COMMUNITY ORGANISING TRAINING MANUAL

INDIGENOUS LEARNING INSTITUTE
FOR COMMUNITY EMPOWERMENT

Community Organising training manual

Indigenous Learning Institute for Community Empowerment (ILI)

Pacos Trust
(Partners Of Community Organisations)

Asia Indigenous Peoples Pact (AIPP)

COMMUNITY ORGANISING TRAINING MANUAL

FOREWORD

This manual is based on the experience of providing community organising training in Cambodia, Bangladesh, Indonesia and Peninsular Malaysia for which PACOS Trust, a local organisation in Sabah, Malaysia provided the COT Manual 2005 as a resource book for the training through the Indigenous Community Organising and Leadership Training (ICOLT) project of Asia Indigenous Peoples Pact (AIPP) Foundation from 2006 to 2009.

This manual is similar to the PACOS COT Manual 2005 which consists of input materials and the process involved in training community organizers who are mainly indigenous youths with no previous exposure or training. The materials in the manual can also be used as general information for those interested in learning to conduct community organising work and must be complemented with other resource materials.

The manual consists of six modules in three different parts. Each module is estimated to be completed within 1-3 months. The methods and activity durations suggested in each module are only a guide and will need to be adjusted according to the training conditions, time, availability of materials and the participants' levels.

Each module needs to be complemented with fieldwork and practical in order for the participants to understand and apply the principles, concepts and methods learnt during theory sessions. Some additional activities are provided in this manual, for example, the land and the community mapping workshops. Through these extra activities, participants will be able to generate ideas on activities according to the needs of their own villages.

With this manual, we hope the introduction to the process of community organising is more effective and that it enhances the readers' interest in learning community organising work.

Acknowledgements

We would like to acknowledge the following whose contributions were essential for the completion of this training manual:

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

INTRODUCTION

The purpose of community organising is to create a new awareness towards the marginalised and oppressed community and to build a structure that is based on the people, for example the People's Organisation (PO).

Marginalised communities need to make their own decisions when confronted with an issue or a problem. Nevertheless, the roles of the community organizer and leader are important in suggesting ideas and tactics to confront the oppression.

The main objective of community organising training is to train and equip community organisers and leaders to help the community organisation process and strengthen the oppressed community.

PART I: INTRODUCTION TO COMMUNITY ORGANISING

MODULE 1: ORIENTATION AND BASICS IN COMMUNITY ORGANISING includes three sections. The first section of this module introduces the Indigenous People's System and the social history of Sabah's Indigenous People. Section 1 also introduces the overall orientation of the community organising training program, especially purpose, priorities and training needs. This section aims to prepare the participants and assist them in understanding the purpose of the training.

Finally in the third section, participants are introduced to the process of social and issue analysis as well as social research and investigation. Participants also recognise the roles of the community organiser in ensuring community participation and involvement.

PART II: INDIGENOUS PEOPLES' ISSUES AND INITIATIVES
MODULE 2: LEADERSHIP AND TRADITIONAL GOVERNANCE aims to develop participants' understanding of government, structure and roles of the local government and identify the basic structures and the changes of traditional governance. It also discusses and identifies issues and strategies that increase awareness, and build leadership, and work towards forming an administrative structure at the village level.

INTRODUCTION

MODULE 3: GENDER, CULTURE AND EDUCATION consist of three sections. Section 1 introduces the gender concept and the struggle for gender equality. Section 2 introduces culture and its significance. Among the issues discussed are the problems of practicing and revitalising our own culture, the significance and contribution of culture in the struggle of Indigenous Peoples, as well as the challenges of revitalising and strengthening our own culture today. Section 3 touches upon the concept of Indigenous People's education and the national education policy. In this section, participants are introduced to the learning methods and challenges of Indigenous People's education and discuss the methods needed to strengthen the learning initiatives and Indigenous People's education.

MODULE 4: SOCIO-ECONOMY consists of one section where the discussion focuses on understanding the concepts, principles and practices of Indigenous People's economy. This module compares the different economic systems and its impact on the Indigenous People's economy.

MODULE 5: RESOURCE MANAGEMENT explains the relationship and significance of natural resources to the Indigenous People. It also discusses laws that impacts Indigenous People's resource management and explains the use of community mapping as a resource management tool.

PART III: COMMUNITY ORGANISERS' ROLES

MODULE 6: PEOPLE'S ORGANISATION is the last module in this training program. This module focuses on the People's Organisation (PO). Discussions are held on the concept, principles and characteristics of PO as well as experience in building and strengthening the People's Organisation.
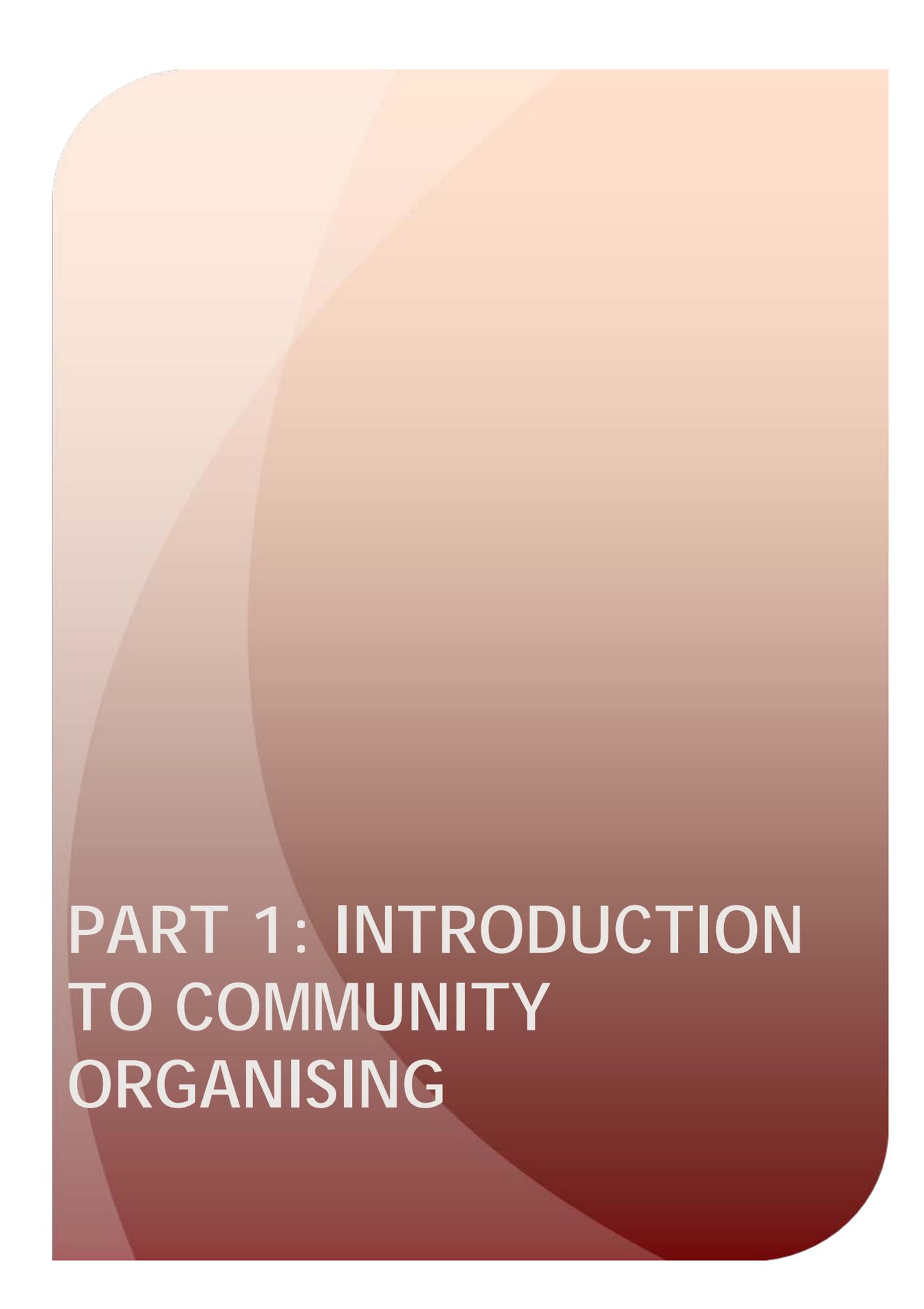
PART 1: INTRODUCTION TO COMMUNITY ORGANISING

MODULE 1: ORIENTATION AND BASICS OF COMMUNITY TRAINING

Section 1

Content:

1. Introduction to the Concept of the Indigenous Peoples

2. Introduction to the Indigenous Peoples' Systems, Social History and Struggles.

Topic 1: The Concept of Indigenous Peoples

Objectives:
At the end of this session, the trainees will be able to:

- Explain the concept of Indigenous Peoples

Duration: 1 hour 30 minutes

Introduction
Definition of the Indigenous Peoples (IP) varies in different regions or countries in the world.

Indigenous peoples are ethnic groups that are defined as indigenous according to one of the various definitions of the term, there is no universally accepted definition but most of them carry connotations of being the "original inhabitants" of a territory.
- *From Wikipedia, the free encyclopedia*

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Sing indigenous folk songs *[5 minutes]*

2. **Activity** 2: Ask trainees a question *[10 minutes]*
   Suggested question: In your opinion, who are the Indigenous Peoples?
   Trainees write their answer on a small slip of paper.

3. **Input**: Slide Presentation *[45 minutes]*
   Trainer presents information with the answers given by the trainees.

4. **Feedback** from the trainees *[15 minutes]*

5. **Synthesis** from the trainer *[15 minutes]*

📖 FURTHER READING

1. *The Concept of Indigenous Peoples in Asia-A Resource Book* edited by Christian Erni, published by IWGIA and AIPP 2008

✎ NOTE TO TRAINER
- As this is the first session, greet the participants and introduce yourself and the participants or a brief activity of get-to-know.

- It is very important for the trainer to present the topic slowly in simple language. You may like to change the activities and questions to suit to your situation.

- Reassure the participants, especially those who are new. Help them to understand that learning is a lifelong process and they can learn if they participate actively in the sessions.

Topic 2: Indigenous Peoples' Systems

Objectives:
At the end of this session, the trainees will be able to:

- Describe the present status of the Indigenous Peoples' systems
- Explain their roles in revitalising Indigenous Peoples' systems

Duration: 2 hours

Introduction
The livelihood of the Indigenous People depends on various systems of survival and life sustenance. Their life systems vary from traditional to current natural resources.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Introduction of objectives and general discussion of trainees' knowledge about Indigenous Peoples' Systems *[10 minutes]*

2. **Input**: The Indigenous Peoples' Systems *[45 minutes]*
   a. Agricultural system
   b. Resource management system
   c. Education system
   d. Social system
   e. Judicial system
   f. Culture and arts system
   g. Health system
   h. Political system
   i. Economic system
   j. Belief system

3. *Activity* 2: Group Discussions *[30 minutes]*
   In small groups of 3-5 persons, discuss the following questions:
   a. In your opinion, are the Indigenous Peoples' systems still relevant in today's community?
   b. How can we revitalize and preserve the Indigenous Peoples' systems?

    c. Present the outcomes on newsprint.

4. **Feedback** and **Synthesis** from the trainer *[15 minutes]*

The Indigenous Peoples' Systems

1. **Agricultural system**
   - In agriculture, indigenous peoples have several practices using cosmological and environmental indicators as their guides. For example, to determine the right time and site to plant, they observe the type of trees, location of plot and phase of the moon.
   - To vary food sources and increase biodiversity, they grow various crops in one field.
   - Sustainable use of resources such as the planting of bamboo around a plot and using organic pesticides to control pests.

2. **Resource management system**
   - The use and care principle: for example, the collection of bamboo shoots while simultaneously clearing around them to encourage propagation.
   - Sustainable use of resources: For example, restoration of soil fertility after a fallow period of 5-10 years, no clearing of revered sites and prohibition of fishing for a particular period.
   - No wasting: take only what is needed.

3. **Education system**
   - Education through exposure and practice – children from a very young age join in activities such as fishing and special ceremonies with older members of the community.
   - The community acts as the teacher and there is a close relationship between children and their parents, and other family members.
   - Learning through apprenticeship to be a priest/priestess, carpenter, etc.
   - Learning by stages; therefore the concept of failing is not apparent.

4. **Social system**
   - A community lifestyle that depends on each other.
   - Consists of codes of conduct to guide behaviour such as with the Kadazans, an ethnic group in Sabah, Malaysia: *Ohusian* – to respect nature, animal and plants; *Oguhian* – to respect other people; *Ovusung* – to respect elders; *Osial* – to respect peers; and *Opuunan* – to look after other people's welfare.

5. **Judicial system**
   - Based on the principle of understanding relationships in a community and correcting the behaviour of those who commit offences (not imprisonment).
   - The village head or the native court handles conflicts through customary law.
   - The plaintiff and the defendant have the opportunity to defend and speak for themselves.

6. **Culture and arts system**
   - The cultural aspects are language, dances and stories, lifestyle and arts.
   - Harmony in the community such as in ceremonies and celebrations of birth, death, house warming, initiating planting.
   - Duty allocation between genders is complementary or 'egalitarian' and according to the needs and roles.
   - Symbolic identity and pride of the community.

7. **Health system**
   - A holistic and integrated approach towards the physical body, circumstance, spiritual entity and environment.
   - Learning to use elements of nature for healing, e.g.. medicinal plants, water, fire, earth and even unseen beings and role of healer
   - Respecting nature and the universe.

8. **Political system**
   - Fair decisions are made by the traditional council of village head, elders, priest or priestess and 'warriors' or 'heroes'.
   - Involvement of the villagers in administration is either formal or

informal.

9. **Economic system**
   - Based on three basic principles:
     a. Sustainable use of resources
     b. Reciprocity
     c. Social responsibility.

10. **Belief system**
    - Based on the principle that all things are interconnected physically and spiritually; and thus, have to be respected while carrying out any kind of activity.

✎**NOTE TO TRAINER**
   - You can use the points in notes to prepare your power point slides.

   - Reference can be found in Asia Indigenous Peoples' Perspectives on Development published by AIPP for further information in preparation of this session

Topic 3: The Social History and Struggles of the Indigenous People

Objectives:
At the end of this session, the trainees will be able to:

- Understand the social history of the Indigenous People

- Identify the struggles of the Indigenous People

Duration: 2 hours

Introduction:
Trainees should know about the origin and the existence of the Indigenous Peoples—who they are, their ancestors and roots. It is important that they become aware of the difficulties and challenges in protecting and sustaining their communities which are deteriorating due to modernisation and globalisation.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: An ice breaker or a game *[15 minutes]*
2. **Activity** 2: *15 minutes]*
   Ask the trainees to name their leaders and prominent indigenous people they know.

3. **Input**: Slide Presentation [45 minutes]
   a. Social History And Indigenous Struggle of the area/country
   b. LCD presentation of an example of the Social History and Struggles of the Indigenous People in Sabah

4. **Activity** 3: Sharing *[30 minutes]*
   Invite the trainees to relate or talk about the struggles or difficulties they have experienced within their area.

5. **Activity** 4: Questioning *[10 minutes]*
   a. What are the factors that led to rebellion against the colonizer, regime or occupation?
   b. Name a famous/prominent figure/warrior who led the struggle for

Indigenous Peoples in the area (village/district/state/province).

An example of the Social History and Struggle of the Indigenous People

Ancient Age
Archaeologists claim that Sabah has been inhabited for at least 30,000 years. Several pieces of evidence from the Stone Age, which signify the Mesolithic era, have been found in Gomantong Cave. Tools first used by the indigenous people of Sabah have been found and date back as far as 6000 B.C. Tools have been found and collected from Padas and Beaufort areas and the Dusun and Bajau people, in remembrance of their heritage.

History of Sabah inhabitants
Migration between countries occurred due to the low sea level at the Sunda Shelf before the Ice Age around 15,000 years ago. The Mongoloid people are believed to have migrated between the Philippines archipelago, Indonesia and mainland Asia. In 1521, a Spanish man named Ferdinand Magellan and his delegation were on a journey around the world and visited Brunei, Balambangan Islands and Bangi in Sabah. Magellan was later murdered in the Philippines archipelago. Pigaferta, one of the delegates, stated that during this time Brunei was a big and luxurious town and the sultan had authority over Sabah and Sarawak.

Rebellion of Kulintangon Buis
During this period, Dusun people were forced to move to rural areas due to piracy attacks and forced slavery as well as continual oppression imposed by the Sultan of Brunei and Sulu. The Sultan claimed to be the sole ruler over Borneo and its people. Due to trade progression and the introduction of the feudal system, the people were forced to pay tax to the Sultan, Datu and their officers. The people fought back although always to no avail. One well-known revolt known as the
Kulintangon Buis rebellion occurred in 1963. From the 17th century to the 20th century, slavery was an active business especially for the immigrating Muslims. Many of the Borneo Indigenous People were caught and sold as slaves to the rich Brunei, Chinese and Muslims from other countries.

Piracy as revenge
From the 18th century onwards, piracy occurred widely. Honest traders and indigenous people who had been trading for a long time were no longer able to make an income and instead decided to become involved in piracy as revenge against the European greed and monopolization of trade.

The English Arrival
The first English person to visit Sabah was Captain Cowley in the 18th century. In 1773, the East India Company built a pier in Balambangan Islands. However, it only lasted 2 years before it was attacked and demolished by the pirates. Capitalism in North Borneo began when the Sultan of Brunei lent Borneo to the United States of America Consul. After several

profitable transactions, the territory was given to the British Borneo Protectorate. Under the British Administration, all land belonged to the government and the land grant system was introduced. The people then had to change from traditional planting to cash crop planting to meet the demand for raw material in Britain, where industry was developing rapidly. New laws and fees were introduced to continually extort and control the people. The people's response was to rebel against the oppression.

Rebellion of Mat Salleh
Mat Salleh was a Sulu chief. He rebelled against the British government because he was dissatisfied with the enforced boat permit and tax as well as the unfair trading system. Mat Salleh formed alliances with other indigenous peoples from all the places he visited including Jambongan, Inanam, Ranau and Tambunan. His rebellion started on the east coast and spread all over the state. Mat Salleh was killed in Tambunan in 1900.

Rebellion of Rundum
In 1914, the Murut people became very angry over the strict laws and high taxes and rose up against the British government. Tapioca and rice used in the making of traditional wine were made taxable as well as every coconut tree used for collection of coconut wine. Each coconut tree was taxed 25 cents. The Murut people also despised the British government because they were forced to do heavy labour such as cutting stony hills for the horse road without any compensation. A Murut warrior, known as Antenom, led his people in Rundum in a revolt. Antenom and hundreds of his people were killed during the attack.

Japan Governance
The indigenous people were exploited again by another imperial power, Japan. Between 1910 and1920, Japan benefited from agriculture, fishing and mining in Sabah. During this period, the people of Sabah encountered a lot of difficulties. Rebellious groups started to form in 1943. The Indigenous and the Chinese people started an armed rebellion known as the Double Tenth Rebellion.

After Japan surrendered in 1945, the Murut killed thousands of Japanese soldiers. Sabah gained its independence from Japan through the 'Army Federation' in 1945. During the transition, the army ruled Sabah until it was officially made a British colony on 15 July 1946. Even though the indigenous farmers were not happy with the British rule over their land, they were content with the peaceful situation after the war. There was little political awareness and movement until the proposed plan by Tunku Abdul Rahman to unite the Malaya Federation, Singapore, Sabah, Sarawak and Brunei in 1961. Some of the Indigenous and Chinese people realized that the British were leaving and they in turn formed political parties that claimed to look after and represent their communities. Political parties were therefore formed based on race, which took after the model in Malaya. Before the federation, the British government investigated the needs and demands of Sabah's people and formed the Cobbold Committee.

Feed Back to Malaysia
After only 2 months, the Cobbold Committee reported that one-third of Sabah's people

wanted the formation of the federation; one-third wanted the federation with regulations and protection while one-third wanted independence. The findings however were believed to be dubious, as they did not reflect all of the people's sentiments but only a fraction of the elite. Therefore, the Inter Government Committee prepared rules and regulations to protect Sabah's indigenous groups' rights. This collection of rules and regulations is known as 'The 20 Points'. Sabah gained its independence on 31st of August 1963. However, after only 16 days of independence, on 16th September 1963, Sabah became part of Malaysia without the common citizens being involved in the discussion and decision-making. Following this were numerous conflicts regarding the authority of the various political parties including USNO, Berjaya, PBS until UMNO came to Sabah. The Indigenous People's rights over the natural resources and territories became less and less due to the commercialisation of logging and agriculture.

The Indigenous struggle: Know, defend and claim our basic rights

When reviewing Sabah's history, it is apparent that the indigenous citizens have had to continuously fight for their indigenous rights as the governing authorities often have their own agenda, which seldom supports the indigenous peoples. The struggle is still apparent today. Issues relating to natural resources, indigenous systems and direction are the main problems of concern. The indigenous struggle is ongoing and needs continuous effort to identify ways to overcome this complex problem. The problem cannot be overcome just at the village level, however this is where the struggle for indigenous rights must begin. It is important to raise and strengthen the standard of living at village levels. Then at the Sabah state level, support networks and relationships should be developed. Next at the National level, networking with organisations such as JOAS (Jaringan Orang Asal Se-Malaysia or Indigenous Peoples Network of Malaysia) should occur. At the Asian and International level, the indigenous people collaborated and planned a standard through the Draft Declaration on the Rights of Indigenous People.

(Extract from PACOS COT Manual 2005)

✎NOTE TO TRAINER
- Note 1.1.3 is an example. Make or refer to other articles related to your area or country

- Ask two or three trainees to prepare a story about any of their ancestors they consider heroes/heroines of their community or village at least one day before your session. Let them know they are given 5 minutes to present their story.

Section 2

Content:

1. Introduction to the Organisation's background

2. General overview of the Community Organising Training Program.

3. Introduction to the roles and responsibilities of the trainee and the community organiser.

4. Identification of the methods needed to:
    a.   Work in a Team
    b.   Conduct tactic session
    c.   Plan, report and complete assignments

Topic 1: Introduction to the Host Organisation

Objectives:
At the end of this session, the trainees will be able to:
- Discuss the Vision, Mission and Goals (VMG) of the Organisation
- Identify the Structure and Members of the Organisation
- Follow the system, operation and procedures of the Organisation

Duration: 1 hour and 30 minutes

Introduction
The Host organisation initiated the Community Organising Training (COT) course to train potentially, caring and dedicated youths to become leaders or community organisers. They will lead the people in the community to protect their indigenous communities and their environment and to preserve their culture and heritage.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Sing indigenous folk songs   *[5 minutes]*
   Sing with the trainees the theme song of the Organisation or a popular struggle song

2. **Input**: Introduction of the Host Organisation *[30 minutes]*
   Introduce to the trainees the vision, mission and goals of the Organisation. Give out notes (pamphlets and brochures) for their reference. The organisational chart of the Organisation is shown.

3. **Activity** 2: Discussion *[30 minutes]*
   Trainees are encouraged to talk about their expectations of this Community Organisation Training.

✍ **NOTE TO TRAINER**
- Explain the structure of the Organisation relating to the human body structure – the head as the advisory committee and the body parts represent the programmes of the organisation.

- A visit to the organisation's office will enhance understanding of the organisational structure and standard operating procedures (SOP)

- As this topic is the first session of Section 2, trainees are to be informed of the objectives and duration of 14 hours

Topic 2: The Community Organising Training Program

Objectives:
At the end of this session, the trainees will be able to:
- Discuss the overall implementation of the Community Organising Training Programme

Duration: 2 hours

Introduction
This topic gives an overview of the Community Organising Training program

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: An ice breaker or a game   *[15 minutes]*

2. **Input**: Introduction to the COT Program *[45 minutes]*
   a. Background of the Community Organising Training
   b. The Trainers and trainees
   c. Duration of the training
   d. Venue of the training
   e. Training contents
   f. Learning approaches
   g. Cost of the training
   h. Field/Practical training
   An example of a COT program is provided on the next page

3. **Activity** 2: Discussion *[30 minutes]*
   Ask trainees:
   a. What do you know about the Community Organising Training?
   b. What is your opinion of this training?
   c. In your opinion, is this training suitable for implementation, and needed nowadays?

