# LEADERSHIP TRAINING FOR INDIGENOUS PEOPLES



**ILI**

INDIGENOUS LEARNING INSTITUTE
FOR COMMUNITY EMPOWERMENT

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Produced and Published

For the
Indigenous Learning Institute for Community Empowerment (ILI)

By
Cordillera Peoples Alliance (CPA) and
Asia Indigenous Peoples Pact (AIPP)

# Acknowledgements

The Indigenous Learning Institute for Community Empowerment (ILI) is a collaboration among several indigenous peoples' organizations in Asia that aims to build the capabilities of indigenous peoples' leaders and organizations in advocating and asserting indigenous peoples' rights. It was established as a learning institute where indigenous peoples can come together to learn from each other and share their experiences towards empowering their own organizations and communities. ILI is not based in one building or a centralized structure; rather it is found in the numerous local communities, villages and grassroots organizations where indigenous peoples live.

ILI is an indigenous term of the Igorot peoples of the Cordillera, Philippines meaning people, identity and community. Among the Ho people of India, ILI means the sacred rice wine that is offered to the gods or spirits of the ancestors in prayer and thanksgiving.

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# INTRODUCTION

This leadership training (LT) manual is intended to build the capacity of indigenous peoples' leaders, communities and organizations to lead and manage their organizations. The training focuses on leadership principles and organizational management. It provides knowledge and skills needed by indigenous peoples in leading and running their organizations. It also includes skills on advocacy for the recognition of indigenous peoples' rights, on community development and management of projects and activities and facilitation skills.

Included at the end of the training manual are annexes containing particular context papers, specific case studies, actual experiences and samples of organizational structures, which may be used as references, models or examples by the facilitators giving the training. The papers included in the annexes are by no means complete or representative of the overall situation and experiences of indigenous peoples in the whole of Asia. Rather, they provide models and good practices to guide the facilitators and participants in conducting the training. Local facilitators would need to localize and enrich the training material using their own stories, examples and cases appropriate to the particular context and situation of the participants.

Other special topics and skills needed by leaders, such as conducting education and information, are not included in this manual, and may be taken up in other courses and specific trainings. There are also special leadership trainings for youth, women, and other sectors that may be taken separately.

Before going into the main components of the leadership training, it is necessary to do a presentation or conduct a workshop to discuss the particular situation, issues and needs of the indigenous peoples organizations or communities of the participants. This is necessary in order to provide the wider social context within which their organizations operate, which should always be considered in leading, managing and running an organization. This part should be based on and suited to the particular background and situation of the participants.

The methodology of this training is inter-active — through the conduct of workshops, role-playing and practicum to develop certain leadership skills of the participants. The facilitators will provide the basic inputs of the training, but the participants will learn from their own practice and experiences during

the training. The duration of the training is flexible, depending on the level of experience, literacy, needs and expectations of the participants. Each sub-topic can be shortened or lengthened as needed. The estimated total number of days needed to conduct this basic training is 3-4 days or around 24 - 36 hours.

This training module was originally developed by the Cordillera Peoples Alliance (CPA) and its allied members. It was revised several times based on the feedback, assessment and evaluation by the CPA network throughout the process of its leadership training program through the years. It was further enriched as a result of a national workshop on leadership attended by indigenous participants from different regions of the Philippines.

The Basic Leadership Training module developed by CPA was later adopted in the implementation of the Indigenous Community Organizing and Leaders Training (ICOLT) Project Pilot Phase (October 2005 - July 2007), which was a collaboration among different indigenous peoples organizations in Asia, namely, the Asia Indigenous Peoples Pact (AIPP), PACOS of Sabah, Malaysia, the Cordillera Peoples Alliance, and Kalumaran of Mindanao, Philippines.

The generic training modules were then translated into local languages and localized to suit the indigenous participants, which contributed to the further enrichment of the module.  The experiences and lessons learned during the ICOLT Project Pilot Phase have been helpful in improving the Leadership Training module and the overall conduct of the trainings.

Finally, a workshop to refine the module was held in Baguio City on April 23, 2011 together with other partner indigenous peoples organizations in Asia who had tried out the Leadership Training in their respective organizations, namely IMPECT of Thailand and JOHAR of India. The results of this workshop have been incorporated in the finalization of this training module.

This training manual is the first in a series of education materials being prepared for the Indigenous Learning Institute for Community Empowerment (ILI). ILI is a regional inter-peoples education and empowerment program among indigenous peoples in Asia. It is an innovative capacity building program initiated and developed by indigenous peoples organizations and leaders through inter-people learning of

experiences at the grassroots level. The training materials were developed through the rich experiences of grassroots-based indigenous organizations and further enriched by indigenous leaders with long years of experience and expertise in capacity building work. Likewise, the methodologies involve participatory, interactive, culturally appropriate and practical learning for the transfer of knowledge and skills in order to meet the growing needs of indigenous communities across Asia.  ILI believes that the empowerment of indigenous communities is key to the recognition and exercise of their rights and in achieving sustainable development.

Finally, some observations and recommendations need to be considered in preparing and conducting the leadership training:

- The participants of the Leadership Training should include indigenous leaders who have been involved in indigenous peoples' organizations and movements in the past, combined with newcomers or potential leaders who can learn from the others.
- Women's participation needs to be ensured as this is still lagging behind. Women's presence or just listening to the inputs is not enough. They have to take an active part in the training.
- Localization of the training module and translation into the local language is necessary. Translation for localization is also a learning process for the trainers and facilitators and should be done by somebody with experience in the indigenous peoples' movement.
- Give enough time for the training. All the training sessions or topics may be given in one sitting or staggered into a series of several sessions, depending on the availability of the participants.

# GENERAL TRAINING OBJECTIVES:

1. To develop the knowledge, capability and attitudes of the participants for effective leadership.

2. To provide a better understanding of organizational mechanisms and equip participants with certain skills on organizational management.

3. To provide the participants with a forum for interactive exchange of experiences, insights and lessons on leadership and organizational management.

4. To equip participants with knowledge on doing advocacy work on indigenous peoples rights.

5. To provide basic information needed for the management of projects and activities by the organization.

6. To acquire and learn more methods for effective facilitation.

## MAIN CONTENTS:

# Preliminaries and Orientation

# Preparations for the Training

# Main Body of the Training

Part 1:  Background and Context - Situation of Indigenous Peoples
Part 2:  Leadership
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Part 6: Facilitation Skills and Methods

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## General Requirements for Instructors/Resource Speakers:

- Hand-outs
- Visual materials
- Workshop materials
- Creative methods of instruction

## General Requirements for Participants:

- Relative experience in indigenous peoples organization
- Familiar with indigenous peoples issues, at least at the local level
- Has leadership qualities
- If possible, has attended education seminars and trainings related to indigenous peoples
- Willing to actively participate in the training and to apply and share the training to others

## TRAINING DESIGN:

| TOPIC AND CONTENT | OBJECTIVES | ACTIVITIES |
|---|---|---|
| **1. Introduction** | **General Training Objectives:** | |
| Preparations for the Training:<br> A. Host<br> B. Venue<br> C. Training Workshop Area<br> D. Participants, Groupings, and Roles<br> E. Facilitator<br>　　　Pre-Training Phase<br>　　　Training Phase<br>　　　Post-Training Phase<br> F. Syllabus | 1. To develop the knowledge, capability and attitudes of participants for effective leadership.<br>2. To provide a better understanding of organizational mechanisms and equip participants with certain skills on organizational management.<br>3. To provide the participants with a forum for interactive exchange of experiences, insights and lessons on leadership and organizational management.<br>4. To equip participants with knowledge on doing advocacy work on indigenous peoples rights.<br>5. To provide basic information needed for the management of projects and activities.<br>6. To acquire and learn more methods for effective facilitation. | Input<br>Discussion |

| TOPIC AND CONTENT | OBJECTIVES | ACTIVITIES |
|---|---|---|
| **2. Background and Context** | **Specific Objectives:** | |
| A. Introduction of participants and facilitators<br>B. Sharing of participants' expectations<br>C. Identification and discussion of needs and concerns of participants<br>D. Presentation of the training objectives and design<br>E. Common context and situation of the participants | 1. To get to know the participants and facilitators, their expectations and training needs.<br>2. To link the participant's expectations to the overall training objectives and design.<br>3. To understand the general situation of indigenous peoples in the country and the particular situation of indigenous peoples in the communities of the participants, as a background and context for the training. | Show and tell<br>Expectation Check<br>Workshop<br>Discussion<br>Input |
| **3. Leadership** | | |
| A. Meaning of Leadership<br>B. Traditional Leadership<br>C. Modern Leadership<br>D. Developing the Positive Aspects of Traditional and Modern Leadership<br>E. Guiding Principles of People-centered leadership<br>F. Principal Leadership Tasks | 1. To study and understand the kinds of leadership in order to guide the participants in the promotion of indigenous peoples' rights and pro-people development.<br>2. To deepen the participants' understanding of people-centered leadership principles and tasks that they can apply and practice in the management of their respective indigenous peoples' organizations.<br>3. To improve the participants' capabilities to facilitate leadership-training seminars in their respective organizations and localities. | Picture analysis<br>Story-telling<br>Role Playing<br>Workshop<br>Input<br>Discussion<br>Buzz Session |
| **4. Organizational Management** | | |
| A. Definition of organization and organizational management<br>B. Characteristics of a strong and stable organization<br>C. Structure of an organization<br>D. Committee System<br>E. Running meetings and facilitation<br>F. Planning, Implementation, Monitoring, and Assessment<br>G. Resolving conflicts within the organization<br>H. Types of Organizations in Indigenous Communities | 1. To acquire an overview of the knowledge needed to run an organization.<br>2. To gain some skills in organizational management.<br>3. To learn how to distinguish between organizations that serve the interests of the majority and those that serve the interests of the self-interested few. | Group dynamics<br>Role playing<br>Story telling<br>Workshop<br>Input<br>Discussion |

| TOPIC AND CONTENT | OBJECTIVES | ACTIVITIES |
|---|---|---|
| **5. Advocacy of Indigenous Peoples Rights** | | |
| A. Framework for Advocacy of Indigenous Peoples' Rights<br>B. Definition and Scope of Advocacy Work<br>C. Campaigns | 1. To have better awareness, understanding and appreciation of Indigenous Peoples rights.<br>2. To understand the commonalities of local indigenous peoples' issues with indigenous peoples' issues worldwide.<br>3. To discuss indigenous peoples' options in response to their problems and concerns.<br>4. To gain a better understanding of the importance of advocacy and alliance work.<br>5. To gain knowledge on how to do campaigns for the advancement of Indigenous Peoples Rights. | Lecture<br>Workshop<br>Collective reading<br>Practicum<br>Case studies<br>Role Playing<br>Discussion |
| **6. Community Development and Management of Projects and Activities** | | |
| A. Development Orientation<br>B. Project Management<br>C. Steps in Planning<br>D. Implementation<br>E. Evaluation | 1. To understand what is community development and to differentiate the kinds of development projects and programs being implemented in the communities.<br>2. To understand project and activity management as an essential part of organizational development and achievement of the organization's general objectives.<br>3. To enhance understanding of the interrelationship of planning, implementation, assessment and evaluation in the whole activity and project management process.<br>4. To upgrade the participants' skills in facilitating and managing projects and activities in their respective organizations and communities. | Group Dynamics<br>Lecture<br>Group Discussion<br>Workshops<br>Buzz Word |
| **7. Facilitation Skills and Methods** | | |
| A. How to Facilitate<br>B. Points for the Facilitator to Remember or Consider<br>C. How to Ensure the Systematic Management of Trainings or Discussions<br>D. How to Become a Better Facilitator | 1. To equip the participants with the necessary knowledge and skills for effective facilitation.<br>2. To provide instructions, reminders and helpful tips to keep in mind while facilitating education and training sessions. | Lecture<br>Discussion<br>Practicum |

# PREPARATIONS FOR THE TRAINING

## The Training Workshop Components

Preparing well for a training workshop entails an awareness of the training workshop components, namely: THE HOST, THE VENUE, THE TRAINING WORKSHOP AREA, THE PARTICIPANTS, THE FACILITATOR, and THE SYLLABUS. The success of the training — both its content and its process – depends largely on the consideration of these factors, and on coming up with the right combination which can only be obtained if these elements are thoroughly appraised.

Familiarity with the workshop components is also necessary not only in planning the syllabus but more so in implementing it, especially in monitoring the growth and learning process of the participants.

## HOST

The host is an individual or organization that initiates the training workshop and sets its objectives, e.g. to encourage participants to form an organization and learn how to manage it, to improve the skills of leaders of an organization, etc. The host provides the facilitators the necessary information regarding the needs and condition, situation, and the composition of the prospective participants and their backgrounds. The host also sets the workshop venue and provides material needs such as housing accommodation and meals, and the like.

A good host for a training workshop is one who has undergone a similar training workshop or at least believes in the nature, objectives, and values of such a training.

## VENUE

The venue is the place where the training workshop is held. This means the greater locality (whether in the city or in the barrio in a particular region or province) and the specific – actual area where activities will be held (e.g. the elementary school building of a particular town).

A working knowledge of the conditions of the environment in which the participants live can provide color and

relevance to the activities planned. The local host can brief the team of facilitators about this. The host can give information on the social and cultural features of the place: what kind of families live there (are they of the same tribe or clans, are they from disparate economic status?), what are their industries and source of livelihood, their folktales, their problems and conflicts, as manifested in recent events and developments affecting the community.

The data gathered can be used as sources of themes, topics, examples, and details for the training inputs and workshop exercises.

## TRAINING WORKSHOP AREA

This may either be indoor or outdoor, depending upon the weather and the particular activity of the day. Where space as a natural setting is available, activities outdoors encourage freer movement and expression. On the other hand, activities held inside a room encourage concentration of attention and effort.

The physical arrangement of the training workshop area, such details as how the room is arranged, where participants sessions are held, what visual stimulations are offered to the participants, contribute much in providing an atmosphere conducive to learning and experiencing. The physical arrangement, likewise, reflects the specific educational goals and values that

the facilitators intend to instill among the participants. To make learning an enjoyable experience for them, the atmosphere of free expression and spontaneity must be balanced with sufficient amount of order and discipline.

Below are a few points to consider:
Participants seem to have more fun and freedom in expressing themselves when they are seated comfortably on the floor. The facilitators should feel free to break away from the conventional and formal classroom seating arrangement where the students are all seated in a boxlike formation.

In contrast, an organic seating arrangement (circular or semi-circular) provides everyone an equal chance to participate, since the flow of ideas become circular rather than linear or from top-to-bottom. This in effect discards the concept of the teacher as the authority, who not only has the right answers but also the last say on everything. It helps to have a blackboard or whiteboard on which the facilitators can record theoretical input and summaries of group reports.

## PARTICIPANTS

A participant is one who attends the training workshop. The ideal number of participants in a class should be from 20 to 30, although fewer than 20 participants (but not less than 10) is still fine. Beyond 30 the class tends to split into two subgroups, in which case it is better to form a new group.

Large numbers tend to lessen the individual's involvement in group work and effort, thus minimizing his/her ability to contribute to its successful outcome. A large group also lessens the capacity of the facilitator/s to monitor the active participation and development of each participant.

On the other hand, when there are less than 10 participants, there is a tendency for the group to be swayed by one assertive character since there are not enough forces to temper him/her. Also, since leadership is a collective process, a small group can

hardly sustain discussions that need the active participation and contribution of each and every participant (eg. present and potential leaders).

There are two important factors to consider in gathering individual participants together during the group activities and processes: their composition, which may be either homogenous or heterogeneous; and the role that each one tends to assume. Let us first consider their composition.

GROUPING. Homogenous selection of participants according to specific commonalities like gender, age and maturity level, level of leadership experience, educational background, regional upbringing, economic status, level of political consciousness, etc. has its advantages and disadvantages. Homogeneity facilitates problem-solving because of a common view and perception of the problem and solution. Also, harmonious interaction is easily attained because of peer behavioral relationship. On the other hand, the fear to disrupt harmonious interaction inhibits some participants to present a contrasting view from what the majority may take, thereby limiting the group's perception and assessment of the problems and their solutions. This grouping in addition, is unnatural when applied to actual leadership functions.

Similarly, heterogeneous selection of participants, which makes for a natural representation of a community, has also its advantages and disadvantages. A variety of views encourage the participants to look at problems and issues from different angles. It enhances the information and creative input of the training workshop. But the heterogeneous grouping can slow down the process of reaching at an agreement or solution to a problem. And because of the time constraints of the training workshop, there is a big possibility of a dominant participant rigging a "consensus" or a "majority" decision.

A judicious combination of the above two types of groupings is most desirable. Going to the extremes of homogenous and heterogeneous selection or grouping of participants may lead to an unproductive, uncreative, and tension-filled workshop. Perhaps later it may even prove disastrous.

ROLES. The participants play a great variety of roles within the group and it may happen that one plays a particular role at one time, another one at another time, or a combination of two at other times. These roles may be classified under three categories, two of which are positive because they help promote group rapport and interest, and a third, which is negative, because it tends to hamper the development of the group or worse break it up.

The facilitator should always be attentive to the playing and shifting of roles during every group activity.

GROUP-BUILDING ROLES. These roles aim to keep the group together and help the members work with each other harmoniously, efficiently, and effectively.

*Encourager*. Praises, accepts contribution from others, whether explicitly or implicitly (eg. by nodding the head); lets others speak.

*Peacemaker*. Attempts to resolve personal disagreements between members. Relieves tension through jesting and other similar gestures.

*Efficient expert*. Notices problems that block free functioning of group and makes suggestions to resolve them (eg. "Why don't we take a break first and then come back to the problem?" "Suppose we limit our contribution to four minutes at most to give everyone a chance to speak?")

TASK-ORIENTED ROLES. These roles aim to help the group solve the problems presented to it.

*Inquirer*. Asks information for clarification of a statement, or for opinions.

*Information-giver*. Gives facts or data either from his/her own experience or from reading. Encyclopedia-like.

*Opinion-giver*. States his/her belief and stand on a question. Attempts to move the group towards his/her beliefs and stand.

*Fiscalizer*. Examines an opinion minutely for defects. Disagrees often but always objectively.

*Elaborator*. Takes statements of others and explains them further.

*Synthesizer*. Summarizes statements of others, as well as the state of the discussion in relation to the goal.

*Harmonizer*. Out of diverse opinions, finds a creative solution embracing all. Imaginative thinker.

*Energizer*. Keeps suggesting new ideas, new activities; attempts to push the group onwards.

INDIVIDUALISTIC ROLES. These roles aim to satisfy an individual's needs rather than those of the group; they tend to split the group.

*Recognition-seeker*. Calls attention to self by loud talking, griping, opposing, etc.

*Disagreer*. Automatically takes the other side of the question. Refuses to hear the opinion of others. Stubborn.

*Aggressor*. Attacks others personally in subtle ways. Uses nonsense arguments and sarcastic or caustic remarks and jokes.

*Dominator*. Asserts authority; gives orders. Manipulates others to take his own viewpoint. Interrupts contributions coming from others.

*Passive listener*. Does nothing, says nothing, and remains uninvolved.

## IRISE FOR HARMONIOUS GROUP WORK

In the basic workshop, the acronym IRISE is introduced as an important concept for harmonious group work:

- I for initiator,
- R for regulator,
- I for information giver,
- S for one who supports ideas and initiatives, and
- E for evaluator, or one who analyzes

Most participants gravitate towards a few favorite roles. All will at times take on individualistic roles in passing, but during those times other members will certainly step in good-naturedly to keep such outbreaks from disrupting the group. In few isolated cases, an extreme individualist may find it impossible to work with the group and will leave it as a result.

An understanding of the nature of group participation and dynamics will help the facilitators plan activities that will contribute to the development of the participants.

## FACILITATOR

A facilitator is one who:

- conducts the workshop,
- guides the participants, and
- monitors their participation and involvement.

Ideally, the facilitator conducting a leadership training workshop is:

- both a leader and an educator convinced in educating countless of leaders among the people to lead their organizations.

- One who shares rather than a "teacher who instructs or directs." Although a facilitator in its true sense is a teacher, we want to avoid that it implies our knowing better.

The guiding principle in facilitation is co-learning. This means that:

1. the participants learn from the facilitator,
2. the facilitator learns from the participants,
3. the participants learn from each other,
4. active participation of every participant is encouraged, and
5. active discussion between the participants and facilitator upholds democratic participation.

It is necessary for a facilitator to be socially aware and responsive and have an unequivocal viewpoint about the world and society in which s/he lives. This viewpoint manifests in his/her inputs and judgments, in sharing ideas, comments, and suggestions as s/he helps out the participants learn. Social awareness, however, is not enough. The facilitator should have a working knowledge of organizing, educating, and mobilizing the masses. His/her experience and skills from these serve as his/her best reference. Yet s/he should not forget for a moment that the aim is to help develop and not do the work for the participants. If the facilitator does everything for the participants, neither skill nor knowledge is acquired. The skill of the facilitator as a mentor should be developed to encourage a learning process neither rote nor spoon-fed but evocative.

The facilitator must also possess leadership qualities to help evolve a harmonious process of learning. This is necessary because leadership is a collective process not only of one but a group of persons, the product of which is a working organization achieving its goals. A leader who inspires and motivates effectively is needed.

Because of the tremendous expectations from a facilitator, the teaming up of two or three is recommended. In this regard, the key word is "team," meaning a group of facilitators who can support and enhance each other, have a common understanding of the different objectives of the workshops and exercises, and enjoy working together. Finally, for an effective facilitation of the workshop and active participation and involvement of the participants, we have listed below several pointers, which you may use as guidelines during various phases of the workshop.

## PRE-TRAINING WORKSHOP PHASE

- Know the specific objectives of the training workshop; the needs and objectives of the people and/or community organization for whom the training workshop is given.
- Know the profile and the nature of the group of participants you are going to work with.
- Study the syllabus. Your objectives per day and per exercise must be clear to you before going to the activities.
- Remember that the syllabus serves only as a guide. Allow your own creativity to unfold not only during its preparation but more so during the actual sessions. Sometimes the lesson changes as you adapt to actual situations. If the objective is clear you won't digress. The final content depends on your knowledge and skills and the needs of the participants.

## TRAINING WORKSHOP PHASE

- While giving instructions for the exercises, try to encourage participants to share their experience and ideas. However, be ready to give examples as these may be needed to provide better understanding. Avoid providing specific examples unless necessary, to give the participants a chance to explore on their own.
- Be sincere and honest with your comments.
- Be conscious of the time frame, at the same time be flexible and willing to adjust to the needs of the group.
- From the participants themselves, you will learn and gather new games, songs, and exercises, which you can use in other training workshops.
- The facilitating team must monitor and evaluate the day's activities so that you may adjust the syllabus for the next day, if necessary.

During actual facilitation, remember the following behavioral guidelines:

*Be dynamic; motivate the participants.* The training workshop needs a lot of active involvement from the participants in the exercises. You should exude an infectious energy and help evolve an atmosphere for learning.

*Be sensitive.* Energy and enthusiasm are not enough to move the participants into action; sensitivity to the needs of the participants help a lot.

First, you must realize that in a group there are fast as well as slow learners and people in between. Be conscious of these differences to ensure that everybody understands the inputs and instructions of the exercises. Clarity of inputs and instructions may be ensured if the dialect or language used is common to everybody; if local or specific expressions are familiar to all; if the manner of delivering the inputs and instructions is not too fast for everybody to catch up; if the voice is projected well; and if the facilitator has the attention of everybody.

Remember, too, that the condition of the participants will greatly affect their involvement in several activities. So be sensitive to indicators that show if a participant is tired, hungry, restless or sleepy, to be able to adjust the training workshop schedules, if necessary.

*Give direct instructions.* Give instructions a step at a time to avoid confusing the participants.

*Side-coach.* At times, some instructions are too long or complex to be grasped readily and at one time by the participants. It is best to side-coach participants as they go through the exercises to remind them of the details required or to explain further the instructions or directions given.

*Observe the dynamics of the group.* To be able to sense the positive as well as the negative effects of the participants on each other, observe the process of interaction and create groupings to minimize clashes and maximize productivity and learning.

*Draw out.* Any learning is best when it is experiential in approach. From these experiences, the lessons, concepts, objectives, and ideas are deduced and integrated. The role of the facilitator is to draw these out from the participants by throwing out leading questions.

## POST-TRAINING WORKSHOP PHASE

There is a need for you to assess all aspects of the training workshop, reflecting on the process and collating insights and observations to help measure the growth that results from the learning process. A step towards this direction is to annotate highlights and important observations on the various inputs, exercises and activities.

An annotated report will help in the evaluation of the whole training workshop project. Give positive as well as negative comments, along with recommendations. Remember that whatever experience you gain from the training workshop will help you in your future activities. These experiences will also help you adopt improvements for future training workshops.

# THE SYLLABUS

The syllabus is the actual teaching guide that contains the conceptual framework of a particular module. It includes the timetable, the objectives and approaches, materials needed, actual lesson plan, theoretical input, procedures, instructions, and guidelines.

While a workshop syllabus should allow ample room for spontaneous expression and unhampered learning of the participants, it entails careful planning to ensure that the facilitators are guided by a teaching approach that will result in the desired objective. Syllabus planning, therefore, is an important phase in the entire training workshop process. It is as if one is going through a journey. The traveler prepares for the trip: his/her personal needs, the objectives of the trip, the map and the routes, the budget; and plans activities at the end of the journey. S/he prepares alternative courses of action to achieve the objectives of the journey.

How then do you prepare for a training workshop experience? Below are a few guidelines:

- **Sit down with the sponsoring organization.**

  Find out the objective of the training workshop, what it hopes to achieve during and after the training workshop. Ask the following questions:
  - Why did they think of conducting a leadership-training workshop for the group?
  - Why is it a need? Is it to enhance their leadership skills?
  - Do they intend to form an organization?
  - Do they intend to use the workshop to prepare the organization to address present issues in the community?
  - What is the composition of the training workshop participants? Have they undergone previous trainings?

• What are their experiences in leadership?

These are very important questions, which help the facilitators define the thrust and scope of the training workshop. At this point, you must also inform the sponsors about the features, content, methodology, and requirements of the workshop.

• **Set the workshop objectives**.

After an initial gathering of data on the participants' profile and general expectations from the workshop, the teaching team should sit down and plan out the syllabus. The first step is to define the training workshop objectives that should answer the needs of the participants.

• **Plan the content of the syllabus.**

After setting the workshop objectives, your team should discuss the content and thrust of the syllabus. Try to answer the following questions:
• What interesting modules can be used to bring out the objectives of the workshop?
• What different workshop and exercises in the various subject areas can be used in the chosen module?

Remember that a module consists of a series of integrated exercises and workshops using different subject areas leading to the final lesson or subject matter (e.g. kinds of leaders).

Also keep in mind the following points:
- The indigenous socio-cultural profile of the participants' community should serve as a guide in the selection of the dialect or language to use, and in the selection of appropriate exercises and workshops.
- Exercises should be planned in the context of the local culture, in consideration of the values and mores of the specific indigenous peoples' communities.

In this manual, we have prepared a syllabus for a 3-day Basic Leadership Training Workshop for Indigenous Peoples, which merely serves as a model. Study the syllabus, taking particular note of the following:

- its flow and structure,
- how exercises and workshops converge to come up with the lessons for each session,
- how lessons for the day and for the previous day(s) are gathered together and combine to attain the objectives set for the training workshop.

# PART ONE

# BACKGROUND AND CONTEXT OF THE TRAINING

# SPECIFIC OBJECTIVES:

1. To get to know the participants and facilitators, their expectations and training needs.

2. To link the participant's expectations to the overall training objectives and design.

3. To understand the general situation of indigenous peoples in the country and the particular situation of indigenous peoples in the communities of the participants, as a background and context for the training.

# TOPIC CONTENTS:

A. Introduction of participants and facilitators

B. Sharing of participants' expectations

C. Identification and discussion of needs and concerns of participants

D. Presentation of the training objectives and design

E. Workshop and presentation of the common context and situation of the participants

# ACTIVITIES:

## A. Introduction of Participants and Facilitators

*Activity:  Show and Tell - Choose an object to show to the whole group that best represents or symbolizes who you are.*

Each participant is asked to share his/her name, organization, place where they come from, indigenous peoples group they belong to.  Then he/she shows the chosen object to the whole group and briefly explains why he/she chose that object to show and share with the participants.

## B. Sharing of Expectations by the Participants

Participants are asked to write on cards or pieces of paper some key words or phrases that express their expectations of the training. The facilitator collects the cards and posts them on the wall, grouping together similar expectations. The facilitator reads aloud and discusses the expectations, and if necessary, asks the participants to clarify certain ideas or needs that they wrote down.

## C. Identifying the needs of the participants in terms of capacity-building

From the expectations expressed by the participants, the facilitator then identifies the needs of the participants in terms of capacity-building. Together with the group, needs are identified and listed under the major topics of the training such as: on leadership, organizational management, advocacy, management of projects and activities and facilitation.

The facilitator then links the needs and expectations of the participants to the objectives of the training, noting in which part of the training will their questions or expectations be answered or addressed.

## D.  Presentation of the Training Objectives and Design

The matrix containing the training objectives and design may be used for the purpose of presenting the overall training objectives, content and activities. This may be given to the participants as a hand-out or written on a big piece of kraft paper and posted on the wall to be used as a guide as the training proceeds. A time schedule should also be included allotting the corresponding amount of time needed for each topic and activity of the training.

(*See Introduction for Training Objectives and Design)*

## E.  Context and situation of the participants

Methods: Workshop, discussions and Poster-making.

1. Participants are grouped according to the areas where they come from.
2. Each group discusses and answers the workshop guide questions below.
3. A documenter takes note of the answers of the group and a reporter for the group is assigned.
4. The group makes a poster or drawing in Kraft paper portraying the major aspects of the situation and context in their area and country.
5. The reporter makes use of the poster to report to the whole group the results of the workshop.

Duration: 2 hours

## Workshop Guide questions:

1. Give a brief history of the community of indigenous peoples you come from.

- How was your community formed?
- Where did the first settlers of the community come from?
- What were the critical events/disasters (natural or man-made) that the community/indigenous peoples experienced?
- What major changes have happened in your community through time?

2. What is the Present Situation in your Community?

- What are the principal and secondary sources of livelihood of the community/IP?
- Describe the cultural practices in your community in relation to:
	- land, territory and natural resources
	- spirituality and religion
	- arts and music
	- health and life cycle
	- socio-political institutions and traditional leadership
- Describe the relationships of the community with;
	- local government units
	- nearby communities
	- other tribes or indigenous peoples
- What are the most urgent problems facing the community today?
- What solutions have been employed by the community to address these problems?
- What other community organizations, government organizations, NGOs and institutions are working within your community?

3. National Context:

- Give information on the general socio-economic and demographic profile of indigenous peoples in your country.
- What is the social status of indigenous peoples in your country? How do they compare with other groups or sectors of society?
- Are indigenous peoples recognized by the government?
- Are there existing national or local laws that recognize or pertain to indigenous peoples?
- Has the government ratified or signed international instruments recognizing IP rights? What are these?
- What are the major problems confronting indigenous peoples in the country today?
- Give information on regional, national and grassroots organizations, networks or movements of indigenous peoples that are operating in the country.

## Synthesis:

We all live in different social contexts and situations in our communities and country. In Asia, indigenous peoples face common issues and problems despite their cultural diversity. It is necessary to understand the particular problems and circumstances in which we find ourselves in order for our organizations and leaders to be relevant and responsive to the issues we face.

*The following excerpt from "Traditional Livelihoods and Indigenous Peoples" published by Asia Indigenous Peoples Pact (AIPP) gives a general situation of indigenous peoples in Asia. It may be used by the facilitator to synthesize the workshop results.*

*Other materials on the particular situation of indigenous peoples in the different countries may also be used for input and discussion in this section of the training.*

*Some of these materials are enclosed in the Annex of this Training Manual, including the following:*

Annex 1: India Context: Ideology of the Indigenous Peoples' Struggle for Autonomy and Identity
Annex 2. Philippines: Basic Orientation and Situation of Indigenous Peoples (Mindanao Context)

## Excerpt from "Traditional Livelihoods and Indigenous Peoples" published by Asia Indigenous Peoples Pact (AIPP), 2010:

**Who are the Indigenous Peoples in Asia?**

The International Labour Organisation (ILO) Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries adopted in 1989 refers to:

> *(a) tribal peoples in independent countries [as those] whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;* and

> *(b) peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.*

ILO Convention 169 makes it clear that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of the Convention apply.

Additionally, Jose R. Martinez Cobo, Former Special Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, on his study of the problem of discrimination against indigenous populations [i] defines Indigenous Peoples as:

> *"Indigenous communities, peoples and nations [are] those which, having a historical continuity with pre-invasion and pre-colonial societies that developed their territories, consider themselves distinct from other sectors of societies now prevailing in those territories or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories and their ethnic identity as the basis of their continued existence as peoples, in accordance with their cultural patters, social institutions and legal systems."*

More and more people in Asia identify themselves as belonging to Indigenous Peoples. But given their varying national contexts, Indigenous Peoples in Asia are called different terms in different countries, depending on the terminology applied in their domestic policies and legislation. The following table shows the different terms used to refer to indigenous peoples in the different countries in Asia:

| Country | Terms Used to Refer to Indigenous Peoples |
|---|---|
| Thailand | Ethnic Minorities, Hill Tribes or Hill/Mountain People, sakai |
| Bangladesh | Tribal, Pahari, Jumma, Adivasi, upajati |
| Malaysia | Natives, Orang Asal, Orang Asli |
| Nepal | Indigenous Nationalities, Janjanati |
| India | Scheduled Tribes, Adivasis |
| Burma/Myanmar | Ethnic Minorities |
| China | Ethnic Minorities, Fan |
| Laos | Ethnic Minorities |
| Vietnam | Ethnic Minorities |
| Cambodia | Indigenous Minorities |
| Pakistan | Tribal People, Adi Vaas |
| Philippines | Indigenous Cultural Communities, Indigenous Peoples |
| Japan | Indigenous Peoples |
| Indonesia | Masyarakat Adat |

Indigenous Peoples often experience discrimination because of their origin and identities, as reflected in the terms used to refer to them. The common terms that dominant populations use to refer them, such as *fan* in China, *upajati* in Bangladesh or *sakai* in Thailand, carry derogatory connotations of "barbarian", "primitive", "uncivilized" and "backward" [iii].

