

## Abstract

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The socio-ecological crisis in the rural Philippines is associated with phenomena like deforestation and the political and social marginalization of indigenous peoples. This situation is addressed by the recognition of precolonial collective rights to land and natural resources in the Indigenous Peoples Rights Act of 1997.

For modern industrial societies, Biesecker & Hofmeister (2006) conceptualize the socio-ecological crisis as a crisis of the »reproductive«. This occurs when unpaid forms of labor, such as (mostly female) care work, or natural processes are excluded from monetary valuation by the economic system but not so from the exploitation through that system. Visions of a sustainable economic system without that kind of exclusion in Western discourses often connect to the idea of the commons.

The presented study follows these traces and asks: How does the crisis of the »reproductive« – which in this case turns out to be a crisis of the (re)productive – materialize in a setting of collective landownership of the *Matigsalug Manobo* in Sinuda, Bukidnon, Philippines?

The study focuses on two fields of research and unfolds their relation. Regarding the first, it elaborates how collective landownership, as codified in national law, shapes the socio-ecological crisis. Based on an analysis of the legal framework and on ethnographic fieldwork, land titling on the one hand is identified as a measure of modernization that comes along with capitalization of land and different forms of discursive and administrative exclusion. This may intensify the socio-ecological crisis. On the other hand, it can be noted that the law that promotes an indigenous concept of landownership and indigenous self-determination opens up spaces for sustainable development that, at the same time, are diminished by static concepts of indigeneity and extreme economic poverty. The study clearly shows that there is a two-way relationship between the crisis and landownership. It is not only that the landownership influences the crisis but problematic patterns of land-use and connected ecological phenomena of the crisis also affect the landownership.

Regarding the second, the study criticizes and further develops the approach of (re)productivity (Biesecker & Hofmeister 2006), which conceptualizes the crisis of the »reproductive«. Its potential for empirical fieldwork is comprehensively evaluated. One outcome is a relational approach to the crisis of the (re)productive. Whether a certain

process gets excluded as »reproductive« or is recognized as being productive is a matter of scale in time and space. Furthermore it becomes apparent that the issue of normativity can be handled more explicitly in research on (re)productivity. This study is the first that uses the approach of (re)productivity in a setting that is discursively excluded from the modern industrial society. Using epistemologies of gender studies, it shows how indigenous peoples are excluded as being the »reproductive«. Drawing on Latour (1991/2013), the approach of (re)productivity is modified in a way in that its scope reaches beyond a limiting notion of modernity.

Through focusing on landownership, the study contributes to the development of a sound conceptualization of ownership within the discourse on (re)productivity. This enables an understanding of landownership as a driver in socio-ecological crisis and transformation.