4. **Activity** 3:   Ice breaker *[30 minutes]*
   Randomly choose participants and talk about:
   a. Age, ethnic, hometown/village and hobbies
   b. Aspirations and expectations for this training

Overview Of the Community Organising Training Program

1. **Community Organising Training (COT) background**
   - Main objective is to achieve the vision, mission and aim of PACOS.
   - Started in 1992

2. **Trainees and trainer**
   - Consists of 28 full time trainees from 11 districts, several community kindergarten teachers as well as personnel from Government Departments and other organisations participating in the theory sessions.
   - 6 full time trainers, 10 advisors/organisers from PACOS and several invited speakers

3. **Duration of the Training**
   - 1-3 months (selection of trainees)
   - 12 months (Understanding and determination phase)
   - 12 months (Independent phase)
   - 6-12 months(Consolidation phase)

4. **Venue**
   - Innovative Skills Training Centre, Kg. Nampasan – Theory Session
   - Villages around Crocker Range – Field Training area
   - Government offices and other related organisations
   - Villages and places, which are involved in the community organising training program.

5. **Training Contents**
   Six modules consisting of:
   - Orientation and basics of community organising
   - Leadership and administration
   - Gender, culture and education
   - Resource management
   - Socio-economics
   - People organisation

6. Learning Approach
   - 40 % theory and 60 % Practical/field work
   - Learning through common experiences
   - Continuous assessment

7. Cost
   - RM100 monthly allowance per trainee, plus coverage of transportation, accommodation, food and stationery sponsored by the Europe Union (EU) through IWGIA and managed by PACOS program and finance unit
   - Contributions from the field's community and the trainees
   - Contributions from individuals and benefactors

✎ NOTE TO TRAINER
   - Trainer may use the brochure or pamphlet of the training information during this session.

Topic 3: Role of the Community Organiser

Objectives:

At the end of this session, the trainees will be able to:

- Identify the needs and reasons for participating in this training
- Describe the different capabilities that this training develops
- Pursue the expectations of this training

Duration: 1 hour 30 minutes

Introduction
The aim of the Community Organising Training is to train willing young people to lead and serve their villages or indigenous communities. These youths will return to their communities as community organisers playing their roles effectively.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Sharing *[30 minutes]*
   a. A few trainees are asked to talk about their reasons for join in this training
   b. All trainees are to write and submit their personal reasons and ideas.

2. **Input**: **Role of the Community Organiser** *[30 minutes]*
   Explain the meaning of enhancing capacity

3. **Activity** 2: Discussion *[30 minutes]*
   a. What is a Community Organiser?
   b. State 3 skills that will help enhance your capabilities

Roles of the Community Organiser

Why join COT?
To become a Community Organiser who will return to his/her village to:
- Be a leader who activates the village community
- Serve the community
- Be a role model to the villagers
- Raise the villagers' awareness of their rights.

By the end of the training, the trainees are expected to have improved their knowledge, skills and attitude to a level deemed sufficient to work successfully as a community organiser. This is essential because the community must be lead by a knowledgeable and experienced community organiser to function efficiently and effectively.

1. **Skills**
   - Bring all issues to a level to which can be understood by the villagers who then are able to act on them
   - Form an organisation at the village level and inter-village that encourages involvement of residents from all sectors or strata of the society/community.
   - Plan and maintain an issue campaign progression
   - Develop village leaders in systematic ways
   - Form a network with outside supporters

2. **Knowledge**
   - Understand and acknowledge the principles, criteria and steps of community organising.
   - Analyse issues and internal problems of the community from village to state level
   - Develop leaders of the village
   - Understand the important concepts and principles of issues related to land ownership, resource management, economic development, strengthening of customs and culture, education and other issues
   - Understand the purpose of networking with individuals and groups

3. Attitude

- Hardworking and responsible when working with the community
- Enthusiastic to learn and read additional publications for further knowledge
- Work independently and co-operatively with the team dedicated and diligent to improve and increase work quality

✎ NOTE TO TRAINER

- Recap the vision and mission of the Host organisation

- Recap the aims of the Community Organising Training

Topic 4: Roles and Responsibilities of a Trainee

Objectives:
At the end of this session, the trainees will be able to:

- State their roles and responsibilities as trainees
- Clarify how to fulfil their roles and responsibilities during
  - ➢ Theory session
  - ➢ Field work

Duration: 2 hours

Introduction
Every individual trainee is important and plays a crucial part to ensure the success of the training.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: An ice breaker or a game *[10 minutes]*

2. **Activity** 2: Worksheet 1 given in annexure   *[30- 50 minutes]*
   a. Trainees to fill in Worksheet 1 given in annexure
   b. Have some trainees read out their answers

3. **Input**: Roles and Responsibilities *[30 minutes]*
   a. Explain the meaning of 'roles' and 'responsibilities' using examples.

4. .**Activity** 3: Discussion *[30 minutes]*
   a. Ask trainees how they can play their roles and responsibilities at theory sessions and during field work.

Roles and Responsibility of a Trainee

Roles and responsibilities can be instilled in the trainee. However, not every trainee is willing to take on the roles and responsibilities. Therefore, such attitude is expected to be enhanced in the trainees by encouraging active

participation and understanding the aims and content of the Community Organising Training (COT) programme.

Aim of COT
- To enable the trainees to understand what is to be done
- To increase the SKA (Skills, Knowledge and Attitude)
- To accept and perform duties willingly
- To develop friendship, trust and team spirit
- To prepare and produce good community organisers

Method of instruction and learning

Theory session
- Ready to learn (mentally and physically)
- Willing to accept duties and act on them
- Participate actively in all activities
- Follow all rules and regulations
- Try to understand every session and reflect on what is learnt
- Always be prepared for the next session
- Keep good relations with other team members
- Manage self appropriately
- Active and cooperative

Field work
- Follow rules and regulations of the field
- Perform all given duties
- Diligently participate in all activities
- Help each other but be less dependent on fellow trainees and trainer
- Always inform foster family about trainee's whereabouts
- Talk to the village leaders about the COT training progression to ensure continuous support and understanding
- Willing to share experiences with the interested villagers
- Reflect on the field work and training done
- Show respect and keep up the good name of PACOS, team and self

Conclusion

Every activity conducted within COT acts as a mechanism to encourage trainees to be responsible and diligently play their role. It is hopeful that through this COT program the trainees will learn to become responsible and effective community organisers.

✎ **NOTE TO TRAINER**

- Suggest that the trainees make a pledge to the COT program

Topic 5: Teamwork

Objectives:
At the end of this session, the trainees will be able to:

- Explain what teamwork is
- State the characteristics of a team
- Describe how to build a team and
- List the duties of the coordinator and the leader of the team

Duration: 2 hours

Introduction
Working together is an important aspect of an organisation or community. "Teamwork divides the effort and multiplies the effect."

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Worksheet 2 given in annexure   *[25 minutes]*
   Form the trainees into two equal groups of 5 to 7 persons. Trainees are given Worksheet 2 given in annexure to evaluate themselves and then other members in the group.

2. **Activity 2**: Tug of War   *[10 minutes]*
   Have the two groups play a tug of war.

3. **Input**: Teamwork *[45 minutes]*
   a. Explain the characteristics of a team by relating it to the tug of war game.
   b. Trainer presents – Working in a Team.
   c. Discuss how to create an effective team (TIPS: A team must have a   leader)

4. **Activity 3**: Introduction *[30 minutes]*
   a. Introduce the team coordinator and leader and talk about their importance.
   b. Choose participants to give examples of the duties of a coordinator and leader.

5. **Activity** 4: Discussion   *[10 minutes]*
    a. How do we choose a leader?
    b. What are the duties of a workshop coordinator?

Teamwork

Working as a team is imperative and an important element in the Community Organising Training.

An effective team
*   Trust and help each other
*   Feelings and opinion are voiced openly and freely
*   Conflict is managed and overcome together
*   Sharing of information is open
*   All members have similar objectives

Purpose
- To ensure that work progresses properly and any strong disagreement and clashes are avoided
- Opportunities for everyone to be involved
- Every member of the team has the opportunity to learn

Principle
- Discuss and allocate duties and roles according to individual ability
- Be considerate and cooperate with one another in the team
- Make decisions according to consensus
- Accept duties and responsibilities with a positive attitude

Criteria
- Help each other but be less dependent on other team members
- Respect each other, refrain from defaming, belittling others or using offensive words.
- Be honest and willing to admit mistakes and weaknesses.
- Ask for help openly when really in need, and be ready to help others willingly
- Never take advantage of a generous member in the team
- Cooperate in all tasks such as gardening, looking for vegetables, cleaning the lodging, study room, kitchen etc.
- Trust others
- Be open minded in discussions
- Build and maintain good relationships

How to Build an Effective Team
An effective team consists of skilful and knowledgeable members. This can be realized and maximized through:

- Each member knowing clearly why they are a part of the team and the aims of the project
- Designation of roles and tasks to every member

- Identification of skills, knowledge and attitudes of each member

- Team meetings and evaluations are held and achievements are acknowledged

- Having fun while working together

Responsibilities of the Team Coordinator/Organiser and Leader
Coordinator/Organiser is responsible for:

- Making a precise project plan

- Forming an implementation structure

- Monitoring the progress of the project as planned

- Ensuring expected outcomes

The leader is responsible for:

- Expanding the vision

- Involving all members and providing them with direction

- Giving the members motivation, inspiration, and support to overcome any obstacles
- Ensuring progression and development of the team

Roles of the Coordinator/Organiser

Activator	• Start the meeting – give an opening speech.
Motivator	• Motivate those less interested, shy and reluctant or afraid to speak.
Peace Maker	• Assume the role of the peacemaker if disagreement occurs in a heated meeting. She/he should calm the situation by explaining, controlling the conflicts and ensuring an amicable and positive solution.
Instigator	• Encourage people to move from task to task actively. • Broaden an issue to develop further thinking.

Regulator	• When there are many attendees (more than 50) and the situation gets out of control (e.g. everyone talks at the same time), take charge of the situation and restore order for the speakers.
Inquisitor	• Draw out positive and important opinions from the individuals and team. Acknowledge them and appreciate negative comments with consideration for the individual's feelings.

The coordinator/organiser should possess the following attitudes:
- Patience
- Respect for others and appreciate others' abilities
- Responsible
- Alert, sensitive and open; able to think cautiously with open mind
- Creative
- Firm
- Considerate
- Careful in getting people to answer questions, without forcing or intimidating
- Friendly, moderate, has a good sense of humour but also serious
- Flexible in any situation, sensitive and accommodating the needs of others

✎**NOTE TO TRAINER**
- Trainees in the above formed groups may complete the Worksheet 2 given in annexure as an additional exercise in another session.

Topic 6: Tactic Session

Objectives:
At the end of this session, the trainees will be able to:

- State the importance of a tactic session
- Conduct a tactic session

Duration: 2 hours 30 minutes

Introduction
A community organiser or a leader must learn how to deal with a situation. A tactic session is conducted to monitor the process and work out the strategies to tackle any emerging problem.

Following are some suggested activities and inputs for this topic:

1. **Input**: Tactic Session *[45 minutes]*

2. **Activity1**: Group work   *[85 minutes]*
    a. Form small groups of 3 to 5. Each group plans a tactic session for a selected topic, issue or problem.   [40 minutes]
    b. Each group presents their plan of the tactic session.   [45 minutes]

3. **Activity** 3: Discussion *[20 minutes]*
    a. What is a tactic session?
    b. Why do we need to conduct a tactic session?
    c. How do we conduct a tactic session?

Tactic Session

- A mechanism to update, monitor and comment on the progress of work, training or Community Organising work in the intended specific time frame.
- General questions:
    ➢ What is the progress of the work?

> ➢ Can the plan be completed on time?
> ➢ What are the problems encountered?
> ➢ Why are the problems occurring?

- Opportunity to improve, expand and form a concept and method regarding Community Organising work.
- Identify tactic and ways used to tackle various issues.
- Evaluate tactic used – relevant, effective, suitable, and successful.
- Attempt to improve the steps in Community Organising work from the social research to reflection.
- A discussion group that gathers and sorts out information or data to be analysed. This data is then used to explain issues and how to implement the action plan.
- Opportunity to clarify and to firm the strategy and tactic

Tactic session procedure

- Study area oral and written progress report
  - ➢ All the participants must know the situation of their study area and its development or progress
  - ➢ Weekly and monthly written plans
  - ➢ Technical aspects such as the implementation method

- To discuss and comment on all important issues raised
  - ➢ To strengthen all the data reported
  - ➢ To study all the problems encountered in the plan
  - ➢ To identify the lessons learnt and theory.

- Further discussion from the input and theory
  - ➢ Input and sharing

- Situation analysis
  - ➢ Requires basic information about the area, activities conducted, qualitative and quantitative results of the activities conducted.

- Conclusion and action plan, including division of tasks to team members.

✎ **NOTE TO TRAINER**
- Prepare a list of topics, issues or problems for the group to plan the tactic sessions

Topic 7: Planning, Reporting and Assignment

Objectives:
At the end of this session, the trainees will be able to:
- Explain the importance of planning
- Create a systematic daily plan
- Explain the importance of reporting and assignment
- Create a correct and systematic assignment report

Duration: 2 hours

Introduction
Another important role of the Community Organiser is to complete the paperwork. The Community Organiser needs to write and keep the records of meetings, planning, plans, implementation, evaluation and assessment.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Discussion   *[15 minutes]*
   a. Ask participants to tell the importance of planning.

2. **Activity** 2: Reading and Discussion   *[25 minutes]*
   Randomly ask a trainee to read out loud the notes. Discuss with trainees the importance of reports and assignments:
   a. In your opinion, what are the characteristics of a good task, report and project?
   b. What components do you need to do to make a systematic task, report and project?
   c. How does it help you in preparing an interesting and easy to understand presentation?

3. **Input**: Planning, Reporting and Assignment   *[40 minutes]*
   Emphasise reporting is to be completed after the implementation of a plan.
   a. Discuss the importance of an assignment reports and relate it to the information needed

4. **Input**: How to make a Presentation   *[40 minutes]*
   a. Provide tips on how to give a presentation

The Planning, Reporting and Assignment

Introduction

Records of information, ideas, discussion and decisions at meetings, including field research, are important records for reference. This will assist in formulating clear and well-regulated community organising work in the village or area.

This work can be done individually or together in the group according to allocated time frame and designated area. In gathering all the information, it is important to respect other individuals in the group for their contribution of information. The aim and expectations of gathering the information must be outlined for the awareness and advantage for community organising.

The Planning

The purpose of the planning is to facilitate proper organisation of monthly and yearly activities. With a detailed plan, the preparation of reports, assessment and monitoring of tasks will be handled efficiently.

Planning is vital as it saves energy and costs and ensures time is used efficiently. When the flow of the daily routine is well organised and simplified, effective time management is established.

Daily plan of activities is ultimately based on the monthly and yearly plans. It is formalized and prepared to suit the situation. When preparing a yearly plan, reasons and general objectives of the events are stated clearly to ensure achievement. The monthly plan should give elaborate details so that activities can be carried out effectively. Daily plans can be outlined in table form after target, aims, range of activities, dates and duration are decided.

Date	Activity	Objectives

The Reporting and Assignment

Reports and assignment are relevant documents, which are evidence of the practical field work and reference for continuous community organising. Neat and clear reports provide knowledge for other community organisers about the needs and situation of the village. These reports and assignments can serve as guidelines in analysing the situation while monitoring and evaluating whether the activities are carried out as planned.

Preparation of the report requires the inclusion of daily and monthly plans with detailed notes. Monthly reports can be written in table form as in the following:

Month/Date	Activity	Result	Analysis

The assignment document can be prepared in the earlier or above format by a skilled tutor. Generally, task documents are written in essay form consisting of four components: the introduction, results, discussion and conclusion. Assignment documents can also be compiled in a portfolio of notes, pictures and leaflets..

The Presentation

When the plan, report or assignment is to be presented, it must be thoroughly and properly prepared so as to reduce tension and fear. The presentation is to be made with visual aids of contents on big newsprint or transparency with enlarged lettering visible to the audience sitting at the far end of the room. Thus, the audience will be attentive and offer feedback.

Body language with proper standing posture, hand gestures and voice control can also result in an interesting and effective presentation. Taking a deep breath and standing up straight before beginning the presentation can ease tension and give confidence to the presenter.

Guidelines for Taking Notes

Purpose of the Notes

- To gather and organise information into task records, reports and evaluations
- To evaluate activities carried out
- To analyse before a new plan is made

The notes are needed

- To establish plans and activities
- To record information obtained from discussions, tactic sessions and meetings
- To reflect and assess
- For personal assessment of the issue, activity and plan

Notes are best taken at the time of the dissemination of information. However, they can also be written after the activities and during free time. Trainees who have been given the role of taking notes must endeavour to fulfil their responsibility.

What is to be written?

- Date, Time and Venue
- Title or Topic of Activities, Discussion or Meeting
- Names of significant people: Organiser, Director, Guest Speakers
- Record of attendees
- Important points, topics and information discussed
- Final decision and plan
- Comments of the following topics can also be included:
  - ➢ Preparation
  - ➢ Involvement and Participation
  - ➢ Decision Making Method
  - ➢ Progress of meetings and activities
  - ➢ Problems that arose and proposed solutions

✎ NOTE TO TRAINER
- Demonstrate to the trainees how to prepare plans and reports

Section 3

Content:

1. The concept of personality and importance of self-development;

2. The aims, principles and characteristics of community organising;

3. The 10 processes and terms used in Community Organising

4. The processes of conducting Community Organising Tools; and

5. Introduction to Peoples' Organisation and Community Organiser's roles in ensuring Community Participation (4P Cycle)

Topic 1: Concept of Personality

Objectives:
At the end of this session, the trainees will be able to:
- Discuss the concept of personality
- Develop self awareness especially their individual self-concept
- Use the 'Johari Window' to evaluate their own personalities

Duration: 1 hour 30 minutes

Introduction
The understanding of how personality is formed and why it behaves the way it does may be beneficial to the Community Organisers. Understanding themselves, their behaviour, reactions towards given situations and others around them, the CO will be able to perform his/her tasks appropriately and effectively.

Following are some suggested activities and inputs for this topic:

1. **Input 1**: Personality *[15 minutes]*
   a. Explain the meaning of personality, its importance and the process of developing personality.
   b. Refer to Eric Berme's personality concept

2. **Activity** 2: General discussion *[30 minutes]*
   a. Randomly choose a few participants to explain what they understand about personality
      i. What do you understand about personality?
      ii. State 3 aspects of self.

3. **Input 2**: Johari Window *[15 minutes]*
   a. Present– Johari Window model.

4. **Activity** 3: Self Evaluation *[30 minutes]*
   a. Trainees try to evaluate themselves and others by using the *'Johari Window'* model

Concept of Personality

What is personality?
- Formed whilst in the womb
- Influenced by surroundings and experiences

Purpose of understanding personality
- To know the best method to relate to people with different personalities
- Personality formation takes a lot of time.

Personality Concept
PAC (Parent, Adult, Child) by Eric Berne
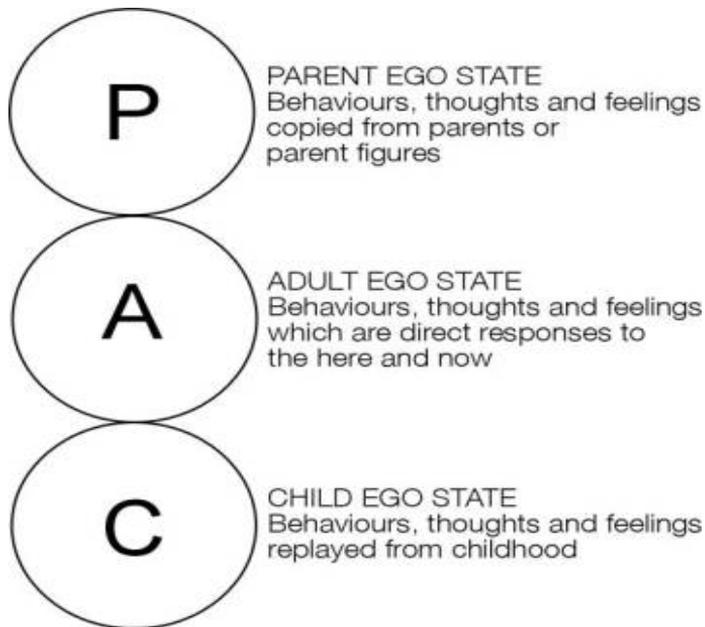
P — PARENT EGO STATE
Behaviours, thoughts and feelings copied from parents or parent figures

A — ADULT EGO STATE
Behaviours, thoughts and feelings which are direct responses to the here and now

C — CHILD EGO STATE
Behaviours, thoughts and feelings replayed from childhood

- Self esteem aspect (Behavioural, Cognitive, Affective)

- Johari's window

	I know	I do not know	
Others Know	Opened → self → →	Blinded self	# Being open is an important quality for oneself not only as a trainee but as a human being
Others do not know	Hidden self (secret)	Unknown self (hidden talent)	↓ ↓ ↓ # Developing an open attitude
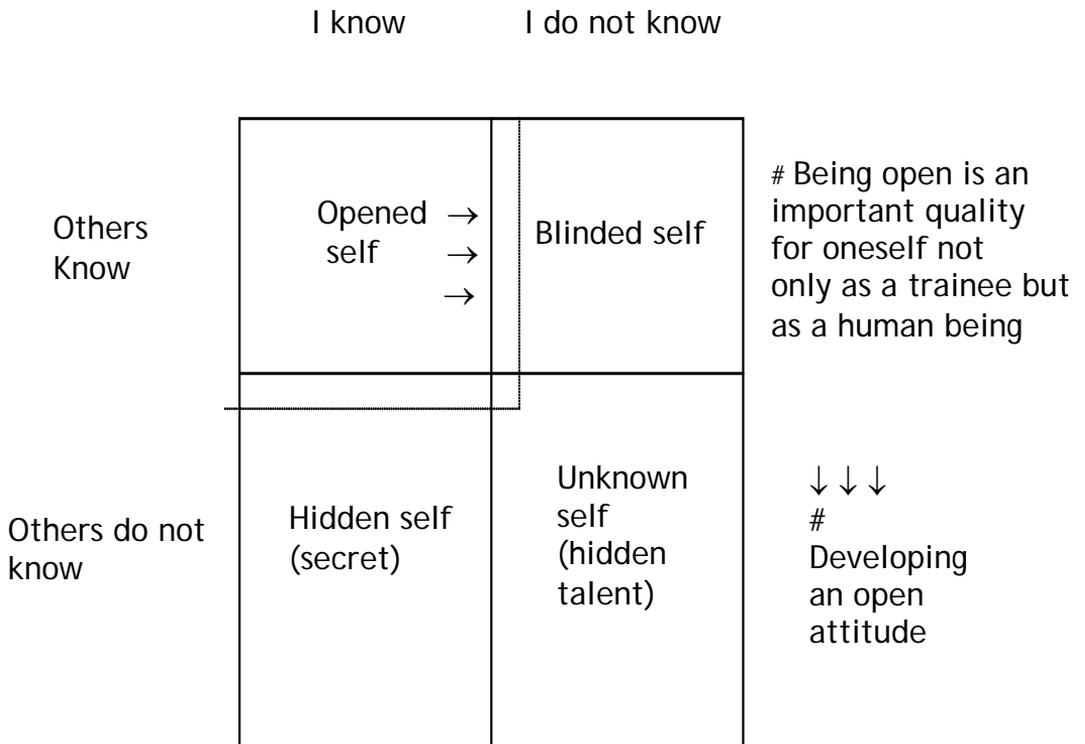
✎ NOTE TO TRAINER
- Too present this topic more effectively, you may need to read about theories and models of personality concept, self-esteem, self development and Johari Window model which are also available on the internet
- This session can be interesting and exciting with simple games and riddles related to personality

Topic 2: Self Development

Objectives:
At the end of this session, the trainees will be able to:
- Describe the basics of self-development
- Discuss the importance of self-development and its connection to the role of community organiser

Duration: 2 hours

Introduction
Working towards becoming an effective community organiser, his/her personality needs to be reshaped thus ensuring continuous self development.