## Legal Status and Policy Recognition of Indigenous Peoples in Different Asian Countries

Legal recognition and status granted by Asian states to Indigenous Peoples vary from country to country. In colonial times, some Indigenous Peoples were given special legal status, like in Bangladesh, India, Indonesia, Malaysia and Myanmar. After independence, however, many Asian countries asserted the principle of "national unity" to suppress any specific recognition of Indigenous Peoples. This approach has begun to change in recent years. In a number of countries, Indigenous Peoples are granted constitutional recognition or are the object of special laws. [iv]

The table below summarizes the laws and policies that give legal recognition to the status of indigenous peoples in some countries of Asia:

| Country | Law or Policy Recognizing Indigenous Peoples |
|---------|----------------------------------------------|
| India | India Constitution (1950) has provisions for "scheduled tribes" |
| Malaysia | Constitution of Malaysia (1957) has special provisions on the natives of Sarawak and Sabah |
| Pakistan | Constitution of Pakistan (1973) recognizes federally and provincially administered Tribal Areas |
| Philippines | Philippine Constitution (1987) and the Philippine Indigenous Peoples Rights Act (IPRA) of 1997 recognize indigenous cultural communities/ indigenous peoples |
| Nepal | The Nepal National Foundation for the Development of Indigenous Nationalities Act (NFDIN Act) of 2002nterim Constitution of Nepal (2006) |
| Cambodia | Cambodian Land Law (2001) |

In China, Viet Nam and Laos, Indigenous Peoples are given a legal treatment similar to that of other minority groups. In Indonesia, those who fall under customary law or *adat* identify themselves as indigenous peoples. Court decisions have also served to affirm Indigenous Peoples rights based on international indigenous rights standards such as in Japan in relation to the Ainu and in Malaysia, where courts have affirmed aboriginal title of the Orang Asli over their traditional lands [v].

Most Indigenous Peoples in Asia have a common history of resistance against colonization, or have withdrawn to remote areas in response to encroachment and incursions by outsiders into their territories. In some

cases, Indigenous Peoples were forced to leave their lands because of violent conflicts.

This common history and situation was articulated by Indigenous Peoples themselves in the Workshop Statement and Resolutions of the Asia Workshop for the Promotion of the United Nations Declaration on Rights of Indigenous Peoples (UNDRIP) in 2008 [vi]:

*"We have lived in our territories since pre-colonial history; defending and sustaining our land, territories and resources; developing our own distinct cultures and collective identity; while being firmly grounded on our environment and our aspirations as indigenous peoples;*

*"We were colonized and continue to be discriminated against, dominated and marginalized politically, economically, culturally, socially and in the process of nation state formation and globalization.*

*"We are called by our governments and others by derogatory terms and are subjected to policies of assimilation, integration, annihilation or even ethnocide.*

*"Despite these, we have not only survived, but have asserted our rights as indigenous peoples and have attained a position of strength in the international community and in international human rights law as evidenced by the adoption of the UN Declaration in the Rights of Indigenous Peoples."*

Indigenous Peoples are made up of numerous ethnolinguistic groups and are distributed in almost all countries in Asia, some of them across borders. Most Indigenous Peoples are small in numbers. Some have populations of just a few thousand. But they all have distinct language, cultural customary laws and social and political institutions that are different from those of the dominant ethnic groups in Asian countries.

Many of the Indigenous Peoples in Asia usually live in remote communities in the mountains, plains, river basins, forests and coastal areas. They live in some of the most biodiversity rich areas of the world, where they engage in a range of occupations for livelihood. While there is enormous diversity among Indigenous Peoples, common to all are a strong cultural attachment to the land and the dependence of their traditional livelihoods on the land, forests or sea, and the natural resources found therein.

Traditional occupations are still the chief sources of livelihood of most indigenous peoples in Asia. During the 4th Indigenous Development Conference in Asia held in Sabah, Malaysia in 2008, it was estimated that traditional occupations still accounted for 95% of indigenous peoples' livelihoods in Timor Leste, 90% in Cambodia, 80% in Malaysia, 70% in Thailand, and 50% in the Philippines [vii].

The traditional occupations of Indigenous Peoples in Asia include farming, livestock raising, fishing, hunting and gathering, making of handicrafts and food items, sale of local products, small scale mining, among others.

**Issues and Challenges Faced by Indigenous Peoples in Asia concerning Traditional Livelihood**

Indigenous Peoples' traditional lifestyles and livelihoods have been threatened through the years by colonization, State development policies and the pressures of globalization. The process of nation-building, coupled with the impact of the modern economic system has been disastrous for many indigenous societies.

A major issue that Indigenous Peoples face today is displacement from their ancestral lands and territories due to extractive industries including logging, mining, land conversion and dams, coupled with the environmental degradation that results from these activities. The negative impacts of what has come to be referred to as "development aggression" include the loss of lands, culture and identity leading to displacement, poverty and further marginalization of Indigenous Peoples.

Another common issue is migration and resettlement of settlers into Indigenous Peoples land and territories. This is usually a consequence of conscious resettlement policies and programs of the government, as in the case of Bangladesh in the Chittagong Hill Tracts and in Indonesia. This has led to the minoritization of indigenous peoples in their own lands and territories and the erosion of their indigenous culture.

Traditional livelihoods are often not recognized or are discriminated against in the laws and policies of the State. For instance, the practice of rotational farming is branded as destructive to forests and prohibited

by forest laws, without proper appreciation for its sustainable practice by indigenous peoples through generations. In all countries in South and Southeast Asia, government policies seek to reduce or eradicate shifting cultivation in one way or the other. These policies aim to protect the forests from what is seen as an ecologically harmful practice, of modernizing what is considered a backward form of agriculture, and of controlling and integrating into the nation a population that is viewed with suspicion due to its "nomadic" way of life [viii].

Thus, governments have carried out programs and projects, such as the Vietnamese Program for settling cultivation and living from 1968 to 2002, to stop rotational farming, resettle Indigenous Peoples and encourage them engage in sedentary cultivation, without studying its impacts on the people and their culture. In Thailand, for instance, state officials have arrested Indigenous Peoples for engaging in rotational farming because it was considered as contributing to the degradation of national forest land, damaging a water source without permission and causing rise in temperature. However, studies show that rotational farming enhances biodiversity in the forests and provides rice and food security in vegetables the whole year round for local people. In addition, the farming systems and ways of life of the Indigenous Peoples help to maintain the balance of the ecosystem and have the potential to reduce greenhouse gas (GHG) emissions [ix]. [Trakansuphakon 2010]

Another challenge facing Indigenous Peoples is the promotion of modern agricultural systems. Due to the increasing demand for cash, many indigenous peoples are moving from subsistence production to commercial production. The desire to meet the market demand and earn more cash has resulted in over-exploitation of resources and excessive use of chemicals in farming, which undermine traditional sustainable agricultural systems. At the same time, limited market access and low and fluctuating prices of local products put Indigenous Peoples at a disadvantage in the market, often resulting in chronic indebtedness. Loan schemes and contract farming schemes lead to privatization and loss of agricultural lands. Indigenous technologies are set aside, taking away control over production, especially from indigenous women.

Climate change, as well as adaptation and mitigation measures to address climate change, pose new threats to Indigenous Peoples and their traditional

livelihoods. Increased occurrence of natural calamities like drought, typhoons, floods due to extreme weather conditions have put Indigenous Peoples in a vulnerable situation in relation to climate change. Famine, widespread hunger and destruction of crops usually occur especially during natural calamities. In addition, the implementation of climate change mitigation schemes in Asian countries like REDD+ (Reducing Emissions from Deforestation and Forest Degradation in Developing Countries) could mean the prohibition of traditional rotational farming practices and gathering of firewood and non-timber forest products in forests that have long supported the subsistence of Indigenous Peoples.

As a backdrop to all these, Indigenous Peoples remain at the margins of national development efforts. They are among the lowest priority of the government in terms of provision of basic social services such as education and health. Deprived of such basic public services, they are usually lowest in terms of national indicators of wellbeing such as literacy, life expectancy and nutrition, and have higher poverty rates than the national average. In addition, mainstream formal education in different countries do not allow for the transmission of traditional knowledge and indigenous languages to the youth.

Indigenous Peoples are often excluded from full participation in decision-making processes in the political life in the countries where they live. They are victims of serious human rights violations as a consequence of the dispossession of their lands and natural resources. They suffer from violence as a result of political repression and militarization, which are often reactions to the defense of their human rights, often by the authorities of their own countries [x].

[i] Jose R. Martinez Cobo, Former Special Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, Doc No: E/CN.4/SUB.2/1986/7/ADD.4,

[ii] AIPP, IWGIA publication: Who we are: Indigenous Peoples in Asia. Chiang Mai 2010

[iii] Ibid

[iv] Stavenhagen, Rodolfo. UN Special Rapporteur report on the General Considerations on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples in Asia; A/HRC/6/15/Add.3, 1 November 2007.

[v] Ibid

[vi] Statement of that Asia Workshop for the Promotion of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) held last June 7-12, 2008, Philippines

[vii] AIPP publication 2010: Training Manual on the United Nations Declaration on the Rights of Indigenous Peoples. Chiang Mai. 2010, Thailand

[viii] Trakansuphakon, Dr. Prasert; "Traditional Livelihoods in Relation to Food Security"- Case Study presented during the Asia Regional Seminar on Indigenous Peoples and Traditional Livelihoods, Siem Reap Province, Cambodia. August 16-18, 2010

[ix] Ibid

[x] Stavenhagen, Rodolfo;UN Special Rapporteur report on the General Considerations on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples in Asia; A/HRC/6/15/Add.3, 1 November 2007.

# PART TWO

# LEADERSHIP

## SPECIFIC OBJECTIVES:

1.  To study and understand the kinds of leadership in order to guide the participants in the promotion of indigenous peoples' rights and pro-people development.

2.  To deepen the participants' understanding of people-centered leadership principles and tasks that they can apply and practice in the management of their respective indigenous peoples' organizations.

3.  To improve the participants' capabilities to facilitate leadership-training seminars in their respective organizations and localities.

## TOPIC CONTENTS:

A.  The Meaning of Leadership

B.  Traditional Leadership

C.  Modern Leadership

    - Liberal or Laissez-Faire
    - Dictatorial/autocratic
    - Paternalistic
    - Democratic

D.  The Development of Positive Aspects of Traditional and Modern Leadership

    - Positive Traits of Pro-people Leaders
    - Self-serving leadership

E.  Guiding Principles for People-centered leadership

F.  Principal Leadership Tasks

**Methodology:** Input, workshops, role-playing, practicum, discussions, buzz word

**Duration:** 10-12 hours (can be flexible based on the experience, level and expectation of participants)

# A.   THE MEANING OF LEADERSHIP

*Opening Activity: Workshop*

*Materials needed:*
*manila paper or newsprint*
*markers*

*Present the group with the following questions:*
    *1.    What was the concept or understanding of leadership for indigenous communities in the past?*
    *2.    What is our understanding of the word 'leader' in today's context?*

*Divide the participants into small groups according to their ethno-linguistic groupings. Each small group will discuss the questions above. The group discussions will allow the participants to explore their own understanding of leadership within traditional and contemporary contexts.*
*Each group will then share the summary of their discussion with the larger group, presenting and writing the summary points on kraft paper. The facilitator will then synthesize the main points of the discussion, linking them to the next topic on leadership.*

## *Input and Discussion:*

## What is Leadership?

Simply put, leadership is a "process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task" (Wikipedia). Leadership of an organization means to guide the members and manage the resources of an organization to achieve its determined objectives. The leader is a person or a group of persons who are actually guiding the people and using their resources to achieve a particular objective, or to have the capability to do so.

Leading is a complex function that includes all those activities that are designed to encourage members to work effectively and efficiently in both the short and the long term. To actualize this function, the leader has to ORIENT, s/he has to MOTIVATE, s/he has to COMMUNICATE, and lastly, s/he must lead the people under his/her DIRECTION.

A common misunderstanding of leadership is that one person dominates another or a group of people. But this is not the way leadership should be understood.

Leadership should be based on the capability of people to make "free" people cooperate for a common goal. Leadership should not thrive on fear and submission, which only generates compliance, but on respect and trust which leads to wholehearted commitment.

Leadership cannot be reduced to the two extremes, i.e., to direct everything as opposed to letting everything go. Ideal leadership should be directive in a democratic way. This means that it should provide a common direction, with the active participation of all concerned. It is not only coordinating. It should also ensure that the cooperation goes toward an agreed direction, guided by the orientation, policies and systems, agreed upon by the organization to achieve its objective/s.

The officers of an organization or the members of its Executive Committee are not the only ones considered as leaders. All members of the organization who have responsibilities are considered leaders – i.e., those in the different committees, those leading any activity, the team leaders of any group – all these are leaders.

*Activity: Analogy between Leadership and a Train and a Bull Cart*

*We can compare leadership to riding either a train or a bull cart. We don't want leadership that is like a train that has an engine and many compartments. In a train, only the engine decides where to go and everybody else in all the other compartments just follow. The driver is far away from the passengers and cannot hear or listen to them.*

*The leadership we want is like a bull cart, where the driver sits together with the passengers in the cart. Passengers can tell the driver where they want to go. In a bullock cart, even if the driver falls asleep, it will not crash because the bull knows where to go and the passengers can help steer the cart.*

*The participants can share other analogies and proverbs on leadership from their own experiences and communities.*
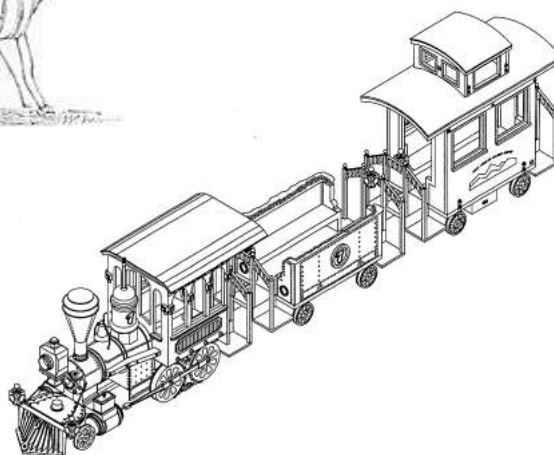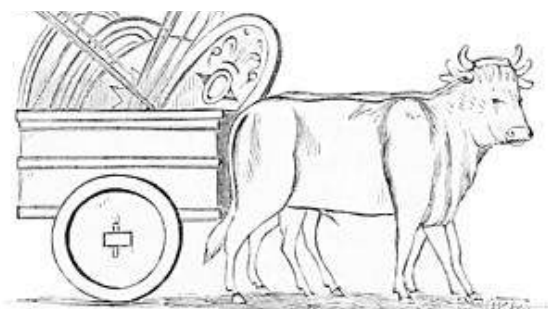
# B. TRADITIONAL LEADERSHIP

Political anthropology has studied the political systems and traditional leadership of indigenous peoples since a long time ago and their findings can help us appreciate and understand the diversity of leadership among indigenous peoples. Political anthropologists distinguish between five types of traditional political systems:

1. **Informal leadership.** In so-called acephalous ("headless") or egalitarian societies there is no formal, institutionalized leadership. Leadership is more ad-hoc and temporary, task oriented, which means that individuals assume a leading role in an activity – such as conflict resolution, rituals, or in hunting – but their leadership ceases once the activity is over. Individuals who often assume a leading role receive respect by community members, but they are not entitled to any privileges. We find this type of leadership mostly among hunter-gatherer societies among some swidden farming societies. With the vanishing of hunting-gathering lifestyles and the enormous assimilation pressure on hunter-gatherer societies, including the imposition of the dominant societies' forms of leadership, these political systems have become very rare.

2. **Headmen:** In some traditional hunter-gatherer societies and many farming societies, leadership is somewhat more formalized, i.e. there is a recognized leader of a band or a village. These headmen, however, do not have the power to compel others to obey their orders. They have no formal authority and can only persuade, never command. Leaders in these societies are considered "primus inter pares" – "first among equals". Often, they act in consultation with other elders. In some indigenous societies, there are more formalized councils of elders and they do not have any headman.

3.    **Big men:** In Big Men societies, ambitious headmen compete with each other for status. Big men are men who have acquired a high status in society because of their ability to sponsor numerous and lavish feasts in which large numbers of pigs are slaughtered and their meat and other food distributed. The status of a Big Man is the result of his own efforts and his skills in mobilizing and managing the labour of his relatives. The result is that there are a number of recognized Big Men ranked according to their status. It is a required status that needs to be maintained through ongoing efforts. So unlike in other societies, it is not a status that he has been given by birth and he cannot pass it on to his sons. This form of leadership is common among the Papuas of the highlands of New Guinea Island.

4.    **Chiefs:** Contrary to the Big Men the status of a chief is an ascribed status, i.e. pre-defined, institutionalized, often hereditary. A chief's power is usually confined to one community (village chief). Like headmen and Big Men, village chiefs do not have any power to coerce community members to obey their orders. Often, chiefs govern a community together with a village council (like e.g. among the Tangkhul Nagas), which may be composed of clan leaders or a group of elders. In other cases a chief governs along, without any council (like among the Konyak Nagas). Often, the society is divided into people who belong to the clan or lineage of the chief, and the commoners (in the past sometimes also slaves/dependents). Thus we have a rather permanent stratification in society.

5.    **Paramount Chiefs:** These are chiefs that have expanded their influence beyond a single village. They base their power on their control of production and redistribution of goods. Also, status is considered sacred and it is passed on from one generation to the next. So society is divided into the (sometimes divine) lineages or clans of the chiefs, and those of the commoners (and, again, in the past often slaves). They not only redistribute wealth but also keep some for a more lavish lifestyle. They can rule rather autocratically but do not have the coercive power in the form of military or police.

6. **State societies:** These are societies in which the geographical extension of power and stratification has proceeded further. Pre-modern kingdoms could extend over vast geographical areas and there was a sharp divide between the members of the ruling elite and all the others (who again may be stratified according to status). The elite – at the top of which often stood a king considered of divine origin – ruled with absolute power. Most crucial, the ruling elite has managed to establish and control an apparatus – an army and/or police – by which it can exert coercive power. State societies have often been hegemonic, i.e. try to exert power over other peoples, including and especially non-state societies. Thus, many non-state (so-called "tribal") societies have experienced a form of colonization and subjugation already in pre-colonial times. In Asia, indigenous peoples are seen as those peoples who are the descendents of the non-state, or "tribal" societies.

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**References for further reading on traditional leadership among indigenous peoples:**

Marshall D. Sahlins. Poor Man, Rich Man, Big-Man, Chief: Political Types in Melanesia and Polynesia. Comparative Studies in Society and History. Vol. 5 No. 3. 1963

Marvin Harris. Life without Chiefs. New Age Journal. 1989

Pierre Clastres 1987 (1974). Society Against the State. New York: Zone Books

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*Activity: Picture Analysis & Group Discussion*

*The facilitator presents pictures or images depicting different forms of traditional leadership in the community. The figures below depicting traditional elders and a council of leaders may be used as examples. Ask the participants to analyze and interpret the pictures, mentioning positive and negative aspects of traditional leadership. Encourage participants to relate their personal experiences with traditional leadership in their own communities.*

*The points raised by the participants during the discussion may be summarized in a chart identifying the positive and negative aspects of traditional leadership. The facilitator fills up the sample chart below as the discussion proceeds.*

**Chart: Positive and Negative Aspects of Traditional Leadership**

| Forms of Traditional leadership | Positive Aspects | Negative Aspects |
| --- | --- | --- |
| Picture 1 - Elders | | |
| Picture 2 - Council of Leaders | | |
| Picture 3 - Other forms | | |

Figure 1: Traditional Elders

Figure 2: Council of Leaders

While traditional leadership is widely diverse as practiced across different indigenous communities in Asia, we can perhaps point out some positive traits, responsibilities and decision-making of traditional leaders. Some of these are the following: (*Participants may be asked to mention more*)

- Decision-making is arrived at usually by consensus or after the leader has consulted the members of the community
- Traditional leaders are responsible not only for themselves but for the welfare of the whole community
- Traditional leaders hold wisdom and status and are respected or revered by the community members.

> Annex 3 - Case Study: Traditional Leadership of the Dap-ay System of Sagada, Mountain Province
> *This case study shows how traditional leadership and consensus-building is practiced in real life among the Kankanaey people in Sagada, Mountain Province.*

From the discussion points above, the following lessons may be drawn from the experience of indigenous leaders, which we could use as a guide in our own leadership style:

1.  Pay attention to process:  Leaders should give opportunities to others to take part in the process and learn from the experience. The actual process will depend on the particular situation and issues being discussed, taking into consideration the different elements that fit together as parts of a whole.

2.  Be a facilitator:  Holds meetings/ discussions and facilitate the participation of the other members of the organization or community in the process before arriving at decisions.

3.  Teach by example:  Be an example by showing what should be done and how.

4. <u>Intervene at the appropriate time through the appropriate method</u>:  Give advice when needed, not by scolding, nagging or demeaning, but by teaching and helping.

5. <u>Respond for the sake of the whole:</u> Act not for personal interest, luxury or fame, but for the good of the whole community.

6. <u>Be concerned and responsible</u>:  Not indifferent to the concerns of others or passing on your responsibility to others.

7. <u>Accept your weaknesses and lapses</u>:  Avoid pretending to be what you are not and be open to accept criticism from others.

8. <u>Honesty</u>:  Always be truthful and honest.

9. <u>Be pragmatic</u>:  Be practical and consider the consequences of your actions. Try to always be knowledgeable and anticipate what could happen.

10. <u>Be humble</u>:  Don't consider yourself to be above the others. Everybody has something to contribute and has equal rights as you.

11. <u>Creativity</u>:  Try to see the relationship among various factors and come up with new ideas and solutions.

12. <u>Compassion</u>:  Be caring of your colleagues/ members and listen to their concerns.

13. <u>Give opportunities to develop second-liners</u>:  A good leader stays in the background and aids in the development of others.

14. <u>Be subtle and sensitive</u>. There are times to be silent or sit back and let others act, and times when it is necessary to step forward.

15. <u>Be a good follower</u>:  A leaders directs and follows. He/she is not exempted from what he/she directs others to do.

16. <u>Make good decisions through consensus – building.</u> Consensus strengthens the decisions made since they are based on an all-rounded view and take into account the sentiments of the members.

17. <u>Be responsible and accountable to the organization.</u> The right to recall is a principle of traditional indigenous leadership. A leader may be removed from his/her position anytime that he/she fails to uphold the interests of the community/organization.

## C.  MODERN LEADERSHIP

There are various types of modern leadership that have developed and that we find in different situations and contexts, whether at the local or national levels. These modern leadership styles may be classified as:  liberal or laissez-faire, autocratic or dictatorial, paternalistic, and democratic.

This same leadership types can also be applied to traditional indigenous leadership, even though the reality is a bit more complex. The leadership in so-called egalitarian/acephalous societies are very much a "laissez-faire" type. The headmen (village chiefs) among the Konyak Nagas are very autocratic ("dictatorial"), just like the chiefdoms in the Pacific, or the petty principalities in Indonesia ("rajahs"), while the chief-cum-council or elder council systems are more democratic, although rather incomplete since women are usually excluded.

When applied to peoples' organizations, these different leadership types may be characterized as follows:

***Liberal leadership*** (also called Laissez-faire) – This kind of leadership in an organization has an attitude or policy of non-interference with the individual freedom of the members. The leaders do not give direction to the whole organization. The leadership delegates all the responsibility and accountability to the members. The result of this kind of leadership is that there is ultra-democracy in the organization and lack of unity among the members. This is because:

1. Complete freedom is allowed to the members to follow their own desired directions.

2. The officers only offer advice and support to the members when asked. Officers do not take an active part in decision-making, which is left to the members or any working group or committee in the organization.

3.   The officers totally delegate their functions to the general membership and to the working groups or committees. They only intervene or take positions when they are personally endangered.

4.   The officers do not make any position, acknowledgement or criticism except when asked. They maintain a passive attitude towards the organization.

Figure 3: Liberal Leadership



*Autocratic/Dictatorial Leadership* — This is a leadership of a few or only one person. The person or people in the leadership take full control of the organization.

1.   The leaders determine the programs and policies of the organization.

2.   The leaders are the sole decision-makers in all of the concerns of the organization. The person/people in the leadership make decision/s without consideration for the ideas/opinion of other members.

3.   The members participate only in the implementation of the decisions made by the officers. The members' participation is only to follow and implement the decisions made by the few leaders.

Figure 4: Dictatorial Leadership



***Paternalistic leadership*** – People in the leadership consider themselves as the best decision- makers in the organization because they are more experienced, they are more learned than the others, and/or they are more senior. In this kind of leadership, members of the organization build up dependency on the leadership. In this situation, members of the organization do not develop themselves to become leaders. They always look up to their leaders to decide for them

***Democratic leadership*** – The leaders and members make decisions and implement these decisions together, based on the agreed upon responsibilities, accountability, and tasks given by the organization. The members of the organization participate in the leadership processes at different levels:

1.   The leaders and the members participate in decision-making on the over-all concerns of the organization.

2.   Decision-making on particular concerns of the organization is delegated to a concerned part of the structure, working group, or committee of the organization. Affected members of the organization are consulted and/or are direct participants in making particular decisions.

3.   The general membership, officers, working groups, and/or committees are given the freedom to participate in the different processes of the organization, within their respective mandates given by the organization, and under the general direction of the leaders.

*To close the session, the facilitator summarizes the different types of leadership and their characteristics using the table below:*

## Chart: Types of Leadership

|  | **Dictatorial** | **Liberal or Laissez-faire** | **Paternalistic** | **Democratic Leadership** |
|---|---|---|---|---|
| *Style of Leader* | One or a few persons control the members | Leaders depend on members; members depend on themselves. | Dependency of members on leaders | Dependency of members and officers on the organization |
| *Decision-Making* | Leaders dictate/impose decisions on members | Individuals and/or various small groups within the organization make their own decisions | Leaders decide | Members and Leaders decide |
| *Methods of work* | Leaders command the members | No common direction | Leaders do all the work for the members | Members and leaders work together |
| *Whose interests/ viewpoint* | Interest of the (few) leaders | Individual and or small group interests | Interest of the (few) leaders | Interest of the majority |

|  | **Dictatorial** | **Liberal or Laissez-faire** | **Paternalistic** | **Democratic Leadership** |
|---|---|---|---|---|
| *Motivation* | Low motivation because members are forced to implement the work due to fear, neither is it in their interest. | Low motivation because there is no united action, nor common direction. | Members are lazy or not confident to implement because the leaders will do the work for them. | Members and officers are motivated, active. Implementation of work is organized because it is the organization's plan and they support each other. |
| *Functioning of members* | Just waiting for orders from the leaders, or they resist and or go against the leadership. | Gradually, members fall out of the organization and the organization dies a natural death. | It kills the initiative of the members and leads to an organization with non-functional members. | Active and sustained involvement; enhancing of members' and organization's collective capabilities. |
| *Objectives* | Some objectives can be achieved but members will not be satisfied. | Objectives are hardly being met. | Objectives are hardly being met. | Most of the objectives can be achieved. |

*Activity: Buzz Session*

*The participants seated together in each table have a quick ten-minute discussion among themselves to answer the question: What type of leadership is consensus -building among indigenous peoples? Give the reasons for your answer. Representatives of each group then take turns sharing their answer to the whole group. The facilitator summarizes the answers given by all the groups.*

# D. DEVELOPING THE POSITIVE ASPECTS OF TRADITIONAL AND MODERN LEADERSHIP

All of us come with various influences, different leadership views, contexts, and experiences. As leaders of organizations with different viewpoints and experiences, we must unite based on our respective organizations' leadership principles and values. It is thus important to emphasize and combine the positive principles and values of indigenous peoples' traditional leadership, as well as the positive modern concepts of leadership. In this way, we will be able to develop the kind of leaders who are equipped to address the present context, situation, issues, concerns and challenges of indigenous peoples in our organizations and communities.

While the leaders are performing leadership roles, they should also strive to overcome their limitations and weaknesses to be more effective in leading their organizations and achieve the desired social change.

**Positive Traits of Pro-people Leaders:**

The traits of a pro-people leader are:

- Serious, determined, active, industrious and orderly in performing his tasks.
- Ready to make sacrifices if necessary for the welfare of the majority of the people.
- Service-oriented towards those who are poor, and warm-hearted in dealing with the people.
- Unity-seeker and caring towards his/her fellow leaders.
- Willing to accept criticism from others and serious in rectifying his errors.
- Accountability – responsible for his/her actions and is expected and willing to explain and justify his/her decisions to the whole organization
- Transparency – is open to public scrutiny and transparent in all his/her actions to the whole organization
- Willing and industrious in learning, even from those whom he leads, and tireless in teaching.
- Humble, selfless and follows the leadership of others.
- Leads based on the correctness of ideas and actual work or performance of work.

- Collective leadership
- Putting one's own attitudes in order, thinking and conducting oneself as a leader and improving one's leadership qualities.
- Continuing study and disseminating information for the good of the community.
- Mobilizing broad numbers of people.

### Self-Centered and Self-interested Leadership:

In contrast to pro-people leadership, some leaders show their selfish interests through self-centered leadership.

*Activity: Story-telling*

*The story of the monkey and the turtle*

*The monkey and the turtle are good friends. One day, they went for a walk along the riverbank. Along the way, they saw a banana plant lying on the ground. The top of the plant had the leaves, while the lower half had the roots. The monkey and the turtle both agreed to divide the banana plant between the two of them. Monkey took the upper portion of the plant because it was bigger and leafy, while the turtle got the lower part of the plant. Each one went home and planted their portions. However, sadly, Monkey's plant dried up and died, while turtle's plant grew and bore fruits. The monkey got jealous of the turtle's banana plant. That prompted him to fool the turtle by saying that he would climb the banana plant to get down the fruit for her. But when the monkey was up on the tree, he greedily ate up all the fruit without sharing any of it with the turtle. The turtle couldn't do anything but to retaliate by biting his tail. This made the monkey throw her into the water where she now lives happily.*

*This story encourages the leaders of indigenous peoples to be humble and sincere like the turtle, while taking the lead in fighting against oppression. Leaders should avoid being like the monkey who is only hungry for power.*
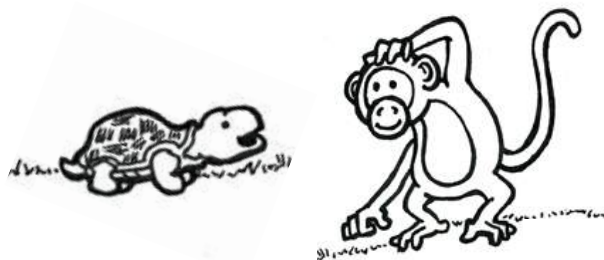
*Folk Tale: The Hornbill in the Forest*

*Many animals lived in the forest - birds, squirrels, and many others. The other animals in the forest selected the Hornbill as their leader. But because of his greediness, the Hornbill got all the food in the forest for himself, without sharing it with the other animals. One day, the Hornbill choked on his food. He cried for help but nobody helped him because of his selfishness.*

*This story is related to self-centered leadership. If a leader is selfish, his followers will not help him. In our own communities, we sometime see leaders who are carried away by their self-interests and do not consider the interests of the majority. They are concerned only with using their position to make money, or promote themselves.*

## Characteristics of selfish leadership that we should be mindful of are:

- Opportunism: Using the organization to access greater opportunities for one's self

- Careerism: Concerned only with climbing up in rank for one's own prestige

- Narrow tribalism/indigenism/sectarianism: Only concerned with preserving traditional culture at all costs or protecting the selfish and narrow interests of a small group, that s/he is blind to the greater issues that are negatively impacting the community

*Activity: Role-Playing*

*Divide the participants into three groups. Each group will act out one of the three situations described below. They are given 15 minutes to prepare and 15 minutes to present their role-playing.*

*Group 1: A plantation is planning to expand into a certain area of the ancestral domain. Members of the organization are not given a chance to express their opinions about the issue. The government agency in charge has only granted one leader the power to decide on behalf of the tribe.*

*Group 2: A large-scale mine has entered the ancestral domain. An active discussion and exchange of ideas takes place among the leaders of the tribe and the members regarding the issue.*

*Group 3: Planning for a hydroelectric project has begun in the ancestral domain. A leader of the tribe calls a meeting, but no one attends out of fear and the fact that the community is not united on the issue.*

*After each group's presentation, the participants give their comments and opinions on the positive and negative qualities of the different types of leadership portrayed. The facilitator uses the chart created during the picture analysis to deepen the discussion of the positive and negative aspects of traditional and modern leadership. Everybody discusses together to answer the question: Based on your experience, needs, and context of your communities, what is the effective combination of traditional and modern methods of leadership to address the community's needs?*

# E. GUIDING PRINCIPLES FOR PEOPLE-CENTERED LEADERSHIP

1. *Collective decision-making and collective leadership at various levels*

   a. Collective decision-making and leadership

   - This is how leaders work as a collective. All important matters related to the organization are discussed, decided on, and implemented as an organization and/ or as a working group.

   b. The importance of collective leadership.

   - Through collective leadership, more ideas are considered, thus decisions are made based on a broader consideration of all possible factors.
   - More members will be represented when more leaders participate. In this way, those in the leading positions will have a keener understanding of the situation of a greater number of members and the broader situation.
   - The organization will become stronger because more leaders are united. This will result in a more active role of each leader, higher initiative and more determined implementation of work. Thus, more people will be able to face the challenges of leadership.
   - The practice of one or a few persons monopolizing the leadership of the organization will be avoided.

