. ABBACAN	 CONCHITA L. CHULISAN	 RHEINA L. CONCEPTION	
 FIDEL B. EDCHAMAG	 NORMAN A. BAGUINGAN	 TEODORA D. BULUSAN	
 GABRIEL E. LUCAS	 HENRY DOGWE	 SIMEON BULAWÉ	
 MORRIS CHATOY	 VALENTÍN F. TAWARAN	 BELLO M. BANGGOT	

**Antoy petchor anto wat petchor hen cha mangagpu wey ihey karakayen wey iferangao, Kaman no: 1. Mansa'ad ah ferey; 2. No manfat cha; yeg 3. No wache man exam ah onga ah eswelaan.

Ehey manò hen maforka ta maile hen apgu no: no nanapno hen apgu wat ommafun, no nàopet hen apgu wat achi omafun.



Am-ama wey iferangao, hengosot hen tawen na wey cha mangapgu

(English)

BALANGAO NATIVE HANDICRAFTS AND WEAVERS ASSOCIATION, INC.
Balangao School of Living Tradition
Magawod, Bantay, Paracelis, Mountain Province

March 5, 2020

NATIONAL COMMISSION FOR CULTURE AND THE ARTS
School of Living Tradition Program
633 Gen. Luna Street, Intramuros 1002 Manila

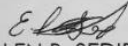

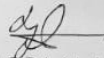
TO WHOM IT MAY CONCERN:




We, elders of the Balangao community consent to the registration of the Balangao school of Living Tradition (SLT), Paracelis, Mountain Province to the United Nations Educational, Scientific and Cultural Organization (UNESCO). We believe that with the SLT a flagship program of the NCCA, we are supported by UNESCO in safeguarding our traditional cultural practices as indigenous people.

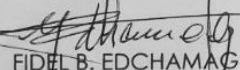
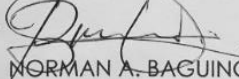
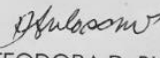
Hence, we elders of the Balangao community voluntarily affix our signatures for our consent.

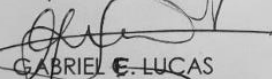
Thank you.

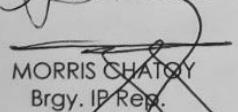
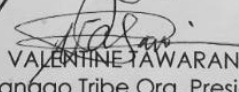

Balangao Community Elders:

 ELLEN B. SEDIDI  ROSALINA L. GARAO-E  BETTY M. SASA  FLORA M. LETAC

 FAUSTINA I. ABBACAN  CONCHITA L. CHULISAN  RHEINA L. CONCEPCION

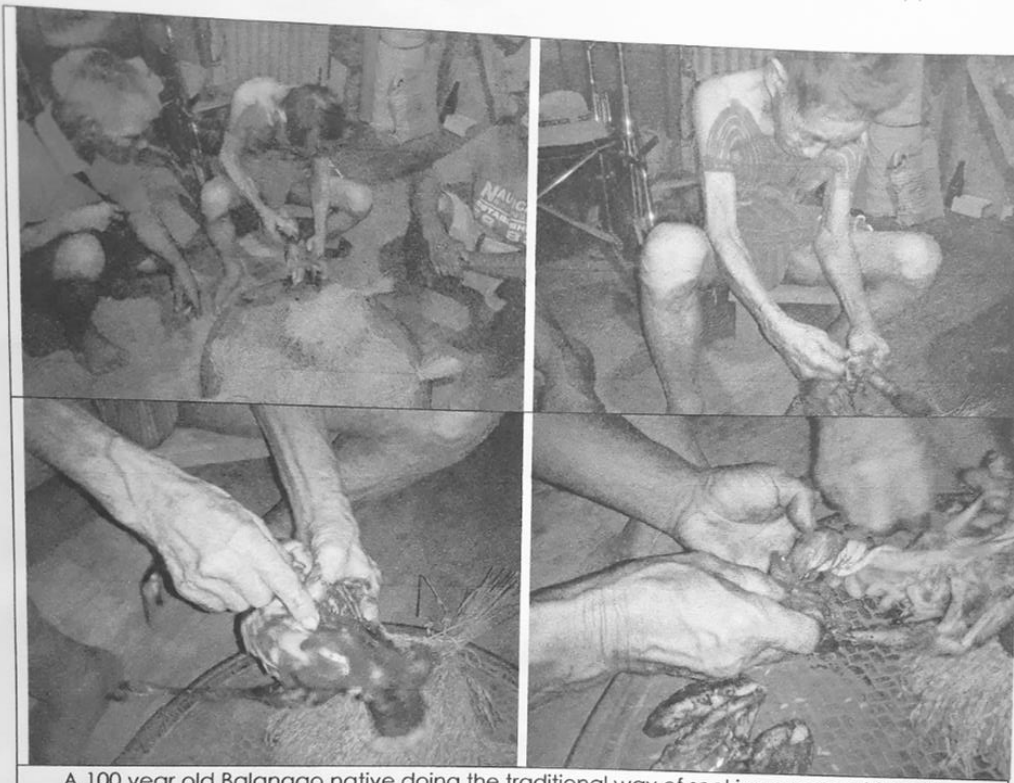
 FIDEL B. EDCHAMAG  NORMAN A. BAGUINGAN  TEODORA D. BULOSAN

 GABRIEL C. LUCAS  HENRY DOGWE  SIMEON BULAWÉ

 MORRIS CHATOY
Brgy. IP Rep.  VALENTINE TAWARAN
Balangao Tribe Org. President  BELLO M. BANGGOR
IPMR

Attached is a picture of a Balangao elder doing the traditional way of seeking approval from the unseen before doing any major activity in the community (Mangaggu**). For example: 1. Before starting to build a house, 2. Before starting on a long journey, 3. Before a child have an examination in school.

A native chicken is butchered and the gall bladder examined; when gall bladder is full with bile, means approve; when the gall bladder is half filled/empty means disapprove.