Following are some suggested activities and inputs for this topic:

1. **Input 1**: Self- Development *[20 minutes]*
   Explain the basic components and the importance of self development.

2. **Input 2**: Self-development for the Community Organiser   *[40 minutes]*
   Explain the connection between self development and the role of a Community Organiser. Discuss with the trainees:
   a. What is the meaning of self development?
   b. What are the components needed in the process of self development?

3. **Activity 1**: Draw 'river of life' *[40 minutes]*
   Trainees are asked to draw their 'river of life' and display it on the white board. Selected participants are asked to explain their 'river of life'

4. **Activity 2**: Reflection *[20 minutes]*
   Trainees write their 5 strengths and 5 weaknesses on a white paper without writing their names and display the list on the white board. Conclude by saying everyone has strengths and weaknesses and we all need to support each other during this training.

Self-Development

1. **What is Self-Development?**
   - A continuous process in human life
   - Consists of 3 main components:
     - ➢ Knowledge (Cognitive)
     - ➢ Value (Affective)
     - ➢ Attitude (Behaviour)

2. **Why is it important?**
   - Trainees who understand the self-concept will appear to be more concise and play the Community Organiser role more effectively.
   - The village community will be able to accept the particular Community Organiser with less hindrance.

3. **Basics of Self-Development**

   - Understand own self
     - ➢ Understand own strengths and weaknesses

   - Respect own self
     - ➢ Respect is the basis for adult learning
     - ➢ Able to accept own self

   - Understand self progression
     - ➢ Understand own progression and best method of learning

   - Use self as a model
     - ➢ E.g.: A Participatory Training method
     - ➢ Show a healthy spirit

   - Use self as a tool
     - ➢ E.g.: Act as a measuring tool in a group (sensitive to surroundings

   - Be flexible to adjust self to new situations
     - ➢ Able to accept opinions and new concepts
     - ➢ Be able to make decisions together

📖 FURTHER READING

1. Check resources from www.selfleadership.org or http://selfleadership.com/blog/

✎NOTE TO TRAINER
- Demonstrate the drawing of 'river of life' of yourself or someone else on the board
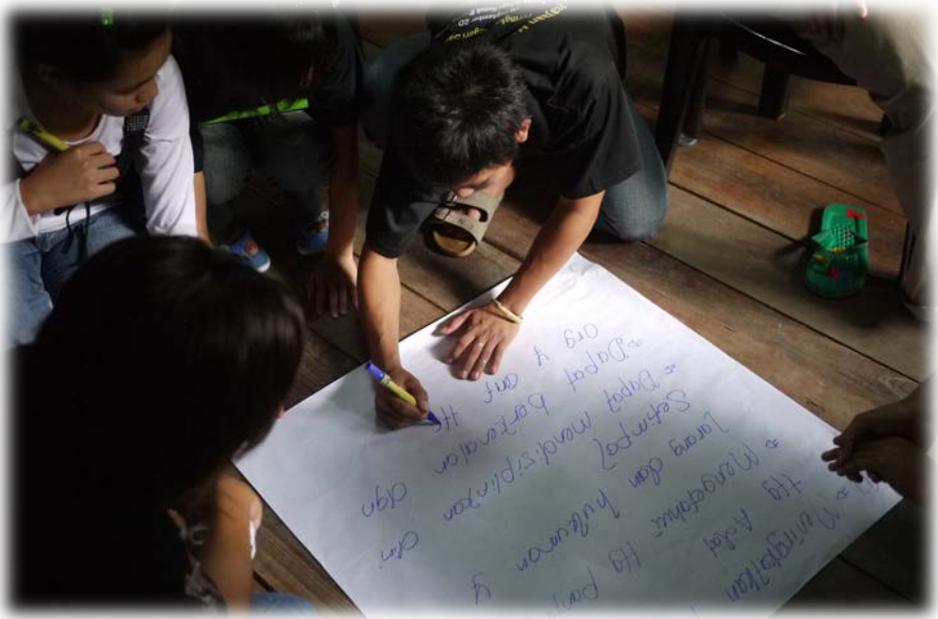
Topic 3: The Purpose of Community Organising

Objectives:
At the end of this session, the trainees will be able to:
- Explain the meaning of Community Organising
- Clarify the purpose of Community Organising

Duration: 2 hours

Introduction
As mentioned in part 1, Indigenous Peoples are experiencing numerous threats to their livelihood. In addition, they are also unaware of their rights and have no knowledge of how to deal with their situation. Therefore, Community Organising is crucial to the indigenous communities.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Read the Eagle story *[15 minutes]*

2. **Activity 2**: Discussion   *[45 minutes]*
   Relate the Eagle story to the process of community organising

3. **Activity 3**: Feedback *[25 minutes]*
   a. What do you understand about Community Organising?
   b. Why do we need Community Organising?

4. **Activity 4**: Read notes on 'Purpose of Community Organising'   *[35 minutes]*
   Elaborate to the trainees the purpose of Community Organising.

The Eagle Story

One day while walking in the forest, a farmer saw a baby eagle. He brought it home and reared it in the chicken coop. The eagle grew and learnt the ways of a chicken.

One fine day, a nature lover saw the eagle and asked the farmer why the eagle was not flying. The farmer told him that the eagle never learned to

fly. The eagle was acting like other chickens. The nature lover said that the eagle could fly if it was given the opportunity and training.

Being aware of the eagle's ability, both the farmer and the nature lover taught the eagle to fly. The eagle refused to fly on the first day. It was afraid and confused. It preferred to stay with the chickens. On the second day, they brought the eagle to the roof top and released it. Once again the eagle refused to fly. When it saw the chickens on the ground, it jumped down and joined them. Not giving-up, they brought the eagle to the top of the hill on the third day. There, after it was released, the eagle gathered courage, spread its wings and flew away. The eagle did not live like a chicken from that day onwards.

The Purpose of Community Organising

The main purpose of Community Organising is to build awareness among the people who are oppressed and to create new structures based on people (People's Organisation).

Bringing Out New Awareness

Oppressed people are humble in their way of thinking. This attitude comes from their experiences where their rights are not respected and their voices are not being heard. Most people have difficulty believing that they have the strength to demand their rights and free themselves from oppression. Oppressed people usually seek power from outside to save them. They cannot see that the power lies within them. Most of them have passive attitudes and wait to be liberated by their saviour. They also have indifferent mentality, never question and depend on 'luck'. This attitude arises as self defence from the reality of hardships, facing difficulties and the feeling of helplessness and inability to change things.

Weaknesses of the Oppressed people to be addressed:
- At community level, some villagers have an individualistic attitude and are unwilling to share power. This is also present in communities that practise a traditional way of life
- Prefer to avoid work that needs discipline. They may show interest and willingness to take action but they give up easily when facing obstacles
- Can be easily distracted by small matters and like to put emphasis on personal matters, they cannot understand how to analyse a situation and what more to look for beyond that.
- Have fear that causes them not to move
- The elite group or the authority develops a culture of influencing people's minds daily so that these people do not realize the real situation. Their minds are affected by the mass media such as newspapers, television and through formal education

Challenging action needs to be conducted to improve the above situation. Awareness must be raised in each person and group through activities such as protesting, questioning and positive criticism of the authority concerned.

Create New Structure

In the life of the village, the process of planning, decision-making and implementation usually lies in the hands of the experts in the departments or government agencies and politicians. All decisions made are followed by the people in the community.

Most existing associations or organisations are similar to the elite organisations. Village leaders are similarly trained according to the policies of the higher authority. Therefore the community must establish a strong organisation of their own people that can be united and involved in making decisions.

Genuine people's organisation is an association that represents the people's interests and handling of issues according to their zeal and effort. Their leaders are formed through the common struggle and are not dependent on higher authority's approval and confirmation. They are accepted and assessed by the people themselves.

Through the people's organisation, members of the oppressed community can channel their demand for their rights and empowerment. People's organisation is different from any other organisation (government organisations or non-government organisations) as almost the whole community is involved in the process of establishment, decision-making, planning, struggle, assessment and reflection. It is not only the work of a group or leaders.

✎ **NOTE TO TRAINER**
- The Eagle Story can be read by one of the trainees. Give 5-10 minutes for the trainees to reflect on the story and then start the discussion by asking them who they think the eagle, the farmer and the nature lover are

Topic.4: Principles of Community Organising

Objectives:
At the end of this session, the trainees will be able to:
- Describe the 5 main principles of community organising
- Clarify the 5 main principles of community organising with examples

Duration: 2 hours

Introduction
An effective community organising process is based on five main principles in response to people's oppression.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Read the 5 main Principles of Community Organising *[15 minutes]*

2. **Activity 2**: Discussion   *[80 minutes]*
   Randomly choose participants to read the principles. Discuss one principle at time with examples

3. **Activity 3**: Recap *[25 minutes]*
   Give a summary of the discussion and highlight the principles.

Additional Activities (Duration: 2 hours)

1. **Activity 1**: Recall the 5 Principles of Community Organising *[10 minutes]*

2. **Activity 2**: Using their own sentences and with the help of examples, trainees are asked to write how each principle can be used in community organising work. *[70 minutes]*

3. **Activity 3**: Choose participants to share what they wrote *[30 minutes]*

4. **Activity 3**: Choose participants to share what they wrote *[30 minutes]*
How will each principle be used in community organising work?

Principles of Community Organising

Effective community organising process is based on five main principles in respond to people's oppression.

Principle 1: Oppression is an opportunity to create awareness

There are actions by certain sectors that oppress people. When the people realize that they are being oppressed, it hits hard and their anger surfaces, this awakens them to take action.

The sectors make empty promises to win the hearts, dampen the spirit of the people and prevent them from retaliating. The sector can easily avoid their responsibility; refusing to meet the village representatives and respond to the people's demands.

The people should try to demand justice and insist that promises are fulfilled according to the rules and statements set by the sectors themselves. However, actions to be taken must be strong and persistent to have an impact on the sectors concerned.

Negative reactions by the sector concerned can motivate and increase the awareness of the people to take stronger actions or vice-versa as these people have the tendency to become tired and weak and eventually give-up.

One factor which can possibly make an impact on the strength and weakness of the people is the capacity of the village leaders, thus training and other mechanisms are needed to develop the awareness and skills of the leaders and community. Other factors are the people's interest and readiness to face the issues. Thorough social investigation is needed to determine the kind of actions and expected outcomes as well as to avoid unrealistic planning.

Principle 2: Tactic to counter oppression must be within people's experience but beyond the anticipation of the oppressor

i) Within the experience of the oppressed people

Sometimes oppressed people lack ideas in tackling their difficult circumstances. In this case, the community organiser can assist them by offering their skills, knowledge and experience.

The community organiser or leaders present and discuss related ideas with the villagers. The villagers' decisions including rejection are to be accepted. The people's rights are to be respected because they are the ones who are facing the issues.

The community organiser or leaders may have analysed the situation but the community is to be encouraged to take the actions. The villagers are to be allowed to make mistakes, but not mistakes which are costly that are related to violence and breaking of laws. Most importantly they reflect and learn from their mistakes. Consequently, they will be more cautious and wiser in their future actions.

ii) Beyond the anticipation of the oppressor

Meeting with the oppressor can be diplomatic and peaceful at times or otherwise. Actions of the oppressed group are to alert the oppressor to bring about results that benefit the people. The actions need to be beyond the oppressor's anticipation.

However, sometimes people may lack the capacity and ability to criticise especially if they are from the same ethnic group. The villagers need to analyze and be aware of the oppressor's behaviour.

Principle 3: People act based on self interest

This is true especially in a community that is beginning to organise. Initially, people would act individually for their own self interest and the benefit of their family only. When people act together, their awareness increases and they act based on principles.

Principle 4: Community Organising Process begins from simple, concrete, short term and personal issues to complex, abstract, long term and issues related to system

Comparative Table as example

Simple/Easy	Complicated
• Not many factors involved • One or two clear demands	• A lot of factors and interests need to be considered • Demands may be contained in one holistic program
Concrete	Abstract
• Easy or can be felt, seen or understood • Examples road, water supply, medical facilities	• Oppression is hidden and far from people • Involvement in planning process

Short Term	Long Term
• Issues can be addressed within few days or weeks • Easy to win	• Issues take months or years to be addressed • Achieve success after long struggle
Personal	System
• Individuals who oppress people e.g. plantation manager who threatens workers	• Unjust social system

Principle 5: People make decisions throughout the community organising process

The community organiser and leaders should not and cannot make decisions for the community. The villagers are to make their own decisions in order to enjoy fruitful and long term results. Oppressed people must free themselves.

Sometimes the community organisers and leaders lack the patience and focus on the results rather than the process. This may create problems in the long run; people will lose the interest to participate and tend to depend on the community organiser or leader. In this case, goals cannot be achieved and action will be in vain.

On the other hand, it is also a problem if the community organiser and leaders only wait for the people to gather ideas and plan on their own. People who were oppressed for so long are unable to come up with a tactic easily. The community organiser and leaders need to expand the issue to allow the people to understand and to be aware. The community organiser and leaders are like yeast that helps to raise bread or ferment the rice into wine.

✎ NOTE TO TRAINER
- The additional activity can be conducted depending on the availability of time during the theory session.

Topic 5: Characteristics of Community Organising

Objectives:
At the end of this session, the trainees will be able to:
- Explain the ten characteristics of Community Organising

Duration: 2 hours

Introduction
The community organiser and leaders help to organise the existing community into an organisation of people living within the community that has been marginalized and oppressed. This community organising consists of ten significant characteristics.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recap the term 'community organising' *[5 minutes]*

2. **Activity 2**: Read the notes "Characteristics of Community Organising" *[20 minutes]*

3. **Activity 3**: Discussion *[60 minutes]*
   Choose 10 trainees to read aloud the "10 Characteristics of Community Organising". Discuss each characteristic in detail with the trainees.

4. **Activity 4**: Recap *[20 minutes]*
   a. State the "10 Characteristics of Community Organising"
   b. What is the meaning of 'issue'?
   c. How to solve an issue? Describe the process with one issue as an example.

5. **Activity 5**: Explain *[15 minutes]*
   Explain one or more of the characteristics that will show the existence of community organising in a community

Characteristics of Community Organising

- **Formation of People's Organisation**

  We must believe that poor, marginalized and oppressed people need to unite and form a solid people's organisation based on a group of people, so that they can be strong and become the power in the community. The people are empowered in decision-making for development, to be self-reliant and elicit the attention they deserve from authorities through people's organisation and collective actions. The organisation must be represented by many and through organised participation in discussions and meetings within the committee and villagers.

- **Looking at issues in a wider context and holistically**

  Issues do not only involve one family or one village but are also related to people from different areas, laws and policies, political decisions, based on social interest at all levels to international trends. The villagers are used to handling issues separately.

- **Problems can be used as people catalyst**

  Problems and issues are not supposed to be seen as something that needs to be solved but as a catalyst for people to take action and a platform to gain power. Usually, people who are unable to foresee and are unaware of their rights and strength could do little to solve their problems.

- **Continuous preparation**

  Preparation is needed for the issues to be presented clearly to the people so as to negotiate confidently and effectively with the relevant party. Preparation that is organised and detailed prevents confusion in the division of tasks. The villagers tend to make easy preparations and leave the rest to 'luck' and expect sympathy from the other party.

- **Conduct balanced negotiations**

  Strategies and tactics must be made so that a relevant party especially the authorities meet and negotiate with the villagers about the issues fairly (equality and balance). Negotiation can be one sided and inclined to authority if, the villagers are not actively involved in the preparation.

- **Conduct open negotiation**

  Negotiation must be held in the presence of the people. In this way, the relevant authorities can be pressured by the leaders or representatives. The people are responsible and encouraged to support their representatives.

  The authorities usually try to divide the people and negotiate only with the village leaders. They estimate the strength of the people and they avoid meeting with the village stronghold.

- **Formation of People's Organisation**

  The main purpose of tactics is to determine the main issues and what kind of organisation is most effective for the people's struggle. For example, secondary issues like land title application may be handled by use of tactics. Through proper discussion, people will become aware that the government does not recognise indigenous people's land rights as the main issue. People's awareness of the importance of community

organising can be raised to tackle their struggles through tactic sessions.

- **Conduct Assessment and reflection sessions**

  Joint efforts must be pursued with group assessment and reflection. This session is an important source of learning for the people. Without these activities, experiences from an action will not be shared effectively and thoroughly.

- **Diversifying Issues**

  Various issues will attract the interest of more people in the long run. This will provide more opportunities for local leaders. Leadership is only not centred on community organiser but also on other villagers.

- **Continuous Cooperation**

  Networking and alliances are needed in community organising. Networking usually refers to coalition or union of organisations with similar goals, structure and fixed or long operational period. It is important to help address complex issues that cannot be handled by an organisation alone.

  Alliance refers to temporary pact that consists of organisations or individuals to solve certain issues. It may not have the structure, aim or activity determined by the formation group. Alliance is important to help address certain issues based on the needs of people's organisations when the tasks or initiative are beyond their capacity.

Topic.6: Community Organising Procedures

Objectives:
At the end of this session, the trainees will be able to:
- Explain the "10 Steps of Community Organising"
- Implement the 10 steps in developing the Community Organisation
- Carry out the work of community organising with confidence.

Duration: 2 hours 30 minutes

Introduction
Community Organisers learn how to organise a community. Community organising is to be implemented systematically to meet and fulfil the people's interest and needs in their struggle for their rights.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recap previous session *[15 minutes]*
   Recall the Characteristics of Community Organising.

2. **Input**: The 10 Steps of Community Organising *[75 minutes]*
   a. Have the trainees refer to the notes "Community Organising Steps". Randomly ask individual trainees to read aloud each of the 10 steps of community organising. Discuss each point with the trainees
   b. End the input by singing a community song

3. **Activity 2**: Group Discussion *[30 minutes]*
   a. Ask trainees to list the 10 steps of community organising on newsprint
   b. In your opinion, how can these steps assist you in developing the community?

4. **Activity 3**: Composing a song *[30 minutes]*
   Compose a Community Organising Process song (optional).

Community Organising Steps

Community organising needs to be conducted systematically to have a long term positive impact. The following are the important steps that need to be considered by every community organiser in the process of community organising:

1. **Social Investigation**
   Community organisers need to conduct preliminary social investigation to identify the situation of the area. This preliminary social investigation (PSI) can be sourced from government and non-government publications, by visiting and studying the area. Community organisers interview the villagers or conduct a rapid rural appraisal (RRA) to identify the problems and issues related to history, geography, society and economy of the people.

   The PSI visualizes and determines the need for community organising in the area. PSI also confirms the core area and villages that need to be explored. Subsequent community organising work like looking for contact and integration can then be conducted by the community organiser.

2. **Integration**
    Integration is the process of staying with the villagers to get used to the new place. It is a good opportunity to check out information collected during PSI and to obtain further data. In the process of integration, the community organiser should try to learn the local language and understand the dynamics of village life.

    Seeking contacts must also be done during the integration process. Potential contacts identified can become leaders or supporters of the village including the traditional leadership. The community organiser is encouraged to focus on female contacts. Due to the social status and norms that look down on their capacity, women tend to be quiet and withdrawn. However, these women can be trained into good leaders.

3. **Identification and Expansion of Issues**
    The villagers are able to voice their issues and problems when they respect the community organiser. The community organiser analyses and identifies the main issues brought up by the people. The main issue is the problem faced by many people which requires action to be taken. This process can be done during the tactic session. Sufficient information is needed to identify the main issue. The main issue is usually apparent already and may not need to be discussed at length. The community organiser would collect opinions of the villagers and outsiders for issues that are difficult to identify.

    Most important information includes the capacity of the people and the target or opponent's situation. Experience of success or victory is very important especially if it is the first time for the villagers. In deciding to handle an issue, subdividing and handling the issue in stages can be considered. A wide range of strategies may be needed to address the problem.

4. **Making An Alternative Plan**
    Detailed plans of action and division of tasks are crucial and done with the villagers. The plans guide the villagers to carry out the activities before, during and after the action is taken.

    After the main issue is identified, the community organiser must go back to the contacts to discuss the issue and encourage them to act.

The contacts can be given tasks to discuss with the villagers either one-to-one or in small groups.

To have good attendance, the community organiser must assign the tasks of follow-ups with the villagers to the individual contacts. The meeting should be brief, precise, compact and provide opportunity for all to voice their opinions. The meeting is to be concluded with decisions and actions to be taken according to the capabilities of the villagers.

5. **Groundwork**

    After consent is acquired and action is planned, preparation work including preparing the villagers needs to be done. Groundwork must be done after a decision is made in the meeting. Preparing a leader before a meeting is also seen as groundwork. Groundwork is important to raise the feeling of doubts, anger, concerns and pride. The community organiser can discuss and help to address the problem and at the same time provide encouragement to implement the tasks with courage and patience.

6. **Role play**

    Before taking an action, it is better for the community organiser to prepare each villager involved through a role play to overcome their shyness or fear of the unknown. Role play should help visualise what to expect of the gathering, for example, meeting with a government officer. The community organiser can help the villagers in communication. Through the role play, villagers learn to understand the issue better and become more confident to face any possibilities. They will be able to anticipate what is to happen. When an action is planned to take place in a new location, investigation of the target and location is to be made.

7. **Action or Mobilisation**

    Action or mobilisation is conducted to obtain information, to pressurise by protesting and demanding. For the villagers, mobilisation must be conducted based on the number and capacity of the people and the financial resources available.

    Action tactic is considered according to the political, economic and social situation of an area or country. It is important to build outside support like the mass media, government officers, village head, church leaders and respected business persons. Outside supporters can persuade the target party to change their stand.

    Sometimes, an outburst may occur unexpectedly. Therefore, preparation for mobilisation involving persuasive tactics must encompass awareness of the individual's rights. Action must be taken if something unexpected happens.

8. **Assessment**

    Every action carried out is to be assessed to identify the achievement, strengths and weaknesses of the action by the villagers. Questions to be raised:

    - Was the preparation sufficient?
    - Was the target accurate?
    - Did the leader communicate the demands clearly?
    - Was the response from the authority satisfactory?
    - What could have been done better?

9. **Conducting Reflection**
    Reflection is conducted to identify the lessons and level of awareness achieved, especially the attitude of the people towards the authority. The purpose of reflection is to strengthen the struggle of the villagers and form the values like cooperation, courage, patience and collective leadership.

    Government policies and laws as well as the attitude of officers need to be reflected on so as to understand and remove the wrong perception of always expecting the government to take care of the people's welfare.

    During reflection, villagers need to ask the following questions:
    - Why was the relevant party arrogant?
    - Why were the people humiliated?

    The answers to the questions will deepen the understanding of the people about common values (such as greed).

10. **Formation of the People's Organisation**
    After conducting the assessment and reflection, further actions with maximum involvement and commitment of the villagers are to be followed. Through these actions, good leaders among the villagers will be identified. Groundwork by these leaders to form people's organisation can take place.

    People's organisation need to have the following characteristics:
    - A small organisation, not individual
    - A structure of people who participate actively
    - Ability to handle several issues
    - Always attempt to improve its capacity
    - Ready to participate in outside activities beyond their area
    - Networking with other people's organisations

✎ NOTE TO TRAINER
- It is recommended that the trainer compose his/her own community organising song relating to the ten steps of CO and in his/her own national or ethnic language.

Topic 7: Terms Used in Community Organising Work

Objectives:
At the end of this session, the trainees will be able to:

- State the meaning of terms used in the process of community organising
- Clarify at least 7 of the 20 terms used in Community Organising
- Describe at least 8 terms used in community organising work

Duration: 4 hours

Introduction
Correct interpretation of the terms is to be emphasised to ensure effective process and communication.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Worksheet 3 given in annexure *[5 minutes]*
   Trainees fill in the 20 terms, words or phrase used in the Community Organising

2. **Input**: Slide presentation - The 20 Terms *[15 minutes]*
   Trainees refer to the slides and fill in the missing terms in Worksheet 3 given in annexure

3. **Activity 2**: Group work   *[40 minutes]*
   a. Trainees are divided into small groups of 3 to 4 persons.
   b. Each group is required to write the meaning of the 5 terms, according to their own understanding, on the newsprint.
   c. Each trainee should try to fill in the worksheet.

