

Tribal Leaders' Capability and the Effectiveness of the Certificate of Ancestral Domain Title as an Empowerment Tool in the Ancestral Domain of the Ayangans in Nueva Vizcaya, Philippines

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ABSTRACT

The study aimed to determine the relationships between the tribal leaders' leadership capability and the effectiveness of the Certificate of Ancestral Domain Title (CADT) as an empowerment tool in the ancestral domain of the Ayangans. The study was undertaken in the selected barangays of the three municipalities of Nueva Vizcaya where the Ayangan has established their ancestral domain. There were 308 households who served as the respondents of the study selected through systematic random sampling. The result indicated tribal leaders were moderately capable in performing their executive, legislative and judicial leadership functions. Likewise, the CADT was moderately effective as an empowerment tool in the AD of the Ayangan. The data further denoted that the leadership capability of the tribal leaders and the effectiveness of the CADT as an empowerment tool are significantly and positively correlated inferring a direct relationship between the variables.

INTRODUCTION

The Ayangan Tribe was believed to be a sub-group of Ifugaos who dwell in the peak of mountains and speak the Ayangan dialect with unique distinctive identity in relation to the place they dwell in. Many of the cultural practices of the Ayangan evolved in response to their need as provided by their environment. They have developed practices over the years for them to effectively use the available resources that they have in order for them to survive – to be safe from their enemies and provide for their daily needs. They were mostly sustenance farmers who tilled their hillylands and planted vegetables in their *kaingin*. Some, however, have transformed flat areas in plateaus or small valleys between peaks of hills and

mountains into terraces where they could plant wet rice (NCIP, 2007).

Their areas were prone to be burned. This is due to their unregulated practice of *kaingin* or burning the area without “safety nets” for the preparation of their gardens. The chain of adverse effects could be felt from the uplands to the lowlands - and more importantly in the Magat Dam in Ramon, Isabela. The dam is considered as an important component to the agricultural economy in the major producing provinces of Region 02 and whose watershed sources partially come from the upland of these areas (Argueza, 2010). If left unmanaged, they could pose a destructive force instead of being allies in forest conservation and protection. With these vital issues, there is a continuing need to address the capability of the relatively fragile upland environment to support the needs

of an expanding and increasing population (World Bank, 2003).

The recognition of ancestral domain of indigenous communities is necessary to provide legal protection for indigenous communities in their claims on forest resources against outside forces, especially state interventions and large-scale commercialization (Mendoza and Brett, 2012). Cognizant of their right of land claim, The Ayangan Indigenous Cultural Communities applied for the recognition of their ancestral domain based from the provisions of the IPRA Law last July 25, 2005 at the NCIP Provincial Office of Nueva Vizcaya. Upon compliance with all the provisions of the Indigenous Peoples' Rights Act (IPRA), the Ayangans were able to obtain Certificate of Ancestral Domain Title (CADT) February 2, 2007 covering 6,241.5673 distributed in towns of villaverde, Solano and Bayombong in Nueva Vizcaya as well as in Lamut and Asipulo in Ifugao.

In view of government's goal toward upland governance and community empowerment, It placed the burden of forest management squarely on the shoulders of ayangan communities and local government entities. This devolution process is driven by the failure of conventional state-centered management models to ensure sustainable resource management. In the context of development interventions, this failure is attributed to, among others, "the lack of coherence between interventions and local livelihood strategies and the exclusion of local people in project design, planning, implementation, monitoring and evaluation." Hence, upland communities should be empowered to manage the forest resources at their disposal to ensure sustainable management (Enters and Anderson 2000:170).

According to Carig (2010), empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. The process of empowerment

enables individuals/groups to fully access personal/collective power, authority and influence, and to employ that strength when engaging with other people, institutions or society.

Although the Ayangans today are now looked-up from among the various IPs or ICCs in the Cagayan Valley Region because of their feat of being one of those who have legally acquired their ancestral domain, questions still remain on the leadership capability, which could affect the effectiveness of the CADT as an empowerment mechanism in the upland. Some of the basic questions include the following: Do tribal leaders have sufficient leadership capability to implement all the activities required under the CADT? With the implementation of the CADT and the leadership capabilities of the tribal leaders, how empowered are the Ayangans in their ancestral domain?

