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The Agta of the Northern Sierra Madre. Livelihood strategies and resilience among Philippine hunter-gatherers

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Stellingen (propositions) with the PhD dissertation of Tessa Minter: *The Agta of the Northern Sierra Madre. Livelihood strategies and resilience among Philippine hunter-gatherers*. Date of defense: May 19 2010, 15:00.

STELLINGEN

1. The Agta's changing time expenditure in hunting, fishing and gathering does not imply an abandonment of the hunter-gatherer way of life (Chapters I, III, VII).
2. Instead of downplaying the Agta's farming practices as unviable, we should view them as part of their flexible, diversified hunter-gatherer economy (Chapter V).
3. The way in which the Indigenous Peoples' Rights Act (IPRA 1997) is implemented in the Northern Sierra Madre contributes to indigenous peoples' feelings of powerlessness rather than to their empowerment (Chapter VI).
4. Agta women married to non-Agta men form bridges between cultural systems (contra Headland and Headland 1999) (Chapters II, V, VII).
5. The one-sided emphasis on negative aspects of forager-farmer relations in both academic and policy debates leads to the deterioration of these relations.
6. The instrument of Free, Prior and Informed Consent gives indigenous peoples in the Philippines a false sense of choice with respect to mining operations.
7. Controlling illegal logging is a prerequisite for fighting poverty and exploitation among forest-dwelling hunter-gatherers.
8. Co-management schemes will fail when the State is weak.
9. The Agta do not owe their cultural survival to anyone but themselves.
10. The regularly occurring typographical error 'hunter-gatherer' (see Stiles 1992: 14; Hutterer in Rai 1990) better captures foragers' dietary characteristics than the correct 'hunter-gatherer'.
11. Given science's responsibility towards society at large, printing dissertations on certified sustainably produced paper ought to be made compulsory under the *promotie reglement*.
12. In the battle against skin cancer the burkini should be promoted.