4. **Activity 3**: Group presentation *[60 minutes]*
   a. Each group will present the results of their discussion, while the other trainees may comment or give their opinions and write it in the column 'what I understand'
   b. Trainer elaborates the meaning of the terms on the board.
   c. Trainees fill in the actual meaning in the last column.

5. **Activity 4**: Repeat activity 2 and activity 3   *[105 minutes]*
   Take a short break and repeat the activities defining the rest of the terms.

6. End the session with discussion *[15 minutes]*
   a. In your opinion, is it important to understand the terms used in the community developing activity? Why?
   b. Are there any other terms that you are not really clear about and you do not understand the meaning of and wish to have clarified?

Terms Used in Community Organising Work

What are terms?
Terms are words or groups of words, which have a particular meaning.

Terms used in community organising work

1. **Oppression**
   - Taken from the word 'oppress'
   - To treat a group of people in a cruel or unfair way by not allowing them the same freedom and rights as others

2. **Negotiation**
   - Taken from the word 'negotiate'
   - To discuss an issue into order to decide or agree about it

3. **Social research**
   - Social: How society is organised and the position of people within it
   - Research: A detailed and careful study to find out more information about something
   - Social research: A detailed study of a particular society

4. **Integration**
   - To join together and become part of one group or community

5. **Identification and Expansion of Issues**
   - An issue – a problem or subject for discussion
   - Identification of issue - Naming or Recognising the issue

- Expansion of issue – Broadening, widening the issue by adding more detail

6. **Tentative program**
   - Indefinite or suggested plan of activities or procedures to be carried out in the future

7. **Groundwork and legwork**
   - Groundwork – preliminary preparation as a basis, foundation or support
   - Legwork – informal work such as collecting information or doing research in preparation for a project that involves much moving about

8. **Role Play**
   - Role – character, position, function
   - Play – act, perform
   - Role Play – Acting out a role   e.g. Act as a teacher or act as a police officer
   - The aim of the role play is to help to understand the character, function, attitude and situation

9. **Action , Mobilisation and Aim**
   - Action – the effect of one thing on another, the state or process of acting or doing
   - Mobilisation – to apply pressure, act of assembling and preparation for action
   - Aim – To gain information, to apply pressure on a directly intended target
   - To do this we need to know our strengths, number of people and funding

10. **Assessment**
    - Taken from the word 'assess'
    - To measure and evaluate the level of success (strengths and weaknesses)

11. **Reflection**
   - Careful thought about experience and actions and formation of an opinion about something
   - Reflection on experience is a lesson to evaluate knowledge learnt and levels of awareness developed

12. **Establishing People Organisation**
   - Establish – to start, form or create
   - People Organisation – a group of people who work together for a particular purpose
   - Forming a group of people to work together actively in the community

13. **Planning**
   - A system or method for doing or organising something

14. **Preparation**
   - Getting ready for something

15. **Implementation**
   - Work together on the planned action, carry out plans

16. **Skill**
   - The ability and expertise to do something well
   - Ability that is needed in order to do a job or an activity well

17. **Knowledge**
   - Information, understanding and skills that you have gained through learning and experiences

18. **Attitude**
   - The way you think, feel and behave

19. **Tactic**
   - The method and procedure to be used in order to achieve a plan or goal

20. Strategy
    - A plan to be used in order to achieve something

Topic 8: Process of Social and Issue Analysis

Objectives:
At the end of this session, the trainees will be able to:
- Define the terms "social" and "issue"
- Identify the similarities and differences between social and issue analysis
- Make the comparison based on the three aspects – purpose, method and needs

Duration: 2 hours 30 minutes

Introduction:
After the identification of the problem faced by the community, the community organiser evaluates the issue and situation of the community.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Explain terms *[10 minutes]*
   a. Ask trainees to explain their understanding of the terms 'social' and 'issue'.
   b. Summarise their explanations and provide the appropriate definitions.

2. **Input**: Comparison of social and issue analysis *[25 minutes]*
   Elaborate the points.

3. **Activity 2**: Group Discussion *[30 minutes]*
   In small groups the trainees discuss the comparison of the social and issue analysis.

4. **Activity 3**: Feedback *[25 minutes]*
   Trainees present the results of their group discussion

5. **Activity 4**: Group Discussion *[30 minutes]*
   Discuss the following:
   a. What is the issue in the field training area?
   b. What are the differences in social analysis in each field training area?

6. **Activity 5:** Feedback [25 minutes]
   Trainees present the results of their group discussion

7. **Synthesis** of the whole topic [15 minutes]

Purpose, Method and Requirement of Social and Issue Analysis

COMPARATIVE ITEM	SIMILARITY OF SOCIAL AND ISSUE ANALYSIS	DIFFERENCES	
		SOCIAL ANALYSIS	ISSUE ANALYSIS
PURPOSE	Understand the situation	To understand the internal problem and change the perception and strengthen the villagers' stance.	• To understand the external problem. • Understand the actual situation and give villagers guidance on how to plan the next step to produce an effective campaign on the issue
METHOD	• Preliminary Social Investigation • Integration	• Understand the system and indigenous people's rights • History documentation and latest trends	• Identify and collect information on the problems faced. • Categorise the problems • Analysis or find the matter - 5W (what, when, where, who, why or ask why 5 times)

COMPARATIVE ITEM	SIMILARITY OF SOCIAL AND ISSUE ANALYSIS	DIFFERENCES	
		SOCIAL ANALYSIS	ISSUE ANALYSIS
REQUIREMENT	Precise information	Information must encompass: • Relations between multiple issues and problems at every different level (personal, community, state etc) • Every system has to be a focus and studied (not individual particular structures)	Information that must encompass: • Facts • Chronology • Analysis and assessments of involved authorities

Topic 9: Social Investigation/Research

Objectives:
At the end of this session, the trainees will be able to:

- Explain and compare
  - ➢ Preliminary Social Investigation/Research (PSI)
  - ➢ Social Investigation/Research (SI)
  - ➢ In-depth Social Investigation/Research (ISI)
- Gather information needed for the purpose of social investigation/research

Duration: 2 hours 30 minutes

Introduction
There are three phases of research that the community organiser needs to perform. The community organiser makes a preliminary study of the background and situation of a village. The community organiser then moves on to make a detailed investigation of the social functioning and structure of the village before addressing the issues of the village. Lastly in-depth research is made to help expand developments.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Group work – Investigation *[30 minutes]*
   Trainees are separated into small groups of 3 to 5 persons. The members of each individual group choose and get to know the village and jot down the information. Introduce their selected village to other groups.

2. **Activity 2**: Discussion *[30 minutes]*
   a. Discuss how they can identify the village through the information.
   b. List the information required to identify a village.

3. **Input: Social Investigation/Research** *[30 minutes]*
   a. Relate the input to the previous discussion and talk about PSI, SI and ISI

4. **Activity 3**: Group Discussion
   Discuss how to acquire the information needed for PSI, SI and ISI and the importance of the information. Discuss why social investigation is needed   [30 minutes]

5. **Activity 4**: Feedback [15 minutes]
   Share the results of their discussion with the whole group

6. **Synthesis**   [15 minutes]

Social Investigation/Research

Preliminary Social Investigation (PSI), Social Investigation (SI) and In-depth Social Investigation/Research (ISI) are processes to collect and analyse recurrent information. These are carried out before or while developing a particular community/village.

Preliminary Social Investigation

Basic things about PSI
- PSI is general information collected on the very basic matters of a particular community/village.
- We need to know the PSI of an area before deciding to enter the village.
- Information in PSI must be sufficient to make that decision.

Purpose of PSI
- To know and understand the background and situation of a village.
- As a foundation to see the needs and work expansion in that village.

Information in PSI
- PSI includes the village's history, location, geography, population, economic, social, culture and politics. The village plan should also be compeleted.
- A detailed compilation can be made using the PSI guidelines

Ways to find/acquire PSI information
- Through secondary references in the library or government office

- By asking officers or any other contacts who are used to that place
- Visit the village and talk to village leaders and the villagers

Social Investigation/Research

SI is more detailed and accurate information.

Purpose of SI

- SI is done to examine the accuracy of the PSI information
- SI is important to make an analysis about a chosen village
- To know the village political structure and system and socio-economics

How to do SI

- SI is done through integration to expand the issue in a chosen village

In-depth Social Investigation/Research (ISI)

- ISI is done when we are ready to expand the area which needs to be developed.
- ISI also needs to be done when making plans for certain areas ISI information is broader in scope, and includes the district, parish and eco-trade area (area which is decided by the ecology and trade systems). This also depends on the Community Developing area outlined.
- Through ISI, the layout, economic structure, society, politics and eco-trade area can be defined and analysed.

Social investigation and research guidelines

Location

- Village name
- Distance between village and the nearest town
- Name of the nearest town
- Location - distance from the main road and condition of the road to the village
- Fare
- Time taken to reach the nearest town
- Layout plan of the village

Villagers

- Number of houses
- Number of households/families
- Total number of villagers
- Race
- Religion
- History of the village
- Details of all family members (name, age, gender, occupation, education, religion)
- Length of time the family has stayed in the village
- Opinions on the difficulties of the issues and problems faced

Geography

- Geographical location and topography
- Condition of the natural surroundings
- Environmental problems faced, causes and effects of the problems on the village
- Availability and usage of natural resources

Economy

- Main source of income
- Source of secondary income
- Forest resource usage
- River usage
- Type of land ownership (if and how many villagers posses titled land, NCR or Land Application)
- Number of families according to the type of land ownership
- The extent of the land owned for each type of land ownership (hectares/acres)
- View of the land and ownership concept by son/daughter (land division to children)
- Type of Paddy planted (hill rice, wet rice etc).
- Frequency of paddy planting.
- Paddy planting schedule (from the clearing of the area to harvesting season)

- Main crops
- Important crop planting seasons (refer to the calendar?)
- Who are the workers taken to help in each chosen season? (women/men)
- Amount of wages given and length of time taken to complete each job
- Amount of crops yielded per acre
- Use of fertilizer, insecticide and herbicide (bought or produced locally)
- Types of home industry
- Agencies that benefit the villagers (license permit holders, owners, workers origin and numbers)
- Location of products sold
- Type of livestock (contribution by the Livestock Department, rearing problems and action if there is any)
- Location of products sold
- Economic problems faced (Source and analysis)
- External view of the villagers' economic condition (household facilities and food preparation)
- Individual or household expenditure
  - How much of the product (food) is consumed or sold
  - What products are consumed or sold
  - Income from other jobs
  - Daily Expenses
  - Medical expenses
  - Transportation expenses
  - School expenses
  - Other expenses such as; clothing, cigarettes etc
- Sufficiency of the basic necessities such as food, housing, medication, school for the households
- Socio-economics of each family
  - Very poor (insufficient in everything)
  - Poor (necessities are always insufficient)
  - Moderately poor (sometimes deficient of necessities)
  - Moderate (enough of everything)
  - Abundant (plentiful)

Social and Culture

- Housing conditions
- General health conditions
  - ➢ Common diseases
  - ➢ Cleanliness
  - ➢ Water supply and toilet facilities
  - ➢ Health services provided by the government or particular groups
- Health problems and medication practised (traditional, government or private) in general, women and children
- Number of those who are or have finished studying at the college or university level
- Numbers of children that are supposed to be or are attending the kindergarten, primary, secondary or vocational schools.
- Estimated percentage of literate persons
- School, education and literacy problems
- Culture and customs
  - ➢ Customary practises and religious activities
  - ➢ Cultural and religious leaders
  - ➢ Outside socio-cultural agencies and organisations
  - ➢ Religious and cultural groups
  - ➢ Social and cultural problems
  - ➢ Outside influences on customs
  - ➢ Factors that unite the people (activities)
- Customs still believed and practiced
- Other views and feelings concerning the indigenous customs
- Distinguish the level of religious influence and spiritual awareness amongst the villagers
- Village leisure time activities
  - ➢ Children's games
  - ➢ Activities for the youths
  - ➢ Activities for the elderly
- Community activities

- Gender- women's status in the family
  - Duty allocation between men and women in the family
  - Involvement in family decision-making
  - Who is the treasurer of the family
- Women's participation in village activities and meetings
- Identification of any women holding any positions in the village
- Determine if there are any social problems and analyse reasons for their occurrence

Politics

- Village chief, leader
- Politicians and government departments involved in the village
- Groups organised by the government from the political parties
- Decision making process
- Leadership structure-who are the leaders and followers? What is the leadership based on?
  - Hierarchy
  - Two or more leaders and followers
  - Ambiguous
- Alternative leaders (men/women)
- The importance of the leaders and the followers
- Basic rights and government policy awareness
- Awareness of election and democratic processes
- Willingness to act on issues
- Political influence and effect on the village

Topic 10: Integration

Objectives:
At the end of this session, the trainees will be able to:

- Display a positive attitude in integration process e.g. proactive and reactive
- Define the term 'Integration'
- Describe the methods and importance of effective integration
- Connect course work to practical fieldwork

Duration: 2 hours 30 minutes

Introduction
The community organisers in carrying out the initial tasks of social research in particular, integrate themselves, joining and becoming part of the community.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Discussion *[10 minutes]*
   Discuss what trainees know about 'integration'.

2. **Input**:
   a. Integration: Elaborate 'integration' based on personal experiences in field work. *[45 minutes]*
   b. Methods and Reasons of Effective Integration *[30 minutes]*

3. **Activity 2**: Group Discussion *[30 minutes]*
   a. What are the terms often used in fieldwork?
   b. What are the common problems faced during the integration process?

4. **Activity 3**: Presentation *[25 minutes]*
   Members of each group present their discussion results.

Integration

Integration is an activity where people communicate with each other. Four ways of integration occur daily: face to face integration, integration through correspondence and drawing, through electronic media, and hand code.

1. **Face to face integration**
   - Gathering
   - Meeting
   - Seminar
   - Celebration

2. **Integration through correspondence and drawing**
   - Letter
   - Brochure and leaflet
   - Newspaper
   - Books
   - Pictures

3. **Integration through electronic media**
   - Video
   - Short Messaging Services/text (SMS)
   - Email
   - Live Telecast
   - Telephone/mobile- hand phone

4. **Hand Code**
   - Sign language

Integration in the Context of Community Organising

- Using the five senses
- Live with the villagers in new areas
- Talk with the villagers

Purpose of Integration

- Step 2 of basic community organising
- For villagers to know us
- To have more friends for the struggle
- Build contacts

Importance of Integration

- To increase and verify information collected and needed
- Opportunity to learn new local languages
- Able to identify potential leaders
  - ➤ Examples of informal integration - celebration, working together, telling stories and talking
  - ➤ Examples of formal integration- seminar, discussion, meeting, conference, talk and lecture.

Topic 11: Groundwork and Legwork

Objectives:
At the end of this session, the trainees will be able to:
- Define the terms groundwork and legwork
- Explain the importance of groundwork and legwork

Duration: 2 hours 30 minutes

Introduction
Groundwork is necessary to prepare the preliminary foundation for action to be taken; a basis to work on the issues and the rights of the people. The community organiser may continue the groundwork with legwork with the community as preparation for the project event to come.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Post-it paper work *[25 minutes]*
   Have the trainees define the meaning of groundwork and legwork on the post-it paper. Display the papers in the front of the class.

2. **Activity 2**: Group Discussion *[30 minutes]*
   a. What do you understand by the terms "establishing" and "continuing"?
   b. Why are they important in the work of developing the community?
   c. How is the work of establishing and continuing done?

3. **Input**: Groundwork and Legwork *[30 minutes]*
   Elaborate the importance of groundwork and legwork.

4. **Activity 3**: Sketch/Role Play *[45 minutes]*
   Do a sketch or roleplay based on real life situations.

5. **Synthesis** *[20 minutes]*

Groundwork and Legwork

Groundwork
It is the basis or foundation to help the leader or villager in the implementation of a planned activity and taking actions.

Importance of groundwork

- Notice of the implementation of the planned activity could be sent out as early as one week or one month prior to the implementation. Duration depends on the scale of the activity. The bigger the activity the longer the time taken to do the groundwork.
- Doubts, confusion, concerns, interest or pride can be dealt with so that the activity or project could be implemented with support, encouragement and motivation.
- Encourage active participation and involvement of the participants.

Groundwork process

- Meet face to face with identified persons
- Discussion in a meeting
- Small group discussion
- In an activity of working together
- In a gathering or celebration (according to situation)

Legwork

- Commences after groundwork or before the implementation of an activity
- A reminder of their tasks or work to be carried out
- To monitor the progress of the planned activity or strategy
- Can be done before, during and after the activity

Importance of legwork

- Enhancement or strengthening of the leaders' and community's understanding of the importance and purpose of the activity
- Ensuring activity or tasks are accomplished
- Reminding leaders of their responsibilities and roles

Conclusion

Groundwork and legwork are very essential and helpful to the community organisers to ensure the success of an activity and to identify the potential leaders of the community.

Topic 12: Identification and Expansion of Issues

Objectives:
At the end of this session, the trainees will be able to:
- Display attitudes needed for fieldwork such as perseverance and diligence
- Describe methods of identification and expansion of issues

Duration: 2 hours

Introduction
A further and thorough study of the issue is needed to work out appropriate steps and strategies to tackle certain issues. The community organiser learns how to identify, analyse and expand the issue before stepping into the implementation of the plan of action.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Group Division *[10 minutes]*
   Trainees are separated into small groups. Field situations are given to the individual groups.

2. **Activity 2**: General Discussions *[45 minutes]*
   Trainees identify and expand issues found in the situations.

3. **Activity 3**: Group work *[45 minutes]*
   Trainees present the discussions of their individual groups.

4. **Synthesis** *[20 minutes]*
   What are the current issues identified in the field training area?

Identification and Expansion of Issues

Objective:
To develop patience and perseverance in handling community issues in one's own village or specific area.

Introduction

The community organiser needs to have the basic skills in identifying problems, analysing and expanding the issues which will help them to plan appropriate steps to address the issues and problems effectively.

Identification of Issue

- Main issue is apparent but needs long discussion and is difficult to confirm. It is an issue felt by all villagers.
- Information on the issue is insufficient and therefore needs further work to collect information from villagers and outsiders.
- Important information such as documents, records and evidence need to be sufficient to handle the issue.

How to gather information?

1. Preliminary Social Investigation, Social Investigation, interviews, focused group discussions, observation etc.

2. Community organisers ask key questions:
   a. What?
   b. Where?
   c. Why?
   d. Who?
   e. How?
   f. How many/much?

Expansion of Issue

- Issue can be addressed in stages
- Broad strategy is needed to handle the issue such as groundwork, talk, discuss and describe the issue more specifically, encourage and increase the awareness of the community of the issue and organise mobilisation.

Conclusion

Skills in identification and expansion are important aids that can help the community.

✎ NOTE TO TRAINER
- Selection of field situations needs to be prepared.

Topic 13: Role Play and Mobilisation

Objectives:
At the end of this session, the trainees will be able to:

- Define role play and mobilisation
- Explain the purpose of role play and mobilisation
- Follow the guidelines on role playing and mobilisation
- Use the mobilisation strategy (individually, in a group and self preparation)
- Describe the situations in the departments
- Perform a scenario based on the guidelines

Duration: 2 hours

Introduction
There are many outside realities that the villagers have yet to experience. Through this process, the community organiser and the villagers can learn to prepare themselves better.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Role play *[45 minutes]*
   Have small groups of trainees act out situations given to them.
   Example of a situation: What will you do if a government officer refuses to see you? You have invested your energy, time and money just to see the officer. For example, you have come all the way from a remote village.

2. **Activity 2**: Feedback *[45 minutes]*
   Ask trainees or the audience to comment on each presentation.

3. **Input**: Role Play and Mobilisation *[30 minutes]*

Role Play and Mobilisation

Definition:

- Role Play – Visualize a situation or condition that has never been experienced and rehearse possible actions and plans that could be implemented.
- Mobilisation – Action completed as a group or individually, such as, collecting information and making claims or objections.

Purpose

- Role Play
  Rehearse in hypothetical situations in order to be prepared for actual events
- Mobilisation
  Work together to gather information that can be used to apply pressure to governing bodies by asserting claims and objections.

Guidelines for Dealing with Government Departments

Be familiar with the Government Department
- Identify the correct governing body who can deal with your claims and objections
- Gather information about the department
- Identify key personnel – officer in charge, directors etc
- Develop a sense of how the department is run and what the key personnel are like

Be Prepared
- Explain the objective for going to the department and what you hope to achieve
- Prepare a list of questions that you want to ask

- Formulate answers to questions that may be asked by the governing body
- Collate important documentation that can be used to support the claims and objections
- Discuss which approach would be more effective – personal or group presentation
- If the entire group is attending the meeting, ensure all members are adequately prepared.

Role Play
- Practise role-playing possible meeting scenarios
- When practicing delivering the claim or objection give particular attention to
  - Body language (hands, eyes, body movement and walking style)
  - Voice (intonation, audibility, pronunciation)
  - Meeting etiquette

Contact the department
- Make an appointment either by letter or preferably by telephone
- Ensure all materials and members are ready for the presentation
- Arrive at least 5 minutes before the appointment, neatly dressed.

Strategy

What strategy may be used

- Personal
- Group

Self preparation

- Questions, related documents and appointment letter
- Pass the questions to all the team members

Try to imagine the situation in that Department

- Related Officer

- Intense Officer
- Busy Officer who does not want to meet any body

Do some training

- Meeting procedures
- Walking Style
- Talking Style
- Body Language

✍**NOTE TO TRAINER**
- Before the role play, brainstorm situations so that each group can role play a different scenario or situation.

Topic 14: Assessment and Reflection

Objectives:
At the end of this session, the trainees will be able to:

- Participate in assessment and reflection
- Elaborate the purpose, methods and challenges for assessment and reflection

Duration: 2 hours

Introduction
Assessment and reflection can help to determine the success of the overall process and implementations. These two processes can also bring to light the weaknesses from which further strategies can be planned and carried out to ensure effective results.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: An ice breaker or a game *[15 minutes]*

2. **Input: Assessment and Reflection**   *[45 minutes]*
   Present information in the form of a table to make understanding easier for the participants

3. **Activity 3**: Group Discussion   *[30 minutes]*
   Divide participants into small groups then guide them in their discussion about sessions done earlier that week.
   a. What is your assessment of this session?
   b. Reflect on what you learned from the sessions yesterday.

4. **Activity 3**: Presentation *[30 minutes]*
   Each group presents its reflection of the past few days' sessions.

Assessment and Reflection

- Assessment and Reflection are two important processes in Community Organising. These processes ensure projects are examined and improved for better future results
- They also help to evaluate the attitudes and abilities of external and internal parties involved in the process

Item	Assessment	Reflection
Purpose	- To review the overall process to determine whether it has been successful - To review the achievement and result of the action. - To analyse the strengths, weaknesses, opportunities and threats (SWOT) based on the actions of the village - To amend the strategy for better and more effective implementation	- To identify and understand the issue and authority concerned. - To identify the knowledge and awareness the villagers have towards the authority - To identify the causes for certain reactions - To consolidate the struggle of the villagers' committee. - To encourage virtues such as confidence, collaboration, courage, leadership and teamwork - To discourage stereotypes, misassumption, dependency on the government's assistance

Item	Assessment	Reflection
Method	Individual • Assess yourself Small Group • Group discussion and presentation. Written: • Questions are distributed 1. Was the preparation enough? 2. Was the leader vocal and clear? 3. Was the officer's response satisfactory? 4. What needs to be improved? • Assessment is completed after the 7 community organising steps are fulfilled.	Individual • Reflect by yourself Small Group • Group discussion and presentation. Written: • Questions are distributed. 1. Why did certain parties seem to be arrogant? 2. Why were some village members humiliated?
Challenge	• Contribution of ideas • Real opinions • Standard and Experience • Ability • Setting of assessment inquiry • Nervous, lacking confidence	• Contribution of ideas • True Opinions • Standard and Experience • Ability • Setting of reflection inquiry • Nervous

Topic 15: Introduction to Peoples' Organisation

Objectives:
At the end of this session, the trainees will be able to:
- Define 'Peoples' Organisation'
- Describe the Concept, Principles and Characteristics of Peoples' Organisation

Duration: 2 hours

Introduction:
Peoples' Organisation or the Community Organisation is introduced and implemented in the indigenous community of the village. Every member of the community will recognise his or her individual role in the peoples' organisation.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Discussion   *[45 minutes]*
   a. Ask trainees to describe their understanding of People's Organisation.
   b. List their comments on the white board.
   c. Provide feedback to notes on the board.