With the forgoing unanswered questions, the study was conducted to determine if tribal leaders possess the appropriate leadership capability as well as the effectiveness of the Certificate of Ancestral Domain Title as an empowerment tool in the ancestral domain. The result would be used to recommend measures to improve both the leadership capability of the tribal leaders and improve the effectiveness of the Certificate of Ancestral Domain Title as an empowerment tool in the ancestral domain.

Objectives of the Study

The study aimed to determine the tribal leaders' leadership capability and the effectiveness of the Certificate of Ancestral Domain Title (CADT) as an empowerment tool in the ancestral domain of the Ayangans. Specifically the study attains to:

1. describe the ecological characteristics of the ancestral domain of the Ayangan;
2. ascertain the demographic profile of the beneficiaries of the CADT awarded to the Ayangans;
3. assess the Ayangans' tribal leaders'

- leadership capability;
4. determine the level of effectiveness of the of the CADT as an empowerment tool in the ancestral domain of the Ayangans in terms of: recognition of ancestral domain, self-governance, social justice, and cultural integrity;
 5. ascertain if there is a significant relationship between the leadership capability and the effectiveness of the CADT as an empowerment tool in the ancestral domain of the Ayangans; and
 6. recommend measures on improving the tribal leaders' leadership capability and the effectiveness of the CADT as an empowerment tool.

METHODOLOGY

The study used the descriptive-inferential method of research with a questionnaire as its primary data gathering tool.

Research environment

The study was conducted in the selected barangays of the three (3) municipalities of Nueva Vizcaya where the AD of the Ayangan is located. These include upland barangays in the municipalities of Bayombong, Solano and Villaverde. In Bayombong, the barangays where the study was conducted are Cabuaan and Ipil-Cuneg; barangays Cabuluan and Ocapon in Villaverde; and barangay Communal in Solano.

Respondents and sampling procedures

The respondents of the study were the Ayangans and other residents of the Ancestral Domain. The basis for determining the number of respondents was the census conducted by the Bureau of Statistics Office and the census conducted by the NCIP, DENR and concerned LGU during the time the CADT was approved.

The total respondent size was determined and computed with the use of the

Slovin's Formula with 0.05 margin of error. The total sample size was computed using the formula:

$$n = \frac{N}{1 + Ne^2}$$

where: n = sample size
N = population size
e = margin of error (5%)

Using the above formula, there were 294 tribal members, selected through systematic random sampling, who served as respondents. All the 14 tribal leaders were also included as respondents of the study.

Research instrument

To attain the purpose of the study, a questionnaire was constructed and administered to beneficiaries of the CADT of the Ayangan. The questionnaire was validated through "Expert Validity Method". Key informants and secondary sources supplemented the primary data.

Data and data gathering procedures

In the questionnaire, the respondents were asked to fill-in the information called for by in each of the item listed without leaving any item unanswered. However, those who cannot fill the questionnaire were aided by the trained enumerators who asked the appropriate information and wrote it on the questionnaire for them. Key informants were identified and interviewed extensively to substantiate the data gathered. The key informants were guided to conduct critical analyses of their life situation and helped the researcher arrive at negotiated facts and informed opinions.

The effectiveness of CADT as empowerment tool was measured in four areas: recognition of ancestral domain, social justice, cultural integrity, and self-governance. These were also determined through the use