2. *Giving importance to the welfare of the affected majority. Bias for the poor, deprived, oppressed, exploited, and struggling (PDOES) peoples*

   In any situation, the people who are affected are the primary actors for their own change. When the affected majority or the poor, deprived, oppressed, exploited, and struggling (PDOES) peoples realize that the organization is working for their interests, they will be internally

motivated to actively participate in the processes of the organization. The motivation to achieve change will surely be sustained and will generate even higher and wider motivation for more members and affected organizations to act together to achieve a desired change. When the members in an organization are highly motivated and functioning actively to achieve a common concern, this will lead to a more effective leadership in managing an organization. An effective leadership is one that builds unity among the members of the organization to actively work together and change their condition. The active participation of majority of the members is in itself a process of developing more leaders, in order to sustain the leadership roles of the organization at all times.

## 3. *Open to change*

While the leaders are performing leadership roles, simultaneously they should strive to overcome and change their limitations and weaknesses to be more effective in leading their organizations to achieve desired change. It is important for a leader to change his own thinking, attitudes and actions, and to develop the correct traits of a leader of the people.

## 4. *Self- Reliance*

Relying primarily on one's own strength and capability is important. One's own strength and capability is decisive in changing the situation. This is based on the assumption that the primary reason for the formation of the organization is the desire of the group to act on their own situation. Thus, internal intervention by and for the organization is primary in bringing about the desired change.

## 5. *Solidarity with other individuals and groups*

a.  Importance of the principle of solidarity:

   Solidarity means relating and uniting with other concerned or sympathetic individuals and groups towards achieving

the objectives and goals of the organization. The members of any organization are part of the wider community and society. The local situation is interlinked with the wider social context and these two affect each other. Therefore, it is necessary for any organization to relate with wider organizations for mutual support and to build stronger concerted efforts and capacity to act on common concerns.

b.   The basis of forming solidarity linkages:

Different individuals and organizations have varying levels of capability based on their particular situation. There are individuals and/ or organizations who have longer experience in working for social change, while others may have different experiences and expertise. We all have different strengths, potentials, and limitations.  These organizations and individuals could all work together in complementation with each other.

Given this reality, an organization could relate with other individuals and organizations based on common interests, mutual respect, and the capacity of the concerned organizations/ individuals.

c.   Solidarity with others will not weaken self-reliance. Instead, it strengthens self-reliance.

- External forces reinforce self-reliance efforts to hasten the process of change . However, every organization should be aware that external forces could also delay the process of change when not handled well.
- The assistance given by others will be greater when we do our part in building solidarity relations, which is a partnership and not a one-sided affair. We need to accomplish our responsibilities that were mutually agreed upon with our partners. The responsibilities arising from solidarity relations need to be considered by the leadership in the management of an organization.

# F.   PRIMARY LEADERSHIP TASKS

1.   *It is necessary for leaders exercise collective leadership   as described above and to share responsibilities and roles with the members of the organization. Together, leaders and members need to perform the following tasks in the organization:*

- Analysis of the situation and making appropriate plans and decisions

- Organizational Expansion
    - o   Recruiting additional members into the organization.
    - o   Forming new organizations
    - o   Building alliances and linkages with allies who will work for the interests of the people.

- Strengthening the ranks of the organization
    - o   Taking the lead in education and holding studies and trainings
    - o   Implementation and regular assessment of the work through monitoring and evaluation.
    - o   Launching various activities and programs of the organization
        - • internal – meeting, studies
        - • others - cultural programs, barrio meeting, study sessions, economic projects.
    - o  Resolving differences or conflicts among members

- Putting one's own attitudes in order, thinking and conducting oneself as a leader and improving one's leadership qualities.

- Continuing study and propagating information to educate the people.

- Being accountable and transparent by providing reports and informing the members of all matters that they need to know

- Mobilizing the members of the organization and community.

## 2.  Continuing enhancement of leaders' and members' capacity

Nobody is born a good leader who is capable in all these leadership tasks.  Good leadership is learned through one's own practice, aside from the study of theory derived from the experiences of others.  It is through practical experience that a leader improves his/her ability to lead.

Thus, one of the primary objectives of an organization should be to build its own leadership capacity. The organization should strive to equip and develop the knowledge, attitudes, and skills of its leaders to effectively perform their various leadership tasks. Leadership capabilities are not acquired in just one seminar or training like this Leadership Training Seminar. Rather, leadership must be practiced and enhanced in their respective organizations.

## Synthesis:

*Activity: Buzz Session*

*To close the session, the facilitator asks those seated together in each table to have a short discussion about what are the most significant things they have learned about leadership. Each group writes the key words or phrases of their most significant learnings on pieces of paper and posts these on the board. The facilitator then reads through the ideas posted on the board and summarizes and closes the session.*

# PART THREE

## ORGANIZATIONAL MANAGEMENT

# SPECIFIC OBJECTIVES:

1.  To acquire an overview of the knowledge needed to run an organization.

2.  To gain some skills in organizational management.

3.  To learn how to distinguish between organizations that serve the interests of the majority and those that serve the interests of the self-interested few.

# TOPIC CONTENTS:

A. Definition of 'organization' and 'organizational management'

B. Characteristics of a strong and stable organization

　　1. List of characteristics of a strong and stable organization
　　2. How do you formulate the basis of unity and the general program of the organization?

C. Structure of an organization

　　1. Meaning of 'structure' with regard to an organization
　　2. Relevance of the structure of an organization
　　3. A few guidelines in creating the structure of an organization

D. Committee System

　　1. What is collective leadership?
　　2. What is the committee system?

E.  Running meetings and facilitation

1.  What is a meeting?
2.  What is the principal importance of meetings?
3.  Characteristics of good and bad meetings
4.  Types of meetings
5.  What is facilitation?
6.  Steps in holding meetings

F.  Planning, Implementation, Monitoring, and Assessment

1. What is planning?
2. Why is planning important?
3. Steps in planning
4. Implementing and monitoring plans
5. Assessment of plan implementation

G. Resolving Conflicts within the Organization

H. Types of Organizations found in Indigenous Communities

Methodology: Group Dynamics, Role playing, story telling, workshop, input, discussions

Duration: 8 hours

*Activity: Group dynamics - Message Relay as an Introduction to Organizational Management*

*I - Objectives:*
  1.    To enhance communication, listening skills, and participation of members.
  2.    To show the importance of communication in an organization.
  3.    To draw out lessons from the participants.

*II – Materials needed:*
  1.    Pieces of card or paper
  2.    Ballpens or marker pens

*III – Instructions:*
  1.    Divide the participants into 2 groups or more depending on the number of participants. Participants form one line per group.
  2.    Instruct the group that this is a message relay game. A message will be passed to the first person in line then this person passes the message she/he heard to the person next to her/him. Consecutively, the message is passed on until it reaches the last person in line. The last person writes the message she heard for comparison to the original message.
  3.    To begin the game, the facilitator writes the original message to be relayed and lets the first person in the line come forward to read the message silently and whisper this message to the next person in line. The message is passed on by whispering to the next person in line until it reaches the last person who says the message she heard aloud.
  4.    Message example: "Uphold Indigenous People's Rights to Land, Life and Resources."
  5.    At the end of the game, ask the participants their insights, lessons learned and observations.

*IV – Lessons Learned:*
  1.    Listening
  2.    Communication

*V- Synthesis:*
  1.    In any organization, communication is of paramount importance.
  2.    Active participation, cooperation and unity of every member must be ensured in order to make the organization functional.

# A. WHAT IS AN ORGANIZATION? WHAT DOES IT MEAN TO RUN AN ORGANIZATION?

## 1. *What is an organization?*

An organization is an association of people that is based on a united view, stand and direction for progress. It has a formal structure and a membership in a given locality or sector. This is organized so that an agreed upon program will be implemented and a particular set of objectives met.

## 2. *What does running an organization mean?*

This is the process whereby an organization is made to move with all its components by following its orientation, constitution and by- laws, program and plan that were formed based on long-term and short-term goals.

# B. WHAT ARE THE CHARACTERISTICS OF A STRONG AND STABLE ORGANIZATION?

*Activity: Brainstorm on Strong and Stable Organizations*

This activity aims to stimulate participants' thinking about the qualities of an effective, strong, stable organization and an ineffective, weak, and vulnerable organization.

*Materials needed:*
Flashcards
Pen, pencil, or marker (one per participant)
Masking tape or other adhesive for the wall or board

Provide each participant with flashcards and have them jot down whatever comes to mind regarding good and bad elements of an organization. One flashcard should be used per element or thought. The following guide questions may be shared to guide their thinking:

1.    What are the qualities of a stable and strong organization?
2.    What makes an organization weak and scattered?

Participants then attach the flashcards under the respective category headings on the board. The facilitator synthesizes their answers through a discussion and input with the participation and input of ideas from the trainees. An organization will be strong if it regularly analyzes the concrete situation and has a clear stand to serve the poor, oppressed, and exploited.

An organization needs direction and vision. It is aware of its short term and long-term objectives, in accordance with established laws and/or customary practices. An organization has a defined membership and leadership that is active in the implementing committees. An organization needs a clear structure in order to use its strength and implement its programs.

## *Input and Discussion:*

1. For an organization to be strong and stable, it has to have the following characteristics:

   a. <u>Established with a clear orientation and objectives</u> based on a particular situation, concern(s) and/or issues of a community/sector;

   b. <u>It has a democratic and orderly system</u> as a guide for its day-to-day existence with the following aspects:
      - a long-term program that serves as a basis for its occasional short-term programming and plan;
      - a constitution and by- laws as a guide for its leaders and members;
      - a simple structure that can be staffed and managed by its members.

   c. <u>It has a collective leadership and committee system</u> to manage the organization.
      - It conducts regular and productive meetings.
      - It holds occasional and timely planning, assessment sessions.
      - It develops conscious and warm relationships of members and leaders so that there is tighter camaraderie to attain the objectives of the organization.

d.  <u>It relies primarily on its own strength and capability.</u>  Internal strength and capability is decisive in changing a situation. The desire of a group of people to act on their own situation is the basic factor for the formation of an organization. Hence, an internal intervention is primary in bringing about desired change by and for the organization.

*The story of Dikoy*

*In a mountainous place in Mindanao, there lived a poor indigenous farmer named Dikoy. Most of the time he worked hard to tend his rice field, which often lacked water. He also helped his family in doing household chores. He felt how it was a burden for the women and children to fetch water from the source that was far away from the house. Dikoy often visited his relatives and socialized with other indigenous people in the village and nearby communities, who had the same problems.*

*From their experience and discussions, Dikoy and the others were able to analyze their situation and identify the problems they faced, like the lack of water and the poor health conditions. They then decided to form an organization to do something about these problems. After sometime, the organization expanded to include the women and youth in their community.*



*Through their efforts, the organization was able to build and manage a waterworks system that was much needed by the people for farming, washing, cooking and raising animals. Life in the community improved. The people realized that they were able do something to solve their own problems.*

*The moral lesson of this story is that genuine development does not necessarily come from others outside of the community.  Rather, the people within the community are decisive in making development happen. Genuine development can only be achieved if the people living in a community are united to determine their issues and concerns and are willing to take action for their own welfare and development of their community.*

e. <u>It has links with other organizations</u>, institutions within and outside the locality for mutual support, cooperation and partnership on common issues and concerns.  Based on its capacity, the organization may link up with other organizations and institutions in other communities and countries for mutual help, solidarity and common action on common issues and concerns.

- Solidarity with others will not weaken self-reliance, but instead, it strengthens self-reliance.  External forces re-enforce self-reliance efforts to hasten the process of change. However, every organization should be aware that external forces could also delay the process of change when not handled well.

f. <u>It undertakes continuous development of the knowledge and capability</u> of the officers and all members of the organization so that they can handle the various problems that the organization may face.

All these traits are important for the stability and cohesiveness of the organization.  An organization working for the rights and welfare of the people will encounter many internal and external problems.

Nevertheless, experiences and lessons of peoples movements have shown that if the members are united around a clear orientation, always ready to defend themselves, open to continuous study and the development of their capability, and advance their cause with the broad support of others, they will have no second thoughts in facing all kinds of problems, issues and work that will come their way.

*Activity: Brainstorm for proverbs or analogies on organizational management taken from the communities of the participants.*

Example from Thailand of an analogy between a fishnet and a community or people's organization:

A fishnet is like an organization of people working together. Each string of the net (or member of the organization) needs to be strong. To make the threads stronger, they need to be dyed with banana sap (i.e., some kind of capacity building to make them stronger). Before the net is used, they need to check carefully to be sure that no part is destroyed (e.g. conflicts among people in the community that need to be resolved at the village level through mediation, ceremonies or rituals. The traditional leaders should try to solve conflicts among the people or members and act as a mediator between the parties.)

The topknot of the net (leader) is the most important one to hold the net together, if the topknot is rotten, the whole net cannot be used. If a single thread is broken, the net can be repaired. In a river or sea, the current or waves are not always the same. Sometimes the current is strong, sometimes calm, so there is a need to analyze the situation and consider the context before throwing the fishnet. Lead weights are tied at the edges of the fishnet to draw the net down to the earth when it is thrown (meaning it should be grounded on the situation of the community). The lead weights also help the fishnet provide the best coverage of fish inside the net (meaning, as much as possible, the organization should cover the different concerns or issues affecting the community).

The string to pull the net symbolizes unity, solidarity and strength needed to pull the net back. If the river is very strong, the organization has to be careful not to be carried away by the current. If used in a small river, only a short string is needed (community-based organizations), but a bigger river or sea needs a longer string (i.e. local federations or regional networks).
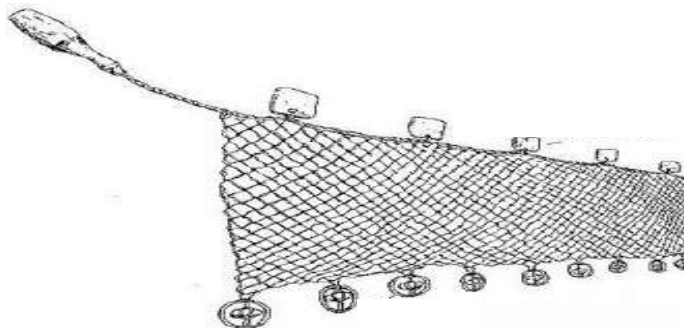
2.  How are the basis of unity and the general program of an organization made?

    There are various forms that can serve as the basis of unity of an organization. Some examples are as follows:

    a.  The objective of the organization
    b.  Customary law
    c.  Promotion of indigenous peoples rights
    d.  A declaration or an oath

    What is important is that the basis of unity and the general program cover the reasons why the organization was formed in the first place, which serve as the reason for its continuing existence.

**Things to consider in formulating the basis of unity**

A.  Analysis of the situation of the community

    1.  What are the main problems / issues and needs of the people in the area? Which of these are primary and which are secondary? What are the root causes of these problems?
        a. In the economy
        b. In politics
        c. In culture
    2.  What challenges does the community face?
    3.  Among these problems and challenges, which are the most basic or major ones that need to be faced in the next five to ten years?
    4.  What are the strengths of the community – in the economic field, in politics and in the realm of culture?
    5.  What are the resources that can be used to address the problems and needs of the community?
        a. Primarily within the community
        b. Outside the community
    6.  What policies can the people of the community invoke to develop or address their present situation?

B.    What changes do the people want to see in their community?

C.    What is the long-term vision of the community?  What kind of society would it like to build?

D.    In general, what has to be done by the organization so it can respond to what the people need?

E.    What objectives of the organization are implementable or what work is it capable of doing to achieve these objectives in the short-term?

F.    Within five to ten years, what are the programs that can be implemented to achieve or contribute towards the achievement of the objectives of the organization?

G.    What principles are needed to guide actions so that objectives can be achieved?

H.    What activities will be carried out to achieve what they want?

I.    Who or what machinery will implement this?

*Activity: Workshop on Drafting the Vision, Mission, and Goals of an Organization*

*The participants break up into small groups according to their respective organizations.  Facilitators then work with each group to develop the Vision, Mission and Goals (VMG) of their organization.  The guidelines above may be used for this exercise.*

# C. ORGANIZATIONAL STRUCTURE

1.  *What is a structure?*

    The structure of an organization is like a skeleton that shows the different parts of the organization and how these parts are interconnected. The structure shows the source and flow of decisions and policies within the organization. The structure shows how the entire work of the organization is divided among its different groups or members.

2.  *The importance of the structure of an organization*

    Structure is important because it determines the interrelation of the different parts of the organization and the flow of responsibility, accountability, guidance and coordination. A good structure can facilitate work and decision-making, while a poor structure can bog down processes within the organization and hinder effective and efficient work.

3.  *Some guidelines in forming the structure of an organization:*

    a.  **The structure should serve the needs of the organization.** In general, there are two kinds of structural lines:

        • Vertical line – This line shows the flow of responsibility and accountability. The groups that are linked by a vertical line have a responsibility and accountability to each other. (This will be discussed more in Committee System). This line shows also the center or source of decision, guidance and policies at different levels. (Line function)
        • Horizontal line – This line connects parts of the organization whose relationship is one of coordination. For example, the relationship between line work committees (e.g. finance, administration, public information) and the various units of the organization, except for units that are responsible for directly guiding other units. These committees are called staff units or units which assist a part of the organization in the implementation of their work. (staff function)

All units are connected to another unit or more than one unit. However, there should only be one mother unit for each part that is connected in a vertical line. This means that it is clear to all parts of the organization where they will get their guidance and be accountable to. It is necessary therefore to clarify to all groups or units of the organization what kind of relations they have with the different groups or units of the organization.

b.  **Make a simple structure to illustrate the division of work within the organization.** Only those committees or groups that are needed should be formed. This is based on the program of the organization for a given period of time. A committee or group should be formed only if there are people who can be placed there and will implement the defined tasks.

c.  **Functional or actual work.** Aside from ensuring that there are people who will be placed in the committee or unit to be formed, it is also necessary to ensure that it will function. It is necessary also to clarify its functions and to unite the members of the organization especially the members of the unit as to its functions. There is the need also that this group should have a plan or program agreed upon collectively by its members.

The members of the unit should not be the only ones who should know their tasks and their relation to other parts of the organization. To maximize cooperation and to avoid misunderstanding, it is best that all members of the organization should know the function of each group or unit in the over-all operation of their organization.

d.  **A given structure is not a permanent thing.** Depending on the needs of the organization, some parts of the structure can be changed. This is needed because the situation and the needs of the organization can change. The members of the organization should be open and ready to make the necessary structural changes when needed.

On the other hand, it is not good to have constant changes in the structure of the organization. Thus, the proposed structure of an organization should be studied well before it is finalized so all units will the have time and opportunity grow into their work and gain some momentum.

e.  **For short-term work, a temporary group** (task force, ad hoc committee or conferential body) can be formed or a part of the structure can be reorganized but not the entire structure.

f.  **For long-term work, form a more permanent structure** based on the general objective and program of the organization. For example, education is a long term and continuous work. An education committee can then be put in place. To oversee the over-all implementation of the organizations plans and programs, it is required that an executive body be formed. The term used for this body can be council, committee or an indigenous term. This body is a permanent part of the structure.

Structures are chosen or designed to suit the needs of the organization. Depending on the nature, ideology and objectives of the organization, the structure will change.  There are different structures for community-based organizations, sectoral organizations, federations or alliances or issue-based organizations. The following table is a guide on what structures are needed for different types of organizations:

| Type of Organization | Decision-making structure | Implementing Structure | Working Committees |
|---|---|---|---|
| Community-based | Community Assembly, Council of Leaders | Village groups (purok, sitio) | Education, Projects, Membership |
| Sectoral organization | Assembly or Congress, Council of Leaders | Executive Committee | Education, Public Information, Campaigns |
| Federation or Alliance | Congress, Council of Leaders | Executive Committee | Education, Public Information, Campaigns |
| Issue-based network or task force | Assembly, Coordinating Committee | Secretariat | Education, Public Information, Campaigns |

## Activity: Workshop on Organizational Structure

This activity gives participants a chance to analyze the structure of their respective organizations. It can serve as one aspect of an organizational diagnosis.

Materials needed:
   Marker pens
   Large newsprint or manila paper.

Divide the participants into groups according to their organizations. Each group will sketch the structure of their respective organizations and present it to the larger group. Each group should consider the following questions:

   i.    Describe the structure of your organization.
   ii.   Why does the structure of the organization look like this? Is the structure attainable or practical to implement?
   iii.  What is the significance of the different parts of the structure?
   iv.   What is the interrelation of every component of this structure to each other?

Examples of structures of different organizations are shown in Annex 4 as a guide in designing your organizational structure.

Annex 4: Sample Organizational Structures
   • Community Organization
   • Sectoral Organization: Trade Union
   • Federation or Alliance: Cordillera Peoples Alliance
   • Issue-based organization: Anti-mining Campaign Network

# D. COMMITTEE SYSTEM

*Activity: Sharing by the participants*

*In your community, how do people cooperate with each other in their economic activities, like farming, hunting or fishing? Describe the indigenous systems of community cooperation that you know of. These are living examples of collective leadership, community cooperation and committee system for the division of economic tasks within a community.*

## 1. What is collective leadership?

Collective leadership is a characteristic of a democratically run organization. The resolution of primary matters, issues, problems of the organization are decided through a collective decision-making process, and implementation is done collectively too. Collective leadership requires that there is ample participation, and orderly decision-making of those leading and those being led. Through this kind of practice, the tendency for one or a few to monopolize primary decision-making and the running of the organization can be avoided.

## 2. What is the committee system?

The committee system is the establishment of committees within the organization to assume major tasks as defined in the program of work. As a method of allocating work and tasks, the leadership sees to it that there is a proper division of work and there are clearly defined relations among various positions in the leadership through its executive committee or council, among its members and the various units of the organization. It is the function of the committee to strengthen the leadership so that it can perform its task of being the leading group.

In the committee system, it is good to combine collective leadership and individual responsibility in the performance of respective tasks. The implementation of the individual's responsibility is done towards strengthening the collective leadership.

Through the committee system, the usual problems, which can obstruct the work of the leadership, can be avoided, such as the following:

a.   Dumping of tasks on the president or among a few members of the council or leadership while the other members of the have nothing or very little things to do.

b.   Long or useless meetings can be avoided if everyone helps in preparing well for meetings.

c.   The protracted resolution of problems within the council or the organization, as well as the neglect of some work, can also be avoided.

The committee system is important so that the leadership can take up its primary task of leading.

The following can help so the committee system can be implemented:

a.   The organization should explain the work of the various officials within the leadership committee to all members of the organization. For example, the work of the president, chairperson, vice-chairperson, and others are clarified.

b.   Good relations among the officials and members of the council and/or committee should be developed in ways such as:

   i.   Tighter unity in implementing tasks as mandated by the organization both as individuals as well as a collective, so that the council can exercise its leadership fully and productively. Of primary importance is the trust each member of the committee holds towards each other so as to maintain the unity of the entire committee.

   ii.   The role of the president or team leader is important in monitoring the over-all work of the members of the committee and the help that the office can extend to them.

iii. For their part, the members of the committee have the responsibility of supporting and helping the chair or team leader. They carry out their task by recognizing and respecting the leadership of the chair who has been designated by the organization in the said position. Through their support and respect, they are able to help carry out leadership tasks. The members of the committee also help in monitoring the over-all work and in the running of the organization and the committee itself.

iv. Members are tasked with reporting at once the status of work, especially when there is a problem or there is a change in the situation that needs to be attended to at once. They also help in preparing for meetings. During the meeting, they help ensure the smooth, efficient and effective flow of the meeting. They likewise help in resolving differences. They take initiative in doing whatever else they can do to help without waiting to be told or reminded by the chair or team leader what else can be done.

## 3. *Continuous development of the committee's collective work of the council/committee.*

For the continuing consolidation of the collective performance of the council/ committee, there is the need to practice and develop unity, understanding and mutual help among the members of the council/committee. This way, the feelings of everyone towards each other will be close and smooth; individualism will be removed, thus collective work will be easier to put into practice.

There is a need to familiarize and understand the entire issue and developments within a committee and the organization through:
- collective discussion and study of the situation of the committee and the organization.
- continuous exchange and sharing of information between various units

Through this, mutual understanding and unity among members of the council/committee will come easier.

There is a need also that each member must be open in carrying out assigned tasks so there will be closer cooperation among themselves.

There is the need for each member to study how to unite on decisions, analysis and views, and to study how to work even with those with whom they cannot easily get along with in the council/ committee. Through conscientious action, they will learn close cooperation among members of the council/committee especially if it's their first time to be in such a body.

# E.  HOW TO MANAGE MEETINGS

*Activity:  Role Playing on Conduct of Meetings*

a.     Break the participants into two groups.  Each group will act out running a meeting.
b.     Each group will choose who among themselves who will portray the officers and members of the organization conducting a meeting (Chairperson, treasurer, secretary, members, etc.)
c.     One group will be tasked to portray a meeting that was conducted well, and the other group will portray a poorly conducted meeting.
d.     The group will decide the details of their role playing (e.g. what agenda to discuss and the conversation taking place during the meeting and its process.
e.     After each presentation, the facilitator will ask for comments and observations from the participants on each presentation.

## 1.    *What is a meeting?*

This is the face-to-face talks among members of a group when they conduct studies, assessments, make decisions, policies and plans, and other activities within an organization.

Meetings play an important role in sustaining development education within the organization through updates on the current situation and the analysis of the organization.

## 2. *What is the primary value of meetings?*

Meetings are the primary method of building unity within the organization. It is during meetings that decisions and policies are made. It is also here that organizational problems are resolved. This way, meetings:

a.  help in raising the awareness of the members, which serves as the basis in taking collective actions.

b.  help consolidate/unite members so they can act and get mobilized based on the unities decided on at meetings regarding their tasks and responsibilities.

c.  provide opportunity for members to express their thoughts and feelings which can be considered in the making of decisions. These can also serve as the basis of extending the right help or action which the members need.

d.  provide opportunity for members to participate in the making of decisions, plans, policies and other matters which the organization need to attend to.

e.  serve as a means to monitor the actions of the different parts of the organization as a collective and as individuals so as to know how the work can be implemented and the life of the organization as a whole.

## 3.  *Good and bad meetings*

### Chart:  Summary of characteristics of good and bad meetings

|  | *Good/encouraging* | *Bad/Obstructive* |
|---|---|---|
| The one conducting is | prepared | not prepared |
| The participants are | prepared | not prepared |
| The facilitator is | good | weak |
| Participation of others is | active/alive | passive / boring |
| Flow of the meeting is | well understood/ smooth | going in circles or confusing |
| Length of the meeting is | quick and short | slow or lengthy |
| Problems | many are resolved | few or nothing is resolved |
| Effect on consciousness | progressing | nothing is learned |
| Effect of the meeting | helpful | obstructive / boring |
| Effect on the group | unifying | divisive |

If the flow of meetings is smooth and orderly, more members will be encouraged to attend.   Even if meetings are a bit long, they remain productive. If the flow of meetings is disorderly, many will absent themselves; the meetings will not be finished and it would be difficult to encourage them to attend the next time around.

## 4.  *Types of Meetings*

It is necessary for every leader to know the correct way of running meetings. One key to a successful meeting is to know what kind of meeting is needed.

| *Kind of meeting* | *Information* | *Consultation* | *Decision- making* |
|---|---|---|---|
| *Objective of the Meeting* | To relay information or conduct study | Leader consults members, or vice-versa | To resolve problems or make plans |
| *Flow of meeting* | Leader shares information/questions/ study with members | Leader gets information from members, or vice-versa | Sharing of information, thoughts and feelings by all |

One type of meeting is called an assembly or conference. A large number of members participate in this type of meeting. The content of conferences is a combination of information, consultation and decision-making.

Managing the assembly or conference will be a bit difficult if a large number will attend. So it would be good if a combination of different methods of discussion will be used. For example, if some information or some kind of study will be held, all may attend. If what is called for is consultation and some decision- making, the workshop can be used.

## 5.    *What does it mean to facilitate a meeting?*

To facilitate a meeting is to manage the discussion during meetings so that the agenda of the meetings will be met in a timely and effective manner. This calls for directing the flow of the meeting so all items listed in the agenda will be covered. To effectively facilitate means to ensure the smooth flow of the discussion so that there is democratic participation and so that decision-making becomes a collective effort.

## 6.    *Steps in calling a meeting*

a.    Preparations before the meeting:
  i.      Set the objectives and agenda of the meeting.
  ii.     Identify who will attend, the date, time and the venue.
  iii.    Identify what will be needed for the meeting, who will prepare these and from whom these things will come.
  iv.     Identify the tasks of each one during the meeting.
  v.      Inform the participants early so they can prepare for the meeting and inform them what they should prepare for the meeting.
  vi.     After being informed, the participants should prepare:
    • Reports, information
    • Materials to be used by the participants during the meeting.
    • Time, mind-set and feelings
  vii.    Prepare reports that have been submitted earlier if any so they can be presented and revised during the meeting.
  viii.   Check-up on the identified preparations so remedies can be done or adjustments could be made, if necessary.

b. <u>During the meeting itself:</u>
  i. Preliminaries
    - Check-up on the attendance
    - Explain the objectives/ agenda/ flow of the meeting
    - Explain the tasks and the over-all schedules, tasks and policies during the meeting
    - Revision and finalization of the agenda
    - Review of important points from the previous meeting
  ii. Discussion of the items agreed upon in the agenda
  iii. Summing-up of points arising from each item of the agenda and the entire agenda itself. Add whatever item has been put on the table, if any, and corresponding decisions made.
  iv. Making of recommendations, resolutions in relation to what has been discussed.
  v. Setting of date, time, and place of the next meeting if possible.

While the meeting is going on, the leadership continues to handle the different tasks related to the meeting.

c. <u>After the meeting:</u>
  The leaders make directives on what needs to be done like:
  i. Following-up those who were absent and informing them of the decisions made in the meeting.
  ii. Providing documentation of the meeting to members, if necessary.

# F.  PLANNING, IMPLEMENTATION, EVALUATION AND MONITORING

## 1.  *What is planning?*

This is one of the major tasks in running an organization. This is where particular guides are made as to how the orientation and program agreed upon by the organization will be put into practice. It is here where the step-by-step implementation of the program and orientation of the organization is prepared so that the concrete work or tasks of the members can be seen on the ground.

## 2.  *Why is planning important?*

Planning is important so that the organization will have something systematic that can be followed in their daily action towards the attainment of the objectives of the organization.

## 3.  *What are the steps in planning?*

a.  Unite on what you want to achieve in a given period.
b.  Put in detail the activities to be undertaken in running the program so the objectives agreed upon can be achieved.
c.  Agree on who will do the different tasks.
d.  Study what materials, equipment and human resources will be used, estimate how much money will be needed and identify where the money will come from.
e.  Agree on the other conditions, requirements, guides, policies and other needs that should be considered to implement the plan
f.  Make the general and particular schedules within the period agreed upon. Enough time should be allotted in making the plan and this should be based on the present condition of the organization and its environment. A plan that is correct, orderly and clear is a big help in the systematic implementation of a program.

## *4.   Implementation and Monitoring*

Implementation of plans is one major aspect of running an organization. Implementation is the primary task of the entire organization, including those affected by an issue, so that the objectives agreed upon within a given period will be attained. This is the time when the resources of the organization and those affected by the problem/ issue will have to be used, as well as other resources coming from those supporting the organization. This is also the time when the capability and knowledge of the members of the organization and those affected, as well as those supporting the organization will be put in practice. The practice of collective leadership and committee system will play a big role when the plan is being implemented. As mentioned earlier, the plan that was prepared earlier would play an important role as a guide when implementation time comes around. The practice of collective leadership and the committee system, and the use of a well-prepared plan will help in the systematic implementation of the plan.

Collective involvement is important in making the plan. For those who will implement the plan, an orderly, coordinated, collective and determined style of work is important to achieve the objectives agreed upon. As members of the collective effort, the role of each individual and working committee is important in implementing the agreed upon tasks. The conscious initiative of members and those affected will also help a lot, like forwarding observations and recommendations. Helping in other areas of work aside from their own assignment is also important when needed and if they still have time.

It is important that the plan being implemented is being monitored so that whatever needs to be acted upon or changed can be seen at once. It should be clear who has the main responsibility in monitoring every level of the work or type of work. Similarly, all members have a big role in monitoring because they are the ones directly implementing the plan.

Members should occasionally report what they have accomplished and any new developments to those in charge of implementing the plan, so that there will be a basis for corrective actions.  In monitoring, don't rely solely on the knowledge of those presently implementing the plan. Find out if the implementation is based on the plan, and if the plan is correct or needs to be changed. Find out also about the practice of cooperation

and coordination, the capability, knowledge and skills of those implementing the plan.

Find out what problems need to be acted upon immediately and those that can wait for a regular assessment. Based on the monitoring, are there things that need trouble-shooting or some actions to resolve them? These things will have a negative impact on the implementation of the plan if they are not attended to immediately. Monitoring is part of assessing the process of implementation. Make an assessment while the plan is being implemented.

## Steps in Monitoring

a.  Check-up those who have been tasked as to how they are implementing the plan and their work as well. Find out who can implement the work by themselves and who needs help. Guide those who need help and inform the others if they are doing their work right.
b.  For parts of the plan that need immediate adjustment, take immediate action.
c.  Call for a check-up meeting whenever needed.
d.  Document important points that may crop up in the course of monitoring.

## 5.  Evaluation or Assessment of Plan Implementation

Assessment is a form of analysis. This is an analysis to measure what has been attained in the plan or program that was implemented. This will show what has been done or not done in what has been planned or programmed, what has been achieved or not achieved. It will also show what is lacking that needs to be filled, the weaknesses and strengths, errors that needs to be rectified, and what needs to be faced in the coming period.

An assessment is done after a defined period or after a major activity.

The assessment provides the basis for timely and correct action in the coming period. This way, if there are changes in the way we look at the situation as compared to the initial planning period, we can then make

adjustments to the earlier plan that was made. If our assessment is wrong, we will also err in the plan that we will make next. This way, assessments play a big role in advancing the work of the organization.