2. **Input**: People's Organisation   *[45 minutes]*
   Explain the concept, principles and characteristics of People's Organisation, emphasizing with colourful A4 paper.

3. **Activity 2**: Inquiry   *[30 minutes]*
   Provide an opportunity for the participants to ask questions
   a. In your opinion, is PO needed in one area or a village? Why?
   b. What are good PO characteristics to you?
   c. How can PO work together with the existing leader in a village?

Introduction to Peoples' Organisation (Po)

What is People Organisation?
- People's Organisation is a volunteer group that can assist in village development in the areas of: land ownership, forest, river and other resources, economy, culture and customs, education, politics and general infrastructure.
- People's Organisation helps villagers to develop a higher level of knowledge, attitude and skills, which are employed to assert their rights based on their needs and aspirations.

Purpose
- To facilitate the village community in becoming independent in planning their development (short and long term), executing the plans and overall management of the village.
- To develop a village with one voice (people power) highlighting theirs needs, concerns and rights.

Benefits
The People's Organisation can assist in:
- Identifying issues that need to be addressed
- Organising tasks and activities that have been planned for the community
- Executing planned activities with professionalism and expertise
- Guiding and facilitating full time workers and community members

Principle
- Successful and supportive networks are established
- High number of overall participants are involved in the process and maintenance of the People's Organisation
- To motivate the existing organisations.
- Temporary organisation changes to permanent status.

Criterions

- The People's Organisation is established, controlled and managed by the villagers.
- Activities are planned, managed and assessed by the villagers
- Decision making process is done by the majority
- Benefits or profits are shared by all the villagers
- The leader is chosen by the villagers
- Cooperate with and assist other organisations.

Topic 16: 4p Cycle (Planning, Preparation, Action and Evaluation)

Objectives:
At the end of this session, the trainees will be able to:
- Clarify the purpose of the 4P Cycle
- Describe the components of the 4P Cycle; Planning, Preparation (participant, technical), Implementation and Evaluation
- Relate the 10 Steps of Community Organising in the 4P Cycle

Duration: 2 hours

Introduction
The process of Peoples' Organisation consists of four procedures: planning, preparation, action and evaluation.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recall previous lesson   *[15 minutes]*
   Recall the 10 steps of a Community Organiser

2. **Input 1**:   4P Cycle   *[15 minutes]*
   Explain how the 10 steps can be simplified into the 4P Cycle

3. **Input 2**:   4P in Community Organising   *[45 minutes]*

4. **Activity 2**:   Discussion   *[30-45 minutes]*
   Describe the 4P Cycle in stages and relate it to the 10 Steps of Community Organising
   a. What do you understand about the 4P cycle?
   b. In your opinion, how can this 4P cycle assist you in your work to develop the community? Why?

4P Cycle

Introduction

- The 4P cycle is a process to facilitate and assist the community organiser to perform his or her duties effectively and as a result develop an independent community.
- The 4P cycle is based on the principle that all activities are inter-connected. That is all steps in the cycle are dependant on previous or future activities.
- 4P is the abbreviation of the 4 components of the cycle – Planning, preparation, implementation and assessment. In Malay the 4 Ps are- P*erancangan*, P*ersediaan*, P*elaksanaan* and P*enilaian*.
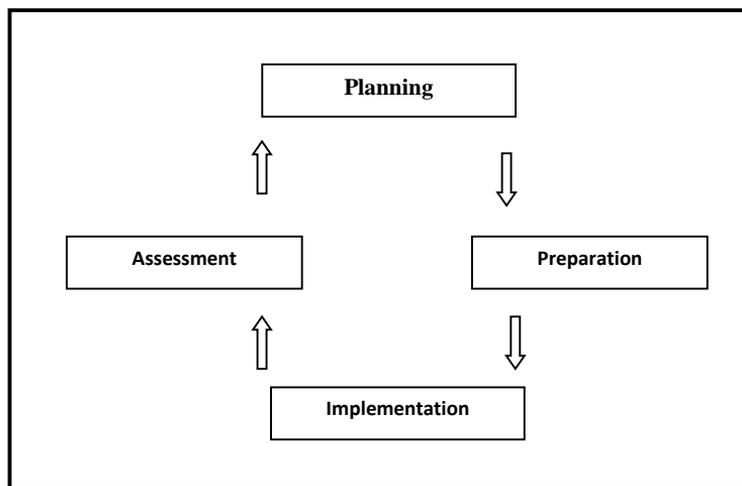
Purpose
- Encourage active and effective community involvement in all activities
- Assist in organising and as a result produce an independent community
- Ensure all activities are effective and successful
- Modify and alter activities when required
- Ensure all participants are clear on what has to be done.

Components of the 4P Cycle

1. Planning
   - First step to be taken as each idea or need arises.
   - Actions are planned in a clear manner and conveyed to others so that they can join and support the activity.
   - In each planning phase the following aspects must be discussed and understood:
     - Background and rational on why the activity is deemed necessary to manage the particular problem.
     - Objective and purpose of the activity
     - Expected result or outcome
     - Financial requirements
     - Duty allocation – technical departments and committee formation
     - Overall plan according to time needed by the organiser, speaker, secretary and concluder.

2. Preparation
   - The second step is taken to ensure acceptance of the plan and which aspects must be addressed for the plan to be prepared.
   - Consists of technical and participant preparation
   - Technical preparation
     - A checklist is prepared to ensure nothing is forgotten
     - Checklist includes technical, equipment and logistic (lodgings, transportation and food) preparation.
     - Food and beverages (personnel – cooks, cleaners etc, equipment and supplies)
     - Venue – cleanliness and facilities available (tables, chairs)
     - Stationary – paper, masking tape, newsprint paper, pamphlets, brochures
     - First aid kit and medicines.

- Participant preparation consists of 2 stages, establishing and follow-up
  - ➤ Stage 1: Establishing
    - Aim of this stage is to enable the participants to follow the activities actively and effectively
    - Introduce the activity to the participants and collate responses regarding the proposed date, time, and venue so all are in agreement.
    - This stage is to be completed one week or month before the activity is due to start or preferably as soon as the plan has been discussed.

  - ➤ Stage 2: Follow-up (Monitoring)
    - Completed as soon as the activity has been introduced
    - Continued until the implementation stage of the activity to avoid confusion and misunderstanding amongst participants and to increase the participants' comprehension of the importance and purpose of the proposed activity.
    - Invitation letters, pamphlets, posters and banners may be displayed to assist in continual awareness and understanding of the progression of the plan.

3. **Implementation**
   - The third phase is the implementation of the plan and the community organisers must monitor and ensure the activities are progressing well and all are clear about their roles and responsibilities.
   - Important information such as the overall program, duty allocation, list of resources and their sources should be posted in a strategic area.
   - Community organiser must be able to manage unexpected problems as they arise. He or she must be open minded and be able to discusses decision with the committee.
   - The organiser and MC are responsible for the activities' smooth progression and success. It is essential that these personnel fully understand their duties.
   - The community organiser is monitored and assessed throughout the activity.

4. **Assessment**

    - The final stage is an assessment of the results and outcomes of the plan
    - This is to be done as soon as the activity ends or the next day.
    - The activity is assessed in terms of whether the purpose and expectations were achieved
    - To assess the strengths and weaknesses of management.
    - Guiding questions can be given to the committee. The organiser must be confident enough to encourage the community to give honest and sometimes displeasing comments.
    - All comments and opinion must be respected and accepted.
    - This time is to be viewed as a learning session and opinions can be used as a future reference
    - SWOT analysis is to be done at this stage.

REFERENCES:

1. Community Organising Training Manual, PACOS TRUST 2005

2. Training of Trainers: A Manual for Participatory Methodology in Development, PRIA 1994

PART II: INDIGENOUS PEOPLES' ISSUES AND INITIATIVES

MODULE 2: LEADERSHIP AND TRADITIONAL GOVERNANCE

Section 1

Content:

1. Types of government in the World;
2. Government Structure;
3. Type of Government of the Country;
4. Good Governance;
5. Issues Related to Power Distribution;
6. Structure and Role of the Local Government;
7. Impact of Local Government on Indigenous Peoples;
8. History and Leadership of Indigenous Peoples;
9. Issues on Indigenous Peoples' Traditional Governance;
10. Process of Change and Impact on the Lives of Indigenous Peoples; and
11. Integration of Indigenous Peoples' Systems into Present Administration

Topic 1: Types of Government in the World

Objectives:
At the end of this session, the trainees will be able to:
- Describe the different types of government in the world
- Differentiate between the different types of government

Introduction

- **System:** A set of components that correlate and function together to achieve a certain goal.
- **Government:** Refers to the functions that are involved in the management and the flow of a certain country's affairs.
- **The rationale of government existence:** Uniting vast areas into one government system for efficient governance of the country's affairs.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Introduction of objectives and general test of trainees' knowledge about types of government *[10 minutes]*

2. **Activity 2**: Recap Indigenous People's political system *[20 minutes]*

3. **Input**: Types of Government in the World *[90 minutes]*
   a. Trainer presents information with the answers given by the trainees.
   b. Discuss the characteristics of each government system with participants and compare it with Indigenous People's political system

4. **Feedback** from the trainees *[15 minutes]*

5. **Synthesis** from the trainer *[15 minutes]*

Types of Government in the World

Government Systems include institutions and agencies that are responsible to legislate or execute a country's policies.

These government systems can be divided based on:
1. Division of government authority between Federal Government, State Government or Local Government
2. Existence or non-existence of kings

Based on these divisions, there are five types of Government System in the world:

1. **Confederation**
   A Government System whereby most of the government authority is maintained by the participating states.

   Characteristics:
   - There is no Constitution, only agreement
   - Only the Federal Government has the authority on matters concerning mutual importance
   - Government authority is in the hands of the State Government
   - Does not have enough authority to be considered as one government

   Examples: North Germany (1867 - 71), Serbia and Montenegro (2003–2006)

2. **Federation**
   A political arrangement whereby government authority is divided between the Federal Government, the State Government and/or the Local Government.

   Characteristics:
   - Political arrangement – Government authority is divided by the Constitution
   - Each government level has the authority* or legal autonomy for certain matters

- Federal government has the authority on general matters that need consistency – Foreign Affairs, Finance and Defence
- State Government has the authority on matters that do not need consistency – Local Government, Forestry and Land.

Has legal jurisdiction and executive jurisdiction on certain matters and is free from outside interference

Examples: United States of America, Canada, Australia, Brazil, India, Malaysia.

3. **Union**
   A political arrangement whereby Federal Government has full authority

   Characteristics:
   - Federal Government has full authority.
   - Other government levels such as the Local Government are formed by the Federal Government and have a lower standard
   - The Federal Government has the right to change the authority or the borderline of this government
   - The Federal Government can nullify legal law passed by other government levels

   Examples: Britain, New Zealand, France, Sweden, Norway, Denmark.

4. **Republic**
   A government system whereby the Head of Country is usually a President. There are Heads of Country who are not called President but instead Chairman for example China.

   Characteristic:
   - Head of country is a President

   Examples: China, Philippines, India, France, Portugal, Ukraine, Belarus, Slovenia

5. **Monarchy**
   A government system whereby the Head of Country is a King or Queen.

Characteristics:
- Head of Country is a King or Queen.
- A King or Queen has full authority to rule.

Examples: Brunei, Monaco, Spain.

📖 FURTHER READING

1. Form of Government
    http://en.wikipedia.org/wiki/Form_of_government
2. List of form of Government
    http://en.wikipedia.org/wiki/List_of_forms_of_government

✎ **NOTE TO TRAINER**
   - The duration of this topic can be adjusted depending on time required for discussion

Topic 2: Government Structure

Objectives:
At the end of this session, the trainees will be able to:
- Identify a country's government structure
- Describe the different types of government structure in different countries
- Differentiate types of government structures in countries across the world

Duration: 2 hours

Introduction
As discussed in session 1, there are five different types of government: Confederation, Federation, Union, Republic and Monarchy.

Following are some suggested activities and inputs for this topic:

1. **Activity** 1: Recap Session 1   *[30 minutes]*
   Recap - Ask "what are the types of government" as explained in Session 1.

2. **Input:** Government Structure *[60 minutes]*
   a. Explain the structures in each type of government
   b. Develop a comparison for each type of government structure

3. **Synthesis** from the trainer   *[30 minutes]*

Government Structure

Introduction
As discussed in session 1, there are five different types of government: Confederation, Federation, Union, Republic and Monarchy.

1.   **Confederation**
   - A country that includes States that are united for the purpose of governance

- Lenient governance
- States are free to govern their own internal affairs

2. **Federation**
   - A combination of States, however, the Federal Government has the authority upon individuals. Compared to confederation where only the Federal Government has authority over the states.

3. **Union**
   - A combination of states.
   - Federal Government has full authority.

Example: European Union: Combination for economic purposes now becomes political.

Countries Included		
France	Denmark	Austria
Belgium	Ireland	Finland
Germany	United Kingdom	Sweden
Italy	Greece	Netherlands
Luxemburg	Spain	Portugal

Council of the EU	EU Parliament	EU Court of Justice
Members are Heads Government	Members: 626 person are fixed by participating countries	Members: 1 judge from each participating country selected by the individual participating country
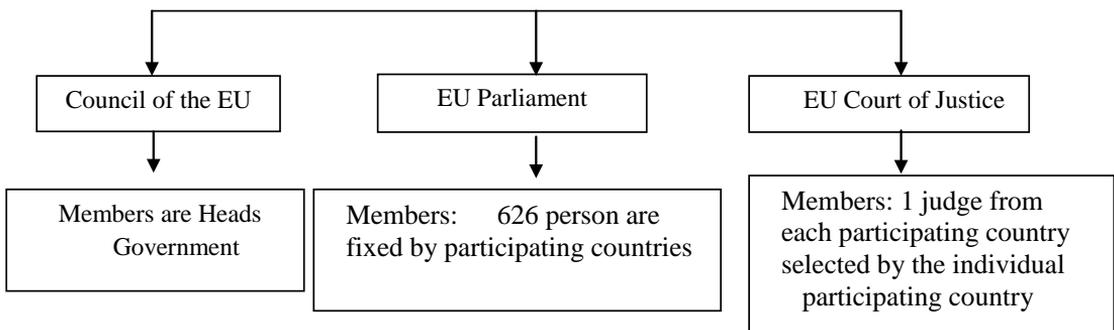
4.   **Republic**
   - A country governed by representatives from each community or district in the country.
   - No history of monarchy or its descendant.

   Example: The People's Republic of China (PRC): Divided into 23 provinces, 5 autonomous districts and 4 districts.

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                    ┌────────────────────────────────┐
                    │   Chinese Community Party        │
                    └────────────────────────────────┘
              │                     │                     │
      ┌───────────────┐     ┌───────────────┐     ┌───────────────┐
      │   Executive    │     │  Legislative   │     │   Judicial     │
      └───────────────┘     └───────────────┘     └───────────────┘
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Voted by the National People's Congress.

Name: National Peoples Congress

Members: 2979 persons voted in the whole District of China

The National People's Congress fixes the Judge of the Supreme High Court.

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      ┌───────────────┐
      │    Cabinet     │
      └───────────────┘
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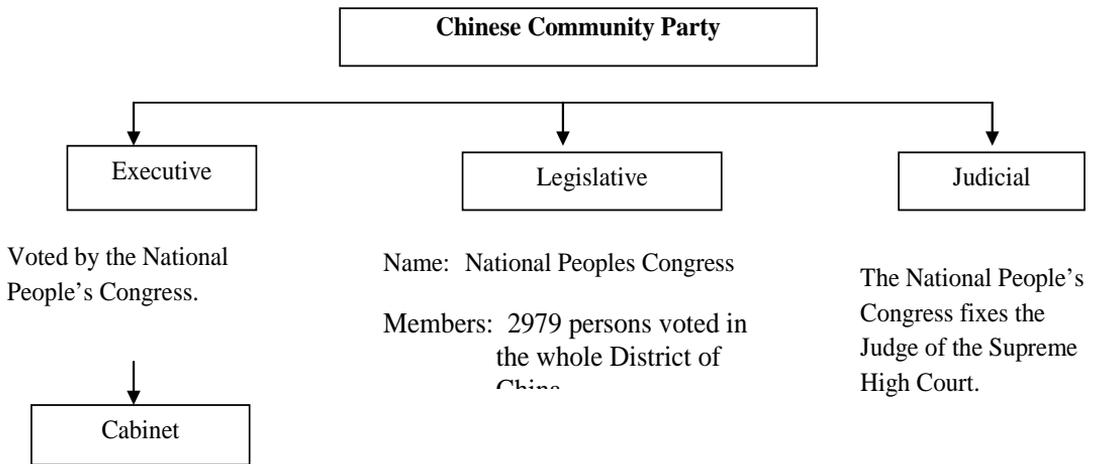
5.   **Monarchy**
   Head of Country is the King that has full authority to rule.

   Example: The Kingdom of Brunei

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                          ┌───────────┐
                          │   King     │
                          └───────────┘
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Religious Council	Council of Succession	Privy Council	Cabinet	Legislative Council

12 Ministries
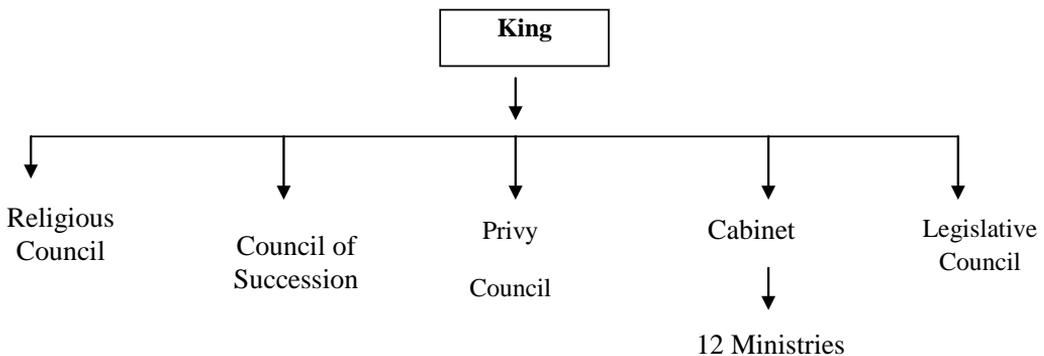
Topic 3: Type of Government of the Country

Objectives:
At the end of this session, the trainees will be able to:
- Identify the type of government in their country
- Identify the uniqueness and differences in the governance system practiced

Duration: 2 hours 30 minutes

Following are some suggested activities and inputs for this topic:

1. **Activity 1:** Introduction [20 minutes]
   Show cabinet or government structure of your country. Ask questions "Do you know the type of government of your country?" "Who is the king, president or prime minister?"

2. **Input:** Type of Government in your country [30 minutes]

3. **Activity 2:** Group discussion   [50 minutes]
   a. Divide participants into smaller groups and discuss the suggested questions:
   b. Identify the leadership structures in the participants' villages and compare them with the leadership structures.

4. **Activity 3:** Presentation [30 minutes]
   Share the outcome of the discussion with the whole group

5. **Synthesis** from the Trainer   [20 minutes]

Type of Government

A **form of government**, or form of state governance, refers to the set of political institutions by which a government of a state is organized in order to exert its powers over a house in the congress body politic. Synonyms include "regime type" and "system of government".
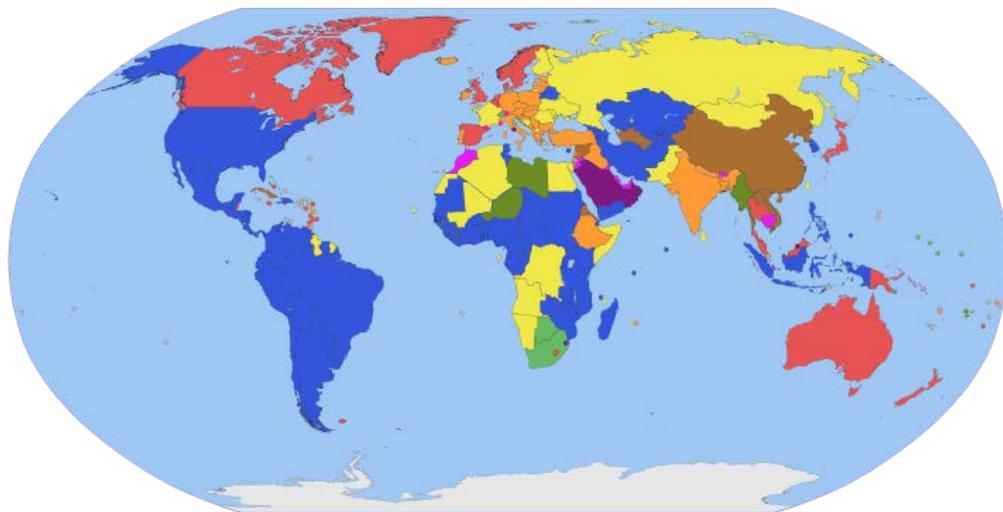
Map: Forms of Government
Source:
http://upload.wikimedia.org/wikipedia/commons/0/04/Forms_of_government.svg

World's states coloured by form of government as of January 2011.

Full presidential republics.

Presidential republics with the role of the president and prime minister combined.

Semi-presidential republics.

Parliamentary republics.

Parliamentary constitutional monarchies in which the monarch does not personally exercise power.

Parliamentary constitutional monarchies in which the monarch personally exercises power (often alongside a weak parliament).

Absolute monarchies.

Single-party state.

Military dictatorships (these countries may also be *de jure* listed under any form of government, such as republic, for example).

✎ **NOTE TO TRAINER**

-   Show organization chart of the government of your country
-   Note on "Types of Government" for trainees – Trainer to make own notes on your own country's government type

Topic 4: Good Governance

Objectives:
At the end of this session, the trainees will be able to:

- Identify the characteristics of good governance
- Discuss the importance of for a government to have good governance
- Describe the economic, social and political implications, if the government has good governance

Duration: 2 hours

Introduction
All government systems in the world theoretically have the same purpose, that is to reach systematic and clear governance. A type of government such as Confederation, Federation, Republic, Monarchy and Union has its own ruling system and is upheld by the constitution as the pillar to the government's system. A government that has good governance will be effective and efficient. The well being of the people will be assured and there will be no injustice or conflict.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Ask trainees "Do you think our country is governed well? How?" *[20 minutes]*

2. **Input**: Explain "good governance". Include relevant response from Activity 1. *[55 minutes]*

3. **Activity 2**: Discussion   *[30 minutes]*
   Suggest how to ensure a good governance system is used in village administration.

4. **Synthesis** from the trainer   *[15 minutes]*

Good Governance

According to the UN, there are 8 aspects in a good government system.

1. Participatory	- We look at the people's participation (minority and majority) in the governance, which includes the decision-making - The convenience in joining the government's ruling force. - No discrimination (e.g. participation by both men and women)
2. Follows the Rule of Law	- Clear and usable law - Can be enforced - Rational
3. Transparent	- Leadership - Law enforcement - Free organizations
4. Accountable	- Enforcement body - Judiciary body - Leadership
5. Consensus oriented	- People's representative will be able to voice out people's needs - The majority will be prioritised - Mutual decisions
6. Equitable and Inclusive	- Gender - Tribal - Religion
7. Effective and efficient	- Governance - Enforcement - Judiciary
8. Responsive	- Institutions and processes try to serve all stakeholders within a reasonable timeframe.