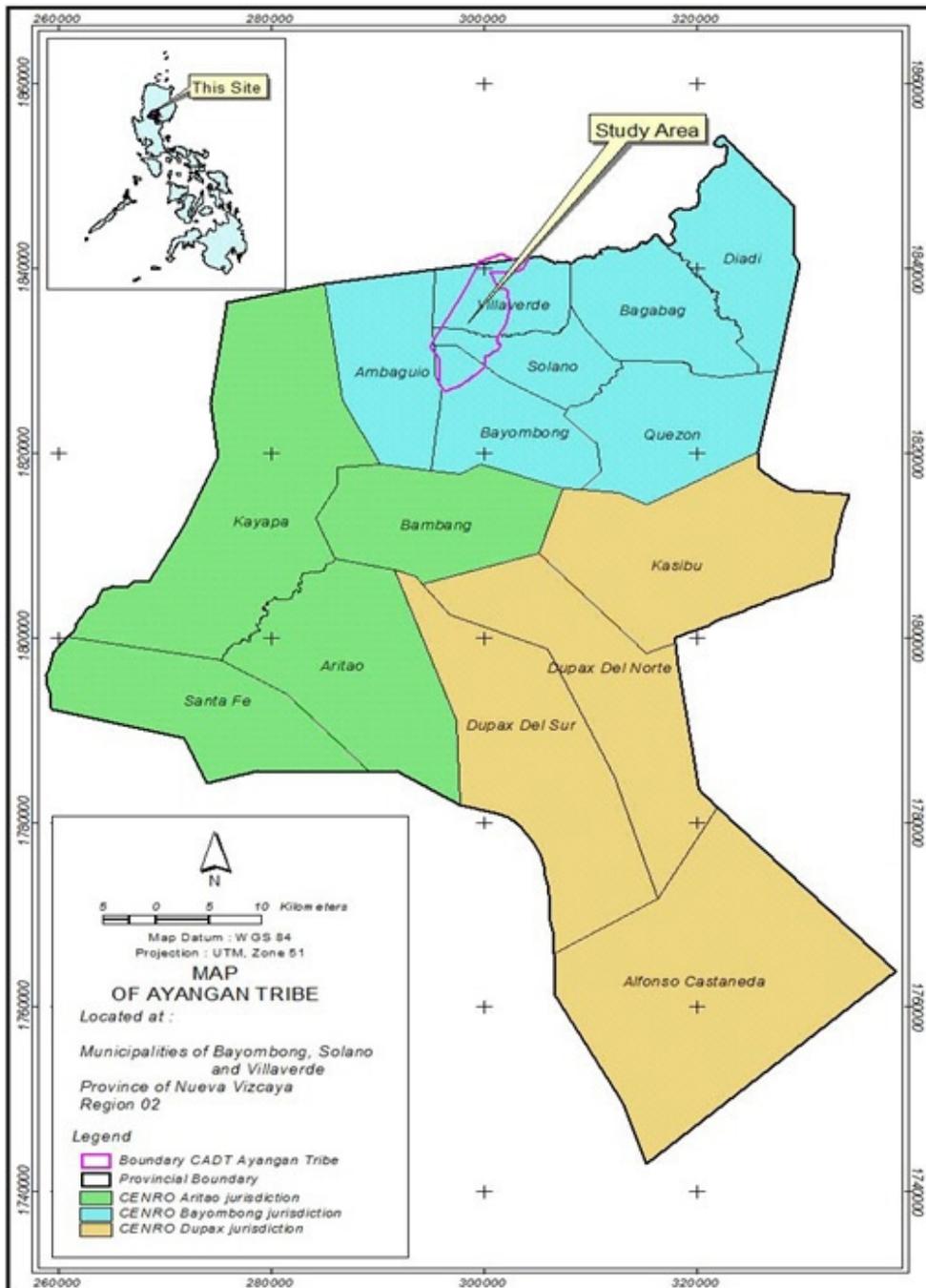


Figure 1. Map of Nueva Vizcaya Showing the Location of the Study Site

of constructed interview schedule which were both administered to the tribal leaders themselves and the beneficiaries of the AD. The data gathered through questionnaire were supplemented with the interview of key informants and secondary data.

The leadership capability of the tribal leaders were assessed through a constructed questionnaire based on the functions of the tribal chieftains (Rule IV of Republic Act 8371), for self-governance and empowerment. They were assessed as to their executive (capabilities in planning, organizing, supervising, coordinating, and controlling), legislative and judicial capabilities using indicators that described their actual leadership activities. The primary data were supplemented with the interview of key informants and secondary data.

Data processing and analysis

The effectiveness of CADT as a tool for IP empowerment was measured using the following scales:

Scale	Qualitative Description
1.00-1.80	Very Low
1.81-2.60	Low
2.61-3.40	Moderate
3.41-4.20	High
4.21-5.00	Very High

The level of leadership capabilities of the tribal leaders were also measured using the following scales:

Scale	Level of Capability
1.00-1.80	Not Capable
1.81-2.60	Slight Capable
2.61-3.40	Moderately Capable
3.41-4.20	Capable
4.21-5.00	Very Capable

The data were analyzed using descriptive and inferential statistics. In

describing the data gathered, the study used frequency counts, percentages, means and standard deviations.