A 100 year old Balangao native doing the traditional way of seeking approval from the unseen called "**mangagpu**" before doing any major activity

U. SLT NEGROS OCCIDENTAL

(Ilonggo)

PAGPAHANUGOT SANG MARIKUDO ATI COMMUNITY, MARIKUDO ATI COMMUNITY ASSOCIATION (MACA) KAG CULTURAL MASTERS SANG SLT – NEGROS OCCIDENTAL

Kami, nga mga isa ka libo (1,000) nga taga Marikudo Ati Community nga ginarepresentar sang Tribal Council / Elders, mga opisyaes sang Marikudo Ati Community Association (MACA) nga naga-implementar sang Schools of Living Traditions (SLT) sa Negros Occidental kag mga Cultural Masters nga nagapalakat sang mga sesyon sa pagtudlo, pagpreserba, pagkilala, pagpabuhi kag pagpasaylo sang mga elemento sang Intangible Cultural Heritage (ICH) sang mga Ati, matapos ang maid-id nga pag-estorya nga ginhiwat sa SLT Learning Center, Sitio Marikudo, Brgy. Camang-camang, Isabela, Negros Occidental, kami nagdesisyon nga:

Bilang mga miembro sang Marikudo Ati Community, ginapahanugutan namon ang Tribal Council / Elders nga maglagda tal-os sa amon para sa nominasyon sang SLT sa UNESCO;

Bilang mga miembro sang Marikudo Ati Community Association (MACA) nga halos mga babae nga tigpalakat sang SLT – Negros Occidental ginapahanugutan namon ang mga opisyaes sang MACA nga maglagda tal-os sa amon para sa nominasyon sang SLT sa UNESCO;

Bilang mga Cultural Masters nga manugpalakat sang mga sesyon parti sa pagtudlo, pagpreserba, pagkilala pagpabuhi kag pagpasaylo sang mga elemento sang ICH kasubong sang Inati nga Lengguahe, Saot kag Inati nga Musika, Rara (Weaving), Tradisyunal nga Hinampang kag Pagpasundayag sa Pag-arte (Performing Arts) sang SLT – Negros Occidental, ginapahanugutan namon ang nominasyon sang mga SLT diri sa Pilipinas paagi sa paglagda para sa nominasyon sang SLT sa UNESCO;

Kami, nagahatag pahanugot sa National Commission for Culture and the Arts (NCCA) nga gamiton ang mga datos, impormasyon, larawan kag mga videos nga natipon bangod sa SLT – Negros Occidental nga proyekto halin pa sang pagsugod sang implementasyon tubtob subong;

Gani, kami nga na mga Tribal Council / Elders sang Marikudo Ati Community, opisyaes sang MACA, kag mga Cultural Masters sang SLT, nagalagda agus ipakita ang amon pagpahanugot sa pag-nominate sang SLT nga maupod sa Register of Good Safeguarding Practices sang UNESCO.

Ginpirmahan sang ika-21 sang Pebrero, tuig 2020 sa Sitio Marikudo,
Barangay Camang-camang, Isabela, Negros Occidental, Pilipinas.

(English)

**CONSENT OF MARIKUDO ATI COMMUNITY,
MARIKUDO ATI COMMUNITY ASSOCIATION (MACA) AND
CULTURAL MASTERS OF SLT – NEGROS OCCIDENTAL**

We, the one thousand (1,000) Marikudo Ati Community represented by the Tribal Council / Elders, officials of Marikudo Ati Community Association (MACA) who are implementing the Schools of Living Traditions (SLT) in Negros Occidental and the Cultural Masters who are facilitating the sessions on teaching, preserving, knowing, revitalizing and transferring the elements of Intangible Cultural Heritage (ICH) of the Ati, after thorough discussions held at the SLT Learning Center, Sitio Marikudo, Brgy. Camang-camang, Isabela, Negros Occidental, we have made a decision, that:

As members of the Marikudo Ati Community, we are giving our consent to the Tribal Council / Elders to sign on our behalf for the nomination of the SLT to UNESCO;



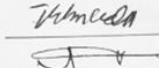

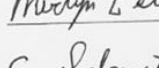


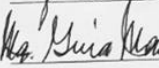
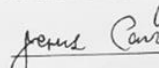

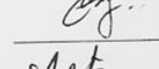
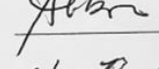
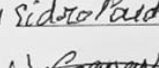
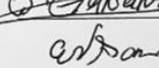
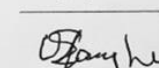
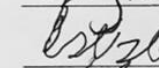
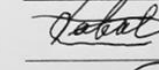
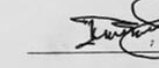
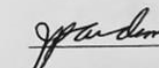



As members of the Marikudo Ati Community Association (MACA) who are almost women who are facilitating the SLT – Negros Occidental, we are giving consent to the officers of MACA to sign on our behalf for the nomination of the SLT to UNESCO;

As Cultural Masters facilitating the sessions on teaching, preserving, knowing, revitalizing and transferring the elements of ICH such as Inati Language, Inati Dance and Music, Rara (Weaving), Traditional Games and Performing Arts of SLT – Negros Occidental, we give our consent to the nomination of SLT in the Philippines by signing below the nomination of SLT to UNESCO;

We, give our consent to the National Commission for Culture and the Arts (NCCA) to use the data, information, pictures and videos gathered from SLT – Negros Occidental that is a project since the time of implementation to present;

Therefore, we the Tribal Council / Elders of Marikudo Ati Community, officers of MACA, and the Cultural Masters of SLT, signed below in order to show our consent on the nomination of SLT to be included in the Registry of Good Safeguarding Practices of UNESCO.

Signed on the 21st day of February, 2020 at Sitio Marikudo, Barangay
Camang-camang, Isabela, Negros Occidental, Philippines.

NGALAN	RESPONSIBILIDAD SA KATILINGBAN	PIRMA
1. Rolando Enano	cultural master	
2. Rhodora Enano	MACA BOD / Tribal council	
3. Teresita Sinceda	MACA trng. - cultural master	
4. Jesus Flores Sr	cultural master	
5. Merlyn Esteban	BOD MACA	
6. Emelinda Sedanto	cultural master / MACA ^{Bus} manager	
7. Jose Flores Jr.	MACA BOD	
8. Jachel Salvo	cultural master / MACA Secretary	
9. Ma. Gina Magbama	MACA Vice Pres. / cultural master	
10. Jesus Canete	IPS leader chieftain	
11. Pella Canete	cultural master	
12. Genalyn Sencida	MACA BOD	
13. Elmer C. Libron	vice chieftain	
14. Isidro Parden Sr.	kldeu	
15. Warlito Ganancia	Tribal council	
16. Emily Sangher	MACA BOD	
17. Ofelia Sangher	MACA BOD	
18. Ricardo Esteban	Tribal council	
19. Virginia Nabat	MACA President	
20. Betohy Pecto	Tribal Secretary	
21. Joan Parden	PIO MACA	
22. Alicia Villanes	Tribal council	