Result of good governance:

Economy	Social	Politics
- A balanced growth - Fair distribution of wealth - ☐Sustainable growth	- Equal people's rights - Good relationship between ethnic groups - Recognition and integrity of ethnic groups	- No power centralization - Consistency in governance - Peace and stability

The governments of the world truly hope for a good system of government to ensure the smoothness of ruling and for peace and prosperity of their respective countries.   There are a lot of theories, concepts and models which can be used.   Nevertheless, the problems faced by almost all governments of the world are due to the attitudes of their own leaders. This is the factor that causes problems to arise in decision-making, enforcement and judiciary.

📖   FURTHER READING

1. What is Good Governance?
http://www.unescap.org/huset/gg/governance.htm

✎NOTE TO TRAINER
-    Prepare pieces of paper and a board for Activity 1

Topic 5: Issues Related to Power Distribution

Objectives:
At the end of this session, the trainees will be able to:

- Recognize the positive and negative aspects of the system of governance practiced
- Relate the problems the government faces with the problems that occur in the field
- Identify the country's problems concerning power distribution

Duration: 2 hours

Introduction
Introduce the concept of Power Distribution. The doctrine of **separation of powers**, often, if imprecisely, used interchangeably with the *trias politica* principle, is a model for the governance of a state. The model was first developed in ancient Greece and came into widespread use in the Roman Republic as part of the unmodified Constitution of the Roman Republic. Under this model, the state is divided into branches, each with separate and independent powers and areas of responsibility so that no one branch has more power than the other branches. The normal division of branches is into an executive, a legislature, and a judiciary.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Distribute notes to participants *[5 minutes]*

2. **Input**: *[45 minutes]*
   a. Explain the roles of each section – Legislative, Executive and Judiciary
   b. Explain the problems concerning power distribution

3. **Activity 2**: Discussion and presentation *[60 minutes]*
   Suggested questions:
   a. Identify the governance system in your community and list the strengths and weaknesses of the system.
   b. Identify problems that occur in your community concerning power distribution.

c. How to overcome problems identified?

4. **Synthesis** from the trainer *[10 minutes]*

Problems Within the Government Concerning Power Distribution

Government components

1. Legislature
   Parliament (consists of City Hall, and State Hall).
   Role: Legislate the country's law.

2. Executive
   Cabinet, Ministry and government departments.
   Role: Enforce and execute governance.

3. Judiciary
   Federal Court, Court of Appeal, High Court
   Role: Settle misunderstanding between the people, government and other parties.

Power Distribution Doctrine

Concept forwarded by Montesquieu, a French philosopher. The same Individual or Body is not supposed to be responsible for making laws, enforcing and executing trials and penalties. There should be a clear distribution of ruling authority in the government component without overlapping. The main purpose is to prevent power centralization. This concept has become the foundation of modern governments especially Democratic Countries even though in reality no country in this world practices it, although the United States of America almost implemented it.

Federal Constitution
Written or oral (Common Law) can be amended and depends on the government system practiced. The high law creates a systematic and modern government and other laws will be nullified automatically if they contradict one another. According to R. N Gilchrist "a group of rules or

laws, either written or not, determine government organization, power distribution and general principles and determine how these authorities are executed, ensure political stability and avoid the misuse of authority through power distribution in the Federal Government and at State level.

Among problems related to power distribution: -
- Political monopoly
- Centralisation of power
- Corruption
- Cronyism
- Economic monopoly

Example: Power Distribution Problem in Malaysia

- Federal Government Level
  - ➢ Dominant authority by one body
  - ➢ Centralized authority for an individual

- Federal Government – State Government
  - ➢ Federal List, State List (20 Points) and Shared List.

> ➢ Governance (participation, interference, finance and decision maker)

- State Government
  - ➢ Traditional and Modern.

Table I: Legal Power Distribution between Federal Government and State Governments

Federal List	State List (Islamic affairs	Joint List
1. Internal affairs 2. Defence 3. Crime and civil law as well as fair ruling 4. Federal nationality 5. Internal State security 6. Monetary 7. Education 8. Health 9. Public work 10. Communication and conveyance	1. Land 2. Agriculture and forestry 3. Local government 4. State government ruling force 5. States work and water works 6. State holidays 7. Turtles and fishing in the river 8. Investigation by means of state 9. Library, museum as well as ancient records and history	1. People's welfare 2. Scholarship 3. Livery 4. Protection of wild animals and birds 5. City and village planning 6. Drainage and irrigation 7. Land and mine restoration 8. Scum and moving stall 9. Public health, cleanliness and disease prevention 10. Housing

📖 FURTHER READING

Separation of Powers http://en.wikipedia.org/wiki/Separation_of_powers

✍ NOTE TO TRAINER
- Trainer to prepare for Activity 2: Identify problems related to power distribution in your country/community to guide and supplement trainees discussion

Topic 6: Structure and Role of the Local Government

Objectives:
At the end of this session, the trainees will be able to:
- Identify the structure of Local Government in their own district
- Describe the roles and structure of Local Government
- Understand how the Local Government functions

Duration: 2 hours

Introduction
Local Government refers collectively to administrative authorities over areas that are smaller than a state. It is established to enable local people to take part in managing the areas that they live in.

"Local government" only acts within powers delegated to it by legislation or directives of the higher level of government and each country has some kind of local government which will differ from those of other countries. In traditional societies the lowest level of local government is the village headman or tribal chief.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Divide participants according to districts. Ask them to identify their own local government structure *[20 minutes]*

2. **Input**: Explain the detailed structure and roles of your own local government. *[45 minutes]*

3. **Activity 2**: Discussion and presentation *[45 minutes]*
   Suggested questions:
   a. What do you understand by local government?
   b. In your opinion, how can the local government play its role appropriately and fulfil its responsibility to the people?

4. **Synthesis** from the trainer *[10 minutes]*

Structure and Roles of the Local Government

The structure of the Local Government is not very clear in many aspects of governance or different ministries' authority in community and rural development. For certain issues, it is difficult to identify who is responsible and where the jurisdiction lies. This results in a lot of time and effort needed just to identify who is responsible for the issues.

In Malaysia, local government is the lowest level in the system of government—after federal and state. It has the power to collect taxes (in the form of assessment tax), to create laws and rules (in the form of by-laws) and to grant licenses and permits for any trade in its area of jurisdiction, in addition to providing basic amenities, collecting and managing waste and garbage as well as planning and developing the area under its jurisdiction.

📖 FURTHER READING

1. Local Government http://en.wikipedia.org/wiki/Local_government

✍NOTE TO TRAINER

- Identify your own Local Government structure and role for input session

Topic 7: Impact of Local Government on Indigenous Peoples

Objectives:
At the end of this session, the trainees will be able to:
- Identify the impact of local government on Indigenous Peoples

Duration: 1 hour 40 minutes

Introduction
Existence of local government has an impact to the lives of Indigenous Peoples.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Video Viewing *[30 minutes]*
   a. Show a Video Clip about Indigenous Peoples in other places

2. **Activity 2**: Ask for feedback from participants on the video *[10 minutes]*

3. **Input**: Explain the impact of local government   *[45 minutes]*

4. **Activity 3**: Discussion and presentation *[30 minutes]*
   a. Suggested questions:
   b. In your observation, how does the local government affect your community?
   c. What is the impact on the lives of your community?

5. **Synthesis** from the trainer *[15 minutes]*

Impact of Local Government on Indigenous Peoples

Issues concerning governance structure
Indigenous Peoples are confused by the different structure, which results in the inability to enjoy development.

Authority and responsibility
Communities are vague about the government system thus they are left

behind in many aspects of development. Benefits they should obtain have not been fully received because they are not well informed about the structures and roles of local government.

Upper and lower governance structure
There is a wide gap between the higher levels and the community.

Status of Indigenous People's participation in Local Government
Indigenous Peoples are not able to improve themselves for several reasons, for example, the superiors are choosy when it comes to selecting Indigenous People for positions. Lack of community participation exists because there is no knowledge about the government system and there are members of the community who are content to remain bystanders and not participate.

Staff capacity and allocation
Appointed staff are not capable in their field. Government appointed community leaders or committees and staff do not receive their allowances either due to the incompetence of the staff or because of the insufficient financial allocation provided.

Political influence for the post government appointed community leaders
Government politicises in the appointment of village leaders and/or committees.

Indigenous People's experience in government involvement
Indigenous People are also inexperienced in governance and most of them do not understand the people's aspirations or they deliberately ignore the needs of the community members.

Women's involvement
Communities are still tied to old practices where women are to manage the household but not to govern. The opinion of most husbands is that wives are not supposed to be involved in non-household matters.

1. Indigenous Peoples and Local Government: Experiences from Malaysia and the Philippines http://www.iwgia.org/sw9313.asp

✎ **NOTE TO TRAINER**
   - Prepare a short video of Indigenous Peoples in other places.
   - Take note of government appointed leaders/committee in your community

Topic 8: History and Leadership of Indigenous Peoples

Objectives:
At the end of this session, the trainees will be able to:
- Know the past leaders of Indigenous Peoples
- Identify the leaders in their own village
- Know the history of Indigenous Peoples' struggles (arrange chronologically)

Duration: 2 hours

Introduction
The traditional political system of a village or district includes Organisation, Governance and Leadership. The information on traditional political systems is too little; therefore this note acts only as an introduction in assisting trainees in acquiring the knowledge from the elders in their respective communities.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Reflection and Sharing *[30 minutes]*
   Ask trainees to reflect and share "Which community leader do you think has contributed a lot to your community?:

2. **Input**: Explain each concept (Organisation, Governance and Leadership) in detail using relevant examples *[45 minutes]*

3. **Activity 2**: Discussion and presentation *[30 minutes]*
   In your opinion, what and how is the right way we can show our appreciation to the leaders who contribute a lot to the community?

4. **Synthesis** from the trainer *[15 minutes]*

History and Leadership of Indigenous Peoples

Organization
Example: Kadazan, Sabah, Malaysia

Traditionally, the political system of *Kadazan* people has four posts:

- *Huguan pogun* which is the Village Headman or District Chief
- *Sinompuuvan Mohoingon Tangaba'a*, which is the Educated Old Citizen Council chosen by the community because of their knowledge of traditional Kadazan customs (system) .
- *Bobohizan*, which are those who are expert in religious matters.
- *Pangazou* who is the warrior and the leader who is called *Huguan Siou*.

Governance

Each post has its own responsibility of governance in the community. The role of a *Huguan Pogun* was as a ruler and judge when there was a conflict within the community or between communities. The *Bobohizan* controlled the morality and spirituality of the community and took care of the people's prosperity, the spirit world, nature and celebrations. The *Pangazou* was believed to be responsible for maintaining community harmony and was always ready to face assaults from other groups. The Elderly Assembly had the role of taking care of the community's health and economy.

Leadership

- Discussion between the leader and people occurred in informal situations where opinions could be given during a drink in the evening or during *gotong- royong (cooperative work).* Most of the work was done through helping each other, working hand in hand. The decision was only concluded when the discussion was thorough enough.

- The community chose the leader of each group. Generally, the criteria sought was their knowledge in the appointed post. For instance, the village headman or district chief is knowledgeable in being able to judge and resolve conflict.

Those who kept the community peaceful such as *Pangazou (warrior)*, the trait of courage was considered most important. In those times, family trees were very important due to the knowledge and skills that were passed down to the children. For example a ritual specialist's child acted as his or

her "helper" from an early age. Other than socialisation, it was also believed authority and knowledge was passed down through the children.

✎ NOTE TO TRAINER
- Localise the notes based on the three concepts discussed, Organisation, Governance and Leadership of Indigenous Peoples in your own community

Topic 9: Issues on Indigenous Peoples' Traditional Governance

Objectives:
At the end of this session, the trainees will be able to:
- Identify issues of Indigenous Peoples governing system in their own place or district
- Discuss the issues of Indigenous People related to traditional governance

Duration: 2 hours

Introduction
The interface between traditional institutions and the State has brought about numerous problems. One of the key issues is the appointment of traditional leaders by the government.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recap Session Topic 2 and Topic 8 *[15 minutes]*

2. **Input**: Issues on Indigenous People's Traditional Governance   *[45 minutes]*

3. **Activity 2**: Listing and sharing   *[45 minutes]*
   Suggested questions:
   Other than the discussed issues, are there any other factors that influence the traditional administration system? Ask trainees to list the issues and read them out loud.

4. **Synthesis** from the trainer *[15 minutes]*

Issues on Indigenous People's Traditional Governance

1. **Post and appointment of Village Headman and Village Committee:** Political influence and appointment of traditional leaders by government has disturbed the Indigenous People's system greatly. Before this, the head of community was elected based on criteria such as knowledge of traditional customs, ability to be fair in trials and many more, but now politicisation has taken away this authority meaning the system is now gone.

2. **Scope of Village Headman role:** The existence of the government system now classifies cases where the Village Headman cannot be the judge. There was a time when the Village Headman settled all cases but nowadays there are cases where the police, magistrate or doctor has the power to settle them.

3. **Political party influence:** It cannot be denied that the reason for a weak system is when there is power upheaval. An elected representative will prioritise his followers or head of party branch but this choice is not made because of their potential but rather because these people know how to instigate a project taker.

4. **Media and influence of mainstream culture:** Looking at the media such as TV and newspapers, there are those educated people who assume that the Indigenous People's way is outdated and not in sync with the modern notion of development. Therefore, IPs choose to live the western lifestyle, which is reflected in their clothing, marriage, celebrations and other characteristics.

5. **The enforcement of common law:** In the government system everyone must abide by the law because it is the authority. It is wrong not to follow the law. Without knowing it, at the same time, there are many Indigenous People's systems which have been abolished because of the execution of the respected law.

6. **Modernisation and globalisation:** Long ago the Indigenous People hunted but now there are no more places to hunt because the forest is protected or extinct due to the municipal process and due to the opening of vast farms such as palm oil plantation. Indigenous People choose leaders but the Government does not approve of them. The Indigenous People preserve the traditional belief system but the religious bodies prohibit it. There are no more people interested in traditional rituals and other beliefs. This conflict between systems is continuous and the traditional systems are showing signs of extinction.

✎ **NOTE TO TRAINER**
- Identify issues relevant to Indigenous Peoples' traditional governance in your community

Topic 10: Process of Change and Impact on the Lives of Indigenous Peoples

Objectives:
At the end of this session, the trainees will be able to:
- Identify leadership changes in their own village
- Discuss the process of change in leadership and its impact on the lives of Indigenous People

Duration: 2 hours

Introduction
Review precious topics on: Types and structures of government, the importance of leadership and governance, power distribution, problems in government governance and leadership, good governance, and hope of people oriented governance and leadership. The structure and role of Local Government: District and Village Governance Levels. History and Leadership of Indigenous Peoples: Indigenous People's Traditional Governance.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Review Indigenous People's traditional leadership *[15 minutes]*

2. **Activity 2**: Ask about the current Indigenous People's leadership *[15 minutes]*

3. **Input**: *[45 minutes]*
   a. Add points related to the process of change not mentioned by participants
   b. Elaborate the impact of these changes towards the life of Indigenous People

4. **Activity 3**: Discussion and presentation *[30 minutes]*
   "How do these changes affect your life?" Encourage opinions on how to handle these challenges.

5. **Synthesis** from the trainer *[15 minutes]*

Process of Change in Leadership and Impact on the Life of Indigenous People

Effect of Local Government on the lives of Indigenous People: Government authority in choosing Leadership and determining lives of Indigenous People.

Change in Indigenous People's Leadership

Internal factor: Indigenous People's integration into the modern world (economy, social and political systems as well as nature)
External factor: Government pressure and influence in making decisions at village governance level.

Impact of Change

Effect of leadership change on the lives of Indigenous People – hardly any or no leader was able to speak up and stand up for their rights and to free themselves from oppression. People are being passive and waiting – either they do not care, are not questioning or leaving it to fate or luck. Some feel they cannot change the situation.

Challenges of Indigenous People in strengthening and creating a community-based structure to handle issues and nurture their spirit and community involvement in decision making.

✑**NOTE TO TRAINER**
- Prepare note on leadership change in your own community.

Topic 11: Integration of Indigenous Peoples' System into Present Administration

Objectives:
At the end of this session, the trainees will be able to:
- Identify the strength in the Indigenous People's System (IPS)
- Understand the integration of the IPS into the present administration

Duration: 2 hours

Introduction
Review the topic on Indigenous Systems from Module 1.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Ask trainees to name the Indigenous People's systems *[15 minutes]*

2. **Activity 2**: Sorting out *[45 minutes]*
   Categorise points according to trainees' answers.
   Suggested questions*:*
   a. Identify the strength in Indigenous People's System.
   b. Can it be applied in modern administration?
   c. From your observation, is there an indigenous people's administration system integrated in the modern administration? Why?

3. **Input**: *[45 minutes]*

4. **Synthesis** from the trainer *[15 minutes]*

Integration of Indigenous People's System Into Present Administration

Integration of Indigenous People's system through pluralism is a recognition

of Indigenous People. However, before the systems are recognised, efforts in strengthening these systems are crucial.

Strategies to strengthen Indigenous systems

1. Internal (done internally, within own community)

   - Awareness Workshop – Leader, Indigenous People

   - Community Activity

2. External (done outside of community or involving external party)

   - Workshop – government (government leader), forum, dialogue

   - Connection and network

   - International support – UN, EU

   - Steps of recognition – laws, Indigenous People's rights

✎**NOTE TO TRAINER**
   - Trainers need to identify strength on existing Indigenous Systems in their own community and examples of integration of these systems into the present administration.

MODULE 3:GENDER, CULTURE AND EDUCATION

Section 1

Content

1. Gender Concept and role

2. Issues and challenges of Indigenous Women

3. Gender Equality Struggle

Topic 1: Gender Concept and Role

Objectives:
At the end of this session, the trainees will be able to:
- Define gender
- List the roles of genders
- Compare the gender roles

Duration: 2 hours

Introduction

"Sex" refers to the biological and physiological characteristics that define men and women. **"Gender"** refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. **Gender roles** are the 'social definition' of women and men. They vary among different societies and cultures, classes, ages and during different periods in history. Gender specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as environmental conditions *.*

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Fill in the Form   *[10 minutes]*
   Distribute Worksheet 4 given in annexure to trainees.

2. **Activity 2**: Discussion   *[30 minutes]*
   Divide trainees into small groups of 3 – 4 people to compare notes from worksheet and to elect a presenter.

3. **Activity 3**: Presentation *[40 minutes]*
   Each group presents the outcome of their group discussion

4. **Input**: Explain the terms 'gender' and 'sex'. *[30 minutes]*

5. **Synthesis** from the trainer   *[10 minutes]*

Gender Concept and Role

What is Gender?
Values set by a certain community culture about:
- The roles of men and women
- The relationships between men and women

These can change according to circumstances and time period.

What is Sex?
Biological characteristics and functions of men and women such as:
- Body, hormones
- Giving birth and nursing babies

Cannot be altered even though circumstances and time period changes.

Gender Role
Roles played by men and women that have been specified by the community.

Example:
- House work: Role of women
- Supporting the family: Role of men

The role of gender is different in different races and communities

Women have three major roles:
- Reproductive
- Productive
- Managing community activities

Men have two roles:
- Productive
- Community politics

Sex Role
Sex is a reproductive role. This means giving birth and taking care of the young.

- Giving birth is for women only (an event that takes a short time = 9 months only)
- Taking care of the children can be done by both men and women (an event which takes a long time)

Why is the gender aspect important in the work of the People Organizing Community in your community?

Gender role is important to ensure participation of each party in community activities and to overcome the imbalance in development between men and women. It is also important to ensure men and women become active agents in community development and enjoy the success of development together.

✎**NOTE TO TRAINER**
- Notes for trainees may have to be reproduced as some parts may not be relevant to your country
- In order to present this topic more effectively, you may need to identify gender roles in your own community

Topic 2: Issues and Challenges of Indigenous Women

Objectives:
At the end of this session, the trainees will be able to:
- Identify issues related to Indigenous women
- Identify challenges faced by Indigenous women

Duration: 2 hours

Introduction
Despite their enormous contribution to society, indigenous women still suffer from multiple discrimination, both as women and as indigenous individuals. They are subjected to extreme poverty, trafficking, illiteracy, lack of access to ancestral lands, non-existent or poor health care and to violence in private and public. This violence is worsen when indigenous communities find themselves in the midst of conflict and women become the target of violence when going about their daily work, fetching wood or water for the family.

(Extract from '*Indigenous Women' - UNPFII - United Nations Permanent Forum 2006)*

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Discussion and Presentation *[30 minutes]*
   Trainees are divided into groups of 3 – 4 people to discuss gender roles of Indigenous women. Each group presents their report of the discussion.

2. **Input**: Issues and Challenges of Indigenous Women   *[40 minutes]*

3. **Activity 2**: Discussion and Presentation   *[40 minutes]*
   What are the issues and challenges faced by Indigenous women in your own community?

4. **Synthesis** from the trainer   *[10 minutes]*

Issues and Challenges of Indigenous Women

Issues and Challenges	Effects towards Indigenous Women	
Rights towards natural resources impeded (Land, Forest and Water)	• Depletion of food resource • Living values ruined • Lost of economic resources • Lost of knowledge resources • Lost of culture, identity and history	- Increasing poverty in women - The increase of women's responsibilities and workload
	• Role as worker, caretaker, educator, traditional knowledge holder, culture protector has become less important. Result: Deteriorating of self confidence • Force to depend on those who have income to support them. Result: Depleting power for price negotiation	
The increase of poverty	• Repression of family • Depletion of household quality life • Health conditions worsening	
The knowledge of nature and resource management forgotten	• No respect • Self confidence depleting, therefore unable to speak-up • Easily influenced	
Tradition and culture are fading	• Identity loss • Eroding self-confidence	
Low level of education and economy development	• Least education least opportunity to improve themselves • Low economic development results in low social status, women's potential not tapped, hence, their contribution to the community and country is limited; chances for their children to have a proper education is limited.	
Limited community ability development (further training in a certain field)	• The opportunity to improve self/family standard is minimal • Low social status • One's fullest potential not tapped to contribute to the family and community.	

Weak political ideology	• Indigenous Peoples especially women do not have any influence in the process of political decision-making • Waiting syndrome / depending on other • Not independent
The breaking of social relationship	• Individualistic culture and community support system becomes weaker, so the workload and responsibility of women is increased. • Women are further outcast because of personal and family problems. • Indigenous Peoples' communities face a lot of social problems.
Children holistic development deserted	• Education system presses on with the formal education and the preparation for higher schooling Indigenous Peoples community faces many social problems.

✎ **NOTE TO TRAINER**

- Notes for trainees are to be reproduced according to the issues and challenges of the indigenous women of the individual country and/or community.

Topic 3: Gender Equality Struggle

Objectives:
At the end of this session, the trainees will be able to:
- Describe gender equality
- Identify issues and struggles relating to gender equality:
  - ➢ within their community
  - ➢ in their country
  - ➢ in other parts of the world
- Identify the effects of gender equality struggles on indigenous women

Duration: 2 hours

Introduction
Equality between women and men, or gender equality includes:
- Promoting the equal participation of women and men in decision making
- Supporting women and girls so that they can fully exercise their rights
- Reducing the gap between women's and men's access to and control of resources and the benefits of development

Gender equality is still out of reach for most women worldwide.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recapture previous topics *[30 minutes]*
   Discuss some struggles and issues related to gender equality by recalling previous topics on gender roles and issues affecting indigenous women.

2. **Input**: Gender Equality Struggle *[30 minutes]*

3. **Activity 2**: Debate *[50 minutes]*
   Divide trainees into 2 groups to debate on the topic "Did any of gender equality struggles bring about any changes to the Indigenous women in the rural area?"