In the analyses of relationships between the variables, the study used inferential statistics most specifically the Spearman's Rho and Pearson's r. The 0.05 probability level (level of significance) was used as the critical point of reference for the analysis of study results. Results and findings were presented in the narrative reportorial method portrayed in tabular forms.

The study was conducted from August to December 2013.

RESULTS AND DISCUSSIONS

Ecological Characteristics of the Ancestral Domain of the Ayangans

The ancestral domain of the Ayangans is located in the municipalities of Bayombong, Solano, and Villaverde, in the upland areas of Nueva Vizcaya. These include five (5) upland barangays: Cabuaan and Ipil-Cuneg in Bayombong; Cabuluan and Ocapon in Villaverde; and Commonal in Solano.

The place where the Ayangans live lies in mountainous areas with elevations of 600–800 meters above sea level. It has a warm to cool climate. It experiences unpredictable weather conditions considering its climate classification falling under the transition of the third and fourth type of climate (Corona type). It is generally cool and the temperature varies in accordance with the elevation. The most prominent climatic factor affecting the municipalities is the southwest monsoon and the south pacific trader winds. Some rainy days are experienced during the months of December, January and February due to the influence of the northwest monsoon that passes through the area from the northeast and east.

The soil type series is the Guimbalaon, found mostly in the rolling to mountainous areas. The soil is slightly to strongly acidic.

Its organic matter, phosphorous and potassium content is very low while its saturation is high to very high. The area is utilized for primary and secondary forest as well as for upland cultivation. It is suited for the production of root crops.

There are various existing land uses in the AD of the Ayangan include: agricultural, forest, bodies of water, open space, mining and quarrying area; infrastructure and utilities, built up areas, garbage dumpsite and other uses.

Agricultural areas are those intended for farming, fishing and grazing activities. Forest areas are for forestry purposes of which some have been turned into residential areas thus contributing to the decrease in forest resources. Water bodies consist of rivers, swamps, creeks and irrigation reservoirs and canals. Mining and quarrying areas are located along the Magat River. Open spaces are those areas occupied by plazas, playgrounds, cemeteries, build up areas are used for dwelling or settlement and there are vacant lands intentionally left for the purpose of environmental protection and other special uses. Residential settlements always follow a certain pattern depending on accessibility to major utilities, type of economic activities or ownership of lands. Infrastructure and utilities consist of spaces occupied by roads, bridges, structures of power, water systems and other utilities (Ayangan Ancestral Domain Claimbook, 2007).

Profile of the CADT beneficiaries

The beneficiaries of the Ayangan CADT have an average age of 42.83 years, predominated by the Ayangan tribe with some belonging to other tribes such as Tuwali, Ilocano and Kankanaey; mostly farmers, with an average of six household members. They were mostly married, affiliated with various Christian sects such as Roman Catholics, Espiritista, and Born Again; with low educational qualifications where more or less 80 percent were elementary graduates

to high school graduates; consisting of tribal members and leaders, some students and barangay officials. They were affiliated with various tribal and upland organizations.

Leadership Capability of the Tribal Leaders

There were three aspects of the tribal leaders' leadership capability that were assessed. These include the executive, legislative and judicial leadership capabilities. The executive leadership capability of the tribal leaders was measured through their capability in planning, organizing, supervising, directing, coordinating, controlling. The result of the assessment on the leadership capabilities of tribal leaders is reflected in Table 1.

Executive Leadership capability

The executive leadership capability of the tribal leaders of the Ayangan was measured in terms of their competence planning, organizing, directing, coordinating, and controlling.

The capability of the tribal leaders with regards to planning is qualitatively described as moderately capable. They are moderately capable in developing plans with the council of elders, or negotiating, entering into, and signing contracts on all matters concerning the economic growth and development of matters related to ancestral domain; planning programs with the tribal barangay council/council of elders for the delivery of basic services for the AD, and planning and preparing with the tribal barangay council/ council of elders the annual budget for the AD.