- | | | | |
|-----|-----------------|------------------|-------------------------|
| 23. | Rico Sinceda | Tribal Secretary | Rico Sinceda |
| 24. | Florida Sinceda | MACA Auditor | Florida Sinceda |
| 25. | Cheryl Carimong | Tribal Treasurer | Cheryl Carimong |
| 26. | | | Alida Magbana |
| 27. | | | |
| 28. | | | |
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| 40. | | | |

V. SLT NORTH COTABATO

(Manobo-Kulamanen language)

OFFICE OF THE MANOBO-KULAMANEN TRIBAL COUNCIL Datu Inda , Pres. Roxas, Cotabato

PEGBEHEY TE PEGBEYEBEYE

Sikanami se talagpeuma te School of living Tradition (SLT) lain-lain ne kultutura kayi te Dalepe ligkat te daruwa ne pulu wey walu ne Municipyu ne duma te Probinsya te tibuok Pilipinas te pegkeimpus te maralem ne pegpapangakey te tagse tuig ney ne peglamlambahey nasabekaan ney ne:

Dakel ke pegpalintutuu ney ne ka kasangkapan te ne dakel te Pilipinas egkakita diye te nakalkalasiyan ne sabeka ne gatus wey lalima ne pulu ne linalahan kayi te pilipinas ne mig-uyan te kandan ne Batasan, pegtuu, ukuman wey katuenan u kapandayan wey me guhuren, linalahan wey matageb ne umul.

Migpalintutuu key ne ka ilimintu te ul-uleen ta na nenekeglain-lain wey te pegkamatangseb, wey te pegkamangngateu te me karumaan ta ne nakapanulu wey nagaat pad kanta te me kabubayahan ta.

Nakabantey key ne ka duma ne me kinaraan ne pegpanulu te kanta ne dalepe egakapaganadganad e egkaawe piru duempad degma nakapabulus taman guntsee piru egkatarin e ne keilangan e neg tangguwen.

Duma te pegbulig wey pegkeipeng eyew egkatanggu ka umul te katuenenan te me etew, ka School of living Tradition (SLT) inggimu wey igpatuman ney eyew egkamalehet ne egpangngabangan ka me nauyag pad ne katuenan te kanami ne dalepe duma te bulig te National commission for culture and the arts (NCCA) ne ka me kabatbataan ney egkatagahaan ka me iling te sining, wey te me katuenan pinabaye te pegpanulu te mangngatuu ney ne talaganulu (cultural master).

Ka kasuluhan te eg-ul-leen te (SLT) ne naangey ney wey igpabulus iling te:

- Egkataan ka ilimintu te me kinaraan ne eg-ul-uleen wey te sining ne natagaan ne impurtanti te Dalepe ne igkagaat te me kabatbataan pinabaye te naila ne talaganulu.
- Egpakahimu te temuwanan te pegpakatagaeyew egkatanggu ka malehet ne neuyag pad ne katuenan ne keg kaayun perem ne igka duma te LOCAL CORRECULUM te langun ne iskwilahan eyew maluag ka peg-apil-apil wey te pegpatuman; at
- Maahet-ahet ne pegparakel te migpabulus pad ekakitaan te keuyahan te dalepe ne nakaikul te egbatanen neg pakabulig te pegtanggu wey te pegparakel te me katuenan wey te ilimintu te neuyag pad ne katuenan.

Migpangesege key, minsan kene key ne malehet ne talagpasabut te idukasyun, ne ka impakakatu ney te SLT migpatuman te marani ne duma te malehet ne pegpangginginse ney te me mateles ne me ilimintu te neuyag pad ne katuenan te Dalepe wey te egpekegluyud eyew te pegtanggu, peg-unung, wey pegparakel labi te seini ne me ilimintu;

Igpagalegale ney te paglihad te leg-un, ka SLT egpakabulit te pegnekalnekal te igkeupii te me karaan ne aspitu te nabatasan te masulug ne Dalepe ne amanan ne

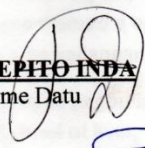
mateles ne panganiban te nabatasan wey katuenan,pegtanggu te nagaat ne nabatasan wet te nasabeka ne Dalepe.

Pinabaye te impus, dakel amana ka pegsaligsalig ney te intanggu ney ne SLT migsandig te pegkamanggateu te Dalape, nabatasan,wey te pegkaila, wey te malayat ne peg-ila te kandin ne Dalepe, duma te LANGUN NE Filipino isip kinatibuk-an wey pegpakeseg te malayag wey te amana ne intanggu ne egkatamanan.

Egmamalehet key, ne talagbulig te SLT igbuhey ka kanami ne nasabukaan te peg beye beye te pegparibabew te SLT ne igpakaruma te Register of good Safeguard Practices te UNESCO.

Inggimu seini te igka 11 te Agosto te 2020 Datu Inda, Pres. Roxas, Cotabato, Pilipinas.

Signed:


DATU PEPITO INDA
Supreme Datu



BAE LOLING PALAWOD
Culture Master


DATU ALIPIO CATIHUYAN
Culture Master


BAE EDISIA OLAWAD
Culture Master

Witnesses:


EMMANUEL T. LUMAYON


ROWENA T. TAHUYAN

(English)

OFFICE OF THE MANOBO-KULAMANEN TRIBAL COUNCIL
Datu Inda , Pres. Roxas, Cotabato

DECLARATION OF CONSENT

We, the Manobo-Kulamanen School of Living Traditions (SLT) Program, from the Indigenous Cultural Communities from Datu Inda, President Roxas Cotabato , after deliberations during our General Assembly meeting , do hereby declare that:

We uphold that richness of the Philippines lies as one in the variety of ethnolinguistic groups over the country, possessing our own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important indicators and expressions of our people's creativity and originality which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;
- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and
- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

We uphold that, being a non-formal education involvement, the enhanced SLT embraces an Integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;


We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the Culture Masters and members of the Manobo-Kulamanen ethnolinguistic group, declare our collective consent to nominate the SLT of North Cotabato to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 1st day of March 2020 in the Datu Inda, Pres. Roxas, Cotabato, Philippines.