# G. RESOLVING CONFLICTS WITHIN AN ORGANIZATION

*Activity: Group Dynamics 'Indigenous Peoples' Journey'*

Materials needed:
1. Bond paper
2. Pentel pen
3. masking tape
4. Chairs

Break the participants into two groups, and arrange the chairs to resemble a jeepney (a jeep in the Philippines with 2 rows of seats facing each other for passengers ) or other forms of public transport.  Each group will be given a different, complicated situation to act out. Each group will be responsible for determining a solution to the situation they were presented with.  Participants will draw straws to determine their role.

*Characters:*
Group 1: Driver, conductor, pregnant passenger, passenger who does not have enough money to pay the fare, passenger 3
Group 2: Driver, conductor, student passenger who is in a hurry so as not to be late for class, passenger in a wheelchair

*Situation:*
Group 1- The trip from the countryside to the city is three hours.  Three passengers are on board.  Because one passenger cannot afford to pay the fare, a lively argument ensued while the pregnant woman goes into labor.
Group 2 – The student is in a hurry and wants to get to her school immediately.  Yet, a person in a wheelchair has gotten on the jeep, and what more, the jeep got a flat tire.

After the group presentations, the facilitator will explain the activity. The jeepney symbolizes an organization, and the exercise should give participants an idea of the dynamics involved in running an organization, with all the individual differences and conflicts. The participants, with the help of the facilitator, will identify the significant roles of every character in the story and their counterpart in an organization based on their experiences. Then the solutions arrived at by each group will be discussed on how they were able to resolve the conflicts in their situation.

The facilitator, utilizing the definition of an organization and running an organization as outlined in the module, points out and summarizes the lessons learned from the activity.
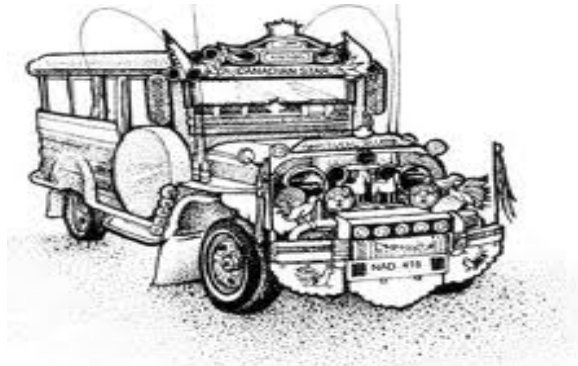


*Activity: Discussion on Experiences and Lessons in Settling Differences Using Both Traditional and Modern Systems.*

The participants share both negative and positive experiences in settling differences in their organizations and communities using both traditional and modern systems. After the sharing, the facilitator synthesizes the discussion by:

- Identifying lessons and positive strategies of resolving competition or personal differences
- Defining principles in strengthening understanding, cooperation and solidarity among members
- Stressing the importance of fostering of camaraderie, mutual assistance and compassion within an organization.

## H.  TYPES OF ORGANIZATIONS IN INDIGENOUS COMMUNITIES

At present, several kinds of organizations exist in our communities. These are formed with various objectives and orientations. Some may be organized to access funds and material things, giving reason for members to quarrel. Others transform themselves into corporations, the main concern of which are business projects like managing a store, money-lending or some production activities.

Many of these organizations are also organized so they can borrow money from the banks, or they can be given projects/contracts by the government or an NGO. These organizations are usually accredited by the government, e.g. Securities and Exchange Commission (SEC), local government units (LGU), and other government line agencies that give accreditation. The life of these organizations depends on projects or the permit from a government office.

There are also organizations that were formed because of pressing issues of sectors, groups or communities.  They started from whatever capability they possess. Most of these are progressive organizations. Their legitimacy is derived from the consensus achieved among themselves to build the organization to face a common issue.  While these organizations engage in particular struggles, they also pay attention to small projects that will bring basic services to the affected communities.

A table comparing the different types of organizations may be presented as an example using the experience of the indigenous peoples in Mindanao, Philippines as contained in Annex 5.

Annex 5: Types of Indigenous Peoples' Organizations - Comparison among traditional and modern indigenous peoples organizations in Mindanao, Philippines

*Activity: Workshop Identifying Kinds of Organizations and Their Interests*

*This workshop will help participants to identify and distinguish the traits of the various types of organizations that exist in their own communities, i.e. traditional indigenous peoples organization, indigenous peoples social organization created by the government, indigenous peoples organizations created by a private company, political organization of indigenous peoples.*

*Break the participants into two groups, or by communities if they come from different places. Each group will discuss the guide questions and prepare a report. Forty (40) minutes may be allotted for the small group work, after which, each group gives a report of their discussion.*

*Guide Questions:*
1. Identify the organizations existing in your community and categorize them into the four general types of organizations mentioned above.
2. What are the respective bases of unity of these organizations? What is the main goal and direction of these organizations?
3. How do these organizations relate to each other in the community? Draw a graphic representation of interrelationships among the different organizations in the community.

| Name of organization | Type of organization | Basis of unity of the organization | Relationship with other existing organizations |
|---|---|---|---|
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |

After the group reports, the facilitator may lead a deeper discussion on the analysis of the dynamic relations and influences between and among the people's organization, traditional social organization, government-created or influenced organizations, and organizations organized or influenced by private companies. The following questions may be used as a discussion guide:

- Given the existence of these various types of organizations in our communities, what is the usual expression of self-organization of indigenous peoples in the contemporary social context?
- Whose interests do these different types of organizations serve?
- How do indigenous peoples organizations constructively relate with the traditional social system or structure?
- How do peoples' organizations critically engage with organizations organized by government or private companies?

<u>On the interaction of traditional and modern organizations:</u>

Each community needs to determine what is effective and appropriate with regard to the relationship between the modern people's organization and the traditional social organization of indigenous peoples.

It is important to ensure that the differences between, for example, a traditional council of elders and a people's organization regarding its perspective on important matters do not become a divisive conflict. There are some decisions made by the traditional indigenous institutions, such as launching a peace pact or a tribal war, that are not appropriate for a people's organization to make or support. But this does not mean that the people's organization will directly contradict the decision of the tribe. There is an appropriate process to resolve these differences while respecting the decision of the elders and their position in the tribe.

There are democratic methods and processes conducted by traditional leaders in building understanding and consensus within the community regarding certain problems that may arise. An example is holding 'public hearings' in order to avoid division. The modern people's organization has a lot to learn from the traditional indigenous socio-political institutions and systems of leadership. At the same time, negative practices and thinking

should be remedied through a means that does not antagonize the traditional leaders or the individual members of the community.

## Synthesis:

In closing the topic, the facilitator may use the following story to summarize the main points of organizational management. The participants may also tell their own stories or folk tales that are appropriate to the topic.

*Activity: Story-Telling about the Frogs and the Snake*

*This is the story of a community of frogs that chose a snake for their leader because they were enamored by the snake's colorful skin and smooth manner. However, after the snake was able to get into the community and gain the trust of the frogs, he started dictating on them and oppressing them. Eventually, the snake ended up eating the frogs. It was then that the frogs realized their mistake in choosing a leader whose interests run counter to their interests. The story teaches that it is important to study things closely and beyond the surface appearance in order to analyze whose interests does a particular organization represent.*

Things to consider when determining whose interests an organization serves:
- system of accountability
- decision-making process
- past experiences with the organization or personalities involved who benefits from the actions and programs of the organization?
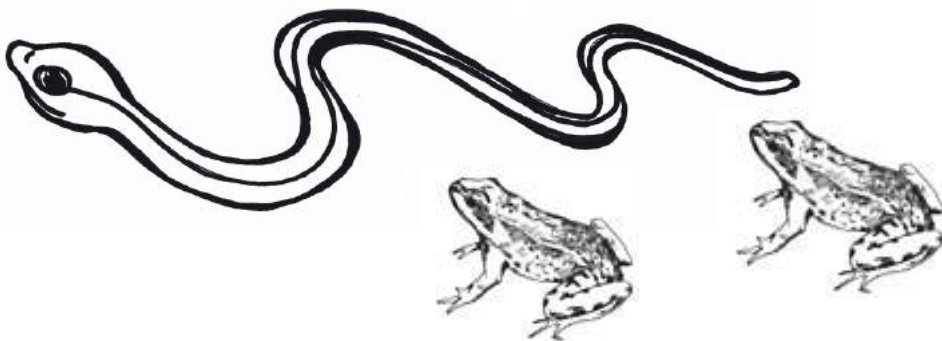
# PART FOUR

# ADVOCACY OF INDIGENOUS PEOPLES RIGHTS

# SPECIFIC OBJECTIVES:

1.  To have better awareness, understanding and appreciation of Indigenous Peoples rights.

2.  To understand the commonalities of local indigenous peoples' issues with indigenous peoples' issues worldwide.

3.  To discuss indigenous peoples' options in response to their problems and concerns.

4.  To gain a better understanding of the importance of advocacy and alliance work.

5.  To gain knowledge on how to do campaigns for the advancement of Indigenous Peoples Rights.

# TOPIC CONTENTS:

A. Framework for Advocacy of Indigenous Peoples' Rights

   1. Introduction
   2. United Nations Declaration on the Rights of Indigenous Peoples
   3. Violation of Indigenous Peoples' Rights
   4. Impact on Indigenous Peoples
   5. Responses

B.  Definition and Scope of Advocacy

C. Campaigns

    1. Public information
    2. Mobilization and Peoples' Action
    3.  Alliance work

**Methodology:** Lecture, workshop, collective reading, case studies, practicum, role-playing, discussion

**Duration:** 1/2 day (4 hrs)

# A. A FRAMEWORK FOR ADVOCACY ON INDIGENOUS PEOPLES' RIGHTS

## 1. *Introduction:  Definition of Indigenous Peoples*

*Activity: Small Group Discussion*

*Materials needed:*
newsprint or manila paper
markers

Divide the participants into four groups.  Each group will discuss one of the four guide questions provided below.

*Guide Questions:*
1. How do you define 'indigenous peoples' and where can they be found?
2. What are the basic rights of indigenous people?
3. What are the common issues, problems and concerns of Indigenous Peoples?
4. How have indigenous peoples addressed their issues and concerns?

After a fifteen-minute discussion, each group will present the summary and salient points of their discussion to the whole group. The facilitator then refers back to the points raised by the participants in the following discussion on the definition, rights, issues and options of indigenous peoples.

## *Input and Discussion:*

1. **Definition of Indigenous Peoples**

    a.  In 1971, the UN ECOSOC passed a resolution to undertake a "Study on the Problem of Discrimination Against Indigenous Populations." Jose Martinez-Cobo, a delegate of Ecuador, was appointed as the Special Rapporteur to do this study. The report, which came out in 1983, established a working definition of indigenous peoples that has become the standard reference within the UN and elsewhere on indigenous peoples.  It states:

"Indigenous communities, peoples and nations those which, having a historical continuity with pre-invasion and pre-colonial societies that developed their territories, consider themselves distinct from other sectors of societies now prevailing in those territories or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories and their ethnic identity as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. In short, Indigenous Peoples are the descendants of a territory overcome by conquest or settlement by aliens."

b. The International Labour Organisation (ILO) Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries adopted in 1989 refers to:

(a) tribal peoples in independent countries [as those] whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations; and

(b) peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

(c) ILO Convention 169 makes it clear that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of the Convention apply.

c. Indigenous peoples argue against having a global definition of indigenous peoples as this would risk exclusion of some indigenous peoples. A definition can never adequately capture the diversity of indigenous peoples and a definition would tend to fix indigenous peoples' characteristics, while these are continuously changing and

developing. However, the working definition of the Martinez-Cobo study is used as a reference whenever the issue of definition of indigenous peoples is raised. [i]

d. Indigenous peoples are called different terms in different countries, given their varying national contexts, and depending on the terminology applied in their domestic policies and legislation. Among the terms used to refer to indigenous peoples are: Ethnic Minorities, Hill Tribes, Hill or Mountain People, Tribal, Natives, Indigenous Minorities, Indigenous Nationalities, Scheduled Tribes, Tribal People or Indigenous Cultural Communities. Local terms are also used like *Adivasis* in India*, Janajati* in Nepal, *Orang Asal* or *Orang Asli* in Malaysia, *Adi vaas* in Pakistan, *Masyarakat Adat* in Indonesia, and *Pahari, Jumma,* or *Adivasi* in Bangladesh [ii]

## 2.    Where Indigenous Peoples can be found?

There are approximately 340 to 370 million indigenous peoples found in various parts of the world. They include, among many others, the following groups with their estimated population:

A.    Inuits, 150,000
B.    North America, including the First Nations Peoples of Canada and American Indians, 1.5 million
C.    Sami peoples of the Scandinavian countries of Norway, Denmark and Finland, 80,000
D.    Indigenous Peoples of Russia, 1 million
E.    Indigenous Peoples of East Asia, 67 million
F.    Indigenous Peoples of West Asia, 7 million
G.    Indigenous Peoples of South Asia, 51 million
H.    Indigenous Peoples of South East Asia, 30 million
I.    Indigenous peoples of the Pacific, 1.5 million
     -    First Peoples of Australia, 250,000
J.    Maoris of New Zealand, 350,000
K.    San and Basarwa peoples of South Africa, 100,000
L.    The Nomads of East Africa, 6 million
M.    Pygmy people of Central Africa, 250,000
N.    Nomads of West Africa, 8 million
O.    Indigenous Peoples of the Plain lands of Brazil, South America, 1 million

P.   Forest Peoples of South America, 17.5 million
Q.   Indigenous Peoples of Mexico and Central America, 13 million

3.   **Indigenous Peoples' Basic Rights as Enshrined in International Law**

The basic rights of indigenous peoples are inherent rights. This means that indigenous peoples are born with these rights; they are inalienable rights that should be recognized by all.

Indigenous peoples are entitled to the basic human rights accorded to all people. In addition, indigenous peoples possess collective and individual rights that are particular to indigenous peoples. These particular rights are spelled out in international law through international conventions and declarations pertaining to indigenous peoples, specifically the International Labour Organization's (ILO) Convention 169 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

a. **ILO Convention No. 169** [iii]

ILO Convention No. 169 is a legally-binding international instrument open to ratification, which deals specifically with the rights of indigenous and tribal peoples. Today, it has been ratified by 20 countries - mainly in Latin America, Europe and the Asia-Pacific region.

The Convention recognizes that indigenous and tribal peoples' cultures and identities form an integral part of their lives - and that their way of life often differs from that of the dominant population. These differences are to be respected through the recognition of, among other things, their own customs and institutions, languages and beliefs.

The spirit of the Convention is one of non-discrimination. In recognition of the fact that indigenous peoples are likely to be discriminated against in many areas, the Convention from the outset states their right to enjoy the full measure of human rights and fundamental freedoms. It calls for the adoption of special measures to safeguard the persons, institutions, property, labour, cultures and environment of these peoples, and stipulates that these special measures should not go against the free wishes of indigenous peoples.

Convention No. 169 has 44 articles covering issues ranging from indigenous peoples right to land, to social security and health, vocational training and rights concerning recruitment and conditions of employment.

### b. **United Nations (UN) Declaration on the Rights of Indigenous Peoples (UNDRIP)** [iv]

The struggles of indigenous people worldwide, and sustained advocacy of indigenous peoples rights at the UN, prompted the United Nations, an international inter-governmental institution, to adopt the UN Declaration on the Rights of Indigenous Peoples.  After more than 20 years of lobby and advocacy work, this document was adopted by the General Assembly of the United Nations on September 13, 2007.

The UNDRIP is an international human rights instrument that sets the minimum standards for guaranteeing the collective rights of indigenous peoples.  It is an affirmation of collective rights that have long been exercised by indigenous peoples.  It is not a new set of rights granted by states; rather, it is a recognition of inherent rights and defines the obligations of states to respect those rights.

The UNDRIP consists of 24 preambular paragraphs and 46 operative articles that defines the fundamental rights of Indigenous Peoples.

Among the basic rights of indigenous peoples contained in the UNDRIP that should be recognized are the following:

- Right to self-determination
- Recognition of indigenous peoples as collectivities
- Inalienable rights to territories, lands and resources
- Prior consent before development takes place on indigenous lands
- Control over any development initiatives on indigenous lands
- Respect for indigenous cultural heritage and intellectual property
- Recognition of indigenous peoples' own institutions
- Right to the exercise of customary law according to our social and cultural practices.

Particular note should be made of the rights of the indigenous peoples to self-determination, collective rights, control of our territories, access to our resources, recognition of our political and legal institutions and control of traditional knowledge and free, prior and informed consent.

*Activity: Collective reading of UNDRIP Articles*

*Selected articles of the UNDRIP may be read, with participants taking turns to read the selected articles and translating these in their own language. The selected may include the following:*

Article 1 - Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2 - Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3 - Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4 - Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5 - Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6 - Every indigenous individual has the right to a nationality.

*Right to land and resources*

Article 26:

a. Indigenous peoples have the right to the lands, territories and resources, which they have traditionally owned, occupied or otherwise used or acquired.
b. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
c. State shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the Indigenous Peoples concerned.

*Right to Cultures*

Article 11:

a. Indigenous people have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.
b. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

## 4. Issues and Problems of the Indigenous Peoples

In spite of the existence of international instruments recognizing the rights of indigenous peoples, they continue to experience numerous problems and violations of these rights, including the following:

- Non-recognition of indigenous peoples' collective rights to their lands and territories
- Deprivation or denial of access to lands

- Lack of social services, poor health conditions, no access to education
- Non-recognition of traditional knowledge and systems
- Development aggression resulting in the displacement of indigenous peoples
- Environment degradation due to large-scale mining, dams and logging
- Commercialization and bastardization of culture
- Demise of indigenous languages and cultural heritage
- Human rights abuses and violations against indigenous peoples and communities
- Lack or no representation of indigenous peoples in official government structures
- Climate change causing displacement of indigenous

**The major violations of indigenous peoples' rights include:**

- Usurpation and destruction of land and resources in the ancestral territories of indigenous people.
- Imposition of inappropriate development programs and projects in indigenous peoples' lands and communities.

**The effects of these violations on indigenous peoples are:**

- Degradation of indigenous culture due to commercialization of indigenous culture through the promotion of local festivals, tourism-related infrastructure and eco-tourism.
- Non-recognition of indigenous legal systems, political structures and social institutions.
- Ethnocide or genocide, which refers to the virtual extermination of indigenous peoples as distinct peoples due to the destruction of their villages and ancestral lands, militarization, state terrorism and development aggression.

**5. How have indigenous peoples addressed their issues and concerns?**

Indigenous peoples have taken various options and forms of struggle in response to their issues and concerns. These include:
- Conducting education and awareness raising campaigns

- Lobbying and pressuring local and national authorities to take action on indigenous peoples' demands through dialogues, petitions or resolutions
- Collective peoples' protest actions and mobilizations like rallies, pickets and public demonstrations
- Legal actions filed in the courts
- Meta-legal and extra-legal forms of struggle.

All these various forms of action and struggles contribute to our advocacy of indigenous peoples rights.



# B.  DEFINITION AND SCOPE OF ADVOCACY WORK

Advocacy means public support for or recommendation of a particular cause or policy. Thus, advocacy work refers to awareness raising and mobilization of members of organizations and communities, using various forms and methods. Advocacy work aims to generate greater public awareness, interest, attention and concern, and generating the broadest possible support for a particular cause, objective of goal. For indigenous peoples, advocacy work means using these various forms of action for the advancement of indigenous peoples' rights. The central objective of our political advocacy is the full recognition and realization of indigenous peoples' rights.

Awareness raising can be done using various forms of written, visual or oral presentation of a particular issue, position or stand. Mobilization refers to getting the members of communities, organizations and personalities to participate in various forms of activities, with the aim of highlighting or generating attention and interest for a particular objective or response.

Advocacy can be done at the local, national or international levels. Advocacy at the local level is most important, since it is at this level where you can mobilize the most number of people to support your cause and objectives.  The targets of our advocacy at the local level may include peoples organizations and community people, local government officials, non-government organizations, educational institutions, churches and other groups that may be able to participate and extend their support or assistance for the recognition and promotion of indigenous peoples rights.

At the national level, government agencies, parliamentarians, professional organizations like lawyers or the academe, media practitioners and others, may be included as targets for our advocacy work. National Human Rights Institutions, such as Human Rights Commissions may also be effective in supporting indigenous peoples in asserting their rights.

At the international level, there are various mechanisms and processes wherein indigenous peoples may do advocacy work by participating and raising their particular concerns. These include the UN Permanent Forum on Indigenous Issues (UNPFII) that meets annually and allows indigenous peoples to participate as experts and as observers. The UN Expert Mechanism on the Rights of Indigenous Peoples, which is a mechanism under the UN Human Rights Council that conducts studies on particular themes relevant to indigenous peoples. Other international processes or treaty bodies such as the Human Rights Committee, the Universal Periodic Review (UPR) and the Committee for the Elimination of Racial Discrimination (CERD) may also be explored as possible targets for our advocacy of indigenous peoples rights.

International environmental agreements such as the Convention on Biological Diversity (CBD) and the UN Framework Convention on Climate Change (UNFCCC) also provide opportunities for indigenous peoples to participate in meetings where important decisions are made that have serious implications for indigenous peoples.

# C. CAMPAIGNS

Campaigns are planned, organized and sustained activities on a wider scope and longer length of time to implement and achieve a set of objectives. There are different kinds of campaigns depending on the identified objectives; i.e. these may have political, organizational, economic, health, or other objectives. The focus and stress of this training is the launching of political campaigns for the promotion and protection of indigenous peoples' rights and human rights.

*Activity: Sharing of Case Studies*

*A resource person or a participant is asked to share a case study of a successful campaign they have conducted in their area. The other participants then ask questions for clarification or to learn more from the experience. Then the facilitator draws out the lessons learned from the experiences shared.*

Campaigns may also be launched to achieve short-term interests or a single objective. This kind of campaign could be conducted in such a way that it will also contribute to and/ or complement the common struggles and strategic aspirations of indigenous peoples.

Annex 6: Case study of a successful campaign conducted by Indigenous peoples: Campaign against open-pit mining in Itogon, Benguet, Cordillera, Philippines

Annex 7: Case Study: Community Forest Governance - The Jharkhand Save the Forest Movement in India

Annex 8: Culture Being Distorted: The Case of the Akha in Thailand

# HOW TO CONDUCT CAMPAIGNS:

**Components of a Campaign:**

1. Awareness raising and public information: production of education materials, use of mass media, other forms of education and awareness raising activities
2. Alliance work: generating the support and solidarity of others on the campaign issue, especially influential individuals, personalities, including those in government
3. Series of actions / mobilizations for advocacy and mobilizations

**Things to consider before launching campaigns:**

- Study completely the issue or problem that is to be solved in order to be clear on the basis of the campaign objective and the plan of action.
- Make a concrete campaign plan, considering of the following:
  o Appropriate activities and forms of action with minimum resources but high impact
  o Available personnel and their capacity to implement the defined tasks
  o Available resources and time for the campaign
  o Time frame, clear schedules and targets

- The organization of indigenous peoples should be prepared for any outcome, whether the campaign is successful or not. Also anticipate possible negative responses and how to handle or deal with these in the process of the campaign.
- Make sure that preparations are sufficient so the majority can join in, and that their minds are ready and they are fully convinced to act for the objective of the campaign.
- Prepare those in the leadership and others to do some needed tasks. They will lead and coordinate the mass action or campaign from start to finish.

After every planned action, there is a need to assess, evaluate or sum-up in order to clearly see what has been achieved, what are the weaknesses that need to be corrected and what are the lessons learned. Based on the assessment, new planning can be done for continuing actions. Watch out for and take care of newly interested individuals and allies. They are an additional help in implementing more activities and advancing the cause of indigenous peoples.

## 1. *Awareness Raising / Public Information*

Public information or propaganda is the systematic dissemination of ideas, information, analysis and position on a particular issue in order to reach the widest circle of people and to catch their attention and interest for them to support our cause, objective or position.

The objective of awareness raising and public information is to enlighten the broadest number of people on our viewpoint, position and situation in order to gain their sympathy and support, including joining our organization or our activities. It is also aimed to clarify misinformation or black propaganda, or to "set the record straight" if there are malicious attacks against our organization, activities and actions.

**Main content of public information:**
    Description or summary of the issue
    Our analysis and position
    Calls, recommendations, demands and alternatives

**Forms of public information:**
   a. *Verbal* – talking or giving verbal presentations, utilizing traditional cultural forms of the oral tradition, speeches in mass meetings, community gatherings, going house to house for discussions, group discussion, fora, symposia, rallies, etc.
   b. *Written* – comics, statements, pamphlets, newspapers, magazines, information-posters, and other written information materials;
   c. *Audio-visual and acting* – slides, tapes, video, music, drama, skits, radio and TV programs or guest interviews.
   d. *Electronic and digital information* - e-mails, audio-visual materials, statements and other information sent through electronic media

You can be as creative as possible in using traditional and modern forms and methods of public information. Appropriate and effective forms will vary, depending on the target audience and their level of appreciation and understanding. For example, communities with high rates of illiteracy would appreciate audiovisual forms more than written forms. The main consideration should be how to get the "message" understood and appreciated by the target group or audience to make it an effective form of public information.

**Guidelines for Public Information:**

1.  Public information should be well planned and organized with the following important considerations:
    a. Identification of needs and strength: What are the needs of the organization in terms of public information on their issues and concerns, who are the target groups, and what are the most effective means to reach out to them?  What are the strengths of the organization in terms of forms of public information—e.g. Do you have a pool of effective speakers, good artists, allies in the media, etc.
    b. Human capacity and availability of resources: There should be an evaluation of capacity and resources before planning any public information program of activities. For example, is there a good writer or artist available? Does he/she have the time? Is

the public speaker knowledgeable on the topic and confident enough to speak? Are there funds available to print and distribute materials, etc.

c. Having a clear message and demand or call: how should our message be presented to the public in terms of content and form:   Effectiveness of any form of public information is measured in terms of the clarity and conciseness of the message which is understood and appreciated by the target group.

d. High impact, low cost:  This means being able to reach out to a wide number of people but with low cost (e.g. guest interviews on TV or radio programs)

e. Good timing and setting of schedules: It is important to consider the best time for making public information materials, i.e., while the issue is "hot", it has urgency, and other considerations like media coverage. When planning any activity, there should be a clear target on when it should come out or be done, and how to make sure it will be done in terms of tasking, resources and personnel.

2.   <u>Put in place a feedback and evaluation mechanism</u>:
It is important to monitor and have a feedback mechanism on public information activities so that the impact and effectiveness can be measured, and lessons can be drawn, in order to improve the effectiveness of our work.

3.   <u>Maximize the skills, talents and resources of allies and friends in the academe, artists, church groups, government employees and officials, others</u>:
The work and resources for public information may not necessarily only come from our organization. There is a wealth of skills, talents and resources that we can tap and mobilize from our friends and allies.  In fact, it is very useful to include them in the planning as they may have bright ideas on better forms, resources and other contributions.

4.   <u>Optimize the use of mainstream and alternative media</u>:
It is also very important to make use of the mass media (radio, TV, newspapers) for coverage of our issues, position and activities. To

be able to do this, it is very important and useful to develop friends, allies and partners among media practitioners and outfits.

5.  <u>Set up your own MEDIA if viable</u>:
    Community radio is very effective in reaching out and sustaining information dissemination to a wide number of people. However, it also needs resources and personnel. If allies and friends can provide these needed resources, then community radio could become a viable mechanism for continuing public information work.

6.  <u>Use of Social Networking Media and Information Technology</u>:
    Nowadays, many people use computers and the internet for disseminating public information. This is effective for reaching people in faraway places, even in other countries, where such facilities are available.

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*Activity: Practicum - Pitching*

*5 volunteers are chosen from among the participants to practice public speaking. Volunteers are given 10 minutes to prepare a 3-minute speech to discuss a particular issue that he/she is passionate about. Within 3-minutes, the speaker, in a convincing and interesting way, should be able to:*
- *Catch the attention of the audience.*
- *Describe what the issue is all about.*
- *Who are affected by the issue?*
- *What is his/her analysis and position on the issue?*
- *What are the recommendations, demands or alternatives that he/she would want to convey to the audience?*

*The rest of the participants and the facilitators then give their observations, comments and critique of the short speeches made by the volunteers.*

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## 2.  *Mobilization and Mass Action*

Mobilization and mass action is the organized participation of indigenous peoples in actions, campaigns and struggles for particular or general objectives and demands in relation to indigenous peoples rights, including economic needs, issues, or concerns. Mass actions

can also be conducted in response to a particular violation of rights. Mass actions and mobilizations aim to generate public awareness, attention and support for a specific demand, issue or situation, and to strengthen the organization and its individual members.  The work of awareness raising, organizing and mobilizing indigenous peoples and their allies is necessary in order to advance the recognition and protection of indigenous peoples rights.

Some examples of mass actions and mobilizations are:
- Mass dialogues/lobbying with government officials and others
- Mass delegations for pickets
- Peaceful demonstrations, rallies and protest actions
- Public forums on particular issues

Through the united participation of indigenous peoples in collective actions, campaigns and struggles:

*Activity: Role playing - Planning a Mass Action*

*Choose an issue that is relevant and affects the majority of the participants of the training.*
*Together, the participants plan out a mass action to address the particular issue they have chosen. Identify the objectives, the form of activity, the place and time, the participants, the program, the speakers and the position or demands that the group wishes to express, and the resources or material needed for the mass action.  The participants then act out the mass action. The rest of the participants give their observations, comments or critique of the mass action that was portrayed.*

1.  We acquire experience and the peoples' awareness is raised.
2.  Our unity is strengthened and the trust in our own strength to act and solve our own problems will be developed.
3.  We can gain concrete benefits or generate better attention and support for our issues and concerns.
4.  We can strengthen our level of cooperation and solidarity relations with other groups and sectors.

## 3.  *Alliance Work*

Alliance work means uniting the broadest section of the people for the organized implementation of work to achieve an objective agreed upon. Those who will join the alliance can come from different sectors, places, organizations or classes. Alliance work is also generating support to the concerns and issues of the community and the organization.

**Different kinds of alliances**
Alliances may be long-term (strategic) or short-term (tactical) based on the agreed upon position or objective of the alliance. An alliance may also be in the form of an informal friendship, based on clear talks as to how the allies could help each other. But if it would be more helpful for the organization or for a particular cause, a formal organization or alliance could be formed. Formal or informal, this can be tactical or strategic.

**The importance and objective of alliance work**
Alliance work is crucial if we want to succeed in our objectives of promoting and defending the individual and collective rights of indigenous peoples, as well as their welfare and wellbeing.

The principal objective of alliance work is to unite the broadest section of the people for a particular objective in order to build a stronger and coordinated action and program to achieve certain goals and objectives, i.e. the promotion of indigenous peoples rights and self-determined development.

The objective of alliance work is to mobilize the people in a broad, strong, determined and organized manner so they can effectively carry out the attainment of the objectives agreed upon. It is also the objective of alliance work to weaken and neutralize or isolate those who are anti-

people and those who wish to obstruct the realization of the peoples' aspirations for the recognition of their rights and for a just and peaceful society.

**The process of building an alliance**

a. Build unity among the different communities and organizations of indigenous peoples for the promotion of indigenous peoples rights and development. The bias should be for the poorest of the poor, the most marginalized and most oppressed. Special attention should be given to elders, because of their leadership role and influence in the community

b. Persuade the broadest section of those in the middle to unite with the poor or marginalized.

c. Persuade even those from the elite to understand, acknowledge and support the issues of the marginalized and oppressed people.



4. *Guiding principles of alliance work*

a. <u>Build the broader understanding and unity of the alliance with a clear or defined basis of unity and program of action.</u>

b. <u>We should maximize the positive aspects of the indigenous socio-political systems in building cooperation and solidarity with other groups.</u> For instance, our kinship relations, peace pact

agreements, and other bilateral relations can be developed to enhance and forge unity and solidarity on indigenous issues and development. We shall optimize the role of respected elders and leaders in building partnerships or alliances with other communities and organizations.

c.  <u>We enter into an alliance on the basis of the strength of our organization and our consistency in our principles and position.</u> To be able to draw others, they should feel and see our determination and believe we are right. Strength is not always based on numbers or numerical superiority, although this has been the usual practice. There is strength that comes from our principles and practice, position and stand for the protection and promotion of indigenous peoples rights and development.

d.  <u>We enter into an alliance based on a just cause and objective.</u> We do alliance work to gather added strength so we can advance the protection and promotion of our rights, interest and welfare. In getting into an alliance, there should be no compromise in so far as basic principles and the interest of the indigenous peoples are concerned.

e.  <u>We should be ready to grant concessions to our allies.</u> But concessions are not compromises. The concessions that we grant should not run counter to the basic principles that we stand for. It is also important that we look after the welfare of our allies because no one will get into an alliance if they do not gain some benefit. We should not monopolize the benefits and opportunities as long as our principles are not compromised.

f.  <u>We enter into an alliance with understanding and patience.</u> We should be patient in explaining things so that we can convince other sectors and groups regarding our stand. We explain things not just once but continuously because alliance work is generating greater awareness and support.

**With whom should we ally?**
In general, we get into an alliance with those who share our stand. This means that all those who agree with our stand should and must be persuaded to enter into a broad unity, cooperation or partnership.

Our principles and experience of cooperation and solidarity relations with others will guide us in our alliance work. What is their stand on the issue of indigenous peoples rights, their participation in our past activities, and their attitude towards the marginalized sectors, particularly indigenous peoples. This will serve as our basis in determining whom should we prioritize in our alliance work and whom should be the first that we will approach and ally with.

The first level of alliance work should be developing the broadest unity among indigenous peoples. With this, we give premium to respected traditional elders and community leaders,  so that it becomes easier to unite and get the cooperation of other members of the community and organization. We should also strive to be inclusive, especially of women and the youth.