The tribal leaders are moderately capable in organizing. They are moderately capable in organizing the Council of Elders/*Lupong Tagapamayapa* to hear cases peacefully and to settle disputes amicably; in organizing and leading to maintain peace and order, or do rescue operations in times of emergency/calamity. They are moderately

Table 1. Leadership Capability of the Tribal Leaders

Leadership Capability	Mean	Std. Dev.	Qualitative Measure
Executive Leadership			
Planning	3.18	0.78	Moderately Capable
Organizing	3.13	0.73	Moderately Capable
Directing	3.20	0.77	Moderately Capable
Coordinating	3.26	0.82	Moderately Capable
Controlling	3.10	0.73	Moderately Capable
Overall Executive Leadership	3.19	0.69	Moderately Capable
Legislative Leadership Capability	3.27	1.20	Moderately Capable
Judicial Leadership Capability	3.32	0.94	Moderately Capable
Overall Leadership Capability	3.26	0.94	Moderately Capable

capable in organizing the adults, women, and the youth to participate in deliberation of ordinances, plans and programs for the ancestral domain; as well as in organizing and conducting annual *palarong* tribal to promote and feature traditional sports and disciplines.

The capability of the tribal leaders in supervising is moderate. They are moderately capable in supervising all activities related to the implementation of the CADT and protection of the ancestral domain; supervising activities that promotes the general welfare, economic growth and development, specially all matters related to ancestral domain. They are also moderately capable in supervising the delivery of basic services to CADT areas, supervising the activities of all tribal barangay organizations; and supervising the activities of any government and non-government projects, explorations in their ancestral domain.

In directing, the tribal elders are moderately capable. They are moderately capable in calling, directing, and presiding over meetings of the tribal barangay council/council of elders, and the tribal assembly; or in leading and directing whenever necessary to maintain peace and order or on occasion of emergency or calamity; in administering and directing the operation of the *Katarungang Pambarangay* in accordance with the

provisions of the Local Government Code and Customary laws, cultural practices and traditions. They are also moderately capable in directing the delivery of the basic services; and exercising other directing powers other duties and functions as prescribed by laws, ordinances, or by the council of elders.

The leadership capability of the tribal leaders in coordinating is moderate. They are moderate capable in coordinating all activities that promote the general welfare of the tribes in the AD; coordinating with the barangay development council/council of elders in the preparation of barangay plans and programs for their economic growth and development needs in the AD. They likewise possess moderate level of capability in coordinating with higher authorities and agencies as with the *Sangguniang Barangay*/council of elders all matters and activities that are being implemented or to be implemented for the growth and development of the ancestral domains.

The leadership capability of the tribal leaders in controlling is moderate. The tribal leaders are moderately capable controlling and protecting all matters relative to ancestral domains; consulting the tribal barangay council/council of elders for all decisions regarding the use of or any violation in the use of ancestral domain; controlling

and maintaining public order in the AD; appointing or replacing officers in the AD, and controlling and approving the disbursement of funds.

Generally, the tribal leaders are moderately capable in performing their executive leadership functions. Although they were doing their role/function, they still need training for the improvement of their leadership capabilities for the efficient implementation of the various activities in the AD. As one key informant pointed out:

“Hana elders ja achi cha unay nalaeng an munplano. Hana uchum an leaders ja achi cha inuy active. Hana tribal leaders ja achi cha unay maicoodinate hana Barangay Council hija an aji maat ni penhod cha an efhakha. Hana activities ayni organization active.

Nyi desisyon chi tribal leaders ja khun cha iinvolve hana members nu guay issues ja concern. Hana oommod an fhinafai ja achi cha unay huluton.” The elders have inadequate knowledge in planning. They seldom coordinate with the Barangay Council. Although the decision-making rests with the tribal leaders, they involve the tribal members in deliberating issues and concerns. There is, however, minimal involvement of women in decision-making.