Signed:


DATU PEPITO INDA
Supreme Datu

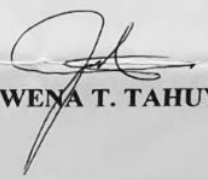

BAE LOLING PALAWOD
Culture Master


DATU ALIPIO CATIHUYAN
Culture Master


BAE EDISIA OLAWAD
Culture Master

Witnesses:


EMMANUEL T. LUMAYON


ROWENA T. TAHUYAN

W. SLT NUEVA VIZCAYA

(Kalanguya language)

DA-YONAN MI

Higamin kaminga pangpanglo ni Ihkulaan para Nabiag ni Ugalli ni naniapo di naduma duman tribo manipod duwampulo tan walo (28) munisipyo diya__ probinsiya diya Pilipinas, nantatabalan mi nunta tinaw an ni tabalan ni:

Mah-al mi ay hay kinabaknang ni Pilipinas kat wadad nadumaduman tribo ni ingahtayo. Waday sarili min ugalli, ublan panbiyag, hapit, istorya, laing, namnam tan kagalad kas hakay ni tribu.

Amta mi tan mamadti kami ni hayadan ugalli, laing tan kagalad at imunu unod manipod nunta da la apo mi ingganan haya

Amta mi ay wada da i adum ni ugali tan amag ni naandi la man ingganan haya wada da pay i nabay-an at higato kuma i mabantayan atsay agma umah

Gabol niya isunga nawada iya School of Living Traditions o SLT atsay agma andi ida ma mayat ni ugali ni intudo idan apo mi at higato i maitudo idan onga nihayan timpo babaen ni pangitudo ni cultural master.

Ngarud, hutada SLT programs ni naidugi, haday i piyan min amagan:

- Maamtaan hutada amag ni mayat at i tudo idan onga babaen ni dada idan cultural masters diya kad an mi.
- Maamag ni paset ni ehkulaan e pamantayan idan yan tawid at maitudo kuma di ihkulaan atsay dakal i mangamta; tan
- Man-aalat ni makipaset ida nunta-ubla ni maiyannatop di tradisyon atsay agliwanan ida hota pahad ni ka am amaga.

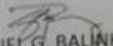
Mah al mi ay hada SLT at undada atsay agmaandi ida lay pahad ni amag ni hakay tribu tan lugar. Mauhal iya atsay maadal tan maihulat ida yan mayat ni amag atsay un unu unod at ag maumah la.


Mi ka bigbiga ni di nandalan ti timpo dima-da i SLT atsay namnaman ni too at amagan dan gandat i ag kaumahan wenno agkalittawan idan pahad ni amag tayo. lu tudo at idan onga atsay un uno unod.

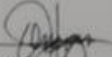
Mamadti kami ni hada SLT ni naidugi at hakay ni manpatibaw ni kinabaknang mi kas hakay ni tribu tan manpatibaw ni kinaurnus tan inkaphad ni kinatoo mi at higato i gabol ni un li-teng pay i biyag mi.

Isunga higamin SLT Coordinators, undayon kami ni ma italo .Iya Ihkulaan ni Nabiag ni Amag dima Register of Good Safeguarding Practices ni UNESCO.

Nihayan aggaw ni February 18, 2020 di Manila, Philippines


SAMUEL G. BALINHAWANG
SLT COORDINATOR


FLORA JOY R. GERDAN
SLT DOCUMENTOR


CHRISTINA JOY B. OMAS
SLT RESEARCHER

(English)

DECLARATION OF CONSENT

We, the Coordinators of the various School of Living Traditions (SLT) Programs, coming from the various Indigenous Cultural Communities from the twenty-eight (28) municipalities belonging to ___ provinces all over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country in the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;

peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and

- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

We uphold that, being a non-formal education intervention, the enhanced SLT embraces an Integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the SLT Coordinators, declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 18th day of February 2020 in Imugan, Santa Fe, Nueva Vizcaya, Philippines.


SAMUEL G. BALINHAWANG
SLT COORDINATOR


FLORA JOY R. GERDAN
SLT DOCUMENTOR


CHRISTINA JOY B. OMAS
SLT RESEARCHER

X. SLT PALAWAN

(Palawano language)

Sewren et ginsan neng pegibuten:

Bilang pinengendelan et ginsan neng menge! rurungan, se't basag et arat et mengel kepelewanan , damen neng nekemarka et itueng surat, megtugut na mepebaya ang SLT Palawan et Brooke's Point dut UNESCO Register of Good Safeguarding Practices. Lebing- lebi ne set menge! Igum,Tultul, Kusyapi na menge keeratang pinepusaka (Cultural Heritage) neng Ketutubung Pelawan (Pala'wan).

Sabab, et damen neng kesewran, sabab et itueng upama supaya petuluy ne mepeteteg beke! metebangan menge! katutubung Pelawan (Pala'wan) sumampay sentin metebangan itue ampang mepelatap, mepelambu beke megtutuluy-tuluy ang pegpepebiyag ampang mekilala demen neng arat, atu et Pilipinas sampay neng buung lungsud.

Minerkahan

Enod A. Lingksan	<u>A Lingksan</u>	<u>9-23-20</u>
Dolpino C. Agor	<u>C. Agor</u>	<u>9-23-20</u>
Edio P. Domino	<u>Edio P. Domino</u>	<u>9-24-20</u>
Carly K. Saar	<u>Carly K. Saar</u>	<u>9-23-20</u>
Rolito S. Landuan	<u>Rolito S. Landuan</u>	<u>9-23-20</u>

(Filipino)

Alamin ng Lahat ng Kinauukulan:

Bilang mga kinatawan ng aming kumunidad, sa bisa ng katutubong batas, kaming nakalagda sa sulat na ito, ay pumapayag na maisama ang SLT Palawan ng Brooke's Point sa UNESCO Register of Good Safeguarding Practices Lalong-lalo na ang Igum, Tultul, Kusyapi na mga Cultural Heritage ng Katutubong Pelawan (Pala'wan).

Sapagkat, ayon sa aming kaalaman, sa pamamagitan ng programang ito ay patuloy na mapapanatili at matulungan ang mga katutubong Pelawan (Pala'wan) at higit sa lahat matulungan ito upang mapalaganap, mapalawak, at magtutuloy-tuloy ang pagsasabuhay upang makilala ang aming kultura, dito sa Pilipinas at maging sa buong mundo.