The second level would be targeting indigenous personalities among the middle class or educated, who are sympathetic to our cause and issues and can be relied upon. This includes those in government agencies or officials, church sector, academe, and others. We should also take efforts to ally with non-indigenous activists, advocates and other champions of indigenous peoples' rights.

*Activity: Workshop - Making a plan for alliance work as part of a campaign on the promotion and protection of indigenous peoples rights and indigenous peoples' development*

*Group the participants according to the common issues of indigenous peoples that they are campaigning on, e.g., campaign against mining, dams, logging or other development projects in their communities. The groups will then discuss and plan how to do alliance work for a specific campaign or issue that they are working on. They can do this by using the guide questions below to determine whom should they ally with and how can they form alliances with the target allies that they have identified.*

*Guide questions:*
A.   Who are the indigenous communities/organizations affected by the issue?

1.   Who are the people and organizations in the communities who are affected by the issue and can be mobilized to take part in the campaign for the promotion of indigenous peoples' rights?

2. Who are the respected and influential elders and leaders of the community whom we can tap to help us in our campaign?
3. What is their background, e.g. economic and political situation, and what are their views and perspectives on how to address the issue and improve their situation?

B. Who are the influential personalities, organizations and institutions inside and outside the community that we can approach?

1. Identify the influential personalities or groups (e.g. churches, organizations, schools, local government officials, government agencies, professionals, etc.) inside and outside the community who are affected, concerned or interested in the issue?
2. What are their economic interests, political connections, background and interests?
3. What is their stand on issues of indigenous peoples and indigenous peoples rights?

C. Based on the answers to the previous questions, the identified individuals and/or organizations can be evaluated as to their potential to become friends and allies, and a plan made on how to approach and talk to these individuals or groups.
1. Who are our priority targets for our alliance work?
2. How can the identified persons and groups be approached and encouraged to support the cause of indigenous peoples?
3. What types and forms of activities can we conduct together with them?
4. What kinds of alliance or partnership (strategic or tactical, informal or formal) can we develop with them?

*The plan can be written on kraft paper and presented to the whole group using the following matrix:*

| Campaign Issue: | | | |
|---|---|---|---|
| *Target Allies* | Economic and political background | Stand on IP rights and issues | Kind of alliance and activities we can conduct with them |
| *Affected communities* | | | |
| *Inside the community* | | | |
| *Outside the community* | | | |

*Activity: Buzz Word - What have we learned about advocacy?*

*To close the session, the participants are asked to write down short phrases on cards or pieces of paper to express the following:*
*1. What are the most important things I learned about advocacy?*
*2. What kind of advocacy do I plan do after the training when I get back home?*

*The cards are posted on the board, clustering together the major learnings of the participants and their plans for advocacy after the training.*

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[i] Tauli-Corpuz, Victoria. The Concept of Indigenous Peoples at the International Level: Origins, Development and challenges. IWGIA. November 2008.

[ii] AIPP, IWGIA publication: Who we are: Indigenous Peoples in Asia. Chiang Mai 2010
[iii] PRO 169 website

[iv] Asia Indigenous Peoples Pact (AIPP). Rights! Training Manual on the United Nations Declaration on the Rights of Indigenous Peoples. . 2010

# PART FIVE

## COMMUNITY DEVELOPMENT AND MANAGEMENT OF ACTIVITIES AND PROJECTS

## SPECIFIC OBJECTIVES:

1.  To understand what is community development and to differentiate the kinds of development projects and programs being implemented in the communities.

2.  To understand project and activity management as an essential part of organizational development and achievement of the organization's general objectives.

3.  To enhance their understanding of the interrelationship of planning, implementation, assessment and evaluation in the whole activity and project management process.

4.  To upgrade their skills in facilitating and managing projects and activities in their respective organizations and communities.

## TOPIC CONTENTS:

A. Development Orientation

1. Definition of community development
2. Types of community development
3. Objectives of community development
4. Strategies of community development
5. Attitudes of a community development worker

B. Project management

1. Definition
2. Guiding Principles of Activity and Project Management
3. Elements of Project Management

- Planning
- Implementation
- Monitoring
- Evaluation

C. Steps in Planning

D. Implementation and Monitoring

    1. Major activities
       a. Acquisition and assembly of resources
       b. Functioning and Coordination of working machineries and utilization of resources.
       c. Monitoring
       d. Sustenance of feedback and motivation process

E. Evaluation: What is the Importance of Evaluation / Assessment

F. Synthesis

## Methodology: Group Dynamics, Lecture, Group Discussion, Workshops, Buzz Word

## Duration: 4-5 hours

# I. DEVELOPMENT ORIENTATION

*Activity: Workshop on the concept of community development*

*The participants are divided into smaller groups to discuss the following guide questions. Each group writes the main points of their discussion on kraft paper and reports to the whole group.*

*Guide questions:*
*1.    What does community development mean to you?*
*2.    What do you think are the needs and requisites in order for a community to develop?*
*3.    What are the means for a community to develop?*
*4.    What are the things that hinder development?*

*The facilitator then summarizes the main points of what development means for people in the community and links these ideas with the following input and discussion.*

# A.  DEFINITION OF COMMUNITY DEVELOPMENT

Community development is a comprehensive process of empowering the community through arousing, organizing and mobilizing the people to change their situation towards achieving genuine social change.  Social change cannot be achieved without addressing the roots of the problems faced by the community. Thus it is necessary for the people not only to implement development projects in the community but to advance and defend their national and democratic interests as well. Otherwise, any development that occurs in the community will only be temporary and palliative.

Community development workers need to empower individuals and groups of people by providing these groups with the skills they need to affect change in their own communities. These skills are concentrated around building political power through the formation of people's organizations working for a common agenda. Community developers must therefore understand both how to work with individuals in the community and how to affect the communities' positions within the wider context of social realities that the communities find themselves in.

Through community development, community development workers are able to raise the awareness of the people of their real situation and interests, and bind and organize the people into a formal organizational structure. The people's organization will then serve as a channel for collective action by the community to change their situation and defend their interests.

Community Development Exchange or CDX, (a not for profit, UK-wide membership organisation for individuals, organisations and networks who work in communities and/or are involved in community development) defines community development as:

"both an occupation (such as a community development worker in a local authority) and a way of working with communities. Its key purpose is to build communities based on justice, equality and mutual respect.

Community development involves changing the relationships between ordinary people and people in positions of power, so that everyone can take part in the issues that affect their lives. It starts from the principle that within any community there is a wealth of knowledge and experience, which, if used in creative ways, can be channeled into collective action to achieve the communities' desired goals.

Community development practitioners must work alongside people in communities to help build relationships with key people and organisations and to identify common concerns. They create opportunities for the community to learn new skills and, by enabling people to act together, community development practitioners help to foster social inclusion and equality."

# B.  DIFFERENT TYPES OF DEVELOPMENT

## 1.  *Empowering versus misleading development:*

Short-term development projects are negative or misleading if they make people blind, subservient, passive and dependent. These may become positive and empowering if the programs or projects are geared towards the enhancement of the capacity of the people to address their long-term as well as short-term needs.

## 2.  *Self-reliance versus dole-out projects*

Development projects should contribute to building the self-reliance of the community; as opposed to dole-out projects that only answer immediate needs and foster dependence on external support. Some groups would like to perpetuate reformist or dole-out projects to prevent social unrest and empowerment of the community.

## 3.  *Cooperation versus Individualism*

Development should foster unity and cooperation among the members by teaching that collective action is more effective and fruitful than individual or separate actions.

*Activity: Group Dynamics on Self-reliance vs. Dole-out Projects*

*Time:* 1 hour

*Objective:* For the participants to be able to distinguish and criticize dole-out projects and appreciate the need for self-reliance.

*Method:*
1.   Using chalk, draw two lines fairly wide apart on the floor to represent a lake or a river. Draw circles to represent stones across the river.
2.   Ask for four (4) volunteers to act out a simple skit.

Instruct the volunteers beforehand to present the following scene.
a.   Person A wants to cross the river but is afraid.
b.   Person B arrives and volunteers to help A cross the river by carrying him/her. They safely cross and then depart.
c.   Person C also arrives and wants to cross the river but cannot.
d.   Person D arrives and volunteers to teach and guide C how to cross the river. After they cross the river, they depart.
e.   From the other side of the river, Person A arrives and wants to go back to the other side, but is afraid and so sits down and wait hoping for someone to arrive and carry him/her.
f.   Person C arrives and glances at A. then continues to cross back to the other side, recalling how he/she was taught how to cross the river.
g.   Person A tries to call C for help, but C is already far away.

*Processing:* Ask the questions below and write the appropriate responses on the board.

1.   What different approaches were used to help the people cross the river?
2.   What were the results?
3.   What does the river represent?
4.   Which one was able to solve his problem, reach his goal and succeed and which one failed?
5.   Who could each person (A,B,C and D) represent in real life? Define dole-out.
6.   Which method truly helped the people?
7.   In what ways do development projects build a sense of dependence? Why would some groups give dole-outs?
8.   What examples or experiences can you give from your own communities? What were the effects on the community?
9.   What must be done to develop self-reliance? Lessons learned.

## *Synthesis:*

The facilitator synthesizes the activity by defining what dole-out means, i.e., doing or giving something to the people that they can actually do or obtain by themselves, which leads to dependency and subservience instead of self-reliance. The following saying may help:  "Give a child some food and he will live for a day. Teach him how to farm and he will live for a lifetime."

Socio-economic projects and services are not dole-outs if the purpose or motive is to assist the people towards achieving self-reliance. Projects or services only become dole-outs when these lead to dependence or subservience. An example of a dole-out is the distribution of money by politicians or electoral candidates during elections. This only serves to perpetuate patronage politics under the present exploitative and oppressive system. Dole-out projects are usually short-term palliatives that do not solve the basic problem of the people.

Another key feature that differentiates dole-outs from non-dole-outs is the degree of people's participation in the entire process of the project from planning to implementation to evaluation and monitoring.

## Chart: Empowering versus Misleading Development

| Empowering Development | Misleading development |
|---|---|
| 1. Democratic<br>• People's participation in planning, implementation and evaluation<br>• Recognition and respect for the rights of the majority<br>• Based on the conditions, welfare and needs of the community<br>• Recognition of women's rights and welfare | 1. Undemocratic<br>• Imposed or dictated on the people<br>• Rights of the people are not recognized<br>• Based on the needs and interests of a few people or elite |
| 2. Appropriate<br>• Starts with and is based on the place, conditions and capacity of the people<br>• Uses local resources and materials<br>• Respects and develops indigenous culture<br>• Protects and conserves the environment<br>• Serves the people's interests | 2. Inappropriate<br>• Goes beyond the capacity and readiness of the people<br>• People are forced to depend on expensive materials from outside<br>• Indigenous culture and values are damaged or lost<br>• Degrades the environment<br>• Short-term benefits |

| Empowering Development | Misleading development |
|---|---|
| 3. Liberating, towards social justice<br>• Priority for the poor, oppressed and exploited people<br>• Continuous education and training for the people to increase their capabilities<br>• Frees people from oppression and exploitation<br>• Upholds equality and justice | 3. Oppressive, Exploitative and Deceptive<br>• The rich become richer and the poor become poorer and more in number<br>• Knowledge and awareness of the people is not sharpened or developed<br>• People become dependent on the educated and ruling elite, and are unable to solve their own problems<br>• Used by politicians to deceive the people |
| 4. Upholds and develops positive ideas, values and practices<br>• Develops self-reliance in the people's own capacity to solve their problems and develop their community<br>• Reliance on their own strength<br>• Cooperation and mutual support<br>• Industriousness<br>• Sympathy for each other<br>• Community solidarity | 4. Destroys positive ideas, values and practices<br>• Dependency<br>• Individualism<br>• Jealousy<br>• Reliance on luck, good fortune or destiny<br>• Spoiled by dole-outs |
| 5. Holistic or comprehensive<br>• Develops the different aspects of life in the community, i.e., economic, social, cultural and political<br>• Addresses the short-term and long-term needs and aspirations of the people | 5. Compartmentalized, fragmented or deficient development<br>• No organizing, awareness-raising or mobilization of the community<br>• Only addresses immediate or short-term needs |
| 6. Sustainable and takes into account the concerns of non-human living beings<br>• promotes resource use that does not jeopardize future generations' ability to benefit from these natural resources<br>• respects the right of other living beings to exist .<br>• biodiversity conservation is a major concern | 6. Unsustainable and anthropo-centric<br>• only looks at the immediate benefits or profits from the use of resources without thinking of the needs of future generations<br>• does not consider the right to existence of other living things<br>• disregards the need for the conservation of biodiversity |

## C. OBJECTIVES OF COMMUNITY DEVELOPMENT

The specific objectives of community development are:

1.  To form, strengthen and broaden the unified strength of the people by setting up people's organizations that advance the patriotic and democratic interests of the people.

2.  To establish the broadest and strongest unity among the people belonging to the democratic sectors of the community.

3.  To lay down a broad foundation of support for the recognition of indigenous peoples rights and for the struggle for the people's national and democratic interests.

In the long term, community development strives to achieve the following strategic objectives:

1.  Freedom from poverty, oppression and exploitation
2.  Food security and sovereignty, health and economic wellbeing
3.  Equality and liberation from discrimination
4.  Recognition of indigenous peoples rights and human rights
5.  Peace and social justice

## D. STRATEGIES OF COMMUNITY DEVELOPMENT

The strategies of community development include the following:
1.  Concrete analysis of concrete conditions through thorough social investigation
2.  Awareness-Raising and Public Information
3.  Education and Training
4.  Community organizing
5.  Mobilization
6.  Implementation of socio-economic projects.

# E. ATTITUDES OF A COMMUNITY DEVELOPMENT WORKER

1. Serious, systematic and industrious in his/her work
2. Ready and fearless in the face of sacrifice
3. Always willing to serve the community and is warm and caring in relating with the people
4. Warm, friendly and helpful towards co-workers
5. Open to improve oneself and to accept criticisms from others in order to correct mistakes and weaknesses

# II. PROJECT MANAGEMENT

*Activity: Group Dynamics - PYRAMID BUILDING*

*Time: 45 minutes*

*I - Objectives:*
1. For the participants to experience Pyramid Building and share their views, observations, behavior and lessons derived from the activity.
2. For the participants to compare the experience of pyramid building to project management and for them to identify common problems encountered and define appropriate solutions in project management.

*II - Resources Needed:*
1. Match sticks, bottle cover, small table
2. Board, chalk, eraser
3. Guidelines for the group dynamics

*III - Instructions:*
1. Group the participants into smaller groups.
2. Each group will be given a fixed number of matchsticks to be equally distributed among the members.

3.    Out of the resources given, the group will then decide on the type of pyramid they are going to build then wait for the signal to start.
4.    The groups are given 10 minutes to finish building the pyramid.
5.    Once the signal to start is given, verbal communication is not allowed.
6.    Each member takes turns putting his/her matchstick on the bottle cover.
7.    No one is allowed to fix the matchstick placed by another person.
8.    If the matchsticks fall down from the bottle cover, redistribute them equally among the members, and start all over again.
9.    Upon completion, the pyramid should be placed on the space provided on the table.

*IV - Processing:*
A.    The facilitator asks the participants of each group the following questions and writes the answers of each group on the board:
1.    Who finished first? Rank the groups accordingly.
2.    How many times did each group fail?
3.    Who among the groups changed or did not comply with the instructions?
4.    Who has the most orderly pyramid of all?
5.    Who among the groups has the strongest pyramid?
B.    The facilitator asks the observers what they had observed. The other participants are also free to ask questions and clarifications.
C.    Allow the members of the groups to comment or respond to questions.
D.    After this, the facilitator draws out the lessons learned from the exercise.

*V - Synthesis and summary:*
Relate the group experience to the concept of project management. Compare pyramid building to actual project management. Draw out the common problems encountered in project management from the experience of the participants and identify some appropriate solutions to these problems.

# A.  OVERVIEW OF PROJECT MANAGEMENT

## 1.  *Definition*:

Project and Activity Management is a process of achieving short term or periodic objectives set in different phases of the project cycle that contribute to the achievement of a strategic objective of an organization. It is a systematic operationalization of particular activities or projects through the elements Planning, Implementation, and Evaluation (PIE).

The principles of project management may also be applied in the management of an organization, a peoples' movement or even in managing an individual's enterprise.

## 2.  *Guiding principles of Project Management*

Project Management should be guided by the following principles:

a.   <u>Based on the interest of the majority</u> of the organization and/or the concerned community, sector or tribe.

b.   <u>The activity / project is within the capacity of the organization</u>, sector, community, and or tribe to manage.

c.   <u>The participation of the majority</u> in the management cycle is necessary for a successful operationalization of an activity or project.

d.   <u>Clear accountability and a firm position</u> of the project manager or leader to stand by the project implementation.

e.   <u>Self-reliance and determination</u> to manage a project is primary in the whole management cycle

f.   <u>The building of stronger unity and capacity of the organization</u> and other participants of the organization should be achieved through the whole process.

g.   <u>The social and economic benefits should go back to the project holder</u> and project participants.

## 3.  *Four Basic Elements of Project Management*

*Activity:  Group Dynamics - Let's Build a Bridge*

*Materials needed:*
*Whatever material is easily available that could be used for the construction of a 'bridge'.  (e.g. cardboard paper, scissors, glue, string, tape, etc, or grass, sticks and other materials available in the community).*

*Preparation:*
*Place some supplies in an area of the room which will represent a forest.  These are the basic supplies that represent the raw materials needed to construct a bridge such as cardboard and paper.  The other supplies, such as scissors and string, are placed with a facilitator who will play the role of an ally.  The fewer supplies available, the more the groups will utilize their creativity and ingenuity in the exercise.*

*Divide the participants into two groups.  The participants are presented with a scenario in which the bridge connecting the village and the farm has been destroyed.  The organization has decided to restore the bridge.  Some supplies necessary for the building of the bridge are available in 'the forest'; others are available only by requesting them from a well-off ally (facilitator). Each group is given 30 minutes to construct the bridge—from the planning to the implementation stage.*

*The experience of participants in this workshop can be used as a basis, in combination with their actual experiences in their own communities, for the presentation of the topic on the process of project management. After the activity, the facilitator begins the next topic by asking the participants the following questions: In constructing the bridge, what process did you use? What are the steps your group used in the implementation of the project?*
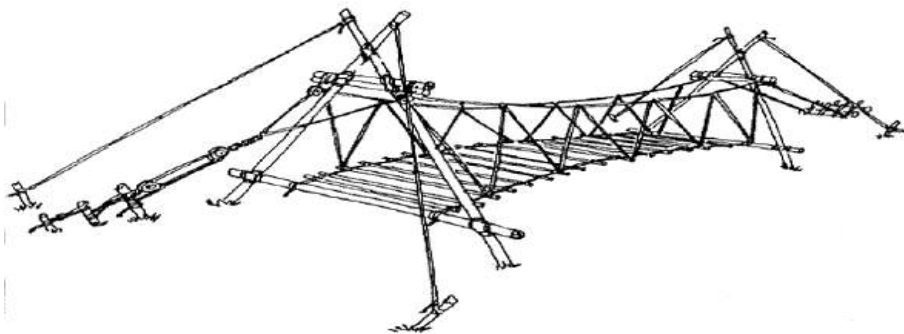
# B. PLANNING

*See Part 3: On Organizational Management, subtopic on Planning for the details of the following elements:*
- *Planning*
- *Implementation*
- *Monitoring*
- *Evaluation*

## Steps in Planning:

7. Arranging general and particular schedules of activities

6. Setting of project policies and guidelines

5. Clear tasking of manpower for particular tasks

4. Identification and analysis of resources and sources

3. Identification of needed activities to meet objective

2. Objective and indicators setting for particular project

1. Unity on particular problems and needs that need to be addressed or acted upon

A well-planned and realistic project is possible when enough time is provided in doing the whole planning process. Planning is done not just once or in one meeting, but is done within a period of time or in a series of meetings, depending on the nature of the project. A well-planned and realistic project facilitates a more systematic and orderly management of a project.

# C. IMPLEMENTATION

## 1. *Major activities in the implementation stage*

a. <u>Acquisition and assembly of human, financial and material resources:</u>

- Finance and resource generation is an important part of project implementation and management. Some methods that may be used in finance and resource generation are: project proposal making and submission to possible funders or donors; other forms of resource mobilization and fundraising by the people including collection of membership fees and contributions, occasional fund-raising campaigns for particular activities, contributions in kind for holding meetings, sale of publications and other products, solicitation of donations, etc.
- Human and other resources should also be mobilized from among the members of the organization, other project beneficiaries and affected or concerned people in the community and outside.
- Skills training in simple budgeting, bookkeeping and accounting is necessary as a collective responsibility of the whole organization.

b. <u>Formation of the different working groups</u> from the human resources available.

- Maximization of the available human resources is a primary element in the implementation stage.
- Functioning and coordination of the different working committees and machineries should be ensured.
- Strong team work through the active participation and cooperation of the members and through coordination of the different machineries involved in the implementation, guided by the organization's prepared plan.

The role of each individual and working committee is important in implementing the agreed upon tasks. The conscious initiative of the members and other affected people will also help a lot. For example, they may forward observations and recommendations and help in other areas of work aside from their assigned tasks if they still have time and when it is needed.

Strong teamwork can be facilitated through the following:
- Active, constructive communication between machineries and individuals;
- Strong individual and group motivation in performing tasks and responsibilities;

c.  Monitoring
(*See Part 3: On Organizational Management, subtopic on Planning, for definition of Monitoring*)

*Particular activities in monitoring:*
i.  Conduct periodic check–up: Compare implemented activities with planned activities, actual performance result with projected performance result within the period being checked-up.

ii.  Control the Budget: Compare actual expenditure vis-a-vis the budget plan as a basis for appropriate action if necessary.

iii.  Control the Quality: Compare actual results with the acceptable level of performance, as a basis for appropriate action.

iv.  Determine Corrective Action:  Decide on needed adjustments from the original plan based on the results of check-up and/or if there are significant developments in the situation of the organization or the wider community. Be sure to consider if the adjustment is really necessary or if it will have a major effect on the overall management of the activity and or project.

v.  Implement corrective action: make the necessary interventions in the implementation of the project based on decisions made.

## Steps in Monitoring and Troubleshooting:

5. Document important points that may crop up in the course of monitoring.

4. Call for a check-up meeting whenever there is a need.

3. For the parts of the plan that need immediate adjustment, take immediate action.

2. Find out who can implement the work by themselves and who need help. Guide those who need help and affirm others who are doing their work right.

1. Check up on those who have been tasked to implement and how they are implementing the plan and their work.

d.   Sustained feedback and motivation

Inform the members of the working groups on the updates of the work in every major phase of the implementation or when major concerns have to be acted upon. Get periodic reports from the working groups and solicit their comments on the results of every major phase or major concern acted upon. The leadership should provide necessary guidance and moral support to working groups in meeting major problems and/or limitations. Acknowledge and show appreciation for their achievements.

# D. EVALUATION OR ASSESSMENT

## 1. *What is the importance of evaluation or assessment?*

a. To know what objectives are attained and what were not.

b. To find out the failures and weaknesses or what needs to be rectified, and come up with solutions.

c. To determine the progress of the organization in managing an activity and/or a project.

d. To develop critical thinking in managing an activity and/or project through:
- understanding what brings about a failure or success of a project,
- finding out if the activity or the project is the appropriate response to the people's or organization's needs and interests, and
- find out the effectiveness of the planning phase based on the actual result.

e. To determine the degree of participation and support of the organization and/or beneficiaries in the management of the activity or project.

The over-all result of the evaluation and assessment serves as an important material to be used in advancing the work of the organization.

Sample of assessment guide questions using an analysis of strengths, weaknesses, opportunities and threats (SWOT):

1. What are the results and impacts of the project implementation?
2. What were the facilitating and hindering factors encountered during the planning and implementation of the project?
3. What are the lessons learned from the experiences in project management?
4. What are the challenges and difficulties encountered?
5. What are your recommendations for the improvement of future activities?

*Activity: Workshop on Action Planning for Follow-up Activities*

*The participants are divided into smaller groups according to their respective organizations or communities they come from. Each group will plan follow-up activities in project management that they intend to do after the training. Depending on their actual needs and situation, they may choose to plan out an activity under any part of the project management process, i.e., planning, implementation, finance generation, formation of working groups, monitoring or evaluation. The groups then write down their plans in kraft paper and present the report to the whole group.*

*Closing Activity: Buzz Word - What have I learned about Community Development and Project and Activity Management?*

*The participants seated together in each table briefly discuss and identify what are the most significant things they have learned about Community Development and Project Management. Each group writes the main points on cards or pieces of paper and posts them on the board. The facilitator goes over the points raised by the different groups and summarizes and closes the topic.*

# PART SIX

# FACILITATION SKILLS AND METHODS

## SPECIFIC OBJECTIVES:

1.  To equip the participants with the necessary knowledge and skills for effective facilitation.

2.  To provide instructions, reminders and helpful tips to keep in mind while facilitating education and training sessions.

## TOPIC CONTENTS:

A. How to Facilitate

      1. Preparing for the Activity
      2. Preparing for the Topic to be discussed
      3. Training Proper

B. Points for the Facilitator to Remember or Consider

      1. Topic Content
      2. Participants

C. How to Ensure the Systematic Management of Trainings or Discussions

D. How to Become a Better Facilitator

      1. Skills of Facilitators
      2. Some questioning techniques
      3. Pointers in facilitating
      4. Types of Bad Facilitators

# Introduction

To ensure the success of the leadership training, facilitators are advised to work together as a team or committee, together with a co-facilitator and a documenter. Before the training, the team of facilitators should meet to make the necessary preparations. This is essential especially in cases wherein the resource speaker and/or expert invited for any specific session does not arrive on time or cannot come at all. Facilitators should be ready to assume the tasks assigned to the invited speaker.

This section provides instructions, reminders and helpful tips to keep in mind while facilitating education and training sessions. This is in addition to the specific tips and instructions that have been included and indicated in each of the topics and activities of the Leadership Training module. A checklist for preparations is provided for your reference, as well as suggestions on physical arrangement for the meeting room, which should be designed to make your task as a facilitator easier.

# Definition of Facilitation

Facilitation is a method of giving direction to a discussion, workshop and/or meeting. It is one way of managing the flow of the discussion such that decisions are collectively made. Facilitation should also ensure equal and democratic participation of each individual within the group. Facilitation helps simplify things and makes sure that any meeting or discussion will not become confusing or chaotic.

The objective of facilitation is to encourage participants to think productively and ultimately to articulate key ideas, to ask vital questions, to uncover variables, to find solutions, and to identify productive actions.

# I. HOW TO FACILITATE

## A.    PREPARING FOR THE ACTIVITY

1.    Know the background of the participants.

- What social class, sector or economic status do they come from?
- How many participants are there?
- What is their present level of awareness or understanding of the topic?
- What kind of activity will you be facilitating, e.g. forum, rally, training, etc.?

2.    Understand the objectives of the activity.

- What do the organization or participants want to achieve from the activity?
- What outputs or outcomes are expected at the end of the activity?
- 

## B.    PREPARING FOR THE TOPIC TO BE DISCUSSED

1.    Organize the proper sequencing of the content of the topic in a logical order.
2.    Mastery of the topic is recommended. The facilitator should read the topic outline, content and references and prepare examples that are relevant and appropriate to the participants' background.
3.    Pay attention to the participants' reactions, moods, and attentiveness. Facilitators are encouraged to get the feelings and ideas of the participants on the topic being discussed.
4.    Make use of data, information and statistics that are correct, accurate and updated.

5.   Use simple words or terms that are easily understood. Avoid highfalutin or uncommon words. If a term is used, explain it well.
     Ex: Imperialism, Feudalism, Bureaucrat capitalism, reformism, others
6.   Make use of examples and comparison or analogies to explain a concept.
7.   Don't use generalizations and abstractions. Rather use concrete situations and give specific examples.

## C.   TRAINING PROPER

1.   Ensure eye contact with the participants.
2.   Gestures should be appropriate and timely. "Body language" communicates the feelings of the facilitator.
3.   Don't forget about humor.
4.   Make use of visual aids to explain points, views and ideas.
5.   Use stories and past and common experiences.
6.   Use systematic and clear language, with proper context explanation.
7.   Encourage the participants to express their thoughts, ideas, perspectives or points of view.
8.   Stress the importance of active participation by all.
9.   Use the technique "Yes-No response"
     *Example: "Do we tolerate women to be used for tourism?"*
10.  Ensure that what you are saying is being heard by all of the participants.
11.  Pronounce the words and terms properly.
12.  Ensure balanced pacing. Avoid talking too fast but not too slow.
13.  Avoid boring sessions by talking in a lively manner. Use icebreakers to catch the interest of the participants, wake them up or break long sessions.
14.  Use concepts and words for a literate audience, but use more visuals and picture presentations for those who are illiterate or semiliterate. For example, use posters, stories, body language, charts or drawings to present the situation in a village.

# II. POINTS FOR THE FACILITATOR TO REMEMBER OR CONSIDER

## A. TOPIC CONTENT

Be aware of the focus of the discussion:

➢ Suggestions and contributions of participants should be recognized and placed in the proper topic or part of the discussion.
➢ Be conscious if the discussion is clear or not and can be understood by the participants.
➢ Be conscious if the discussion is just going around the bush or advancing and moving forward.
➢ Summarize ideas and synthesize the main points of the discussion.
➢ See if the conclusion reached is substantial or is based on the points raised during the discussion.
➢ See that the time is managed properly and maximized or distributed correspondingly to the different topics.

## B. PARTICIPANTS

Always try to ensure democratic participation.
Be conscious to make adjustments or take corrective measures if:

➢ The discussion is monopolized by a few only;
➢ Everybody is talking at the same time;
➢ Others are hampered to talk;
➢ The suggestions of others are left out;
➢ Some participants are passive during the discussion;
➢ Some have no interest;
➢ There are participants trying to disrupt the session;
➢ Participants are not leveled off or do not understand each other.

# III. HOW TO ENSURE THE SYSTEMATIC MANAGEMENT OF TRAININGS OR DISCUSSIONS

Early in the training session, the facilitator must clarify some basic housekeeping concerns. Although they are necessary, they shouldn't take up too much time so that the learning time will not be sacrificed.

1. Establish house rules or tasking so that all the participants know the group norms and expectations.
2. Ask the participants to articulate their expectations for the session. Ask them what they would like to learn or get from the session.
3. If participants don't know everyone, provide time for introductions, but avoid that introductions go on for too long.
4. Introduce your topic with an opening that sets the tone for the session.

   For example, if you expect the participants to discuss throughout the workshop, it may be helpful to get them talking early in the session. If the participants sit and listen to a long lecture, they will think that they are to be passive in the session and it will be harder to get them actively discussing later on. Whatever introductory approach you use, it should accomplish the following:

   - It should stimulate the interest and engage the participants.
   - It should set the learning tone.
   - It should indicate how you want the participants to engage with the discussion and with each other.
   - It should motivate the participants to think.

In case there are problems encountered during the training, workshop or discussion, the facilitator should ensure the systematic flow of the discussion by posing a question or giving suggestions like the following:

1. Encourage further explanation from the participants to clarify conflicting points or thoughts.
   > *Can you explain what you are saying?*
   > *What made you feel or think that way?*

2. Facilitator to assist in explaining by listing points or data on the board, or by clarifying important points raised, or deepening the discussions.
   > *If I get you right, what you are saying is ……*
   > *Are you saying that ……*

3. Facilitator to cut short and summarize the points of the discussion to avoid being redundant or monopoly of the discussion by one person.
   > *In short, what you would like to say is ….*
   > *To summarize, Neneng said that …..*

4. Balance the participation, encourage others to talk also, but be neutral and objective.
   > *What can you say about the idea of Dong?*
   > *Who can answer the question of Xavier?*

5. Moderate discussions. Give every member the opportunity to participate and articulate his or her own opinions. Encourage silent people to talk. Stop very talkative persons.
   > *Can we hear from Omag, is she saying something?*

6. Advise participants to talk one after the other. Identify who will talk first.
   > *First to speak will be the mother, then next will be the father.*

7. Set the direction of the meeting, discussion or workshop.

8. Initiate, sustain and assess a group process that is efficient and collaborative.

9. Consider seating arrangements in the training room or during meals and break times wherein participants can sit together with others whom they do not yet know, so that they can get to interact well and know each other better.

10. Consider mixed groups during workshops or room sharing in bedroom assignments so that participants can get to meet new friends and know each other better.

11. Consider that not everybody is a good reporter or a good notetaker. Identify reporters and documenters before the beginning of the workshop.

# IV. HOW DOES ONE BECOME A BETTER FACILITATOR?

1. Draw out ideas from participants by:
   - Defining the tasks.
   - Posing the questions.
   - Maintaining the focus of discussions.
   - Making an outline of the agenda, and setting another time for other topics not included in the agenda, which are not possible to discuss at the time of the present meeting.

2. Remove communication blocks.
   - Establish rapport.
   - Encourage participation by corroboration or validation by others.
   - Maintain balance.
   - Steer points in logical order.

3. Classify ideas.
   - Extract the most important points.
   - Be alert of what is being said.

4. Confirm accuracy.
   - Summarize and synthesize the discussion.
   - Compare and contrast important ideas.
   - Create simple analogies for easy recall of ideas.
   - Arrive at a conclusion based on the discussions.

## A.   SKILLS OF FACILITATORS

1. <u>Process Skills</u>: The ability to know what is happening, how, who does, when, and what functions are being performed by the group members.
2. <u>Diagnostic skills</u>: The ability to assess difficulties or weaknesses and strengths of the group.
3. <u>Action skills</u>: The ability to assume needed functions to make the group interaction more effective.
4. <u>Asking questions</u>: On handling sessions, meetings and consultations, an effective facilitator seldom gives personal ideas. Rather he/she encourages the participants to give more of theirs. The ability to ask the rights questions, without appearing to be threatening to participants is very important.