Legislative Leadership Capability

The legislative leadership capability of the tribal leaders was measured using two indicators. The result of the assessment, qualitatively describes their capability as moderately capable. The result further indicates that the tribal leaders are moderately capable in legislating ordinances necessary to discharge the responsibility conferred them; and to enact ordinances that promote general welfare, especially on matters in the implementation of the Indigenous Peoples Rights Act of 1997. This was supported by the key informants, saying that “most of us, tribal leaders, cannot draft any ordinance like

what they are doing in the regular barangay. We would be very thankful if somebody could help us.

Judicial Leadership Capability

The study revealed that the tribal leaders are capable in the discharge of their judicial functions such as in chairing the Lupong Tagapamayapa/Council of Elders in hearing cases and bring about acceptable, peaceful and amicable settlement on cases or conflicts between or among the tribal members within the tribal barangay or with other barangays. This means that tribal leader can satisfactorily perform the stated role/ function as chairman of the Lupong Tagapamayapa/Council of Elders. However, the tribal leaders are moderately capable in the mediation of conflict as Peace Officer being the person in authority of the tribal barangay, making fair judgment/decision in accordance with the customary laws as well as constitutional laws, and in the endorsement to the higher court, as recommended by the Lupong Taga-pamayapa/Council of Elders, cases that needs extra judicial processes beyond their limitations, or cases which after applying all measures, the conflicting parties would refuse to hear or follow. Overall, the tribal leaders of the Ayangan are moderately capable in judicial leadership. They can discharge their basic judicial role/function in their ancestral domain but still needs improvement in discharging their leadership capability.

Effectiveness of CADT as an Empowerment Mechanism

The effectiveness of the Certificate of Ancestral Domain (CADT) as an empowerment mechanism for indigenous peoples was measured through fourfold development agenda, which include the recognition of ancestral domain, self-governance and empowerment, social justice, and cultural integrity.

The effectiveness of CADT as an

Table 2. Effectiveness of CADT as an Empowerment Mechanism in the AD

Effectiveness of CADT as Mechanism for Empowerment	Mean	Std. Dev.	Qualitative Measure
Recognition of Ancestral Domain	3.32	0.99	Moderate
Social Justice	3.18	0.95	Moderate
Cultural Integrity	3.25	0.98	Moderate
Self-Governance	3.18	0.94	Moderate
Overall Mean	3.25	0.97	Moderate

empowerment mechanism for the recognition of Ancestral Domain was measured through the use of 18 indicators. The result of the assessment is presented in Table 2.

The effectiveness of the CADT as empowerment mechanism for the recognition of Ancestral Domain was qualitatively described as moderate. It indicates that the CADT is only moderately effective in determining the rights of stakeholders such as rights of ownership, possession and utilization of their ancestral domains as defined by law. The CADT is only moderately effective in: determining lands, bodies of water traditionally and actually occupied, owned or used; confronting any project that may affect the ancestral domain; developing and controlling the lands traditionally occupied, owned or used; resolving land conflicts in accordance with customary laws; protecting the flora and fauna, watershed areas, and other reserves; observing laws, rules and regulations affecting the ancestral domain. It is also moderately effective in the management of inland waters; recognizing and promoting rights to ancestral domains; negotiating terms and conditions for the exploration of natural resources; determining sacred places, traditional hunting and fishing grounds; staying and enjoying security of tenure; redeeming tainted/vitiated consent for land/property; regulating the entry of migrant settlers and organizations into the ancestral domain; providing checklist of prioritized development program/projects; and claiming parts of lands reserved for various purposes

that are parts of the ancestral domain.

On the other hand, it is highly effective in ensuring ecological balance, protection and conservation of natural resources for future generations, and initiating, undertaking and participating in the reforestation of denuded land areas.

Social Justice

The CADT as empowerment mechanism for social justice was moderately effective. It was moderately effective in eliciting participation to cultural festivals, congresses and others. It is likewise moderately effective in enforcing laws to preserve, maintain and restore ecological balance of ancestral domain; as well as in reconciling related laws affecting the integrity of ancestral domain; and in launching programs/projects to preserve and promote cultures, and documenting indigenous knowledge systems and practices.