Nilagdaan

Enod A. Lingkasan	<u>Enod A. Lingkasan</u>	<u>A Lingkasan</u> - 03-15-20
Dolpino C. Agor	<u>Dolpino C. Agor</u>	<u>C. Agor</u> 03-15-20
Edio P. Domino	<u>Edio P. Domino</u>	<u>Edio</u> 03-15-20
Carly K. Saar	<u>CARLY K. SAAR</u>	<u>CS</u> 03-15-20
Rolito S. Landuan	<u>Rolito S. Landuan</u>	<u>Rolito</u> 03-15-20

(English)

Find out by all concerned:

On Behalf of our community, under effectivity of Indigenous law, we, who undersigned on this letter is agreeing to be part of School of Living Tradition (SLT) Program of Palawan Brooke's Point in UNESCO Register of good Safeguarding practice, especially the Igum, Tultul, Kusyapi. Because it is a Cultural Heritage of the Indigenous of Palawan.

We all know through this programme it will continue to maintain and help the Indigenous of Palawan. Most of all it help to propagate, expand and continue the practice through this is will also help our culture be well known here in the Philippines and also to the whole world.

Signed by:

Enod A. Lingkasan	<u>A. Lingkasan</u>	<u>9/5/20</u>
Dolpino C. Agor	<u>C. Agor</u>	<u>9/5/20</u>
Edio P. Domino	<u>Edio P. Domino</u>	<u>August 28/20</u>
Carly K. Saar	<u>_____</u>	<u>_____</u>
Rolito S. Landuan	<u>Rolito S. Landuan</u>	<u>8-28-2020</u> <u>March 3, 1978</u>

Y. SLT QUEZON

(Tagalog-Quezon)

DEKLARASYON NG PAHINTULOT

Kami, na mga tagapag-ugnay ng Schools of Living Traditions (SLT) ng iba't ibang kultural na katutubong pamayanan mula sa dalawampu't walong munisipalidad na kabilang sa Southern Cultural Communities sa buong Pilipinas, matapos ang masusing deliberasyon sa aming taunang pangkalahatang pagpupulong, ay idinedeklara na:

Naninindigan kami na ang kayamanan ng Pilipinas ay matatagpuan sa pagkakaiba-iba ng higit sa isandaan at limampung (150) etnolinggwistikong grupo na umiiral sa buong bansa, na nagtataglay ng kani-kanilang sariling sining, likhang-sining, koleksyon ng kaalaman at kuwento, gawi, wika, tradisyon, karunungan, at buhay na dunong;

Naniniwala kami na ang mga elemento ng ating magkakabahaging buhay na dunong ay pagpapatibay at pagpapahayag ng pagkamalikhain at kagalingan ng ating mga mamamayan na naisasalin sa mga henerasyon mula sa mga nakalipas na dantaon;

Nababatid namin na ang ilan sa mga tradisyunal na pagpapahayag ng ating mga pamayanang kultural ay naglaho na, ngunit marami pa rin ang nananatili hanggang sa kasalukuyan, bagaman ang ilan ay nanganganib na at nangangailangan ng kagayut na pangangalaga;

Samantala, kasabay ng pagmamalasakit upang mapangalagaan ang mga buhay na dunong ng sangkatauhan, ang School of Living Traditions o SLT ay nilikha at ipinatupad namin upang masigurado ang pagliligtas ng mga buhay na dunong ng aming mga pamayanan kasabay ng pagsuporta ng Pambansang Komisyon para sa mga Kultura at mga Sining (NCCA), kung saan ang aming mga kabataan ay hinihikayat na matutuhan ang mga sining, likhang-sining, at buhay na dunong ng aming pamayanan, sa ilalim ng paggabay ng mga dalubhasang nagtataglay ng kasanayan (cultural masters);

Samantala, ang iba't ibang mga programa ng SLT na aming kolektibong itinaguyod ay may layuning:

- Matukoy ang mga elemento ng mga tradisyunal na kultura at sining na itinuturing na mahalaga sa pamayanang kultural at maisalin ang mga elementong ito sa mga kabataan sa pamamagitan ng mga kinikilalang dalubhasang nagtataglay ng kasanayan sa pamayanan (cultural masters);
- Makapagpatatag ng mga sentro ng pagkatuto para sa pangangalaga ng mga katutubong buhay na dunong at kung maari, maisama sa mga lokal na kurikulum ng mga paaralan para sa mas malawak na pakikilahok at pagpapalaganap; at
- Aktibong makibahagi sa pagpapayaman ng mga umiiral na pagkakakitaan sa pamayanan na nakaugat sa kultura at nakatutulong sa pangangalaga at pagpapaunlad ng lokal na kaalaman at elemento ng buhay na dunong.

Naninindigan kami, na bilang mga di-pormal na tagapagpadaloy ng edukasyon, ang mga pinahusay na SLT ay nagpapatupad ng mga integratibong lapit na sumasaklaw sa pananaliksik at dokumentasyon ng mga makabuluhang elemento ng mga buhay na dunong ng mga pamayanan at ang mga naaayong hakbang para sa pangangalaga, pagtatanggol, pagpapaunlad, pagpapahusay, pati na ang pagpapayabong ng mga elementong ito;

Ipinagmamalaki namin na sa paglipas ng taon, ang mga SLT ay nakatutulong sa pagpapasigla ng kagustuhan sa mga tradisyunal na aspeto ng kultura sa maraming pamayanan, at naging mabisang


kasangkapan sa kultural na kamalayan, pangangalaga ng mga pamanang kultural, at panlipunang pagkakaisa.

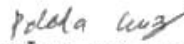
Bilang wakas, nananalig kami na ang aming mga pinangangalagaang SLT ay sumasandig sa pagkamalikhain ng pamayanan, kultural na pagkakakilanlan, at mataas na pagkilala sa sariling pamayanan, pati na rin ng sambayanang Filipino bilang pangkalahatan sa pagpapatibay ng mas maliwanag at mas pinayamang kinabukasan.

Samakatuwid kami, na mga tagapag-ugnay ng SLT, ay idinedeklara ang aming kolektibong pahintulot sa paghirang ng SLT na mapasama sa Register of Good Safeguarding Practices ng UNESCO.

Isinagawa ngayong ika-18 ng Pebrero, taong 2020 sa Lungsod ng Maynila, Pilipinas.