## B.   SOME QUESTIONING TECHNIQUES

1. Overhead – direct questions to the whole group. This will lead either to an open discussion of an issue, points or new ideas.
2. Direct – direct questions to a particular person. This is to call on a person for information or to involve a person who has not shown active participation.
3. Relay- when a member of the group asks the facilitator a question, the latter relays it to the others to avoid giving personal opinions. This is also to involve others in the discussion.
4. Reverse – Direct the question back to the one making it. This will not only avoid having the facilitator giving personal opinions but encourage the person asking the question to think of answers also.

## C.   POINTERS IN FACILITATING

1. Analyze the issue thoroughly before arriving at major decisions.
2. Moderate discussions. Give every member the opportunity to participate and articulate their own opinions. Encourage silent people to talk. Stop very talkative persons.
3. Have a firm grasp. Know every side of the issue at hand. Be systematic and take control of the situation. Summarize main discussion points occasionally. Always focus the discussion on the topic.
4. Learn to accept other people's limitations. Guide and help them maximize their good points. Sometimes, facilitators must deal with personal conflicts that affect the person's functional tasks in the group.
5. Summarize and clarify difficult content or discussions.
6. Clarify with examples but don't overuse stories.
7. Maintain a balance of content and process.
8. Include a variety of activities.
9. Understand that people like to learn in different ways.
10. Solicit ideas and points of view.
11. Park or table topics that will derail the focus of the session.
12. Work toward consensus whenever possible.

## D.   TYPES OF BAD FACILITATORS

Good facilitators should avoid the following bad practices of facilitators:

1. The Drill Sergeant—The facilitator who is rigidly stuck on the agenda and puts the clock above content
2. The Guardian—The facilitator who makes certain that all conversation goes through him or her and not from participants
3. The Know-it-all –The facilitator who always has the answer. The know-it-all can't say "I don't know."
4. The Ice Cube—The distant and aloof facilitator who is unwilling to personalize the experience
5. The Blabber—The facilitator who loves the sound of his or her own voice.

6. <u>The Pretender</u>—The facilitator who doesn't ask real questions but only "pretense questions" that are really designed to give the facilitator an excuse to pontificate.

7. <u>The "I Can't Hear You" Guy</u>—The facilitator who refuses to listen.

8. <u>The Marathon Man</u>—The facilitator who piles activities one on top of another, doesn't allow for breaks, and ignores the need for groups to reflect on a topic or idea

9. <u>The Parrot</u>—The facilitator who relentlessly recaps information, restates ideas, and summarizes the obvious

10. <u>The Molasses Man</u>—The facilitator who is painfully slow and doesn't have a feel for pacing, variety, or style

11. <u>The Passenger</u>—The facilitator who lets people talk too long and gives up the reins of facilitation

12. <u>The Storyteller</u>–The facilitator who tells far too many stories and never really gets to the content

13. <u>The Centerpiece</u>—The facilitator who makes himself or herself the <u>real content</u> of the workshop

14. <u>The Tunnel Driver</u>—The facilitator who keeps doing the same thing hour after hour

*Activity: Practicum in Workshop Facilitation*

*Assign the participants to facilitate some of the workshops during the Leadership Training. In this session, ask the other participants of the different workshop groups to give their observations on how the facilitators did their tasks.*

*The following guide questions may be used to critique the performance of the workshop facilitators:*
*1. Was the facilitator able to encourage all the participants to speak?*
*2. Was the facilitator able to direct the content of the discussion so that it was focused, clear and productive?*
*3. Was the facilitator able to control the discussion so that nobody monopolized the time allotted for the discussion?*
*4. Was the discussion lively and interesting?*
*5. Was the facilitator able to summarize and synthesize the main points of the discussion?*
*6. Were the objectives of the workshop attained?*
*7. What suggestions can you give for the facilitator to improve his/her facilitation skills?*

ANNEXES

# Annex 1: India Context: Ideology of the Indigenous Peoples' Struggle for Autonomy and Identity

Prepared by Sanjay Bosu Mullick for the ILI Leadership Training Manual

## *Section 1* **What is Ideology?**

The term Ideology literally means 'the Science of Ideas'. Ideas do play an important role in shaping the human society. In a given society, institutions are built in accordance with the prevalent or dominant ideas, such as the state, the church, the parliament, the Gram Sabha, the Sarna, the Akhra and the like.

However, ideas do not fall from the sky! They are born out of our engagement with nature, the material world, through which we shape our life and earn livelihood.

For example, our economic engagement with nature leads us to develop the mode of production that includes the instruments we produce to transform nature, i.e., natural resources, through our labour to create or produce things valuable to us, such as, food, houses, medicines, furniture and also other instruments. The instruments of production, the natural resources and human labour, together constitute the means of production. In this process of production, we also develop a relationship among ourselves who are engaged in the production of a particular produce, say for instance food. We also develop our relationship with the instruments and natural resources that we use in the process of production. The relations of production and the means of production determine the nature of the productive process of the society, called the Mode of Production.

When we the indigenous peoples are engaged with natural resources like land and water to produce food, say rice, the whole community of the village, including both women and men, takes part in it and puts its labour into it. We use instruments like plowshares, spades, hoes and so on. We till the land and irrigate the fields with water. Everybody takes part in the agricultural activity according to the custom. When the rice is produced, the whole village - all the families, women, men, even children and elderly people who have not put their labour in the production process - will have an equitable share of it. This kind of engagement gives birth to an idea of a social system. We call it egalitarianism. In this mode of production, natural resources like land and

water are considered to be commons (often called Common Property Resources, although the notion of property is conspicuously absent in most of the indigenous peoples' societies.). In most indigenous peoples' societies, they are inalienable, because they are believed to be the creation of the Supreme Being. Human enjoys only usufructuary rights. In most cases, land is communally possessed but individually tilled by the families. Normally the families own the instruments of production, such as, plowshares and cattle. Those who do not have can borrow them from others. In agricultural activities, families help each other. In the hunting and gathering societies, families live in close cohesion, sharing the same shelter and same instruments. Indigenous peoples' mode of production shows many varieties, such as foraging combined with swidden agriculture or foraging with plough agriculture, etc., but the underlying principles remain the same, collective and cooperative.

This dominant idea of collective and cooperative economic activities also influences the political system of the society. The collective decision making process is upheld by the indigenous peoples' society. Both the systems, economic and political, strengthen each other.

The engagement with the material world also gives rise to ideas that form the meaning system of a society. It adds meaning to our life, our existence in this world. It is expressed through our cultural expressions, beliefs, customs, rites and rituals, performing arts, food habits and dresses, social relations including relations between genders and so on. It acts in consonance with the dominant economic and political ideas in a society. It helps strengthen the economic and political systems in the face of opposing forces. For instance, the cultural belief that human cannot sell or buy land because they do not create it strengthens the Egalitarian Mode of Production of the indigenous peoples. Similarly, the belief (animistic) that every physical object, such as hills, forests, rivers etc., has its own spirit prompts the members of the indigenous peoples' community to protect it and use it only for community purposes. The belief that a particular hill in the indigenous peoples' home land is the reflection of the Supreme Being or has its own spirit and the practice of propitiating it (religious) encourage the people to oppose the mining companies from occupying it even at the cost of their lives. This kind of cultural and religious actions strengthen the Egalitarian Mode of Production. Thus the dominant ideas that emerge out of the indigenous peoples' engagement with the material world prepare the foundation of what is known as egalitarianism.

*(Note: site the example of the Niyamgiri movement in Orissa and Koel-Karo Hydro-Electric Project in Jharkhand)*

When an idea becomes dominant in the society it keeps reinforcing itself against any possible opposition. Thus when the colonizers aggressed upon the indigenous peoples' society, the idea of egalitarianism struggled to exist against the idea of usurpation of the natural resources and the appropriation of human labour and produce, known as colonialism.

Ideas are expressed through compatible institutions. For instance, in an egalitarian society the economic institution of 'cooperation' is prevalent. In Jharkhand it is called, the '*madaiti' or 'denga'*. The *parh-panch*, the *parganaiti,* the *doklo sohor* etc. are the political institutions of the indigenous peoples in Jharkhand. The *pahan* (the village propitiator) is a religious institution. The *akhara* (dancing ground) is a cultural institution.

The predominant ideas and the institutions of a non-indigenous society are qualitatively different from the indigenous society. They have different, often contradictory objectives. The members of these two different societies have different goals in life and they take different courses of action to reach their different goals. In other words they follow two different ideologies.

**Ideology in this sense assumes a meaning, which is not simply the 'science of ideas'. Therefore, ideology is defined as a set of ideas that constitutes one's goals, expectations and actions.** The goals of the capitalist society for instance, is to make profit by exploiting human labour and natural resources and keep making it bigger and bigger. It expects that the majority of the masses would accept the capitalist system as inevitable and would submit to the will of the ruling classes. It takes all kinds of measures to keep the masses under control, as "law abiding and god fearing" citizens, including armed coercion.

On the contrary, indigenous peoples' ideology is based on the peoples' urge to live a life with dignity and freedom, with limited needs and unlimited love for peace and pleasure. It motivates the people to protect their egalitarian social system and binds them to face any onslaught against the same.

Thus **ideology is an expression of the political thought either of the oppressors or of the oppressed. It is central to politics. The ideology**

**aims at grabbing the political power in the end, either for its decentralization or for its centralization (its redistribution or its reconstitution), in the interest of its followers.**

A reformist or liberal ideology seeks to redistribute power without challenging the social system. But a revolutionary ideology demands the replacement of the existing oppressive social system by a new and progressive one where the political power would ensure the liberty of the oppressed. The ideology that seeks centralization of power is called the ideology of autocracy or dictatorship. In this, the king or the dictator is the final decision making authority. The ideology of the bourgeoisie (liberal) democracy apparently stands for decentralization of power but in reality the power remains centralized at the hands of the capitalists and the middle class. The ideology of peoples' democracy stands for collective decision making by the masses. The ideology of egalitarianism of the indigenous peoples promotes consensus in the decision-making process, or participatory democracy, rather than representative democracy. This process acknowledges the fact that every human has equal value.

**The triumph of an ideology depends on its ability of moving men and women both rationally and emotionally and giving them a feeling of security. It can do so if it contains the summary of the past experience of the people, explanations of the cause of their present plight, and a vision of the future. A popular ideology is capable of formulating a convincing strategy and tactics of action to achieve the aspirations of the people.** In other words, an ideology can mobilize the masses for social change only if it is firmly based on a scientific historical and spatial analysis of the concerned society that it wants to change.

Since the advent of British colonialism the indigenous peoples' societies have started losing their effort to remain relatively isolated from the surrounding dominant society that thrives on exploiting human and natural resources ruthlessly to satisfy the greed of few. Indigenous peoples' land and labour have now been completely exposed to such exploitation that has been increasing at an alarming scale leading to gradual and silent genocide of the indigenous peoples. There are two options open before them, one, is to accept the ideology (ideological hegemony) of the dominant society, and the second, to develop an ideology of resistance and eventually to achieve political autonomy for themselves.

It should be kept in mind that the formation of an ideology for liberation from oppression and the creation of an alternative political system compatible with the emancipation and progress of the oppressed is a conscious process. It demands creative imaginations, scientific analysis of the objective condition and subjective preparation of the struggling people. It needs a well thought out strategy and tactics of action. It should have the strength of convincing people and influencing them to uphold it as their own.

**The ruling and dominant classes and castes impose ideological hegemony over the oppressed masses.** The ideology of oppression is not only practiced by the state; the civil society also takes part in it by packaging it in several ways. The most effective way is the religious packaging. In the name of religion, indigenous peoples are divided in India and elsewhere. In India, indigenous peoples are persuaded to believe that Hinduism is actually their religion and eventually they are brought under the caste hierarchy. It is said that they are the real nationalists because their forebears first fought for the independence movement against the British colonial rule. Therefore, they should not hesitate to sacrifice their land for the noble cause of nation building. Historically all these are false notions; but the civil society, through incessant propaganda, achieves even temporary success in many places. The state sometimes even opposes these actions of the civil society when they go beyond bounds to maintain the political status quo. But this action of the state should not be misunderstood as an act favouring the interest of the oppressed.

Ideology of the oppressed is the ideology of the masses. It emerges out of their struggle against oppression and leads the masses to liberation by providing them a logical ground to fight back. The indigenous peoples, therefore, will have to oppose both the state and civil society on the ideological plane.

*(For an advanced course of the training programme, different ideologies such as Marxist, Liberal and Neo-liberal, and Gandhian ideologies may be taken up.)*

## *Section 2*  Indigenous Peoples (IP) Philosophy of Life

The ideology of the IPs' struggle for political autonomy and cultural identity is embedded in their world outlook, their philosophy of life.

*Political autonomy may be of various forms. Such as, sovereign state, autonomous region, autonomous district councils, or even autonomous villages within a sovereign state.*

The philosophy of life of the IPs, as we know it today, has taken shape over the period of about seventy thousand years of their unbroken existence, since the inception of human society on earth, in the lap of the 'Mother Earth', the Gaia, with a symbiotic relationship with nature, both vegetation and the animal kingdom.

*The rest of the humanity started breaking away from the pristine society only about ten thousand years ago in Asia. But this does not mean that the IPs remained stagnant in the past. They passed though several types of the mode of production. However, their social transformation did not cross the laxman rekha (the mythical line that Laxman of the Epic Ramayana drew to protect Sita from the danger of evil) that others trampled upon to enter into the realm of stratified society based on exploitation of human (both woman and man) by man and predation of nature for the satisfaction of greed of the ruling classes. The incident of the crossing of the line is probably what we call the biblical 'fall' from the 'Eden'.*
*In the shared folklore of the IPs of Jharkhand there is a story of the 'sengel da' (the rain of fire). It describes how the Creator of the universe destroyed the people who did not follow His/Her scheme of things by raining fire on them.*

The IP world outlook is based on egalitarian principles. It is expressed in terms of communal access to resources, both natural and those produced by human labour.
The IP egalitarianism goes beyond human society to include animal kingdom as well. The IP belief in recognizing rights of every living being on earth gives birth to the bio-centric vision of creation as opposed to the anthropocentric one.

*'The Supreme Being (Sing Bonga) and His 'first love' Mother Earth (ote enga) together created this world for all of us including the forest biodiversity and the animal kingdom', thus goes the Munda belief (Munda and Manki 2009:51–2). The Munda belief system, unfolds before us a way of life based on egalitarian principles, a continuum of nature, ancestor and human, and a symbiosis between human and animal kingdom. It emerged from a lost world the whole of humanity shared once. It was the world of magic where the creator and the created lived together. It was a bio–centric world as opposed to anthropocentrism of the normative religions. The Supreme Being (Sing Bonga) created it for his own pleasure (Asura dehavada. Chattopadhya 1959:48–50). The cause of the variegated creations was, therefore, not to please the human. The human was created along with others to fulfill the desire of the god to have companions for Him/Herself.*

The scheme of the creation of world is such that it becomes the home of all the variegated creations, the spirits, the life, the vegetation and the animated matter. It is a holistic creation of interdependent components. The earth was created truly as commons.

The human nature symbiosis is expressed in two significant ways. One, it upholds the spirit of taming nature as opposed to conquering and devastating her. The other, it rests on using natural resources and animals sustainably.
In the case of animals, IPs have a very clear hunting rule; the killing of pregnant animals and mother animals with kids are prohibited.
IPs are called animists because they believe in the presence of spirit in every inanimate objects, such as rivers, hills and lands, the sun, the moon and the stars. The IPs of Jharkhand propitiate the sun, the moon and the hills as the reflections of the Supreme Being.

*The HO prayers and formulae of propitiation in this context may be cited as an example. During the Mage Porob, the festival that takes place at the end of the agricultural operation, the village priest recites the following formula.*

> *1. "The earth, the land*
>
> *May exist forever, be present forever.*
>
> *All the living beings, everyone that has life.*
>
> *May be safeguarded, may be protected."*

*2. "Oh! The creator, Oh! The preserver*

*Keep an account of us, count us in fours*

*Your creations, your subjects*

*May not decrease, should not become smaller in number."*

*During the hunting time the priest prays,*

*3. "Oh! The creator, Oh! The grower*

*Let us have games, allows us to hunt,*

*The old animals, the handicapped ones*

*Be our pray, be our food."*

*Before the beginning of ploughing the land the priest prays,*

*4. "Oh! The mother earth, Oh! The spirit of land*

*We are going to cause harm to you*

*We are going to give you trouble*

*We will have to grow food*

*We need to sow seed*

*For give us, ignore our offence."*

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*The Asur Kaani (the ballad of the soso bonga) The Supreme Being turned the Asura women to female spirits to protect every part of the Mother Earth (Asura legend. Hoffman 1950:240-50). The village tutelary spirits are to protect the community from diseases and dangers.*

The IP cultural life is guided by their attitude to life. Life is short and it should be enjoyed fully. Dancing and singing together the whole night and drinking rice beer, on the one hand, and feasting on the occasion of the flowering of the Sal tree, on the other, constitute the external expression of their celebration of life on earth. It is called the 'pleasure principle' of the cultural life of the IPs. This regulates the economy of the people. IPs are hard working, can work diligently whenever necessary and not averse to maximizing productivity. But what they abhor is that these worthy pursuits being pressed too hard to sacrifice their love for pleasure and leisure. Their lives are lived with the philosophy of happiness.

Key words of IP philosophy of life are, therefore, as follows.

1) Bio-centric world outlook, 2) Symbiotic relationship with nature, 3) Egalitarian social system, 4) Animistic belief system, 5) Sustainable economic system, and 6) Pursuit of happiness.

The IP way of life based on this world outlook has been under attack since the emergence of civilization some ten thousand years ago in ancient Mesopotamia (present day Iraq) with the development of a stratified society under a surplus generating agriculture. Since then the IPs are confronting different challenging ideologies.

In history, the survival of the IPs depended largely on their ability in formulating befitting ideologies.

## *Section 3*  Ideology of the State

Historically, the IPs have been constantly confronting the predatory forces of the stratified society with varying intensities. State, the tooth and nail of civilizations, emerged out of the ruins of the IP societies. The history of the IPs in India has been the history of their relentless struggle against the colonial onslaught of the Aryan raiders and the Hindu state, Muslim invaders and the Islamic state, British imperialism and the colonial state and presently the internal colonialism of the Indian nation state.

In India, the invading pastoral Aryans, with the help of the domesticated cattle and horses, encroached upon the indigenous hunting gathering and swidden agriculturist societies. This initiated a process of social transformation that led to the disintegration of the IP social system and gave birth to a large stratified society in the northern Gangetic plans about 3500 years ago. The state, as the powerful political institution to further the interest of the dominant castes and ruling elites emerged out of the ruins of the IP societies for the first time in about 350 BC in Magadha (present day Bihar).

*Narrate the story of the first state formation in Magadh. The Buddha's opposition to it. How Buddhism turned into the 'Great Illusion of the Epoch' by trying to practice collective and cooperative living within the Viharas or monasteries (Tribal remnants as it is called).*

The ideology of the Magadhan state was described very clearly in the treaties called the *Arhtashashtra* by *Kautilaya*. It stresses the importance of conquering the IPs' homelands for the prosperity of the ruling castes and advices the king to destroy the political system of the IPs based on collective leadership and consensus. The state cannot prosper without preying on the natural resources of the IP territories and cannot survive in the presence of egalitarian social system of the IPs in the neighbourhood. This primary state imposed feudalism from above on the defeated IPs.

The ideology of the primary states was also successful in places in causing the formation of secondary states out of the IP matrix. This phenomenon led the development of feudalism from below. This development happened when the great empires fell.

On the face of the conflicting ideologies of the state, Hindu and Muslim alike, the IP ideology was marked by the strategy of 'retaliation and retreat'. They moved from the plains to more hilly and inhospitable regions and rebuilt their lost social system in the new locale.

The ideology of the British colonialism was more devastating than the previous ones. In Jharkhand it did not leave any space for retreat and forced the IPs to become tenants (peasants) in their own land under the yoke of the alien landlords. However, in many other places, like the North Eastern part of the India the IPs retained their autonomy to a large extent despite the colonial aggression on their land. Here the colonial ideology of subjugating the IPs was more active in the realm of religion, especially Christianity.

The IP response to the British colonialism, founded on the ideology of European feudalism, was first to resist and then to compromise. The ideology of the Millenarian movement was followed by the proselytization movement in Jharkhand. At a later stage, the IP ideology was more focused on achieving political autonomy within the colonial state. The government was forced to frame several protective laws to this end.

After independence, the colonial state was replaced by the Indian nation state. The ideology of the state since then has been to promote the interest of the ruling class/caste nexus by perpetuating the colonial exploitation of the IP territories internally. With the adoption of globalization and economic

structural change since the 90s, the internal colonies have been opened to huge investments by the transnational companies. While the Gross Domestic Product has increased phenomenally, the IPs have lost their land at an alarming rate.

## *Section 4*  IP Ideologies

Major ideologies that the Indigenous Peoples of Jharkhand have adopted since the colonial times are as follows:

1. Christian Proselytization movements (19th century)
2. Millenarian Movements (19th century)
3. Reformist Movements (19th and 20th centuries)
4. Autonomy movements (20th century) and
5. Maoist movement (21st century)

*Proselytization Movements*

During the second phase of the British rule, beginning after the violent defeat of the chain of revolts since the last decade of the 18th century that culminated in the Great Kol Rebellion in 1830 and crushing of the Bhumij Revolt in 1832, the homeland of the IPs in Jharkhand was auctioned to the alien landlords (Permanent Settlement) by the British. A reign of terror was let loose.  British rule shook the IP societies by their roots. Christian missionaries entered in Jharkhand in 1847. With the violent pull towards Hinduism and imposition of the caste system patronized by the landlords with the tacit support of the colonial state, coupled with the IPs' inability to resist the intolerable oppression of the Zamindars (landlords), moneylenders, contractors and the police, a section of the IPs turned towards Christianity.

At the core of the ideology of the conversion movement was the worldly search to find allies within the enemy camp. The immediate oppressors were the rapacious neighbours, the remnants of earlier local feudal forces, the Bengali, Bihar and Odia landlords, moneylenders and the police. The white Englishmen were very few in number and remained mostly at the background. The missionaries were also white individuals but with a diametrically different approach to the IPs. They promised to end their sufferings by getting back their lost land and forests. And they kept it to some extent.

The converts also find a striking resemblance between their traditional social values and the Christian ethics. The conversion ideology sought to rebuild the losing IP identity with the help of the missionaries, who worked hard to protect their languages, folklore and performing arts, and helped them to revive their self image and dignity.

*Millenarian Movements*

During the British colonial period (1765-1947) the IP of Jharkhand, as in elsewhere in the Indian subcontinent, organized a series of revolts against the colonial intrusion in their land and livelihood that may be termed as the Millenarian movements. Etymologically the term Millennialism denotes that after a cycle of one thousand years (millennium) the oppressive social system will collapse dramatically with the second coming of Christ, and the Kingdom of God will be established on earth. The hope of a divine and powerful intervention for the destruction of the rule of evils and chaos is also found in many societies throughout the world irrespective of Christianity being the religion of the people. Sometimes this type of movements is also called the Messianic Movement. In Jharkhand, when the Santals revolted against the British rule, their leaders narrated a dream before the people in which Singbonga, the Supreme Being, appeared and made a prophecy. He said that the days of oppression were coming to their end, the firearms of the Englishmen would not work, and their bullets would turn into water. Emboldened by this divine prophecy, the Santals fought a gory war against the British army in 1854 with their bows and arrows. About thirty thousand of them laid their lives with a strong determination to reestablish the 'golden age' of their fore-parents.

Similarly, a large-scale Munda uprising happened in the last decade of the 19th century, under the leadership of Birsa Munda, who declared that the rule of the white men was nearing its end and the era of truth was going to begin soon. With pure hearts and clean body wearing newly woven clothes, men and women gathered together on a hilltop and challenged the British troops, who had positioned themselves at the foothill. In the ensuing battle, hundreds of followers of Birsa were killed.

*Reformist Movements*

The deepening ideological crisis after the end of the hundred years of violent revolt prompted the IPs to look inward and search for the cause of their

defeat in their own social system. The ideology of social reform emerged out of this quest. Safa Hor Movement among the Santals, Tana Bhagat Movement among the Oraons and similar movements in other communities sought to cleanse the society by adopting vegetarianism, refraining from drinking and merrymaking, cutting down elaborate propitiation of evil spirits and so on. The Millenarian movements also had the elements of reform. The ideology of reform chose non-violent means of protest movements. However, it tended to accommodate many an element of the Hindu Bhakti Movement, which was also a religious reform movement, and brought the followers closer to the 'popular Hinduism' (as opposed to the orthodox Brahmanism).

*Autonomy Movements*

The formation of the ideology of the autonomy movement began in Jharkhand by the end of the British colonial rule, with the emergence of the *Adivasi Mahasabha* (the Great Council of the IPs) in 1935. The goal was to achieve political autonomy within the colonial structure of governance. The idea was prompted by the advice of the Simon Commission, made in the same year, to the government of British India to provide limited representation of the natives in the governance. After independence, the autonomy ideology received wide acceptance and the IPs entered into the electoral party politics. Ideologically it was a turning point for them.

It was an ideology of political compromise with the non-IP population of the region historically known as Jharkhand (the land of the forest). The separate Jharkhand state movement drifted from the previous pan-ethnic character of the autonomy movement to promote a regional aspiration inclusive of IP and their age-old exploiters of local origin as well as the other migrants, both exploiters and working people.

The dilution of the IP ideology of autonomy and identity was accepted by the IP leadership under the compulsion of the electoral politics that demanded the support of the non-IPs to prove that regional autonomy was the demand of the majority of the Jharkhand region. However, through this hole, the dominant ideology of the state penetrated and established its hegemony over the movement and blunted its edge. The objective of the movement was shifted from ethnic autonomy and identity to regional demand of development and statehood devoid of a cultural identity. The new state of Jharkhand was formed to fulfill the goal of the dominant society and subjected the IPs to

unprecedented suffering and deprivation.

*The Left Ideology*

IPs never adopted the left ideology whole-heartedly in Jharkhand till the end of the Separate State Movement by the end of the 90s. As long as the IP autonomy movement was active, the left ideology remained at the periphery of the Jharkhand region. The reason was that the left parties' immediate objective was to implement land reform for the benefit of the peasants and the fulfillment of the economic demands of the industrial workers. However, the deepening social frustration, owing to the failure of the autonomy movement, created a space for the militant left ideology to win over the hearts of the most oppressed section of the IPs in Jharkhand.

The IP ideology, despite all its variants that emerged according to the needs of different objective conditions, has always emerged out of the contradiction between the state and the people. The strategies and tactics of the movements differed in different times but the main objective remained the same, the restoration of the rights to economic resources, political autonomy and cultural identity. IPs never abandoned their arms even during the peaceful agitations. They have never discarded the possibility of resolving the conflict by armed interventions. At the back of their mind the millenarian goals always remained alive.

At the time of ideological crisis, the communist ideology of ending exploitation of man by man through armed struggle against the state and the establishment of a society where resources would be owned by all to be used collectively for the benefit of all, appealed to the IPs the most. Since its inception in the 20s of the 20th century the Communist Party kept involving the IPs in its militant movements in different parts of India.

At the moment the IP ideology has merged, albeit partially, with the Maoist ideology of throwing out the Indian state by armed struggle.

## *Section 5* Emerging IP Ideology

The present reality of IP life and livelihood in India is extremely challenging. The IPs of Jharkhand have been exposed to the global economic onslaught and internal colonial exploitation. Large-scale resource alienation followed by starvation and outmigration has been the order of the day. A small but

powerful section of the IPs has been co-opted by the state and the hegemony of the dominant ideology has created a rift within the IP society. While the failure of the autonomy movement has prompted a considerable section of the IPs to join the Maoist armed struggle, the large number of them are suffering from an ideological crisis.

However, there appears a silver lining in the otherwise dark horizon. The ideology of reconstruction of the IP society that started emerging during the autonomy movement in Jharkhand now catches the imagination of the struggling masses. But it is still in its embryonic stage. To make it really effective we need to answer following questions.

1. What were the drawbacks of the previous autonomy movement?

2. Is there any readymade ideology for the liberation of the IPs available either in the left or in the liberal traditions?

3. How do we know what is the present aspiration of the IPs?

4. Should the IP ideology at this juncture of the IP history adopt the strategy of persuading party politics and entering into the electoral process to gain political mileage? Or should it focus on non-party social organization as the form of mobilization for more power to the village council (*Gram Sabha)*?

5. How to stop cooption of social leaders by the state and confront the hegemony of the dominant ideology?

6. IPs are having a divided house ideologically. The ideology of autonomy and identity is at loggerheads with the ideology of development. Why is this so and how to resolve this crisis?

7. How should the issue of global worming and IPs as the mitigating agent be an ingredient of the IP ideology of autonomy and identity?

8. How to incorporate IPs' engagement with the international community through the UN in the IP ideology?

## Section 6  Identity and Autonomy

Identity does not become a problem in the history of a people until their identity is questioned or threatened by others.

The 'others', in Jharkhand they are called the *diku*, are mostly outsiders who come to the IP territory to prey on natural and human resource.
In some cases the 'others' may emerge from the IP society itself and either form a state or join the existing state and adopt the hegemony of the dominant ideology.

The 'others' are people who come from different regions, speak different languages, eat differently, dress differently, observe different festivals, follow different religion and treat their women differently. Their social system is also different.

The objective of the 'others' is to colonize the IPs as a source of cheap labour or erase them out of the face of the earth by genocide. Sometimes the process of genocide is slow but at times abrupt and horrible.

However, there is also another category of others who are either IPs themselves or migrating oppressed people from the neighbouring caste- or class-divided societies. The IPs in Jharkhand have a tradition of accommodating them in their own system or allowing them to live in their territory as friends.

Autonomy is a political notion because it is the right of the people to take decision about their present and future way of life, about their identity, both political and cultural.

IPs believe that autonomy is their birthright because they have been enjoying autonomy since the birth of humanity without a break. Neither the land they live in, nor the autonomy they enjoy within it, has ever been given to them by the state or the king; their right to the land and autonomy is pre-state.

Autonomy may be absolute or limited. Traditionally, the IPs enjoy absolute autonomy, the full and unhindered right to take decisions about everything under the sun, especially about their life and livelihood.

Only under a colonial situation or in a threatened state of affairs are the IPs compelled to talk about the limited autonomy.

The lowest form of the limited autonomy is the village level autonomy as has been provided under the PESA Act 1996 (Panchyati Raj Extension in Schedule Areas Act 1996). District level autonomy is provided under the 6th Schedule of the Indian Constitution for the Schedule Tribes. Jharkhand movement demanded regional autonomy for the IPs. The Nagas have been demanding absolute autonomy, a sovereign Nagalim outside the Indian state.

## A few ingredients of the Ideology of Identity and Autonomy

The common people, especially the most deprived and oppressed section of the IPs, are the real point of reference of the true ideology of the autonomy and identity of the people. The way they experience life and interpret it is the fundamental ingredient of that ideology. The genuine ideology emerges out of the sufferings of the common people. The elders who narrate the myths and history of the people, the folk poets who sing the songs depicting the aspirations of the people and the popular leaders who mobilize the struggle against oppression are the real ideologues.

Since the IP ideology is based on their traditional philosophy of life, their cultural tradition, the ideology of identity demands the correct identification of the forces that distort their cultural roots. Going back to the roots, a reawakening movement is another important ingredient of the IP ideology.
The basic question to be answered as the starting point to make a move is 'who are we'. A journey to the roots of the cultural identity is a rigorous process of awakening and reawakening of the people's consciousness about their self-identity. It involves introspection and self-criticism and a painful process of rectification and self-cleansing at personal and social levels. In its deeper level of understanding it is like walking on fire – a revolutionary movement.

In other words, going back to the roots includes the historical analysis of the people's past. It is necessary to understand the root cause of the present day suffering.

The historical analysis cannot be sectarian. It has to take into account the evolution of human society as a whole, its pristine formation, emergence of 'civilization' and the accompanied value of exploitation of man and woman by

man, emergence of economic classes and class contradiction, establishment of 'caste system' (in the Indian context) as a religious-cultural ideology and social organization diabolically designed to degrade the free Indigenous Peoples into captive enduring groups with inherent inequalities, the emergence of feudal society followed by capitalism. Socialist/ Communist challenges to the all-exploitative social systems and communist revolutions all over the world has to be the most vital part of the historical analysis because in it, the IPs will find a ray of hope and a confidence that neither capitalism is invincible nor the reconstruction of the IP system is an utopian idea. A scientific analysis of history would prove the fact that IPs are not 'ahistoric'; they are capable of making history.

The historical analysis also disproves the claim that bourgeois democracy as practiced by the US and Western Europe is the final form of human government and therefore, it is the end of history and as well as the end of ideology.

*"What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government." (Fukuyama, Yoshihiro Francis. 1992.The End of History and the Last Man.)*

Time and again it has been proven that the IP form of governance on the basis of consensus as the guiding pillar of decision-making is a far better method of meting out justice and permanently resolving conflicts. Besides, the free market economy cannot be the best one that humanity can produce. Rather, according the IP experience, it is the worst one that man has produced in history so far.

A criticism of the distribution of power (rights of decision making enjoyed by different class/castes of people and the IPs) is an important ingredient of ideology. The IP ideology may contain the demand of redistribution of the political power in terms of more autonomy, or may strive to demolish the existing power structure for a political system where there will be equitable distribution of power.

The structure of political power and economic order go hand in hand. Questioning the former without challenging the latter or vice versa is misleading. Actually it is impossible. Any attempt to do so is to confuse the people by blurring their vision and distorting the reality. Therefore, the most vital ingredient of the IP ideology is the economic system that serves the IP best and that is in consonance with the IP world outlook or the philosophy of life. In most of the cases, the IPs will not enjoy complete sovereignty and they will be forced to live within a larger society with limited autonomy. In that situation the IPs have to choose a social system that the oppressed sections of their neighbours would struggle to achieve.

Therefore, the ideology for the IPs struggle for liberation will remain incomplete if it does not have the ingredient of alliance building with other struggling classes and castes. The solidarity with other movements, at regional, country and global level, on the basis of common issues is necessary especially in today's world of globalization when the opposing forces are acting globally and becoming a formidable power.