4. **Synthesis** from the trainer   *[10 minutes]*

Gender Equality Struggle

Global Level

- **First Women's Assembly (Mexico) 1975**
  - ➢ Women's issues and development were discussed at the world level PBB and setting Women's Century (1976 – 1985)

- **Second Women's Assembly (Copenhagen) 1980**
  - ➢ Emphasizing women's participation in development

- **Third Women's Assembly (Nairobi) 1985**
  - ➢ Focusing on eliminating gender-based discrimination

- **Fourth Women's Assembly (Beijing) 1995**
  - ➢ Beijing Action Ground to strengthen women's rights by looking into 12 critical fields (Poverty, Education and Training, Health, Cruelty, Economy, Authority to Make Decisions, Basic Rights, Media, Weapons conflict, Environment, Female children and Women development mechanism)

- **Fifth Beijing + 5 (New York) 2000**
  - ➢ Women 2000: Gender equality, Development and Peace for the 21st century.
  - ➢ Researching, Valuing and Drafting the execution of Beijing Action Ground.

✎NOTE TO TRAINER
- Notes on gender equality struggle is at global level, trainer to reproduce notes related to the circumstances in the individual country.

Section 2

Content:

1. Way of Life of the Indigenous Peoples

2. The Practice of Individual Culture

3. Issues and Challenges in Maintaining Culture

Topic 1: Indigenous Peoples' Culture and Way of Life

Objectives:
At the end of this session, the trainees will be able to:

- Define the 'culture' of Indigenous Peoples
- Recognize the existence of different cultures of the Indigenous Peoples
- Describe, respect and preserve their individual cultures

Duration: 2 hours

Introduction
Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions. This latter term 'institution' refers to clusters of rules and cultural meanings associated with specific social activities. Common institutions are the family, education, religion, work, and health care. www.cliffsnotes.com

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Sing an Indigenous song or perform a traditional dance *[30 minutes]*

2. **Input**: Explain the definition of 'culture' *[30 minutes]*

3. **Activity 2**: Writing *[30 minutes]*
   Write cultural symbols on the board. Each trainee is required to write down how to identify each cultural symbol. The trainer may give an example of a cultural symbol at the beginning of this activity.

4. **Activity 3**: Presentation *[20 minutes]*
   Choose trainees to read out what they wrote

5. **Synthesis** from the trainer *[10 minutes]*

Culture and Way of Life of Indigenous Peoples

"Culture" means the way of life of a community, civilization, era and development in way of thinking.

Anthropological Point of View (Humanism Scientific Research)

- Culture is a tradition or norm where a group of people learns to organize their behaviour and way of thinking based on the environment.
- Sharing and learning a behaviour and way of thinking.
- There are 3 principle aspects:

  ➢ **Attitude**
  How a person acts especially in relationships. Example: parent-children relationships.

  ➢ **Perception**
  A person's view of the world and its surroundings.

  ➢ **Material**
  Physical objects produced.

Characteristics:

Learning
- Change in attitude due to experience and feedback from the environment. Important to keep on living. Example: Lost in the jungle

Community
- Result from the interaction between the people in a group. Sharing between communities

Adaptation to surroundings
- Physical: Climate and earth structure
- Biotic: Plants and Animals
- Social: Interaction with others (biological and cultural)

Variation
- Universalism: each person is a whole and equal (nation).

- Holism: identify biological and cultural aspects in human existence. Complementing all aspects of human condition.
- Integration: clashes between cultures.

Importance
- Ensuring the balance of life
- Identity of each nation
- Enforcing and strengthening the nation's identity
- Harmony and solidarity – music, celebration
- A more functional community
- Solid facts and evidence to claim certain rights.

How to identify a Cultural Emblem or Symbol

Language
- Speech, writing and content
- Indigenous People's knowledge system

Social organization
- Family relationships, marriage, birth and death
- Life equipment and technology system
- Equipment used in daily lives

Traditional sustenance system
- Barter
- Hunting

Art
- Music, dance, costume, house design and handicrafts
- Beliefs
- Belief in what they believe in

Summary
- Culture is the base of life.
- Culture is a result of the integration between an individual and their surroundings.

- Internal and external factors can help create the culture.
- Culture can be lost if it is not taken care of.
- A culture can be adapted through relationship with its surroundings.
- Taking the positive values and rejecting the negative values can alter culture.

HAVE THESE INTERNATIONAL DEVELOPMENTS BROUGHT ANY CHANGES TO THE INDIGENOUS WOMEN IN RURAL AREAS?

✎**NOTE TO TRAINER**
- Notes for the trainees to be reproduced according to the culture and way of life of the individual community or country.
- Notes on Culture and Way of Life of Indigenous Peoples is sample for reference only

Topic 2: The Significance of Culture in Indigenous Peoples' Struggles

Objectives:
At the end of this session, the trainees will be able to:

- Discuss the importance of culture
- Relate culture with the struggle of Indigenous Peoples
- Appreciate the cultures of Indigenous Peoples

Duration: 2 hours

Introduction
Culture is a vital component of the indigenous people's very humanity and identity. It encompasses the shared beliefs, values, traditions, custom knowledge, ceremonies and objects that people transmit across generations and which are used to define and sustain their collective identities and relationships with the world and each other.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Review *[20 minutes]*
   Revise the struggle of Indigenous Peoples. (Refer to Module 1: The History of Indigenous Peoples' Struggles)

2. **Activity 2**: Recap *[30 minutes]*
   Ask participants to identify and write about the struggles of Indigenous Peoples in their community.

3. **Activity 3**: Discussion *[60 minutes]*
   a. Revisit the cultural symbols discussed in previous session
   b. Discuss the significance of culture in Indigenous Peoples' struggles

4. **Synthesis** from the trainer *[10 minutes]*

Significance of Culture in Indigenous Peoples' Struggles

- Culture can symbolise the lives and balance of a certain race.
- Culture is very important to ensure the balance of values and Indigenous Peoples' struggles.

Contribution and importance of culture in the struggle of Indigenous Peoples

- Re-enforcing and strengthening identity
- As a powerful fact and proof to claim rights

How to improve the contribution and participation of Indigenous Peoples in defending their own culture:

- Awareness
- Participation
- Co-operation
- Beliefs
- Healthy practices

Active participation and contribution of indigenous peoples in the struggle to defend their own culture starts with the individual's own awareness and through sharing of ideas and knowledge with others.

✎ **NOTE TO TRAINER**
- Notes on this topic is a sample for reference only. Notes for the trainees are to be reproduced according to the culture and struggles of the individual country or community.

Topic 3: Present Status of Indigenous People's Culture

Objectives:
At the end of this session, the trainees will be able to:

- Compare the past and present status of Indigenous Peoples' culture
- Give rational opinions on personal contributions to preserving their own culture

Duration: 2 hours

Introduction
Indigenous peoples can be subject to discrimination, inequality, and threats to their culture, and are working to preserve their culture and fully realize their human rights. Modernization, globalization, tourism and development projects and operations, legal and administrative regimes have had and continue to have a devastating impact on indigenous peoples, undermining their ability to sustain themselves physically and culturally.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Sharing *[15 minutes]*
   Trainees are encouraged to talk about culture and practices they know.

2. **Activity 2**: Discussion and Presentation *[45minutes]*
   Form groups of 3 – 5 people to compare the past and present status of Indigenous People's culture in their own community.

3. **Activity 3**: Writing *[45 minutes]*
   Each participant writes his or her personal contribution towards preserving culture. Ask them to submit the assignment at the end of the session.

4. **Synthesis** from the trainer *[15 minutes]*

Present Status of Indigenous Peoples' Culture

Example: Sabah, Malaysia

Then	Now
Belief The respect concept and taking good care of all things and the mutual concept. Example.: • Seeking consent when entering a different area • *Sogit* offering • Cannot talk rudely to parents	**Belief** • The old belief is considered old-fashioned and wrongly understood, even viewed as bad and ungodly. • This negative thinking has badly damaged the good side of this system. • Rites of passage related to birth, marriage and death are forgotten. • Less *Bobohizan* (ritual specialist) influence
Social • Customs • Birth, Marriage and Death • *Berian* Custom (dowry) • The roles of *Bobohizan* • Sharing, helping each other	**Social** • There are some customs which are still applied, but almost neglected because it's against the religious belief (imposition on and adoption of modern religions by indigenous peoples). • The value of responsibility was commercialised and taken as an individual affair. e.g.: – *Sogit* was changed to cash. – Introduction of member fee for the *penagalan* rite.
Culture • Traditional outfits • Dance and music, tools • Handicraft and craftsmanship • Feast	**Culture** • Still applied, but the original meaning of the song, music and dances is gone. • Handicrafts and making of certain tools for hunting, fishing and cultivation were mostly left behind and rarely used. • Edible plants and certain animals were forgotten because of the hardship to get the resources. • Traditional songs (*Hius*) and ancient poetry (*rinait*) is almost forgotten.
Education • Folk story (*tangon-tangon*) • Oral tradition • Observation • Involvement	**Education** • Traditional education changed to formal education. • The native innovation and technology not recognized resulting in young generation separated from their own culture. The native education culture which was taught orally, through involvement and experiential learning is not practiced anymore.

Then	Now
Health • Application of natural resources in medication. • *Bobohizan* roles in healing physically and spiritually.	**Health** • Traditional medicine and healing is replaced with modern medicine. • Less recognition of traditional medicine practitioners resulting in the disappearance of such knowledge. • Young generation does not value the traditional knowledge because of the obsession to learn the modern medical system (which is seen as superior to traditional medicine and healing)
Politics and Administration • Formal and informal meetings. • Respect, assisting each other and trustworthiness • Democratic system and joint decisions • Traditional administration institution.	**Politics and Administration** • Not involving community in the discussion. • Based on personal importance. • Decisions are made by the leader • Old institution replaced by a new one.
Judicial • *Sogit* concept *(*compensation and sanction*)* using food and animals. • The guilty party was given the opportunity to ask forgiveness • The Village Head played an important role in justice helped by the elders and the community.	**Judicial** • *Sogit* was altered to cash • Punishment of the guilty person • Judicial management is under the Native Court. • The community unity considered unimportant.
Economy • Based on barter principle, social responsibility, moderation and lasting. • Depend on and support each other E.g.: Barter system	**Economy** • Doing business with money • Not based on responsibility but more to get rich and make a profit. • Individualistic

Then	Now
Resource Management • Respecting all, whether living or dead . • Not encouraged to kill or destroy nature e.g.: *Gompi-Guno* System, *Tagal* System • All the resources are from God and owned by all.	**Resource Management** • The traditional system is sidelined because of a new profit-based system • Resource is regarded as individual property.
Agriculture • Use of traditional tools • Performing rites and rituals pertaining to planting. E.g.: Moon watching and any other signs Rotating cultivation – *Gompi-Guno*	**Agriculture** • Use of modern machinery • Rites and rituals pertaining to planting are no longer performed. • Land use undergoes drastic changes and forest resources are exploited.

✎**NOTE TO TRAINER**

- Notes for the trainees are to be reproduced according to the culture and present status of the indigenous people in the individual country or community.
- Notes on Present Status of Indigenous Culture is an example for reference only

Topic 4: Challenges in Practising and Maintaining Culture

Objectives:
At the end of this session, the trainees will be able to:
- Discuss the significance of practicing and maintaining Indigenous People's culture
- Identify the problems and challenges in maintaining their culture
- Find ways to overcome the problems and challenges identified

Duration: 2 hours

Introduction
Indigenous people have been losing their languages, traditions, religions, knowledge and arts which are their very way of life as a result of colonial occupation, the taking of their lands, the destruction or degradation of ecosystems, the dismemberment of indigenous communities, population displacement, religious persecution and other pressures placed on the indigenous communities by the so-called ecotourism, modernization and globalization developments.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Group Discussion   *[30 minutes]*
   In groups of 3 to 5 persons, discuss and record the problems and challenges of traditional practices.

2. **Input**: *[45 minutes]*

3. **Activity 2**: Discussion   and presentation   *[30 minutes]*
   a. What are the factors causing the young generation to ignore their culture and traditions?

4. **Synthesis** from the trainer *[15 minutes]*

Challenges in Practicing and Maintaining Culture

Challenges
- Attitude
  - ➢ Lack of interest
  - ➢ Lack of respect
  - ➢ Selfishness
  - ➢ Lack of responsibility
  - ➢ Assumption – outdated and obsolete
  - ➢ Believes but does not practice
- Mass media influence – electronic, printed
- Emergence of mainstream religion – seen as conflicting with the beliefs of traditional religion
- Hard to study and learn – playing musical instrument, *Bobohizan*
- Difficult to obtain materials for handicrafts, traditional food and drinks
- Alleged as being too strict
  - ➢ Giving sogit
  - ➢ Social relationships
  - ➢ Resource usage manner
- There are other easier alternatives available

Ways to tackle problem
- Traditional way of life follows the tradition practices through traditional refraining
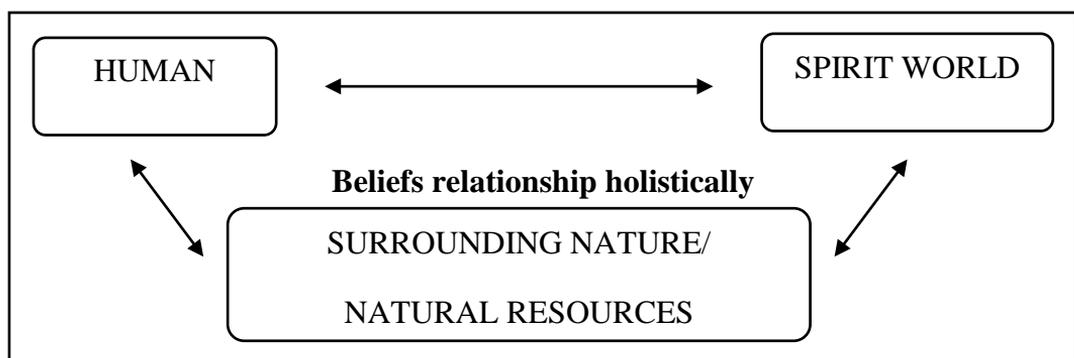
Beliefs relationship holistically

HUMAN ⟷ SPIRIT WORLD

SURROUNDING NATURE/

NATURAL RESOURCES

✎ NOTE TO TRAINER
- Notes for the trainees are to be reproduced according to the indigenous community of the individual country.

Section 3

Content:

1. Indigenous Peoples' Education Concept

2. National Education Policy

3. Educational Problems and Challenges

Topic 1: Indigenous Peoples' Educational Concept

Objectives:
At the end of this session, the trainees will be able to:

- Describe the educational practices of Indigenous People
- Appreciate the importance and benefits of IP's education system

Duration: 2 hours

Introduction
Indigenous education refers to the inclusion of indigenous knowledge, models, methods and content within formal and informal educational systems. Often in a post-colonial context, the growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge and language through the processes of colonialism. Furthermore, it can enable indigenous communities to "reclaim and revalue their languages and cultures, and in so doing, improve the educational success of indigenous students." *Extract from Wikipedia*

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Open Discussion *[20 minutes]*
   Ask trainees to state their understanding of the term 'education'.

2. **Input**: Formal Education and Indigenous People's Education System
   [50 minutes]

3. **Activity 2**: Discussion and Presentation *[40 minutes]*
   Ask trainees to make comparisons between formal education and Indigenous Education System.

4. **Synthesis** from the trainer *[10 minutes]*

Formal Education Method and Indigenous People's Teaching Process

Introduction
Formal education and Indigenous People's teaching are important and must be balanced in the lives of individuals and in the communities. Education is vital for the total development of the whole person in Attitude, Skills and Knowledge.

Formal Education Practices
1. Formal education can be attained through different levels of learning: preschool, elementary, secondary and higher learning
2. Formal education is set by the national ministry of Education based on its Mission, Goals and Philosophy.
   - Formal education with a 4M concept
   - Reading
   - Writing
   - Arithmetic
   - Reasoning

Indigenous People's Education and Teaching
- Knowledge is passed on orally.
- By imitating the adults in their surroundings, children learn how to live in a community.
- Young children are also taught the rules of do's and don'ts and a person's attitudinal boundaries in the community.

Indigenous People's Education Practices

Knowledge can be obtained through the apprenticeship process:
- Artisan
- Oral Traditional Practice
- Continuous observation and instruction
- Through dreams
- Natural talent

- Gifts of God - Example: some work needs high discipline and spiritual understanding such as healing (spiritual and herbal) which is given through apprenticeship.

Summary
Both Modern Education and Indigenous People's Systems have their own strengths and importance. Therefore they have to be synchronised so that neither system is abandoned or set aside because together these two systems will ensure an individual has a thorough and balanced education

Indigenous People's Education System (IPES)

What is the meaning of Indigenous Peoples' Education System?
- Indigenous People have systems and traditions to ensure the life of their communities is always in harmony, whether with their surroundings or between individuals in the community.
- The old folks are assumed to be more knowledgeable and are therefore highly respected. For example the folk tales.
- Nevertheless, those younger citizens who display talent and perseverance are included in the group of wise and knowledgeable.
- Knowledge in the system as a whole is known as Indigenous Peoples knowledge system.
- This is also based on experience and the wisdom added from generation to generation.
- The IPES existed in other forms, based on their spiritual beliefs and ancestors' blessings.
- Indigenous People's knowledge can last and be tested through the generations. It still exists and is even stronger.

Education System Practice
- Verbal repetition and learning from a more experienced person.
- This way ensures that the pupils understand and will not forget easily what was taught by those who had experienced the situations.

Principles and Characteristics
- Preserving knowledge, living skills and values.
- No restriction on those who want to learn.

- Effective because it was taught through practical experience. Learning through understanding, watching and doing.
- The elders are considered the most knowledgeable and experienced.

Systems and example of Indigenous Peoples' knowledge includes:

Agriculture	Climate, agriculture maintenance, agriculture products
Resource Management	Resource usage: wild life, construction materials etc
Technology	Designing equipment, irrigation, acquiring water resources
Social	Attitude, good and harmonious community relationships
Culture	Design and dance pattern, clothes, colour, language arts, and many more
Medical	Medicines made from plants, animals and others
Belief	Spirituality, spirit world, relationship with spirits
Political	Ruling and Governance, Leadership

Indigenous People's Education
Generally, all systems use the same practice, transmitted from generation to generation and therefore whoever is interested can learn the system and acquire the knowledge.

Importance of education

FORMAL EDUCATION	INDIGENOUS PEOPLES' EDUCATION
Basic 4M (in Malay: membaca, menulis, mengira, menaakul) • reading, writing, arithmetic, reasoning • Good source of income Creating a balanced community	• Basis for survival– learn from the elders • Preserving the Indigenous People' knowledge learning system – knowledge will not become extinct

What is our attitude towards Indigenous People's Education System?
- Be open-minded and regard positively both formal education and Indigenous People's education system.

State a few weaknesses in the Indigenous Peoples' Education System.

- No script (writing)
- No research for improvements and no chance to expand the Indigenous Peoples' Education.
- Linked closely to the way of life (when one is lost the other will consequently be lost too)
- Sometimes the way of teaching is negative

✎ **NOTE TO TRAINER**

- Notes for the trainees are to be reproduced according to the formal and indigenous education of the individual country or community.
- Trainers are encouraged to refer to the EMRIP report - STUDY ON LESSONS LEARNED AND CHALLENGES TO ACHIEVE THE IMPLEMENTATION OF THE RIGHT OF INDIGENOUS PEOPLES TO EDUCATION at : http://www.ohchr.org/EN/Issues/IPeoples/EMRIP/Pages/ExpertMechanismDocumentation.aspx

Topic 2: Problems and Challenges of IP's Education

Objectives:
At the end of this session, the trainees will be able to:

- Identify the problems and challenges of Indigenous People's education system
- Differentiate external and internal problems and challenges
- Suggest ways to overcome the challenges and problems

Duration: 2 hours 30 minutes

Introduction
Realizing that their present educational systems continue to threaten the survival of indigenous culture and do not respond to the needs of Indigenous children, Indigenous People must undertake local initiatives to reaffirm their identities through education. Indigenous Peoples want to ensure that their children are not alienated from their cultural identity and indifferent to their struggles.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Lead into topic *[30 minutes]*
   Ask trainees "Is Indigenous People' s education system practised in your community?"

2. **Input**: Problems and Challenges of IP's Education & Ways to overcome challenges *[60 minutes]*

3. **Activity 2**: Discussion and Presentation [*45 minutes]*
   From input session, suggest ways to overcome the challenges or problems.

4. Synthesis from the trainer *[15 minutes]*

Problems and Challenges of Indigenous People's Education System

Indigenous People around the world have been using unique traditional systems for centuries. Each system is related to the economic, political, spiritual, cultural and social aspects of the community. These systems including the education system have protected, strengthened and given the Indigenous People a peaceful and harmonious life and sustainable way of living by using the available resources surrounding them for centuries.

In this modern century and globalisation era, Indigenous communities are faced with constant exposure to outside cultures. The pressure of living in this modern world forces Indigenous communities to go out and compete with other communities in order to survive. This has caused many of the Indigenous Peoples' systems including their education system to be put aside and forgotten and consequently puts this system in danger of extinction.

Internal Problems	External Problems
The attitude of the Indigenous People themselves • The younger generation assumes the traditional knowledge is outdated. **Work change** • Parents nowadays have changed to modern work making it nearly impossible to pass on the knowledge and skills to their children. **Role of older citizens denied** • The old citizens do not play an active part in leading the younger generation as they have been left behind and labelled as uneducated. **Lack of expertise** • Only the older citizens have the expertise and knowledge in all Indigenous People's System. **Traditional system is oral** • Traditional Systems are passed on orally. As time is not spent with the elders the knowledge is disappearing and will soon be extinct.	**Life pressure** • The way of life in this century is based on money and materialism. This has forced the parents to give formal education to their children. **No recognition** • The school curriculum does not recognize the innovation and technology of Indigenous People. Learning in schools gives priority to the 3M concepts resulting in abandoning and forgetting the traditional knowledge. **The existence of modern technology** • Indigenous People become lazy to take up traditional work because they think it is tiring. Modern technology makes it easier for them to get on with their lives without inconveniencing themselves. **No research to strengthen and expand the Traditional Education System**

To preserve the Indigenous People's education system in modern society is a great challenge because:

• The formal education system is dominant and is more prioritised. Because of this the Indigenous People's education system is slowly being forgotten and eroded from our culture as well as the lives of the Indigenous People.

• The Indigenous People's communities want to improve their living status so that they are competitive with other communities and this causes them to believe that the Indigenous People's education system is obsolete and outdated.

• Lack of understanding and awareness in the younger generation about the importance and the relevance of Indigenous People's education system is the main reason why they do not appreciate this system. The younger generation tends to deny the traditional system and adopt the modern system.

The future of the Indigenous People's Education System is destined to fade out if no effort is made to document and protect it. However, even if attempts are made to secure the future of the Indigenous People's Education System, the awareness and commitment of Indigenous People is needed to ensure the continuity of this system.

Ways to Overcome Challenges and Promote and Strengthen Indigenous People's Education

Challenges and problems in the education system come from two main factors, which are internal and external. They can be further divided into social, political and economic components. If we observe the status of Indigenous People's education nowadays, we can see that it is eroded due to formal education. This is obvious in towns and cities, whereas in the rural areas the Indigenous People's education is starting to show strain. Nevertheless, there is still time to do something so that the Indigenous People's Education System will not become extinct. Below are some steps that can be used: -

Internal Factors
- Changing youths' view through workshops, art camps and discussions.
- Providing information promoting awareness to the parents on the importance of Indigenous People's Education.
- Appointing better roles for the veterans in the community.
- Overcoming the lack of experts by preparing reserves.
- Documenting the Indigenous People' s Education System.
.
External Factors
- Innovation in the Indigenous People' s Education System so it becomes profitable
- Lobbying the government for approval of the Indigenous People's Education System.
- Use of modern technology that can be assimilated with the Indigenous People's Education.
- Conduct thorough research on the Indigenous People's Education System.

Promotion on Strengthening the Indigenous Peoples' Education System

- Promote the Indigenous People's struggle through community organisation.
- Early children's education.
- Integration of Indigenous Peoples' Education to make it more organized and systematic.
- Proving to others that Indigenous Peoples' Education System can be competitive.