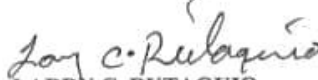

WENNIE E. QUIERREZ
Handicraft- Cultural Master


LORENZA C. RUTAQUIYO
Handicraft- Cultural Master


PIÑA P. DELA CRUZ
Handicraft- Cultural Master


RAMON F. ASTOVEZA
Indigenous Fishing- Cultural Master


ARLYN D. ASTOVEZA
Indigenous Accessories- Cultural Master


LARRY C. RUTAQUIYO
Indigenous Fishing- Cultural Master


MENNIE C. ASTOVEZA
Indigenous Accessories- Cultural Master


SERAFIN NAKAR
Indigenous Accessories-Cultural Master


NINOY P. BUENDICHO
SLT Local Coordinator

DEKLARASYON NG PAHINTULOT

Kami, na mga tagapag-ugnay ng Schools of Living Traditions (SLT) ng iba't ibang kultural na katutubong pamayanan mula sa dalawampu't walong munisipalidad na kabilang sa Sub Commission on Cultural and Traditional Arts – SCCTA at Central Cultural Community-CCC sa buong Pilipinas, matapos ang masusing deliberasyon sa aming taunang pangkalahatang pagpupulong, ay idinedeklara na:

Naninindigan kami na ang kayamanan ng Pilipinas ay matatagpuan sa pagkakaiba-iba ng higit sa isandaan at limampung (150) etnolinggwistikong grupo na umiiral sa buong bansa, na nagtataglay ng kani-kanilang sariling sining, likhang-sining, koleksyon ng kaalaman at kuwento, gawi, wika, tradisyon, karunungan, at buhay na dunong;

Naniniwala kami na ang mga elemento ng ating magkakabahaging buhay na dunong ay pagpapatibay at pagpapahayag ng pagkamalikhain at kagalingan ng ating mga mamamayan na naisasalin sa mga henerasyon mula sa mga nakalipas na dantaon;

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Ipinagmamalaki namin na sa paglipas ng taon, ang mga SLT ay nakatutulong sa pagpapasigla ng



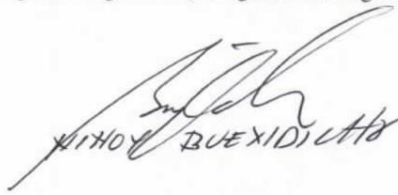
Helen Buen Picito

kagustuhan sa mga tradisyunal na aspeto ng kultura sa maraming pamayanan, at naging mabisang kasangkapan sa kultural na kamalayan, pangangalaga ng mga pamanang kultural, at panlipunang pagkakaisa.

Bilang wakas, nananalig kami na ang aming mga pinangangalagaang SLT ay sumasandig sa pagkamalikhain ng pamayanan, kultural na pagkakakilanlan, at mataas na pagkilala sa sariling pamayanan, pati na rin ng sambayanang Filipino bilang pangkalahatan sa pagpapatibay ng mas maliwanag at mas pinayamang kinabukasan.

Samakatuwid kami, na mga tagapag-ugnay ng SLT, ay idinedeklara ang aming kolektibong pahintulot sa paghirang ng SLT na mapasama sa Register of Good Safeguarding Practices ng UNESCO.

Isinagawa ngayong ika-18 ng Pebrero, taong 2020 sa Lungsod ng Maynila, Pilipinas.



Atty. BUEXIDILTA

(English)

DECLARATION OF CONSENT

We, the Coordinators of the various School of Living Traditions (SLT) Programs, coming from the various Indigenous Cultural Communities from the Region III and IV Southern Cultural Communities over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethno-linguistic groups that exist all over the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the School for Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the various SLTs programs that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;
- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the program into the local school curriculum for wider participation and dissemination; and
- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

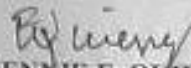
We uphold that, being a non-formal education intervention, the enhanced SLT embraces an integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

We likewise pronounce that over the years, the SLT program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

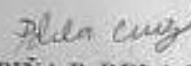
Lastly, we are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future.

Therefore We, the SLT Coordinators, declare our collective consent to nominate the SLT to be included in the Register of Good Safeguarding Practices of the UNESCO.

Done this 18th day of February 2020 in the Province of Quezon, Philippines.


WENNIE E. QUIERREZ
Handicraft- Cultural Master


LORENZA R. RUTAQUIO
Handicraft- Cultural Master


PIÑA P. DELA CRUZ
Handicraft- Cultural Master


RAMON F. ASTOVEZA
Indigenous Fishing- Cultural Master


ARLYN D. ASTOVEZA
Indigenous Accessories- Cultural Master


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Indigenous Fishing- Cultural Master


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Indigenous Accessories- Cultural Master


SERAFIN NAKAR
Indigenous Accessories-Cultural Master


NINO F. BUENDICHO
SLT-Local Coordinator



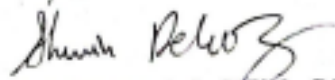
S E R T I P I K A S Y O N

Ang Pamunuan ng TUCDUAN at mga Matatanda ng Barangay sa Cuyambay ay ibinibigay ang pagsang-ayon sa National Commission for the Culture and the Arts (NCCA) na maging bahagi ang School of Living Tradition Rizal sa paglahok nito sa UNESCO bilang itala ang SLT na isang epektibong pamamaraan upang mapangalagaan at maipagpatuloy ang Intangible Cultural Heritage (ICH).

Ipinagkaloob, pinagtittibay at nilagdaan ngayong ika-29 ng Pebrero, 2020 sa Barangay Cuyambay Tanay, Rizal.

Pinagtittibay nina:


ELEONOR V. ATENCIO
Pangulo, TUCDUAN


KGG. SHERWIN DS. DELA CRUZ
IPMR, Brgy. Cuyambay

(English)

CERTIFICATION

The Leaders of TUCDUAN and the Elders of Barangay Cuyambay give their agreement to the National Commission for Culture and the Arts (NCCA) to be part of the School of Living Traditions Rizal in its endeavour to nominate the SLT to the UNESCO Register of Good Safeguarding Practices for Intangible Cultural Heritage (ICH).

Given, approved and signed on the 29th day of February, 2020, at Barangay Cuyambay, Tanay, Rizal.

AA. SLT SOUTH COTABATO

(Tboli with English translation)

LETTER OF CONSENT

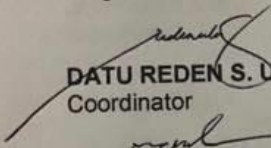
ENGLISH Translation:

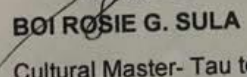
We the coordinators of School of Living Traditions (SLT) will whole heartedly express that T'boli SLT is the one way in safeguarding, preserving and protecting the Indigenous people's culture. Anent to this, we giving permission that SLT will be included in the lists.