## For further reading on the context of Jharkhand

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# Annex 2: Philippines: Basic Indigenous Peoples Orientation and Situation (Mindanao context)

*Objectives*:

1. To review the basic orientation of indigenous peoples, especially their history and struggle so as to provide a framework for the overall leadership training.
2. In order to know the present situation of indigenous peoples, particularly issues of development aggression and worsening political repression.

*Methods*:

1. Group Discussion
2. Lecture (with powerpoint presentation)

*Contents*:

A. Definition of Indigenous Peoples

B. History of the Indigenous Peoples of the Philippines

    1. Pre-Spanish Era
    2. Era of Spanish Colonialism
    3. Era of American Colonialism
    4. Era of Japanese Occupation
    5. Post-World War II Era and the Puppet Regimes

C. The Indigenous Peoples of the Philippines

D. The Indigenous Peoples of Mindanao

E. The Democratic Rights of Indigenous Peoples

    1. Right to Self-Determination
    2. Right to Ancestral Domain
    3. Right to Recognize and Develop Indigenous Culture

F.  The General and Specific Problems of Indigenous Peoples

    1. Three Basic Problems of the Filipino People
    2. Particular Problem of National Oppression

G. The Struggle for the Right to Self-Determination

    1. The Unity of Indigenous Peoples

*Duration*: 1 hour, 30 minutes

*Source: KALUMARAN Leadership Training Module*

## A.  Definition of Indigenous Peoples

The term 'Lumad' refers to the tribes of Mindanao that did not submit to Spanish and American colonial rule and have their own economic, political, and cultural systems.  They have a right to self-determination and ancestral domain.

## B.  History of Indigenous Peoples in Mindanao, Philippines

The history of the indigenous people of Mindanao can best be understood in the context of the history of all indigenous peoples in the Philippines and the Filipino people in general.  The particular problems of indigenous people can be seen in the present political, economic, and cultural situation of the whole society of the Philippines.

*Pre-Spanish Period*

Before the Spanish arrived in the 16th century, the inhabitants of the archipelago had already reached a relatively advanced stage of social development.  In certain areas, the inhabitants had a writing system, were forging metal, engaged in trade, and had a class system.

When the Spanish arrived, tribes living in the mountains comprised around 10% of the population.  Most of them were at a primitive-communal stage of development in which private ownership of the means of production was not yet practiced.   In Mindanao, this included the Manobo, B'laan, T'boli, Subanen, Bagobo, and others.

The Malay descendants comprised more than one hundred ethno-linguistic groups, the largest groups being the Ilocano, Pangasinan, Kapampangan, Tagalog, Bisaya, Ilonggo, Waray, Magindanao, and Bicolano. These communities encompassed large settlements with populations of three hundred to twenty-thousand people, had slave and feudal elements to their social systems. They engaged in agricultural production, metal crafting, pottery, and processing of cotton and abaca fabrics. Wealthy, ruling families had slaves, owned metal tools, work animals, vehicles, and agricultural fields. They took tributes from serfs and claimed all the fruits of slave labor. The amount of their production enabled them to engage in trade with other islands and places in China and Southeast Asia.

The highest socio-political formation at the time was the Islamic Sultanates in southwestern Mindanao, the population of which consisted of 4% of the archipelago's inhabitants. The sultanates had elements of slave and feudal societies. Beneath the sultan was a ruling council that assisted him in autocratic rule.

The people of the archipelago had a cultural connection with other Malaysian peoples and were influenced by Arab and Hindu cultures. Islam came to the Philippines in the 14th century and spread in Mindanao, the Visayas, and Luzon. Yet, the dominant worldview or belief system of most of the inhabitants was animism—or the belief that spirits reside in all objects.

Before the Spanish arrived, there was no Filipino nation. There were also no 'minority' groups. There were only autonomous societies of various ethno-linguistic groups that had achieved varying levels of social development.

*The Period of Spanish Colonialism (1521-1898)*

By the 16th century, capitalism had developed in Spain to the stage of manufacturing. The rich natural wealth of the archipelago, which would later become the Philippines, could provide the necessary raw materials for the further development of Spanish capitalism. Spain conquered its colonies through armed force and the conversion of communities to Catholicism, employing the "divide and rule" tactic.

In most places where the Spanish entered, there were violent battles and resistance from the inhabitants. In eastern Mindanao, the Mandaya and Moro worked together against Spanish rule; in Zamboanga, the Subanen and Moro partnered to defeat the Spanish.

Yet because of Spain's superior military power and the relatively low level of social organization found in most parts of the archipelago, Spanish colonizers were able to establish their colonial rule. Lands were seized by the Spanish, natives were conscripted into the Spanish army, and forced labor was used to build the colonial infrastructure. Roman Catholicism was spread by the Spanish, and those that did not submit to the Spanish crown and its religious beliefs were labeled as devils, evil people, heathens, and other degrading names.

The Spanish established a centralized colonial government, and set up 'encomiendas,' and later 'haciendas,' to organize the local economic and political structure. To better enforce their rule, traditional local leaders were given lower positions in the colonial government, but served only the interests of the Spanish crown.

Throughout the Spanish territories of the archipelago there were communities that were not incorporated into the colonial structure even to the last days of Spanish colonial rule. Some examples of these communities are the Igorots of the Cordillera, the Bangsamoro, and some non-Moro groups in Mindanao. These communities continued to resist Spanish occupation of their territories. They became a minority throughout the archipelago, and as a result, the basis for chauvinism and national oppression of these minorities was created.

During the three hundred plus years of Spanish colonial rule, a series of more than two hundred revolts took place throughout the archipelago. While at first these revolts were scattered and spontaneous, the intense oppression and exploitation experienced by the population of the Philippines, combined with a growing national consciousness, gave birth to the Kataas-taasan Kagalang-galangang Katipunan ng mga Anak ng Bayan (KKK) organized by Andres Bonifacio, a worker on the docks. The KKK launched an armed revolution against Spanish colonial rule which Filipinos from all ethnic origins, bound together by common socio-economic relations, participated in.

*Period of American Colonial Rule (1898 – 1941)*

At the turn of the 20th century, United States capitalism reached the stage of imperialism. The expansion of the US economy required that it secure larger markets for its products and abundant capital. The US began competing with other world powers to claim territories. The Spanish-American War broke out in 1898 in this context. This six-month war ended in December 1898 with the signing of the Treaty of Paris in which the US acquired Cuba, Puerto Rico, Guam, and other islands along with the Philippines. The Philippines was a contentious issue in the negotiations between the two powers, but was eventually bought by the US for a sum of $20 million. The Philippine-American War ensued shortly thereafter, officially ending in 1903.

Before 1901, the US colonial government formed the Commission for Christian and Non-Christian Tribes in an effort to incorporate the national minorities into the colonial system. The population was divided into "Christian, Muslim, and savage tribes."

In 1902, the American colonial government passed the Philippine Bill, which included a provision requiring land titles as proof of ownership. In 1905, the Public Land Act was passed which stated that all unregistered lands would be put under state control and made into public lands. The Mining Act of 1905 allowed US mining companies to own vast lands and their mineral wealth. These laws threatened the culture and socio-economic-political systems of the national minorities.

Like the Spanish before them, the US colonial government consolidated its hold on the Philippines by giving low-level government positions to local landowners, including those from among the national minorities. They became the instrument of the US government to protect its interests.

The ethno-linguistic groups that remained unincorporated into the colonial structure during Spanish rule, were put under direct colonial rule by the United States.  Through the education system and Protestant missionaries, US colonial rule was spread to areas unconquered by the Spanish.

Armed resistance to US colonial rule continued throughout the Visayas and Luzon until 1910.  The Igorots of the Cordillera resisted until 1913, while the Bangasmoro fought the US until 1916.  Pockets of resistance persisted, and the succeeding decades were characterized by incidents of armed revolt.  Workers and peasant farmers also organized and launched strikes and other protest actions.

*Period of Japanese Occupation (1942 – 1945)*

Japan occupied the Philippine archipelago in the midst of World War II and its capitalist competition with the United States.  Overstretched with World War II, the US military pulled out of the Philippines.

The Imperial Japanese Army committed grave abuses against the Filipino people, which pushed them to form the Hukbalahap, or People's Army Against the Japanese, under the leadership of the Communist Party of the Philippines.  This guerrilla army was present throughout the archipelago, and included among its ranks indigenous people from various tribes.

After losing World War II, Japan retreated from the Philippines in 1945 and the US reclaimed its foothold.  The Hukbalahap continued to exist and push its program of land reform.

*Post-World War II Period*

On July 4, 1946, the Philippines was granted 'independence' by the United States.  The US no longer held direct colonial rule over the Philippines, but ruled instead through local politicians who were native big landlords and big businessmen.  The terms of independence ensured a continued US military presence in the Philippines and favored positioning for US businesses.  The Hukbalahap ceased to exist in 1954.

Subsequent administrations of the Philippine government were responsible for the passage of various laws, which ran counter to the interests of indigenous people and the whole of the Filipino people.  Examples of these laws are the Bell Trade Act under Roxas and the Mutual Defense Treaty

under Quirino, the resettlement programs in Mindanao under Magsaysay and Marcos, the Mining Act of 1995, the General Agreements on Tariffs and Trade under Ramos, among others.

Under these regimes, the people of various ethno-linguistic groups have continued to suffer from chauvinism, national oppression, and militarization under dominant social institutions. The process of integration of indigenous peoples into the broader society continues.

## C. The Indigenous Peoples of the Philippines

The indigenous peoples of the Philippines can be broken down into the following groupings:

The Igorots of the Cordillera—1.3 million
The indigenous people of Caraballo and Cagayan – 500,000, 5 groups
Ita and Negrito found throughout the archipelago – 400,000, 13 groups
Mangyans of Mindoro – 150,000, 6 groups
Natives of Palawan – 80,000, 5 groups
Lumads of Mindanao – 2 million, 18 ethno-linguistics groups
Bangsamoro concentrated in Mindanao – 3 million, 13 ethno-linguistic groups

## D. Indigenous Peoples of Mindanao

The Lumads of Mindanao are those communities who descended from the inhabitants of the island before the Spanish arrived, did not submit to Spanish colonial rule, and to this day are practicing a significant portion of their tradition and culture. Those groups that existed before the Spanish arrived, yet their socio-economic-political system gradually disintegrated through the process of colonization, are not considered to be indigenous people—for example, the Kamayo and Butuanon.

The 18 major ethnolinguistic groups of Mindanao are the following:

| | | |
|---|---|---|
| Ata | Kalagan | Tagakaulo |
| Bagobo | Mamanwa | Talaandig |
| Banwaon | Mandaya | Tiboli |
| B laan | Manguwangan | Tiruray |
| Dibabawaon | Manobo | Subanen |
| Higaonon | Mansaka | Ubo |

Most indigenous peoples in Mindanao can be found in the foothills, steep mountainous areas, and a few places in the lowlands. Indigenous peoples maintain a culture distinct from the other ethno-linguistic groups that were colonized as a result of their determination to govern and develop themselves. However, the change in their societies since the start of the colonial period is clear. The economic, social, and political system brought by the colonizers has influenced, and continues to influence indigenous systems.

For example, the subsistence economy has been replaced by commodity exchange in many areas. The imposition of the barangay system, elections, courts and others has contributed to the disintegration of their systems. High rates of militarization have also caused displacement of indigenous peoples and dispersal of whole communities. The arrival of conservative Christian churches in indigenous communities has also weakened indigenous culture, along with the commercialization of their cultures.

The transformation of indigenous customs and culture is taking place at varying degrees. There are communities where indigenous systems are largely intact, such as collective management of ancestral territory; and others where the ancestral domain has been broken up and distributed to family groupings or clans. In sum, there are two main kinds of indigenous communities: those in which the indigenous systems are dominant, and those in which the disintegration of indigenous systems is rapid while the influence of the new socio-political system is strengthening.

## E. The Democratic Rights of Indigenous Peoples

Indigenous peoples have rights that need to be defended and fought for in order to develop their interests and welfare. These rights are a product of their particular history. As peoples, they have the basic rights to life, freedom, and wellbeing. As a distinct ethnic group, they have inalienable rights to self-determination and other rights in the realm of culture and livelihood.

Yet, because the current social system serves primarily the economic and political interests of the ruling elite and their allies, the rights of indigenous peoples are being violated and threatened in numerous ways. Therefore, there is a need to defend and assert these rights.

*The Right to Self-Determination*

The right to self-determination is the right for a people to decide the direction of their life and society, independent of any outside party. The principal aim of which is the right to develop a socio-political structure, which is appropriate to their way of life and advancement.

The different manifestations of this right can be seen in the following:
- Secession and establishment of an independent state
- Federation (establishment of an independent state that is bound to other independent states through a central government)
- Autonomy (self-governance under a larger government covering the whole society)
- Representation in organs of government
- Special laws that defend the rights of indigenous peoples

For the indigenous peoples of Mindanao, the appropriate assertion of the right to self-determination is through genuine autonomy, representation, and the creation of special laws because of the varying levels of disintegration of indigenous traditions and cultures. Secession is not an appropriate form because of the small size of the indigenous population and economy.

Inherent to the assertion of this right is the struggle against the encroachment of multinational corporations, big landlords, local big businesses, and corrupt politicians into the ancestral domains of indigenous peoples.

*Right to Ancestral Domain*

The right of indigenous peoples to claim and recognize their territories as the place where they live and make a life since the time of their early ancestors is the right to ancestral domain. The ancestral domain includes not only the land, but all the resources found within the territory, including bodies of water, forests, and others. The ancestral territories of indigenous peoples are under constant threat of encroachment by transnational corporations, big landlords, and other private interests. Vast expanses of ancestral domains have already been grabbed through force of arms and deceptive land titling processes. Indigenous peoples are becoming squatters in their own lands.

*The right to develop indigenous culture*

Indigenous culture reflects the life of indigenous peoples and their social relations.  Part of the recognition of indigenous peoples as 'a people' is the recognition and respect for their culture.  It is the right of indigenous peoples to develop their culture and the positive aspects of their traditions.

## F.  General and Specific Problems of Indigenous Peoples

As a part of Filipino society, indigenous peoples struggle under foreign domination, land monopoly, and corruption in government along with the majority of the Filipino people.  The particular problems experienced by indigenous peoples can be traced back to these three root causes of poverty and oppression of the Filipino people.

Indigenous peoples don't only suffer from these three basic problems, but also from national oppression and chauvinism.  Their ethnicity is distinct from the majority population, and this is the basis for chauvinism and discrimination.  Some indigenous groups with darker skin are discriminated against on this ground, while others are discriminated against as unchristianized, and hence, uncivilized people.

National oppression has been historically rooted in the dominant government and social institutions, and it is perpetuated through these same institutions among the general population. The concrete expressions of national oppression can be found in the following:

- Lack of a voice in running their own communities
- Violation of the right to ancestral domain through laws, policies, and programs
- Heavy militarization in indigenous communities
- Discrimination against indigenous peoples
- Commercialization of indigenous culture
- Lack of social services in indigenous communities

## G.  The Struggle for Self-Determination

In order for indigenous peoples to achieve genuine freedom and self-determination, they need to unite and join other oppressed sectors in the struggle for profound social transformation. The collective strength of the unity of all oppressed and exploited sectors will enable the establishment of a government that will serve their interests. The continued assertion by indigenous peoples of their right to self-determination in the context of a larger social movement will ensure their particular political, economic, and cultural freedoms and development as indigenous peoples.

Organized indigenous communities can engage in different forms of cooperative agriculture, launch social services like education and cultural programs, and pursue other projects so as to improve the quality of life and advance the interests of the community. However, without an organization, these things cannot be accomplished. Essential to the assertion of the right to self-determination is the creation and strengthening of indigenous peoples organizations. People's organizations at the level of the sitio, barangay, municipality, province, and beyond carry the united voice and aspirations of indigenous peoples.

# Annex 3: Case Study: Traditional Leadership of the Dap-ay System of Sagada

*Consensus decision-making through the dap-ay system in Sagada, Mountain Province, Philippines by Windel Bolinget, Cordillera Peoples Alliance*

In the municipality of Sagada, Mountain Province in northern Philippines, the traditional social organization of indigenous communities is the tribe, which is distributed in several *dap-ay*, in several *ili* or permanent villages. Traditionally, the leadership is vested on the elders of wards known as *dap-ay*. These are small organizational structures within the different *ili* that have been established by the tribe.  It serves as the traditional seat of government and a center where community concerns and issues are actively discussed and resolved.  It plays a vital role in settling community disputes.  Elders here plan the rituals and cultural festivities.  In Sagada, there are several dap-ay within a single *ili* or village.  While the trend is weakening at various levels, Sagada has retained many aspects of its indigenous socio-political system and institutions such as the dap-ay.  At present, dap-ay elders still hold considerable power and leadership.

Physically, a dap-ay is traditionally a house for men and boys to sleep in or a clubhouse for them to meet in. The building is rectangular with walls of wood or stone closed up with mud to make them very tight so the dap-ay will be warm. The roof is made of reeds and cogon-grass but now most dap-ay are covered by GI sheets.

In the dap-ay system, it is the acknowledged and respected council of elders who make the final decision through consensus and democratic process in consultation with the community. The elders play the principal role in decision making with clear accountability to the people.  They have displayed wit and wisdom and effective leadership in the *ili* or tribe.   They have earned their leadership through practice and service to the community.   Collective leadership and decision-making is exercised.

As the seat of rituals, indigenous politics, and community affairs, the dap-ay signifies political unity and social belonging in the *ili* or tribe. For example, the *begnas* is the major community festival, which is held five times a year. The begnas is a three-day ritual festivity observed in the dap-ay before the rice planting season. Men, women, and children gather in the dap-ay and join in a

festive thanksgiving for a bountiful harvest, or in a ritual, which seeks good luck and good harvest.

In tribal conflict resolution using the rules and procedures of the traditional *bodong*, which has been the result of centuries of practice and experience, the principle of consensus is clearly defined and practiced. The leaders or *papangat* (respected leaders of the tribe) act as a collective in confrontations or negotiations with other tribes or villages. Mediators usually from other tribes who are neutral and who command respect among members of opposing parties are called for their services that are rendered freely. The long process starting from the ceasefire to the forging of a *pagta* (formal agreement) undergoes a common four stages, followed later by a renewal of the *bodong* or pagta. It is the tribe that selects the bodong holder for every peace agreement it enters to. The bodong holder is responsible for enforcing the pagta, and for resolving any problem that might lead to the severance of the bodong. If he dies, his responsibility must be assumed by his wife or an adult son or daughter, or by another of his close kin. This explains why some bodong are held by women.

Conflicts over tribal boundaries are resolved through the bodong system or peacepact that governs relations between tribes. Land disputes are resolved through a series of discussions and negotiations until a decision favourable to all is achieved.

The dap-ay also plays a key role in the indigenous resource management system and traditional process of solving land disputes. The communal system of ownership, as third from the private and clan ownership (even in this system, the caretaker of a forest for example is appointed by consensus), the council of elders deliberate policies and approved these by consensus.

In settling land disputes, the dap-ay system is effective where money is not needed traditionally. Consultation and collective investigation is done. The indigenous dispute settlement in Sagada is through the dap-ay system. Conflicts between individuals, including disputes over inheritance are effectively resolved through the dap-ay. By contrast, the current government/legal system resolves conflicts through the courts, which favours those who possess documents that are sometimes obtained by deceitful means, and can afford the best legal counsel. The indigenous system explicitly discourages the privatization of lands and natural resources to ensure that the majority retains access to these resources.

# Annex 4: Sample Structures

# Annex 4a

## Sample Structure of Community Organization
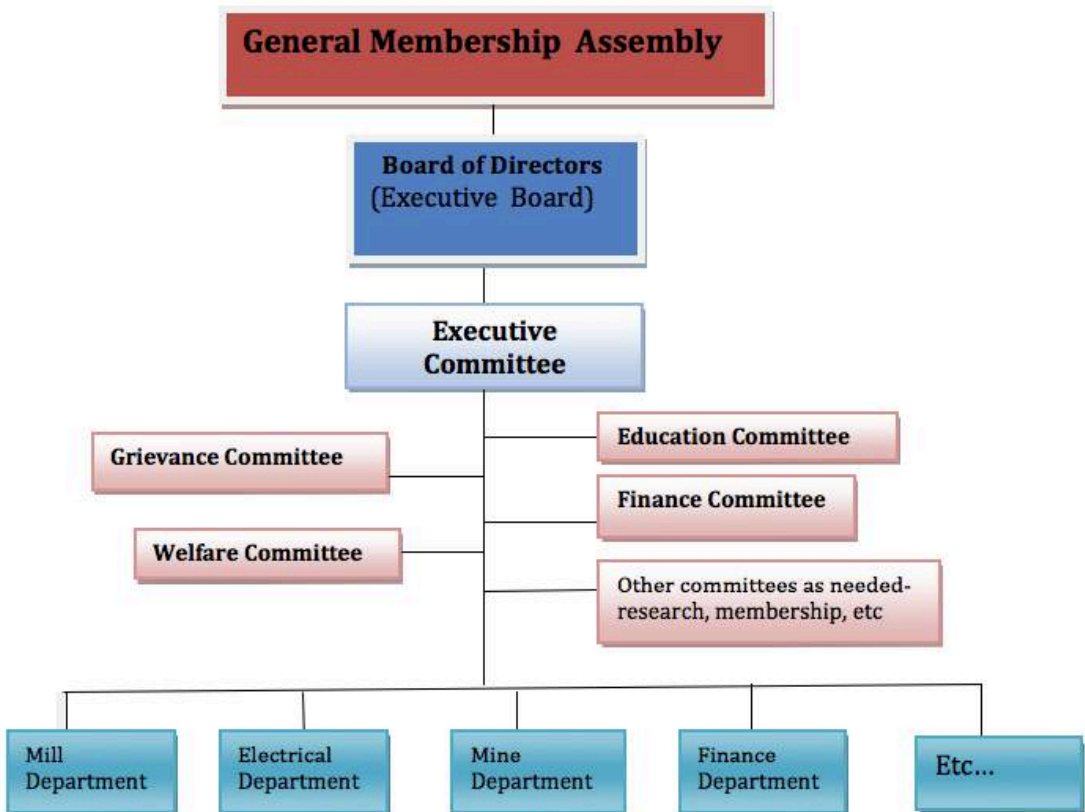
Organization Structure of Community Organization:
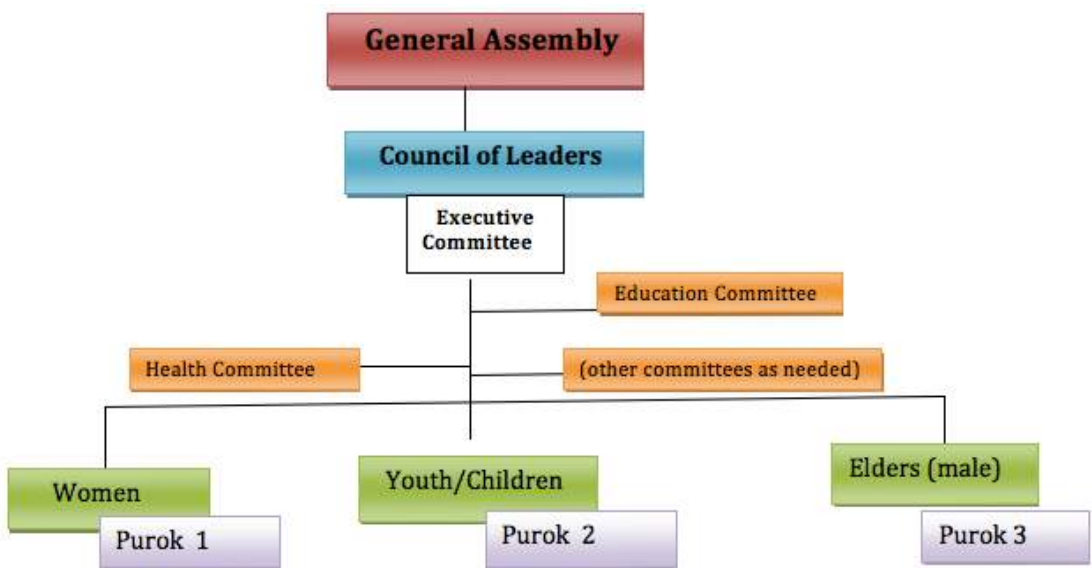


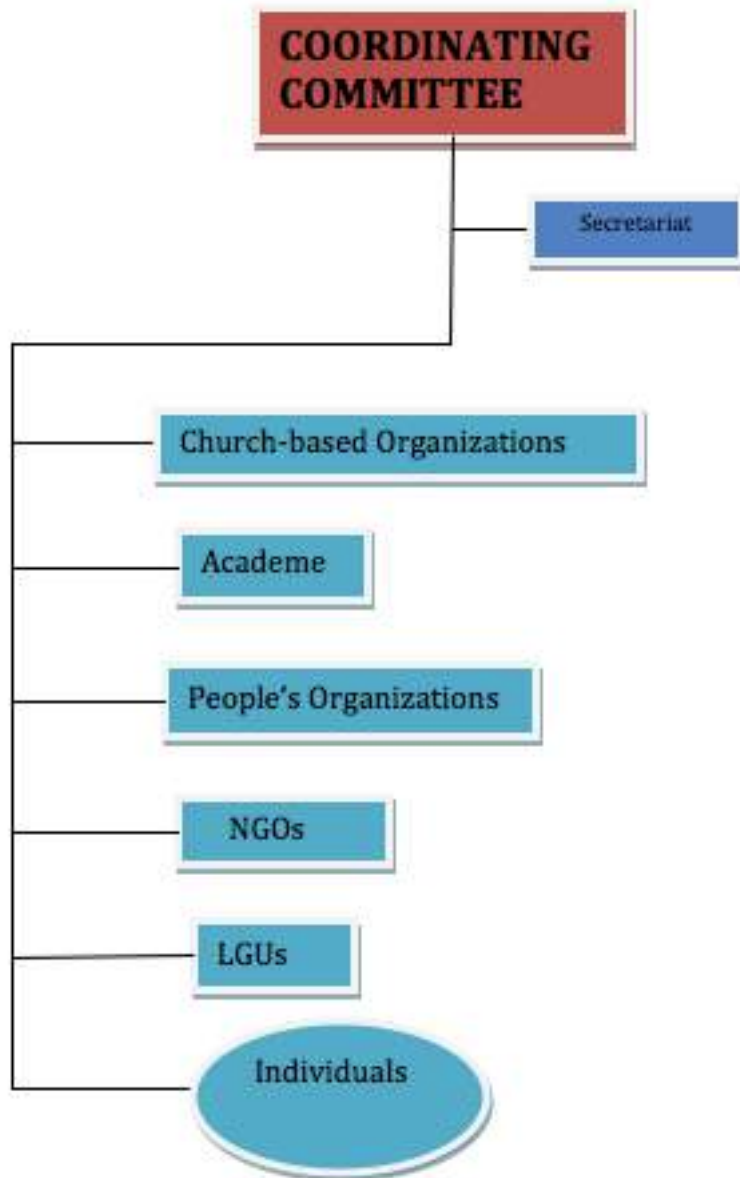*Purok is a small village or cluster of houses that forms a part of a larger community.

# Annex 4b

## Sample Structure of Sectoral Organization

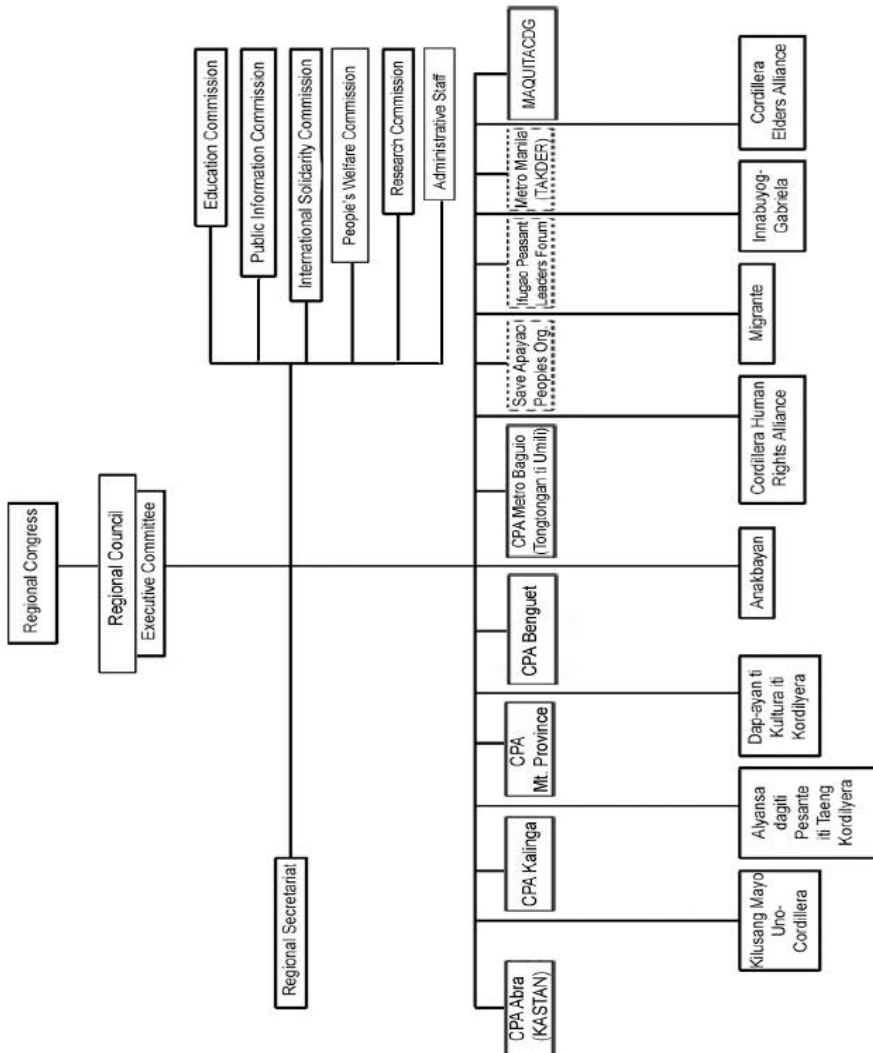Organizational Structure of Mine Workers' Trade Union:

# Annex 4c

## Sample Structure of Issue-Based Organization

# Annex 4d

## Sample Structure of a Federation - Cordillera Peoples Alliance (CPA)

CPA ORGANIZATIONAL STRUCTURE

# Annex 4e

## Sample Structure of Indigenous Peoples Political Party

The organizational structure of a political party usually consists of the following:

1. The Chapter, which is the basic unit of the Party, to be organized according to the following, where applicable, where a significant number of indigenous peoples are present: (a) villages or tribes; (b) barangay or community; (c) municipalities; and (d) communities in the cities or provincial centers, such as sitios or puroks,(small villages or cluster of houses); (e) schools, and (f) workplaces;
2. The Provincial Chapters, which consists of at least three (3) Chapters;
3. The Regional Chapters, which consists of at least three (3) Provincial Chapters;
4. The General Council; and
5. The General Convention.
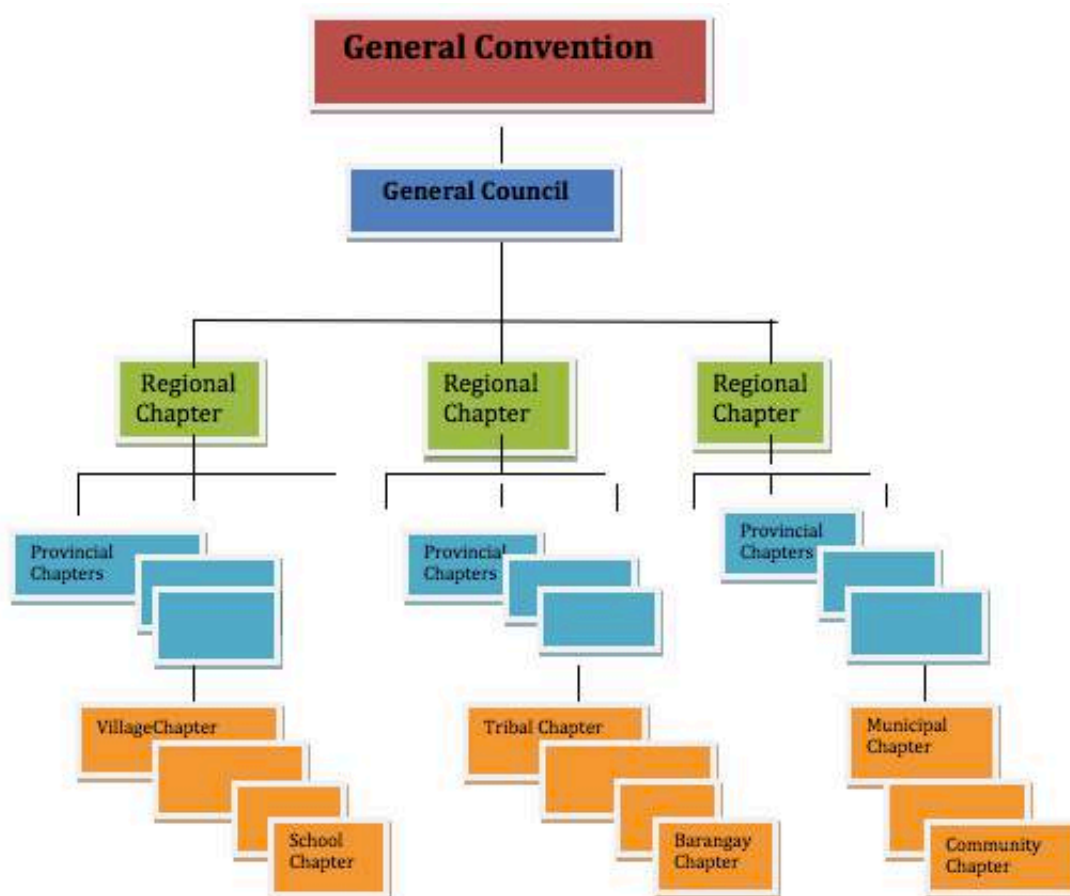
# Annex 5: Types of Indigenous Peoples' Organizations

**Comparison among traditional and modern types of indigenous peoples organizations in Mindanao, Philippines**

| ASPECTS | TRADITIONAL SOCIAL ORGANIZATION | ORGANIZATIONS ORGANIZED BY GOVERNMENT | ORGANIZATIONS ORGANIZED BY PRIVATE COMPANY | MODERN INDIGENOUS PEOPLES ORGANIZATION |
|---|---|---|---|---|
| *Strategic Goal* | Self-determination and defense of the ancestral domain for future generations through traditional means of assertion and defense (e.g. *pangayaw*) | Self-determination and defense of the ancestral domain anchored on government's land titling programs and where government political bureaucracy overlaps or takes over traditional land management systems | Self-determination and ancestral domain as part of, or within private concessions; self-determination and ancestral domain goals cater to private company interests | Genuine self-determination and defense of ancestral domain for future generations through principled political assertion, advocacy, and solidarity with other marginalized sectors of society |
| *Economic* | Likely to maintain the subsistence economy despite changing environmental conditions and the increasing control of the cash economy | Likely to rely on government programs on agriculture, forestry, and mining for promised economic benefits; in many cases, endorses these government economic programs that are part of the overall thrust of globalization | Relies on the private company's projects; relies on promised economic windfall from supposed royalties | Upholds self-reliance by enhancing the inherent communal/collective and organic farming practices of indigenous peoples towards ensuring food security now and for the future, protecting forests and water bodies, and rational utilization of resources |

| ASPECTS | TRADITIONAL SOCIAL ORGANIZATION | ORGANIZATIONS ORGANIZED BY GOVERNMENT | ORGANIZATIONS ORGANIZED BY PRIVATE COMPANY | MODERN INDIGENOUS PEOPLES ORGANIZATION |
|---|---|---|---|---|
| Political | "Direct democracy" under the leadership of traditional leaders and elders like the *datu*, *manigaon*, etc. | Traditional political systems taken over by the barangay system; indigenous political systems and practices most likely to be influenced by mainstream politics of patronage, graft, and corruption | Traditional political systems taken over by the barangay system; decision-making ultimately rests on the company | "Direct democracy" through collective leadership practiced, for example, in the committee system where there is clear accountability and full participation of individual members or smaller collective units (e.g. families or clans) |
| Socio-Cultural | Integrity of indigenous culture, maintenance of some superstitious or narrow worldviews which may hamper genuine development (e.g. unscientific explanation of illnesses, etc) | Likely to endorse eco-tourism in ancestral domains, and the showcasing of indigenous culture for tourism (e.g. Kadayawan festival) | Likely to endorse eco-tourism in ancestral domains, and the showcasing of indigenous culture for tourism (e.g. Kadayawan festival) | Integrity of indigenous culture anchored on the defense of ancestral domain where the culture can concretely flourish; superstitious worldview slowly eroded by the actual practice of appropriate science and technology (e.g. enhancement of herbal medicine) |

| ASPECTS | TRADITIONAL SOCIAL ORGANIZATION | ORGANIZATIONS ORGANIZED BY GOVERNMENT | ORGANIZATIONS ORGANIZED BY PRIVATE COMPANY | MODERN INDIGENOUS PEOPLES ORGANIZATION |
|---|---|---|---|---|
| Military | Promotion of traditional military defense system through the *bagani* but disregarding its violent and acrimonious implications on other tribes | Promotion of traditional military defense system but likely to cater to government's counter-insurgency program (e.g. Alamara, Bagani Force, BULIF, etc) | Promotion of traditional military defense system but likely to cater to private concession defense (e.g. SCAA, etc) | Promotion of traditional military defense system through a reorientation of the *bagani* for active community defense |
| Selection of Leaders | Selection through lineage and natural leadership traits recognized by consensus; traditional elders, most often, are chosen as leaders | Appointed by the National Commission on Indigenous Peoples or selected by traditional politicians | Appointed by the private company | Selected through a process of election, acknowledging leadership traits; leadership by elders, active younger people, or by women is possible |

*Source: KALUMARAN Leadership Training Module*

# Annex 6: Campaign against Open Pit Mining in Itogon, Benguet, Philippines

A Mining Campaign Experience in Itogon, Benguet (1996)
By Catalino Corpuz, Jr., Mining Communities Development Center

*Source: Women United and Struggling for Our Land, Our Lives, Our Future. Proceedings of the First International Conference on Women and Mining*

This tells of an experience of people in the Cordillera Region in a struggle against open-pit mining. It is about the experience of the Itogon people in defending their land, livelihood and resources against Benguet Corporation.