Cultural Integrity

The CADT, as an empowerment mechanism in ensuring cultural integrity in the ancestral domain, was moderately effective. It is moderately effective in coordinating the Alternative Learning Systems with the Department of Education; granting Certificates of Confirmation for employment, scholarship, and other benefits; practicing and documenting customary laws; strengthening the collaboration with the civil society organizations; developing learning materials with IPs and partner stakeholders;

and accelerating the IP involvement in the international advocacy initiatives. It is also moderately effective in ensuring that the law would provide rights that include respect, recognition and protection of the right of CADT holders to preserve and protect their culture, traditions and institutions.

Self-Governance

The CADT is moderately effective for ensuring self-governance in the ancestral domain. It is moderately effective in accessing grantees to Educational Assistance Program from the DepEd, in assisting the indigenous peoples inspired community schools, and identifying potentials leaders to Local Legislative Councils and policy making bodies. It is moderately effective in introducing livelihood and entrepreneurship, delivering the basic services, constituting the sustainable operation of the Consultative Body; and in establishing the Ayangan as self-ascription. It is not so effective in providing capability building on governance, peace and development; securing the Certificate Precondition and Certificate of Compliance from FPIC; and recognizing the structural leadership based on the validated CADT.

Likewise, the CADT is also moderately effective as an empowerment mechanism in ensuring the inherent right of stakeholders to self-governance and self determination; respect for the integrity of indigenous values, practices and institutions; and in guaranteeing rights to freely pursue economic, social and cultural development.

Relationship of Tribal Leaders Capability and Effectiveness of CADT as an Empowerment Mechanism in the AD

The statistical analyses denoted that the level of leadership capability of the tribal leaders in planning, organizing, supervising, directing, coordinating, controlling and their overall leadership capability significantly correlated with the level of effectiveness of the CADT as an empowerment mechanism

in the AD such as the recognition of the AD, social justice, cultural integrity, cultural integrity, self governance and the overall level of effectiveness of the CADT as an empowerment mechanism (Table 3).

Further, the data implied that if the tribal leaders possess high level of leadership, the CADT could become highly effective in the recognition of ancestral domain. Such effectiveness would be manifested through the determination of lands, bodies of water traditionally and actually occupied, owned or used; confronting any project that may affect the ancestral domain; developing and controlling the lands traditionally occupied, owned or used; and in resolving land conflicts in accordance with customary laws. The CADT would then be an effective instrument in protecting the flora and fauna, watershed areas, and other reserves; observing laws, rules and regulations affecting the ancestral domain; accessing integrated systems for the management of inland waters and air space; and in recognizing and promoting rights to ancestral domains. The provisions incorporated in the CADT could then be used as an effective tool in negotiating terms and conditions for the exploration of natural resources; determining sacred places, traditional hunting and fishing grounds; staying and enjoying security of tenure and cannot to be removed without consent; redeeming tainted/vitiated consent for an unconscionable price on land/property; regulating the entry of migrant settlers and organizations into the ancestral domain; providing checklist of prioritized development program/projects; and claiming parts of lands reserved for various purposes that may no longer serve its purpose.

The data also denoted that if the tribal leaders possess high level leadership capability, the CADT could become highly effective as a tool for social justice. This could be apparent in the beneficiaries' participation in cultural festivals, and congresses; enforcing laws to preserve,

Table 3. Tribal leaders capability and effectiveness of CADT as an empowerment mechanism in the ancestral domain of the Ayangan

Tribal Leaders Capability	Effectiveness of CADT as an Empowerment Mechanism					
	Recognition of AD	Social Justice	Cultural integrity	Self Governance	Overall Level of Effectiveness	
Planning	r	.280(**)	.290(**)	.273(**)	.229(**)	.295(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Organizing	r	.169(**)	.253(**)	.205(**)	.190(**)	.206(**)
	ρ	.003	<.001	<.001	.001	<.001
Supervising	r	.225(**)	.253(**)	.226(**)	.203(**)	.246(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Directing	r	.254(**)	.348(**)	.317(**)	.271(**)	.311(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Coordinating	r	.212(**)	.238(**)	.237(**)	.208(**)	.240(**)
	ρ	<.001	.000	<.001	<.001	<.001
Controlling	r	.314(**)	.350(**)	.310(**)	.286(**)	.335(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Overall Exec. Leadership Capability	r	.276(**)	.314(**)	.294(**)	.265(**)	.308(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Legislative Capability	r	.258(**)	.350(**)	.248(**)	.217(**)	.282(**)
	ρ	<.001	<.001	<.001	<.001	<.001
Judicial Capability	r	.257(**)	.327(**)	.273(**)	.247(**)	.293(**)
	ρ	<.001	<.001	<.001	<.001	<.001

maintain and restore ecological balance of ancestral domain; reconciling related laws affecting the integrity of ancestral domain; launching programs/projects to preserve and promote cultures; and documenting indigenous knowledge systems and practices.