TBOLI Translation:

Ni mi kem tau slomong metud du yom (Gono Menagi kem Kenhulung Tebel Ifuy). Blay me yom kum hosu hetengon du ani heyu yom kogot le du ne kenlung yom ketengon be utek ne tdok yom kut ketengon deng gel nemo. Gom mon du ni semafa me ni klatas ni mo hekegis ne hefulu du yom henduf nemo.

Yo gom mon du ni fenma me.


DATU REDEN S. ULO
Coordinator


BOI ROSIE G. SULA
Cultural Master- Tau temolok


BOI BARBARA OFONG
Cultural Master- Tau Temolok



Republic of the Philippines
OFFICE OF THE PRESIDENT
NATIONAL COMMISSION ON INDIGENOUS PEOPLES
Region XII
2nd Flr. Mun. Bldng Lake Sebu Community Service Center
Lake Sebu, South Cotabato

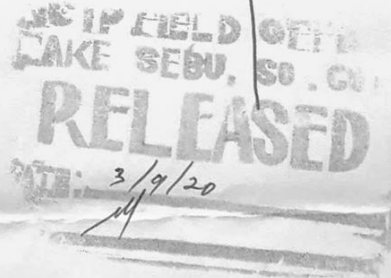
TO WHOM IT MAY CONCERN:

I strongly recommend School of Living Tradition "Gono Menagi Kem Kenhulung Tebel Ifuy of Tboli Ethno- Linguistic Group, Poblacion Lake Sebu, South Cotabato to **UNESCO** for any privileges and benefits of the Community and Cultural Masters involve therein.

Thank so much.


DOMINADOR S. BAAY

Community Development Officer - III



Kami, bilang mga tagapag-ugnay sa SLT(School of Living Traditions), ay ibinibigay ang aming buong pusong pagpapahayag na maitala ang SLT bilang isang mabuting pamamaraan ng pangangalaga ng buhay na dunong ng katutubong kasanayan. Dahil dito, kami ay malayang lumagda upang mapagtibay ang aming pahintulot.

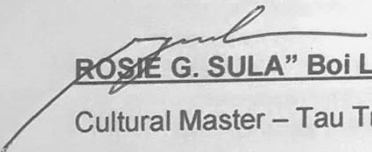
At dahil dito kami ay lumalagda.

Ni mi kem tau slomong metud du yom (Gono menagi kem Kenhulung Tebel Ifuy), blay me yom kum hosu hetengon du ani heyu yom kogut le du ne Kenlung yom ketengon be utek ne tdok yom kut ketengon deng gel nemo. Gom mon du ni sefema me ni klatas ni mo hekegis ne hefulu du yom kum henduf nemo.

Yo gom mon du ni fenma me.


REDEN S. ULO

Tau Mogot du


ROSIE G. SULA" Boi Lmingon"

Cultural Master – Tau Tmolok


BOI BARBARA OFONG

Cultural Master – Tau Tmolok

BB. SLT ZAMBOANGA DEL SUR

(Subanen language)

Hephepayag di Hegbwang

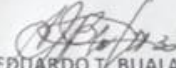
Dahus heggipat di gbetad yami helon shahop di nga Guhom Subanen di dlusod di Danaw (Lakewood) phipayag nami su nga galebek nami di gbawag ditu hegabang nami di phengeddian Subanen su tinalo Phengeddian di peggitubo gbetad (Schools for the Living Traditions) hini selabok dalan metukma ditu meggendun hepetepas dahus gawid nu nga Subanen di thibuk Phulo Samboangan (Zamboanga Peninsula). Hini megbigay dlaga di thindeg nami yam inga Subanen.


Su nga galebek di sheled phengeddian phethentulo di nga gbegombata nami di nga gbingwasan shunan, phendayan dahus khetau peggwiran nu nga Subanen genat pa tegana sampay nandaw.

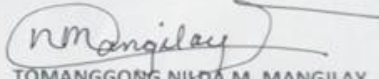
Nandaw hini helimandaw(5) di gbulan khulan (March) 2020, mishelabok hami dahus binwang nami marun perangat nami di UNESCO su SLT Subanen meruma di mipili galebek di heggipat di nga peggitubo phendayan nu helon getaw gbetad di heggipat di phusaha gbetad.

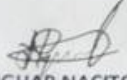
Shakhasi:

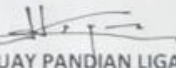

TIMUAY LUHES TOMANDING B. UNGANG
Poblacion, Lakewood, Zamboanga del Sur

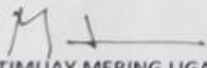

DATU SHAHAMPONG EDUARDO T. BUALAN
Poblacion, Lakewood, Zamboanga del Sur

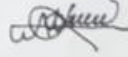

TIMUAY DLIBON ANITA D. TUMBAO
Poblacion, Lakewood, Zamboanga del Sur

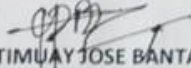

TOMANGGONG NILDA M. MANGILAY
Poblacion, Lakewood, Zamboanga del Sur


TIMUAY LANGHAP NACITO G. LIGANAN
Duminata, Lakewood, Zamboanga del Sur


TIMUAY PANDIAN LIGANAN
Duminata, Lakewood, Zamboanga del Sur


TIMUAY MERING LIGANAN
Duminata, Lakewood, Zamboanga del Sur


TIMUAY LUIS ABANAN
Baking, Lakewood, Zamboanga del Sur


TIMUAY JOSE BANTARAY
Baking, Lakewood, Zamboanga del Sur

TIMUAY LUIS BAYONG
Baking, Lakewood, Zamboanga del Sur

(English)

DECLARATION OF CONSENT

We, the recognized Timuay, Balyan and other members of the Subanen communities of Lakewood, Zamboanga del Sur, hereby declare to: support the Schools for the Living Tradition (SLT), a program that transmit the indigenous knowledge system and practices to the young subanens in the community, as a tool of the preservation and protection of the living heritage of the Subanen, like the *Buklog*.

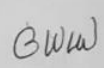

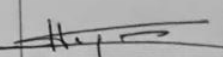
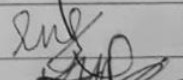
Whereas, the *Buklog* is considered by us as the most esteemed and elaborate socio-religious ceremony of all indigenous Subanen living within the Zamboanga Peninsula in order to appease the Dwata Magbabaya, our Supreme God of all Creation;

Whereas, the activities inside the school make sure to transfer the skills of the cultural masters like indigenous handicraft making, arts in music and dances and traditional farming system.