Benguet Corporation is the biggest gold producing mining company in the country. At one time, it contributed around two percent of the country's gross national product. Once, it ranked eighth in the whole world in gold production. To maintain its position as the country's number one gold producer it embarked on a restructuring program in 1986 to reduce its production cost.

Itogon is one of the 13 municipalities of Benguet province, which is very rich in precious minerals. It has a total land area of 49,800 hectares. Twenty-two percent of this area is classified as mineral land, of which 70% is owned by Benguet Corporation. Itogon has a total population of 58,399 composed mainly of indigenous Ibaloy and Kankanaey. Of this total, about half are engaged in small-scale mining, which has been a traditional livelihood of the people for more than 400 years.

Benguet Corporation (BC) has been mining the area for more than 80 years through underground mining. Due to the decline in the price of gold since the middle of the 1980s, from more than US$800 per troy ounce to about US$ 360 to 380/ oz. in 1988, the company was forced to mechanize its mining operation to bring down its production cost. Benguet Corporation's production cost varied from year to year. It ranged from US $316/ oz. to US$ 410/ oz. from 1985 to 1988. This prompted its Board of Directors to decide to go full blast on its re-structuring program.

The re-structuring program was a plan to shift from underground mining to open-pit mining. BC planned to undertake three open-pit mining projects: the Grand Antamok Project (GAP) in barangays Loacan and Ucab, the Super

Tuding Open-pit Project (STOPP) in barangay Tuding and Project XYZ in barangays Virac and Ampucao. Through open-pit mining, the company expected to bring down its production cost of gold to US$258/ oz.

In the middle of 1989, small-scale miners in Itogon began receiving notices from Benguet Corporation barring them from entering their small-scale mining areas. To enforce this, company security guards with the assistance of personnel from the Department of Environment and Natural Resources (DENR) forced their way into the community to blast the tunnels of small-scale miners. This prompted the small-scale miners of Itogon to come together to discuss their problem. In the last quarter of 1989, with the assistance of the Cordillera Environmental Concerns Committee (CECC), a symposium was held to discuss the problems of the people of Itogon.

During this symposium, the people learned that blasting of tunnels of small-scale miners was not confined to one specific community. It was happening in the different mining communities of Itogon. They also learned that their gold panning operation along the river system was being restricted by the mining company and the DENR. It was at this point that the people were able to co-relate the blasting of their tunnels with Benguet Corporation's full blast implementation of its re-structuring program. The company planned to develop three open-pit mining projects that would affect the seven barangays of Itogon. It was preparing the area for the construction of different mine-related structures including a mill, a tailings dam, diversion tunnels, housing and administrative buildings and the different open-pit mine sites.

The data gathered during the symposium was enough to complete a picture of the situation and to make an action plan for the people's struggle. For three months, community meetings in the affected barangays were held to discuss the situation and to identify the issues of the people against open-pit mining. By early 1990, the Itogon people were ready to challenge company officials and the DENR to a dialogue about the company's open-pit mining plans. The dialogue pushed through on February 3, 1990 during which more than 3,000 community people trooped to the regional office of the DENR to air their demands.

The people were not satisfied with the results of the dialogue. The company showed that it would push through with its plan in spite of the people's opposition and the issues they raised regarding environmental degradation, compensation and military harassment. The people's next move was to

organize themselves into the Timpuyog Dagiti Umili ti Itogon. Their main action was to barricade all major construction areas of the mine. They also sought assistance from national government officials in order to pressure the national office of the DENR not to grant a permit to the company to continue with its open-pit mining plans. The five-month barricade of the people in 1990 delayed for one year Benguet Corporation's plan to operate its open-pit mine. To assist the people in their struggle, advocate groups based in Baguio City led by the Mining Communities Development Center formed the Task Force Against Open-Pit Mining. This Task Force continued to research on the situation, assisted in community education, and became a media liaison to project the people's struggle to the wider public.

The Itogon people's struggle was not without problems. The mining company used divide and rule tactics among the leaders in barangays Ucab and Loacan. By winning over a few local leaders, the mining company was able to forge a Memorandum of Agreement (MOA) with three leaders from the two affected barangays. The MOA was signed in June 1990. On the basis of this MOA, the mining company was able to secure an Environmental Compliance Certificate (ECC) from the DENR, which granted them permission to continue with the Grand Antamok Project.

Despite these developments, the people in barangay Ucab continued their struggle. A community gathering was held to disown the leaders who had sold out to the mining company and to symbolically reject the MOA by burning a copy.

Meanwhile, other factors caused the struggle against open-pit mining to ebb by the end of 1990. A killer earthquake hit Northern Luzon on July 16, 1990 devastating Baguio City and the mining communities of Itogon. The priorities of the people were diverted to recovering from the disaster. This temporary lull in the people's struggle was an opportune time for the Task Force Against Open-pit Mining to assess its assistance and to analyze its experience.

By early 1991, the struggle against open-pit mining was once again revived. Violations by the company of the provisions of the MOA and changes in BC's plans for open-pit mining became the basis for the people to renew their struggle. Benguet Corporation wanted to expand its open-pit mining operation from barangay Loacan to barangay Ucab in 1991, contrary to a verbal agreement between the leaders who had sold out and the mining company. The agreement was that open-pit mining at barangay Ucab would only be done after five years.

Guided by the assessment results of the Task Force Against Open-pit Mining, development workers of the Mining Communities Development Center and the Women Workers Program concentrated in organizing and education. Instead of reviving the Timpuyog as a center of struggle of the people, efforts were made to build community-based organizations in each barangay. Instead of limiting the issues to environmental degradation, compensation and military harassment, the main issue of land rights was raised against the company. Community education revolved around this issue.

The United Concerned Citizens of Ucab (UCCU) was organized to lead the Ucab people's opposition against open-pit mining. In June 1991, the people of Ucab barricaded the Keystone Vein, the site targeted by the company for its open-pit expansion. After a few days of barricading and dialogue with the company and DENR officials, the military stepped in. Soldiers arrested and hauled more than 500 people to the barracks. Upon hearing the news, more than a thousand community people of Ucab trooped to the military barracks to demand their release. It was a big victory for the people as the military was forced to release the barricaders.

After this incident, the local government of Itogon was pressed to make a definite stand against Benguet Corporation's open-pit mining. The mayor called for a referendum to find out the people's true sentiments. The result was overwhelmingly in favor of stopping open-pit mining. This was again a big moral victory for the people.

At the height of the people's struggle, advocacy work abroad was also stepped up. A case against Benguet Corporation's open-pit mining was submitted to the Second International Water Tribunal based in Amsterdam, the Netherlands. The case was heard in February 1992, and the Tribunal found the mining company guilty of inflicting grave damage on the Antamok river system and of undermining indigenous people's rights. The tribunal urged the closure of the open-pit mining operation. This was upheld by the Permanent People's Tribunal in Bhopal, India in September 1992.

To further broaden the support for the struggle against open-pit mining, Cordillera Day was held in barangay Ucab on April 24, 1992. Cordillera Day is a regionwide activity to commemorate the death of Macliing Dulag who was killed by the military for leading the struggle against the Chico Dam. On this day each year, indigenous people from the different provinces of the Cordillera and advocates from all over the Philippines converge to assert the indigenous peoples' struggle for land rights.

So far, the result of the struggle is that the people have been successful in stopping open-pit mining in barangay Ucab and other parts of Itogon, and confining it to barangay Loacan.

Meanwhile, as a result of the formation of various people's organizations in the different barangays of Itogon, a municipal-wide alliance was formed. This was the Itogon Inter-Barangay Alliance or IIB-A. The IIB-A has been instrumental in raising the issues against the government's mining policies and programs, such as the People's Small-Scale Mining Act of 1991 and the Philippine Mining Act of 1995.

# Annex 7: Community Forest Governance

## The Jharkhand Save the Forest Movement in India

By Christian Erni

Jharkhand literally means "the land of forests", and until a few decades ago most of the present-day Jharkhand state, in fact most of the Chotanagpur plateau, where the young state lies, was covered by dense sub-tropical forests. The Chotanagpur plateau is also home to numerous indigenous peoples (in India called *Adivasi)* who have fiercely defended their land against encroachers and for many decades after India gained independence fought for the creation of a state of their own, a state for the indigenous peoples, covering the historical "forest land": Jharkhand. The Indian government finally conceded, and on 15 November 2000 the present state of Jharkhand was created. It however consists only of what earlier formed the southern part of Bihar state and therefore only a fraction of the historical Jharkhand. In the new state, with merely 28% of the population the 30 indigenous peoples still remain a minority. Hopes for changes were soon to vanish. Plundering of Jharkhand's natural resources is going on unabated and the Adivasi find it increasingly difficult to maintain control over their land, lives and destiny.

Jharkhand holds an enormous wealth in mineral resources: It possesses the country's largest deposits of iron, copper, asbestos, kainite and mica, ranks second with respect to chromite and third with respect to coal, bauxite and thorium. In addition to this a range of other minerals including uranium are commercially exploited while mining of gold and diamond is on the card. Because of the availability of large deposits of both coal and iron ore heavy industry is dominating several parts of the state, like Jamshedpur, Bokaro and Ranchi. The presence of such rich mineral deposits poses a serious threat to indigenous communities.[1] Nearly 20% of the state's population of 26 million has been displaced due to major industrial projects and the Jharkhand government has signed agreements with dozens of companies active in the steel, mining and power generation sector.[2]

The run for Jharkhand's mineral resources was preceded by the plundering of its forests. The British colonial government declared all forest land as public land and thus established control over vast areas of the sub-continent. Only

in exceptional cases were the rights of indigenous or other local people recognized. In Jharkhand, 446 Munda villages received such recognition. Under the Chotanagpur Tenancy Act of 1908, their collective ownership over land and forest, the Khunkatti, is explicitly recognized and protected. This came about only as a result of a massive rebellion from 1895 to 1900 under the charismatic leadership of Birsa Munda, who was jailed and eventually murdered by the British. Most of the Khunkatti villages however lost this status later on so that today only 156 officially recognized Mundari Khunkatti villages remain.[3]

Most Munda villages and all other indigenous communities on the Chotanagpur plateau did not get any such recognition by the British colonizers. While land rights have received some protection by declaring "tribal areas" as "partially excluded"[4], forest management was firmly in the hand of the colonial forest department. Independent India continued with the same system by endorsing the perpetuation of the Indian Forest Act 1927. The Indian government's Forest Department rules as a feudal lord over almost one quarter of the country's 3.29 million square kilometers large territory. Mandated with the management and conservation of forest, it however did little else than plundering timber and establishing a license system for non-timer forest products that lined the pockets of corrupt Forest Department officials and filled the coffers of the license holder, who all have been non-indigenous. This not only resulted in constant harassment of indigenous villagers cutting wood and harvesting other forest products for their survival, but above all in the virtual destruction of most of the forests under the control of the Forest Department. Of the nearly 25% of India's land area declared as public forest, only 8% have a good forest cover.[5]

Today, reserved forests in Jharkhand are also heavily degraded, some even completely denuded. In its greed for revenues from timber the Forest Department of Bihar state, right after independence also took control over the management of privately owned forests.[6] The Mundari Khuntkati forests too were converted into Private Protected Forests for "scientific management" by the Forest Department, and despite vehement protests by the Khunkati villages the notification has not been withdrawn until now.

With their rights to their forests being denied, the valuable timber being robbed by logging companies and the Forest Department, and their own use of forest resource criminalized, indigenous communities did not have the power and many felt little incentives to protect their forests. While most of

them had to helplessly watched the destruction of their forests and were engaged in a constant cat-and-mouse game with forest guards, a few communities began to resist and fight back. Today, these communities are united in a state-wide movement, the Jharkhand Save the Forest Movement, which is gaining strength day by day, is challenging the feudal rule of the Forest Department on all fronts and is slowly but steadily regaining control over forest – for the benefit of both the forests and the indigenous villagers who depend on them.

## Jharkhand Save the Forest Movement: A struggle not just for forest protection

Over the past decades communities all over India have started to protect whatever forests remain and to regenerate denuded forests. A report published in 1996 refers to "[a]n estimated 12,000 to 15,000 villages, primarily in eastern India [that] have mobilized to protect one to two million hectares of regenerating forest. The evolution of this approach to resource management draws on both ancient traditions and emerging strategies."[7] In Jharkhand, the *Jungal Katai Andolan* was launched as early as 1978, as a protest movement against the devastation of forests in the Kolhan-Singhbhum area, mostly inhabited by the Hos. The forest rights movement remained particularly strong in Munda and Ho inhabited regions of Ranchi and West Singhbhum districts, and protests continued in a sporadic manner until the emergence of the *Jharkhand Jungle Bachao Andolan* (JJBA - Jharkhand Save the Forest Movement) in 2000.

JJBA emerged out of an initiative to launch a campaign for the restoration of forest rights of the Adivasis in Jharkhand. The forest rights campaign is run as a project by the Bindrai Institute for Research Study and Action (BIRSA) with support from the International Work Group for Indigenous Affairs (IWGIA). Under the still ongoing project, existing Forest Protection Committees have been strengthened, the formation of new Forest Protection Committees has been promoted and the communities agreed to launch the JJBA as a grass-roots movement for restoration of forest rights for the indigenous peoples, providing themselves with a common platform for sharing of experience, for coordination and cooperation.

Over the past eight years, JJBA has witnessed an enormous expansion. It

now has about 5000 registered members in 45 blocks in 12 of 22 districts of the state. An indicator of the scale of mobilization achieved by JJBA is the number of people attending rallies in the state capital Ranchi. In 2000 around 7000 people gathered for the first rally, while at another one in 2006 it was around 20,000.

While the protection of their forests is the concern around which the work of the JJBA revolves, the way to achieve this is the restoration of the Adivasi communities' rights over their forests. And in that the JJBA has come a long way over the past eight years. The indigenous peoples of Jharkhand have become conscious of their rights as well as the importance of forest conservation. They have started to act and make demands, to confront and challenge forest officials, contractors and the timber mafia, and they have filed a case at the High Court of Jharkhand to restore the Mundari Khunkati villages' rights over their communal forests.

## To protect the forest – keep the Forest Department out

The Adivasi communities gathered under the banner of JJBA have understood that they can protect their forests in the long run only if their rights over their forests are recognized. Re-establishing control gives them the confidence that they will be able to reap the fruits of their efforts, and thus the incentive to forego immediate returns in favor of long-term protection. Thus, the determination of indigenous communities in Jharkhand to protect and regenerate their forests is inseparably linked to asserting their customary rights over them.

Given the non-cooperative attitude, which the Forest Department has so far shown, this simply means: keeping the Forest Department out of their forests. It may also imply confrontation with the timber mafia who, often in direct collusion with the Forest Department, continue to illegally fell timber. And it may even mean that they have to do away with their own leaders, if they have become corrupted by contractors and Forest Department officials.

This is precisely what happened in Gabharia, a Munda Khunkati village in Bundu block of Ranchi district. The Munda have traditional leaders, whom they also call "Munda", meaning "head". It is an inherited status and both the British and present government were quick to recognize the potential for manipulating these leaders to their advantage. They also implanted in them

the distorted view that they are the "owners" of the land and forests of their communities. Thus, in the 1970s, the Munda of Gabharia granted the Forest Department and contractors the right to log the communal forest of his village without consultation with, not to mention the consent of his fellow villagers. When the people started to oppose and tried to prevent the logging the Munda filed a case at the local police, which he had previously befriended. In the early 1980s villagers were faced with several court cases filed against them by their Munda. They had to spend a lot of time for going to court and some were even temporarily jailed. In the end, however, the Munda lost all cases. Such harassment went on until one day the villagers chased the Munda out of their village and never allowed him to return, even though he begged them for permission to at least die there so that his soul can be at peace among the ancestor spirits of the village. Since then Gabharia village has not had any Munda anymore, and with the Munda the Forest Department also disappeared. The villagers restructured their social system by democratizing the process of selection of the temporal head of the village. Now the post is no more called the Munda but the President. Since 2002 Gabharia has been in touch with JJBA and today the whole village considers itself to be a member of JJBA.

In other villages people had to resort to even more drastic action to assert their right to use and manage their forests, and in several cases women have been at the forefront of these confrontations. In Hazaribagh district, the Forest Department started to plant eucalyptus trees on communal forest and even agricultural land of Kurmi and Santal villages.

For months there was a simmering opposition but no organized resistance. Phuleswar Mahato, one of the local leaders, recalls that for him the igniting spark was a statement made by JJBA leader Alistair Bodra who advised him: "If you win over one village, half the battle is over". So when the Forest Department returned to plant more eucalyptus trees the people from one of the villages, Karma Beda, simply uprooted them. In Hazaribagh, the Forest Department is known to be particularly strong, and indeed, it filed cases against the villagers. But JJBA had prepared them and came forward in defense of the villagers' rights. And when the Forest Department started to dig trenches across the road leading to the village in order to prevent people's access to the plantation area the women confronted the workers with sticks and sickles. The police was called in and came in two big vans. But the women of Karma Beda stood their ground. Since then the Forest Department has not been seen again. The news of such assertive action

spread like wildfire among the neighboring villages and within 10 months almost all villages in Mandu and Churchu blocks were united against the eucalyptus plantation. Indeed, Alistair Bodra's prediction was correct. All these villages are now members of JJBA.

In many areas throughout Jharkhand the officials of the Forest Department have virtually relinquished their authority for all practical purposes, and villagers have again taken over the management of their forests. Assertive action on the ground is always accompanied by battles in court. JJBA has however taken legal action to another level. After consultation with a Supreme Court lawyer in Delhi a public interest litigation in favour of abrogating the Bihar Private Protected Forest Act 1947 and withdrawal of the Mundari Khuntkatti forests from the perview of the Indian Forest Act 1927 was filed at the High Court of Jharkhand, which was accepted in 2006. This would fully restore the Mundari Khunkatti rights. The Forest Department and the State Government were asked for a hearing already three times but none turned up. Now the High Court will be able to make a judgment without the presence of the defendant. According to the Supreme Court lawyer advising JJBA they have a very strong case. The Forest Department is apparently getting nervous, especially since the case includes demands for compensation for decades of unpaid shares of forestry proceeds. It tried to convince the claimants to agree on an out-of-court settlement, pointing out that they had already withdrawn from the Khunkatti forests. The claimants however refused and they expect the court verdict to be issued within 2009.

The result of the Adivasi villagers' resuming control over their forests is stunning: hills that have been completely denuded are again covered with lush forest. The trees are still young, but they are already delivering ample returns. Jharkhand's forests are rich in non-timber forest products (NTFP), which are mainly gathered by women. A number of them are sold and an important source of income, like lacquer, Sal and Char seeds for oil, Sal leaves for disposable plates, Kendu leaves for local cigarettes, or Mahua flowers for local wine. And there are many edible fruits and nuts, barks, roots and leaves for herbal medicine in addition to fuel wood and of course the timber for house construction.

## The mantra and the four pillars

Gabharia's neighboring villages did not fail to notice the changes that took

place in Gabharia's forest. They were also confronted with Gabharia's strict enforcement of their forest management rules, as they, as outsiders, were not allowed to freely cut any trees in that forest anymore. This initially created tension, but eventually they began to understand what was happening and in early 2009 a few of them visited Gabaria and asked the villagers: What is the *mantra*[8] of your success in protecting the forest?

The villagers recall that during the time of their Munda's rule they were divided and therefore weak. Everybody was only looking after their own interests. The Munda's abuse of his power and ruthless exploitation of the community's forest however made them wake up and unite. Today, they acknowledge that the Munda has unwittingly been their *guru,* their teacher. "Unity and determination" is the simple *mantra.* Uniting and launching collective action against its own leader and his collaborators, the Forest Department and the police, was the first necessary step Gabharia had to take. Determination was needed to withstand the pressure exerted by the Munda and the authorities. This *mantra* does not just apply to Gabharia, it is the guiding principle of JJBA.

The achievements of JJBA go far beyond the goal of "saving the forest", as programmatically stated in its name, or securing community rights over forests, as a precondition for the former. What we can observe is an overall empowerment through strengthened confidence, revitalized traditional institutions and the creation of new institutions, including the state-wide JJBA as a popular movement, through which indigenous peoples are asserting their rights and identities. It is maybe precisely the clear focus on forest rights, with its strong symbolic value for these forest-dependent communities, which is part of the explanation for the success of the movement. The movement not only has a very clear target (forest rights) but has also developed a simple strategy to achieve it. This strategy is called Community Forest Governance. It is conceived as resting on "four pillars":

1. The traditional village council (Gram Sabha)
2. The Forest Protection Committee
3. The women's cooperatives
4. The youth forum (Bal Akhra)

Even though the approach is termed Community Forest Governance, the four "pillars" are representing an encompassing community-based self-governance system combining the traditional self-governance institution of

the village council (Gram Sabha) with three new institutions: The Forest Protection Committee is strengthening a particular aspect of traditional self-governance (forest management and conservation), while the women's cooperatives and Bal Akhra are mobilizing two sectors of society – women and youth – which at least in some of Jharkhand's indigenous societies (like e.g. the Munda) do not have access to the traditional village council. Women's cooperatives create a space for women to organize themselves around an issue of primary concern to them: livelihood. Thus, JJBA's women's cooperatives aim at empowering women in two ways: by mobilizing them for active engagement in village affairs and in the JJBA, and by strengthening them economically. 263 Women's cooperatives have so far been formed, and women are playing key roles in JJBA. Almost half of JJBA's 135 central committee members are women, and about one third of its 45-member core committee.

Through Bal Akhra, the youth forum, JJBA tries to reconstruct in new ways the traditional youth dormitory, which was a key institution in Adivasi society in the past for ensuring inter-generational knowledge transfer. JJBA has formed Bal Akhras in 233 villages. Children and youth not only learn about forest conservation and all the traditional knowledge related to it, but also practice traditional songs and dances and other aspects of their culture.

## Renegade foresters and a new law

JJBA's goal for the near future is to set up an Institute for Community Forest Governance which provides training and other forms of support to indigenous communities determined to regain control over their forests, to manage and protect them for future generations. While the JJBA activists and communities draw on their age-old traditional knowledge in protecting and managing their forests, they are also keen on learning new skills in order to become more effective and be able to meet new challenges. BIRSA, the NGO which has supported JJBA since the very beginning, has made contact with critical-minded foresters supportive to community-based forest conservation. Among these "renegade" foresters is Ajit Banerjee, considered the "father" of the originally well-intended but today much criticized Joint Forest Management (JFM) in India. Ajit Banerjee has himself become critical of the JFM program since he has seen that it largely failed, not just with respect to conserving forests but above all with respect to ensuring genuine participation of forest communities. He has now become a supporter of the Community-based

Forest Management approach and is helping JJBA with mapping and training on stock assessment and other forest management techniques.

Even foresters within the Forest Department itself are opening up. In fact, JJBA has had several meetings and was invited to give a presentation at a seminar organized by the Forest Department. On such an occasion one of the younger foresters has conceded that the days of the Forest Department, as we know it, may be numbered.

Indeed, a major shift in India's forest policy has been long overdue and with the passing of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act in December 2006, the ground for such a shift seems to be prepared. The new Act gives Adivasi and other members of forest dwelling communities limited ownership rights to agricultural land, use rights to grazing grounds and water bodies and to "minor forest produce", which means: not to timber. This law is but a first, nevertheless a significant step toward the recognition of indigenous peoples' rights to land and forests in India, and communities' role in forest protection.

## The challenges ahead

The Forest Rights Act 2006 gives state governments the mandate to implement it, and for that purpose to formulate implementing rules and regulations. But this, JJBA came to learn, is a major obstacle. Even though Jharkhand's Ministry of Forest has publicly announced its commitment to implement the act, experiences made so far have been frustrating. Even though the Ministry of Welfare is officially in charge of implementing the act, some districts have given the task to the District Commissioners and Block Development Officers. With a few exceptions, bureaucrats are trying to either block the implementation or do it in a way that allows them to control the process, i.e. especially the formation of the mandatory Forest Rights Committees at the village level. The sole exception so far is the District Commissioner of Saraikela-Kharsawan district, who is very supportive. He closely consults with JJBA and has, for example, asked JJBA to organize the district-level information dissemination workshop on the Forest Rights Act. This district is considered a model for a genuinely participatory implementation of the FRA.

JJBA has come to realize that it needs to remain vigilant, to maintain and

even step up pressure on the government if the Forest Rights Act is to be implemented properly in Jharkhand state. And even if this happens, JJBA will still have a long way to go until the forest rights of all Adivasi communities in the state are recognized and protected. The pending High Court verdict may restore the Mundari Khunkatti rights of the 156 Khunkatti villages. But there are thousands of other Adivasi villages who do not have this status and are as dependent on their forests as the Khunkatti villages. Meanwhile, Adivasi villagers are trying their best to maintain whatever little space they have been able to wrestle free from the antiquated, feudal system of forest governance under the Forest Department. Ultimately, as BIRSA's program coordinator Sanjay Bosu-Mullick put it, JJBA's struggle for Community Forest Governance is about re-democratizing the forest regime in India.

**Notes**

[1] With over 3100 mines operating all over India, the mines and minerals industry is said to provide employment to over 1.1 million people (http://www.indianetzone.com/3/indian_mines.htm). Other sources put the number at 560,000 people. In any case, this has to be compared with the 2.5 million people who have been displaced by mining projects between 1951 and 1990, of which 52% are tribal people. (http://www.cseindia.org/programme/industry/mining/political_minerals_mapdescription.htm)

[2] Jharkhand to have resettlement policy for displaced people. Webindia 123 news article of June 4, 2007, retrieved at:
http://news.webindia123.com/news/ar_showdetails.asp?id=706040549&cat=&n_date=20070604

[3] This is the figure given by the government. According to a survey conducted by JJBA there are only 149 Khunkati villages.

[4] In the Government of India Acts of 1919 and 1935, the British colonial administration gave tribal areas a separate status. On recommendation of the so-called Simon Commission of 1930, tribal areas were classified as Excluded Areas and Partially Excluded Areas. Excluded Areas consisted of those exclusively inhabited by tribal people, while Partially Excluded Areas were those where tribal communities lived together with non-tribal communities but were in large numbers and considered "undeveloped". Both areas were excluded from the competence of the provincial and federal legislature. The difference between the two was that while in the latter case the elected provincial governments had limited administrative jurisdiction, the excluded areas where administered solely by the provincial governors appointed by the British. The Partially Excluded areas became the 5th Schedule Areas and the Excluded Areas became the 6th Schedule Areas under the Constitution of independent India.

[5] **Poffenberger, Mark 1996.** Grassroots Forest Protection: Eastern Indian Experiences. Research Network Report number 7, March 1996. Asia Forest Network, p.1

[6] In 1947, the same year as India gained independence, the state government of Bihar passed the Bihar Private Forest Act, 1947 (Act IX of 1948). The forests belonging to private estates and *zamindars* (landlords) were converted into Private Protected Forests and their management was taken over by the government.

[7] **Poffenberger, Mark** op.cit., p.2

[8] Wikipedia defines mantra as follows: "A *mantra* (Devanāgari　　) can be defined as a sound, syllable, word, or group of words that are considered capable of creating transformation." (http://en.wikipedia.org/wiki/Mantra)

# Annex 8: A Campaign Against Distortion of Indigenous Culture

## The Case of the Akha in Thailand

Summarized by Chupinit Kesmanee

In 1949, a Thai author wrote a detailed description of different cultural groups in Chiang Rai province in Thailand in his publication entitled "Thirty Nations in Chiang Rai". One of the indigenous groups he mentioned was the "Akha", who live mainly in the Upper North of Thailand. The author claimed that the Akha people had a person with a special position called "Mida". Mida was supposed to be a middle-aged widow whose duty was to teach any young man, in his virginity, the act of sexual intercourse before his marriage. The text also mentioned a certain place in an Akha village called "Lady-Hugging Ground" where youngsters would supposedly perform their courtship activities.

In fact, the Akha people have denied that "Mida" or such courtship practices exist in Thailand. Unfortunately, a local folk song singer picked up this story and composed a poetic song called "Mida". The song soon became very popular and it kept coming back from time to time even after many years had passed. Later, the story of "Mida" was also presented as a comic book, as well as a music video show. This prompted the Akha people to protest against the false information that had been spread for many years.

Actually, in the Akha context, there is a term, "*Meeda*" which simply means 'a young girl' or a lady without any sexual duty. Besides, the "Lady-Hugging Ground" is only a wrong translation of "*Dae Khong*" or a "place for leisure". In

everyday life, *Dae Khong* provides a common ground for villagers after the day's work to come together for singing and dancing in the evening.

From 2010 – 2011, meetings were held among the Akha people to launch their campaign against the imagined and distorted "Mida".

Later, the Department of Cultural Promotion with its Ministry of Culture extended their help by organizing a forum in one of the Akha communities and inviting the people's TV station to lead and broadcast the discussion. Moreover, the same Department allocated a certain amount of budget to produce another comic book written by a group of Akha representatives. Three well-known cartoonists were invited to design the comic book containing the true information from the Akha perspective.

The Akha version of this comic book is expected to be ready for public distribution this year (2011).

**Cordillera Peoples Alliance (CPA)**

**Asia Indigenous Peoples Pact (AIPP)**

**International Work Group for Indigenous Affairs (IWGIA)**

**Inter-Church Organisation for Development Cooperation (ICCO)**