A high leadership capability of the tribal leaders could induce the CADT to become a highly effective tool in ensuring cultural integrity especially in coordinating the Alternative Learning Systems with the Department of Education, granting Certificates of Confirmation for employment, scholarship, and other benefits; practicing and documenting customary laws, strengthening the collaboration with the civil society organizations; developing the learning materials with IPs and partner stakeholders;

and accelerating the IP involvement in the international advocacy initiatives.

When the tribal leaders in an ancestral domain become highly capable in planning, organizing, supervising, directing, coordination and controlling, the CADT could become a highly effective instrument in accessing grantees to Educational Assistance Program; assisting the indigenous peoples inspired community schools; identifying potentials leaders to Local Legislative Councils and policy making bodies. It could then become a highly effective instrument for introducing livelihood and entrepreneurship activities; and delivering the basic services. It could also become a very effective tool in constituting the sustainable operation of the Consultative Body; establishing

the Ayangan as self-ascription; providing capability building on governance, peace and development; and securing the Certificate Precondition and Certificate of Compliance from FPIC, and recognizing the structural leadership based on the validated CADT.

The result of the study further denotes that if the legislative leadership or judicial capabilities of the tribal leaders are high, the level of effectiveness of the CADT as an empowerment mechanism in the ancestral domain is high. The CADT would then be an effective empowerment mechanism in the ancestral domain in terms of recognition of AD, social justice, cultural integrity, self-governance.

Generally, the result denoted that if the leadership capabilities of the tribal leaders are high, the level of effectiveness of the CADT as an empowerment mechanism in the AD would also be high.

CONCLUSIONS AND RECOMMENDATIONS

The leadership capability of the tribal leaders is important in ensuring the effectiveness of the CADT as an empowerment mechanism in the ancestral domain of the Ayangan. A high leadership capability of the tribal leaders in planning, organizing, supervising, directing, coordinating and controlling will enhance the effectiveness of the CADT as an empowerment mechanism in terms of the recognition of the ancestral domain, social justice, cultural integrity, self-governance.

As pointed out by Dalloran (1998), the theory of empowerment holds that individuals and groups gain power, access to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals. Accordingly, empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and

communities. It often involves the empowered developing confidence in their capacities. The process of empowerment enables individuals/groups to fully access personal/collective power, authority and influence, and to employ that strength when engaging with other people, institutions or society.

In other words, empowerment is not giving people power; people already have plenty of power, in the wealth of their knowledge and motivation, to do their jobs magnificently. It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life or work environment and ultimately, help them develop within themselves or in the society. Empowerment becomes the process that allows one to gain the knowledge, skill-sets and attitude needed to cope with the changing world and the circumstances in which one lives.

Thus, to ensure the effectiveness of the CADT as an empowerment mechanism in the ancestral domain of the Ayangan, there is a need to further develop and enhance the leadership capability of the tribal leaders in executive (planning, organizing, directing, coordinating, and controlling), legislative, and judicial aspects. This could be done through the conduct of trainings and seminars on basic management; paralegal trainings that will encompass the drafting of resolutions, policies, and ordinances, as well as basic legal procedures that are applicable in hearing and deciding cases, or forwarding unresolved cases to higher authorities.

As anchored on the above premise, the study thus forwards that the leadership capability of their tribal leaders is very important in the implementation of the implementation of the CADT as an empowerment tool such as the recognition of ancestral domain, self-governance, social justice, and cultural integrity. A highly capable tribal leader in planning, organizing, controlling, directing, and coordinating could properly implement all activities and help

make the CADT as an effective empowerment tool in the ancestral domain.

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