WE THEREFORE DECLARE our collective consent and support to nominate the Schools for the living tradition to UNESCO's List of best practice in Safeguarding and promoting the Intangible Cultural Heritage.

Done this 7th day of March, 2020 in the Municipality of Lakewood.

AFFIRMED BY:

NAME	POSITION	ADDRESS	SIGNATURE
TOMANDING B. UNGANG	TIMUAY LUHES	POBLACION LAKEWOOD,ZDS	
EDUARDO T. BUALAN	DATU SHAHAMPONG/IPMR	POBLACION, LAKEWOOD,ZDS	
NACITO G. LIGANAN	BALIAN/ TIMUAY LANGHAP	SETIO DUMINATA BRGY BISWANGAN,	
GAWASEN BALIBIS	BALIAN/ TIMUAY LANGHAP	SETIO LANAYAN, BRGY GASA	
ANITA D. TUMBAO	TIMUAY DLIBON	POBLACION LAKEWOOD	
NILDA M. MANGILAY	TUMANGGONG/ CULTURAL MASTER	POBLACION LAKEWOOD	
MERING LIGANAN	TIMUAY	SETIO DUMINATA, BRGY BISWANGAN	M. L.
LAURITO LIGANAN	TIMUAY	SETIOO DUMINATA	
JOSE BANTARAY	TIMUAY	BRGY BAKING	
LUIS ABANAN	TIMUAY	BRGY BAKING	
ALFREDO HALIUS	PANGULIMA	BRGY BAKING	

DURING THE DECLARATION CONSENT OF NCIP, LGU AND TRIBAL LEADERS



CC. CONSENT OF SLT LOCAL COORDINATORS

DECLARATION OF CONSENT

We, the Coordinators of the various School of Living Traditions (SLTs) representing the Indigenous Cultural Communities from 25 provinces all over the Philippines, after serious deliberations during our Annual General Assembly, do hereby declare that:

We affirm that richness of the Philippines lies in the diversity of the more than one hundred and fifty ethnolinguistic groups that exist all over the country, possessing their own arts, crafts, treasury of knowledge and stories, practices, languages, traditions, wisdom and intangible cultural heritage;

We believe that these elements of our shared intangible cultural heritage are important manifestations and expressions of our people's creativity and ingenuity which is passed on from generation to generation for hundreds of years;

We are aware that, some of the traditional expressions of our cultural communities have vanished, but many still endure up to the present, yet sadly some are endangered and needing urgent safeguarding;

Whereas, consistent with the common concern to safeguard the intangible cultural heritage of humanity, the Schools of Living Traditions or SLT was conceived and implemented by us to ensure the viability of the intangible cultural heritage (ICH) of our communities, where the members of our young generations are encouraged to learn the community's arts, crafts and living traditions, under the guidance of a cultural master;

Whereas, the SLT Program that that we collectively pursued, aim to:

- Identify aspects/components of traditional culture and art considered to be important to a cultural community and transfer these aspects/components to the young through the recognized cultural masters of the community;
- Institutionalize a learning center for the safeguarding of the indigenous peoples' intangible cultural heritage (ICH) and/or possibly, integrate the

program into the local school curriculum for wider participation and dissemination; and

- Actively engage in the flourishing of viable social enterprises projects that are grounded on local culture and which preserve and promote local knowledge and ICH elements.

We uphold that, being a non-formal education intervention, the enhanced SLT embraces an integrated approach that covers research and documentation of significant ICH elements of a community and the corresponding measures for its preservation, protection, promotion, enhancement, as well as for the revitalization of such heritage element;

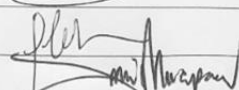
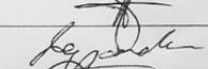
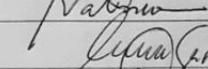
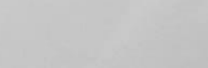
We likewise pronounce that over the years, the SLT Program has been instrumental in reviving interest on traditional aspects of culture in numerous communities, becoming an effective tool for cultural awareness, heritage safeguarding and social cohesion;

We are strongly confident that SLTs that we have nurtured and sustained, have been harnessing a rich resource of communal creativity, cultural identity and instilling a sense of pride in these communities as well as in the Filipino people in general as they forge a more enlightened and enriched future; and

Lastly, we affirm our willingness to cooperate in the dissemination of the SLT Program as good safeguarding practice to the local, national, regional, and international communities.

Therefore we, the SLT Coordinators, declare our collective consent to nominate the Schools of Living Traditions (SLTs) in the Register of Good Safeguarding Practices of UNESCO.

Done this 18th day of February 2020 in the City of Manila, Philippines.

NAME OF LOCAL COORDINATOR	NAME OF SLT	SIGNATURE
JORDAN TIANGGE	SLT-Benguet	
PATRICK LACHICA	SLT-Aklan	
CALVIN CASA	SLT-Casa	
PABLITO GONZALES	SLT-Negros Occidental	
REYNALDO MONREAL	SLT-Bohol	
LUCIANA RICO	SLT-Agusan del Sur	
REDEN ULO	SLT-South Cotabato	
JINELYN II CAWA	SLT-Davao Occidental	
AMMALUN SALAHUDDIN	SLT-Basilan	
LUIS AGAID, JR.	SLT-Abra	
NORMAN BAGUINGAN	SLT-Mt. Province	
REBECCA SILIP	SLT-Kalinga	
RANDY VILLARAMA	SLT-Bulacan	
NORMA CHAVEZ	SLT-Capiz	
DELIA PAUDEN	SLT-Antique	
EDIO DOMINO	SLT-Palawan	
SONJA GARCIA	SLT-Davao City	
ANGELITO OMOS	SLT-Davao del Norte	
BRENDO PANTAON	SLT-Bukidnon	
ANITA TUMBAO	SLT-Zamboanga del Sur	
ELEONOR ATENCIO	SLT-Rizal	
EVEM GANILA	SLT-Guimaras	
ALJEN AQUILINO	SLT-Davao Oriental	
JULIUS PANER	SLT-Davao del Sur	
BRIGIDO LACARAN	SLT-North Cotabato	

DD. Endorsement of Non-Timber Forest Products- exchange program Philippines (NTFP-EP)