✍ **NOTE TO TRAINER**
- An assignment is to be given to trainees – List ways to promote and strengthen indigenous people's education.
- Notes on this topic are for reference only

MODULE 4:
SOCIO ECONOMY

Section 1

Content:

1. Indigenous Peoples' Economy;

2. Economic Policy;

3. Macro and Micro Political Economy Analysis; and

4. Integration of Indigenous Peoples' Economy into Capitalism Economy

Topic 1: Indigenous Peoples' Economy

Objectives:
At the end of this session, the trainees will be able to:

- Explain the concept, principles and practices of Indigenous People's economy
- Understand the Indigenous Peoples' economic system

Duration: 2 hours

Introduction
Indigenous economic systems are characterized by small but diverse economic activities, the central importance of territory, land and resources, subsistence form of production, barter trading and social interaction. Most indigenous people are primarily small-scale agriculturists, with a mix of fishing, hunting and gathering from nearby forests. Activities include animal husbandry together with a myriad of other traditional economic activities to support agriculture involving artisans such as weavers, carpenters, carvers and blacksmiths.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recap Module 1: Indigenous People's economic system *[10 minutes]*

2. **Input**: Indigenous People's Economy   *[30 minutes]*

3. **Activity 2**: Discussion and Presentation *[60 minutes]*
   a. Are "barter" and "self-reliance" systems still practised in your community?
   b. Ask trainees to describe the economic systems in their own communities.

4. **Synthesis** from the trainer *[20 minutes]*

Indigenous People's Economy

The Indigenous economic system are based on hunting, fishing and gathering, shifting cultivation, sedentary agriculture and use of various products. Indigenous systems of production are influenced by the local ecology, social, political and economic environment. Economic practices and systems evolve where land is seen as a source of life rather than solely for generating capital. Indigenous economic systems are based on the principles of reciprocity, cultural integrity and sustainability. Labour is seen as the basic essence of human existence. Exchanging of goods and services occurs because of the existence of social relationships. Indigenous economic systems provide a very dependable livelihood as they are based on deep knowledge of the ecology, respect for the land and natural processes, which include reading of the weather and seasons. Livelihood activities are organized in accordance with seasonal fluctuations in weather and resource availability.

Self Reliance System

Meaning of LIFE WORTH LIVING
• Have a place to stay
• Enough food and food security
• Freedom to move around
• Unrestricted use of resources
• Land (for cultivation, garden, animal husbandry)
• Natural forest
• Clean rivers
• Basic social services
• Education for indigenous people
• Community living

Concept
Sustainable utilisation and management of resources (land, forest, river)
• Without cost (money), only energy
• Extraction of natural resources is controlled, based on need.

Principles
Sharing of resources
• Mutual respect, help and dependence

- Self-reliance and hard work
- Respect for nature as the source of life
- Sustainable – satisfied with what they have

Practices
Small scale farms (2-3 acres only)
- Tools used are based on custom, no heavy machinery
- Knowledge of utilising resources
- Farm selection is based on traditional values - sacred areas, water sources, dreams and birds
- Community living and customs – mutual help and relationships (human and nature)
- No excessive wood-cutting in preserved natural environment
- Utilising natural resources for handicrafts, tools, farming implements etc.

📖 FURTHER READING

Asia Indigenous Peoples' Perspectives on Development edited by Jannie Lasimbang et. al., Published by AIPP (2010). 1.7 Economy pp. 27 - 28

✍ NOTE TO TRAINER
- Trainer to prepare by identifying economic systems practised in his or her community

Topic 2: Economic Policies

Objectives:
At the end of this session, trainees will be able to:
- Describe the economic systems and policies around the world
- Analyse the impact of   local economic policies on their communities
-

Duration: 1 hour 30 minutes

Introduction
Economic policy refers to the actions that governments take in the economic field. It covers the systems for setting interest rates and government budget as well as the labour market, national ownership, and many other areas of government economic intervention. Such policies are often influenced by international institutions like the International Monetary Fund and World Bank as well as political beliefs and the consequent policies of parties.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Make a list   *[15 minutes].*
   Trainees list what they know about world economic systems and stick them on the white board

2. **Input**: Economic Policies *[30 minutes]*

3. *Activity 2*: Discussion and Presentation   *[30 minutes]*
   Give examples of the impact of economic policies on the community

4. **Synthesis** from the trainer *[15 minutes]*

Economic Policies

Types of economic policy
Almost all types of government have economic aspects and a lot of terms are used. A few examples of types of economic policy include:

- Macroeconomic stabilization policy tries to keep the money supply growing, but not so fast that it results in excessive inflation.
- Trade policy refers to tariffs, trade agreements and the international institutions that govern them.
- Policies designed to create Economic growth

  ➢ Policies related to development economics,

- Redistribution of income, property, or wealth
- Regulation
- Anti-trust
- Industrial policy
- Technology-based Economic Development Policy

Tools and goals

Policy is generally directed to achieve particular objectives, like targets for inflation, unemployment, or economic growth. Sometimes other objectives, like military spending or nationalisation are important.

These are referred to as the **policy goals**: the outcomes which the economic policy aims to achieve. To achieve these goals, governments use **policy tools** which are under the control of the government. These generally include the interest rate and money supply, tax and government spending, tariffs, exchange rates, labour market regulations, and many other aspects of government.

Selecting tools and goals

Government and central banks are limited in the number of goals they can achieve in the short term. For instance, there may be pressure on the government to reduce inflation, reduce unemployment, and reduce interest rates while maintaining currency stability. If all of these are selected as goals for the short term, policy is likely to be incoherent, because a normal consequence of reducing inflation and maintaining currency stability is increasing unemployment and increasing interest rates.

Source: http://en.wikipedia.org/wiki/Economic_policy

✎NOTE TO TRAINER
  1. To present this topic more effectively, you may need to identify types of economic system practiced in your own country and community

Topic 3: Macro and Micro Political Economy

Objectives:
At the end of this session, the trainees will be able to:
- Identify the relationship between politics and economics
- Describe the meaning of macro and micro political economics

Duration: 2 hours

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Discussion   *[20 minutes]*
   Ask trainees "What do you understand about the relationship between politics and economics?"

2. **Input**: *[60 minutes]*
   a. The relationship between politics and economics.
   b. Macro and micro economics

3. **Activity 2**: Internalisation of topic *[60 minutes]*
   Ask trainees "Identify economic activities in your community that are affected by macro and micro political economics"

4. **Synthesis** from the trainer *[10 minutes]*

Macro and Micro Political Economics

What is the relationship between Politics and Economics?
Politics is the work and ideas that are connected with governing a country. Politics are involved with matters concerning competition for power between people and organisations whilst also incorporating values such as fairness, freedom and justice. Common questions that arise when discussing politics include: the justification behind the government's actions and who benefits from these decisions.

Economics is the study of the way money, businesses and industries are organized. It also involves examining commercial activities and the production and consumption of goods and services.

Politics economics is the study of the relationship between the political and economic institutions as well as the processes involved in these institutions. It analyses the distribution of limited resources through laws and policies. The economic system and people's behaviour are also studied and the impact this has on the government's political structure. Overall the role of the political institution is to develop a conducive environment, which generates wealth by restructuring the economic community through decision-making.

Macroeconomic Politics
This is a study of the economic systems as a whole at the international, national and local levels. Studies also delve into the government policies and the impact these have on the national economic situation.

International level: Studies of the global economy include: economic growth rate, total trade (export and import markets and commodity rates), inflation and currency value. Economic growth rates for developed countries like America, Europe and Japan impact the economy of developing countries. They also review the impact of economic development when Asia free trade and international trade are being implemented (tariff or tax waived) in stages in 2003, 2010 and 2020.

National Level: Areas of study include: the gross national income, national income, investment, employment opportunity and reserve funds. Studies at this level look at the relationships between important economic indicators, which explain and perceive changes at given time periods.

With this information, the experts can predict what will happen if various economic decisions are made.For example: a decision may cause an increase in government expenditure or interest rates or stabilisation of economic activity. It may alter economic performance and cause inflation or unemployment.

During economic down periods, the government may choose to give economic assistance to certain sectors such as small, medium or large-scale industries by injecting money into construction and infrastructure development. The government may also directly assist its citizens by decreasing income tax. During periods when the economy is good, citizens are encouraged to save.

Village Level: Studies revolve around the resources and economic activities in the various areas. Analyses include types of goods and services needed, produced and consumed, household incomes and employment opportunities.

Microeconomic Politics
This involves individual economic sectors. A sector is made up of a group of consumers, certain companies or commodities. The main purpose of this study is to get to know how decisions and an activities by consumers affect the cost of goods and services.

Example of Consumer: Family - Observing the needs, appetite, and production power, as well as goods and services consumption.

Example of commodity: Rubber - Observing the rubber supply, price received by producer and paid by consumer, observing the rubber competitor – such as synthetic rubber and its price, observing the rise and fall of the rubber price and demand.

Influence of Macroeconomic Politics over Microeconomic Politics
Laws, policies or decisions made at the international level, in concord by WTO, AFTA and powerful countries like America can directly influence the world economic activity. For example, how a commodity price (e.g. rubber, palm tree, tin, petroleum) fixed in the American open market affects the local economy.

At the international level, the government policy on the expansion of certain economic sectors will have a direct effect on the other sectors. For example, expansion of the agriculture sector focusing on oil palm trees can influence how land is utilised in the whole country.

Negative Effect
Economic development inclines towards the country's needs, political parties or to powerful individuals. Generally, a powerful political party will find a way to ensure that it it stays in power by performing economic activities that reward its supporters. This usually involves bribery and wasting people's money.

A biased economic development policy focusing solely on wealth production can neglect social responsibility to the people. Example: Expansion of K-economy, that is economy based on knowledge and information technology, can enlarge the gap between the rich and the poor if this technology is owned by rich people only.

What should be done?

The dynamics of the macroeconomic politics (globalisation) have to be understood and a way found where the positive effect is fully realised and the negative effect is reduced. The ruling political power needs to be balanced with people power. At the village level, one method is through the establishment and reinforcement of the People's Organization, which consists of members who are concerned about their community's needs. The ownership of critical resources such as land needs to be identified. The use of suitable technology and a balanced integration of the traditional economy with the market economy needs to be improved. Community innovation and initiatives to carry out certain economic activities need to be supported and approved. At the international level, the global power needs to be united through international networks which must be actively involved in the UN and other similar forums to voice the local community importance during legislation of global policy.

✎NOTE TO TRAINER
- Preparation : Identify economic activities in your own community and how macro and micro political economics affect them

Topic 4: Integration of Indigenous People's Economy into Other Economic Systems

Objectives:
At the end of this session, the trainees will be able to:
- Discuss the factors and impact of integrating Indigenous People's economy into other types of economic system

Duration: 1 hour 30 minutes

Introduction
Modern economic systems have penetrated indigenous societies, impacting traditional economic systems in varying degrees. The process of globalisation with its demand for other economic systems to conform to a globally defined system has not spared indigenous economic systems. Whereas this has provided opportunities for some, it has meant severe challenges for many indigenous communities. Indigenous economic systems are more focused on subsistence production, than on supplying the demands of others. With the increasing demand for cash, more and more indigenous people have moved from subsistence based to commercial production.

1. **Activity 1**: Recap Topic 1: Indigenous People's economy *[15 minutes]*

2. **Input**: *[45 minutes]*
   Explain of the meaning of capitalism and socialist economic systems

3. **Activity 2**: Discussion and Presentation *[45 minutes]*
   a. What are the challenges of maintaining an Indigenous economic system in the presence of other economic systems?
   b. Can the Indigenous economy survive in the other prevailing economic system?

4. **Synthesis** from the trainer *[15 minutes]*

Integration of Indigenous People's Economy into Other Economic System

Subsistence Economic System

Characteristics:

Goods produced for own use

- The production and earnings collected are to sustain the family and themselves

No Motive to Find Profit

- Production and collection of earnings are to satisfy the family and individual needs.
- Production is performed without involving money and not motivated by profit seeking.

Small Amount of Production

- Indigenous People usually do not use machinery or equipment to support their production and they do not want to waste the surrounding resources by collecting more than they need.

Economic Decisions made by the Family Head

- What to produce and how much is decided by the family head. But Indigenous People's production, is more concentrated on shelter, clothes and food.

Capitalist Economic System (Free Trade)

Characteristics:

Limited Government Role

- Government not involved in the economic activity.

Free to Own Individual Property

- Individual is free to own property especially economic resources.
- Can possess and sell economic resources for production.

Summary

CAPITALIST SYSTEM	SOCIALIST SYSTEM	TRADITIONAL SYSTEM

• **Free trade with no control from Government**
• Controlled by economic power:
  ➢ Supply and demand
  ➢ Profit
  ➢ Competition
  ➢ Market
  ➢ Price
	• Government owns almost all the resources
	• Productive
	• Government controls the economic activity
	• Government decides:
	  ➢ Production
	  ➢ Price
	  ➢ Distribution
		• Sustenance socio-cultural
		• Small scale
		• Limited market

The government needs to formulate economic policies for indigenous people and give guidance on conservation and utilisation of natural resources for the purpose of developing the indigenous economy in accordance with the will of indigenous people.

MODULE 5: RESOURCE MANAGEMENT

Section 1

Content:

1. Relationship between Natural Resources
   – Land, Forest and water

2. Indigenous Resource Management System

3. Laws affecting Resource Management

4. Resource Management Tool: Community Mapping

Topic 1: Relationship Between Natural Resources - Land, Forest and Water

Objectives:

At the end of this session, the trainees will be able to:

- Identify the natural resources needed by indigenous people

Duration: 2 hours 30 minutes

Introduction
The livelihood, economy and survival of the indigenous people depend on the natural resources within their territory. Indigenous people have a close relationship with their land and resources.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Draw and Present village map *[60 minutes]*
   Ask trainees to produce their own village map. Ask them to highlight the significant land, forest and water resources.

2. **Input**: Relationship between Natural Resources (Land, Forest and Water)*[60 minutes]*

3. **Synthesis** from the trainer *[30 minutes]*

Relationship Between Natural Resources (Land, Forest and Water)

Traditionally, indigenous communities have close ties to their territory and see themselves as part of the whole ecosystem. Territory means the forest, rivers, agricultural and coastal areas. Territory is not only seen as a means of production and livelihood – for example, hunting and gathering – but also as part of indigenous people's spiritual and cultural traditions. Indigenous People depend on natural resources within their traditional territory for daily life, hunting, collecting and gathering, farming, water source, fishing, building materials, herbs come from land, forest , rivers and sea.

For generations, indigenous people have been practicing traditional resource management based on the "use and protect" concept. Traditionally, indigenous communities established community conserved areas. These sites are considered sacred and owned communally with asset of customary laws, beliefs and taboos to guard the area. However there's no recognition of this concept by conservationists and particularly not by the government.

Natural resources of indigenous people include land, forest, agricultural areas, rivers and coastal areas, in which land is central and often understood to encompass all natural resources collectively. Traditional communities have a close relationship with land and resources and see themselves as part of the whole ecosystem. Natural resources are significant not only as a means of production, but also as part of indigenous people's spiritual and cultural traditions, central to their identity as people.

Indigenous knowledge, innovations and practices of natural resource management are little understood by outsiders yet are highly complex systems, closely interlinked with other indigenous systems. They incorporate a keen awareness of the environment, with an appreciation for conservation and continuity, encourage sustainable innovation, and place the long-term well-being of the community at the focus of all activities. Natural resource management involves both the physical and spiritual realms and is easily embraced by every indigenous person in their daily activities, such that it has become a way of life for the community. Indigenous peoples believe that the balance between the spiritual and physical realms determines the condition of the universe as well as the immediate environment, including that of the people.

📖 FURTHER READING

UNDRIP: A Community Training Manual. Published by AIPP (2010) Module 4: Land, Territory and Resources pp 67 - 100

✎ NOTE TO TRAINER

- Trainer to extract information from maps produced by trainees to be incorporated into the input session

Topic 2: Indigenous Resource Management Systems

Objectives:
At the end of this session, the trainees will be able to:
- Explain the significance of natural resources to indigenous people
- Speak about practices used by indigenous people to protect and manage their natural resources

Duration: 3 hours

Introduction
Natural resources are an important means of production and are very significant to the spiritual and cultural traditions of indigenous communities. Respect for the natural environment, including rivers, trees, animals and forests, protection of their natural resources and harmonious living with nature are part of the indigenous culture and spirituality.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Small Group *[60 minutes]*
   Divide trainees into three groups, and assign each to review the significance of forest, land and water. Ask groups to discuss the impacts of the loss of these resources.

2. **Input**: Indigenous Resource Management Systems   *[45minutes]*

3. **Activity 2**: Group Discussion and Presentation *[45minutes]*
   What are the challenges in maintaining resources in your community?

4. **Synthesis** from the trainer *[10 minutes]*

Indigenous Resource Management Systems

Indigenous resource management systems are closely linked with other indigenous social, cultural, spiritual, economic, governance, juridical, health, technological and learning systems.

Concepts, principles & practices

The indigenous people's concept of natural resource management is rooted in the overall concept of their spiritual relationship with Mother Earth and the respectful dependence that they have on land. Resources are thus harvested only to fulfill the needs of the community, using tools that purposefully do not destroy the environment.

The principles of reciprocity and social responsibility guide indigenous communities in their management of natural resources. Their approach is driven by a strong sense of sharing and kinship, ensuring that the basic needs of the community are met.

In order to guarantee the sustainable use of natural resources, indigenous people continuously develop and institutionalise various resource management practices, including the zoning of land for different uses, rotational cultivation and the non-wastage of resources. Indigenous communities also maintain simple lifestyles and utilise available local materials for crafts, weaving and tools. Regulatory mechanisms are additionally put in place to ensure resource sustainability. These regulatory mechanisms become part of customary law and are enforced by the village chief along with the council of elders. Such regulatory mechanism or customary law is taught from a young age in the community.

Challenges

The traditional institution of resource management effectively regulates the sustainable use of natural resources. However, indigenous people face enormous challenges and difficulties that are imposed or created by external forces and compel indigenous people to overexploit natural resources.

The diminishing and disappearance of indigenous knowledge have also led to the erosion of customary law and effective governance of natural resources.

In many cases, Indigenous people's methods of cultivation and livelihood systems are accused of causing damage to the environment. Indeed, many indigenous people have lost their land to more favourable uses such as loan schemes and contract farming. Exploitative forms of development and extraction of resources have also encroached widely into indigenous land through large scale plantations, logging and mining, and even the resettlement of non- indigenous communities.

Indigenous people are addressing this issue by widening their support network and alliances in efforts to change national and state resource management laws and policies. They are utilizing international instruments such as the CERD, UNDRIP, the Convention on Biological Diversity (CBD) and the ILO no. 169 to identify gaps in natural resource management laws and policies in order to affect change on national laws and policies.

📖 FURTHER READING

Asia Indigenous Peoples' Perspectives on Development edited by Jannie Lasimbang et. al., Published byAIPP (2010) Pages 29 – 32

Topic 3: Laws Affecting Indigenous Peoples' Resource Management

Objectives:
At the end of this session, the trainees will be able to:

- Explain local laws on resource management that affect Indigenous People
- Identify positive and negative impacts of related laws on IP's Resource Management
- Relate international instruments and laws to state laws so as to strengthen Indigenous People's resource management

Duration: 2 hours

Introduction
The UN Declaration on the Rights of Indigenous Peoples (articles 25 and 26) and ILO Convention No. 169 (article 14) recognise the right of indigenous peoples to own and control their land and, to differing degrees, their right to own, use and manage the natural resources on that land. Some countries have reformed their constitutional and legal systems in response to calls from indigenous movements for legal recognition of their right to protection and control of their land, territories and natural resources. However, indigenous peoples worldwide continue to suffer from policies and actions that undermine and discriminate against their customary land tenure and resource management systems, take away their land, extract their resources without their consent and result in displacement from and dispossession of their territories.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recap previous lesson *[15 minutes]*
   Revise the natural resources that are significant to Indigenous People.

2. **Input**: Laws on Resource Management *[60 minutes]*
   Explain some examples of local, national and International laws related to indigenous people's resource management.

3. **Activity 2**: Discussion and Presentation *[30 minutes]*
   Divide participants into small groups of 3-5 people. Do current laws help to strengthen your rights to your resources?

4. **Synthesis** from the trainer   *[15 minutes]*

✎**NOTE TO TRAINER**

- Trainers to review international (CBD, ILO C. 169, UNDRIP, CERD) and local laws related to indigenous peoples' resource management for INPUT Session

Topic 4: Resource Management Tool: Community Mapping

Objectives:
At the end of this session, the trainees will be able to:
- Explain what a map is and the purpose of the map
- Identify the different types of maps and differences in the maps

Duration: 3 hours

Introduction
A community map is an important resource management tool for the indigenous communities which is a step in getting the boundaries of their lands recognized and can be used as evidence in court cases, and for many other purposes.

Following are some suggested activities and inputs for this topic:

1. **Input**: *[60 minutes]*
   a. What is a map? Explain briefly what a map is and its purpose. Show trainees samples of each type of map - Global Positioning System (GPS) survey map, compass survey map and topography and land use map
   b. Note taking in a survey. Explain the method and the significance of taking notes during a survey. Ask trainees to state the advantages of taking notes in a survey.

2. **Activity 1**: Group work   [1 hour]
   a. Clarify the mapping and recording interview tips.
   b. Divide trainees into groups of 2 - 3 people and have them role play how to conduct a mapping interview.

3. **Activity 2**: Draw a map [1 hour]
   Demonstrate how to draw a map. Have the small groups draw a map according to the survey given.

Community Mapping

Community mapping and zoning have been useful to make sure the Indigenous communities do not lose their rights. Maps produced during community mapping workshops have been a very powerful tool to negotiate with the concerned parties. Community mapping and zoning workshops have been conducted in many communities, in Sabah alone, PACOS TRUST has conducted 40 workshops, while other organisations in Sarawak have conducted at least 100 workshops and the Orang Asli Community based Organisations in Peninsular Malaysia has conducted 5 workshops with the support of (JOAS) Indigenous Peoples Network of Malaysia. These workshops consist of several steps; first step is making a sketch map of the traditional areas with full participation of the community. Men and women, young and old sketch their areas. Later these sketch maps are presented during a workshop. Next step is to work out zoning of their areas based on the sketch maps, which are then debated. When the community finally reaches a consensus, the actual survey will be conducted after two days of training in using mapping equipment and map plotting. During the actual survey, the elders, usually headed by the community leaders, will determine the boundary based on the sketch maps. This method however varies with different organisations depending on the capacity and availability of human resources.

Most of the community maps compiled by NGOs are now produced using GIS technology with most of the field surveys using GPS conducted by the community members themselves with minimum supervision from NGOs. Data collected by the community will be sent to NGOs to be used to produce GIS maps. There are already initiatives to train communities to use GIS software to produce their own maps without relying too much on NGOs that are already bogged down by many requests from communities for such maps. With the fully participative method in the mapping and zoning workshops, a documentation of conservation practices by the indigenous communities can be projected on to a medium that can show traditional management practices. This is important as the environment is still intact and it has high biodiversity resulting from traditional management

practiced for generations. The law in protected areas is too rigid and has no room for participation or recognition of Indigenous People in management of these areas.

However, there is a move to change these policies. This move came from Indigenous People's struggle both at the national and international level over the years to get recognition of customary rights over land and resources. Maps have played a major role in this policy change. Community maps produced by the NGOs have given a better perspective to government authorities of the traditional resource management systems practiced by the indigenous communities. Strategic planning of natural resource utilisation through sustainable land use zoning by indigenous communities ensures sustainable use of land and resources and is gaining recognition.

Mapping is a fundamental approach to tackling land rights disputes. The maps are produced through participative community mapping workshops by the community. The use of maps as tools in negotiation or dialogue with concerned parties has helped to solve boundary disputes. Maps also create awareness on issues happening outside the territory and identify threats. The following case studies are just few examples of how maps have been used in advocating indigenous people's issues and the struggle for policy changes.

Challenges

The main challenges of community mapping and zoning are:
1. **Resource people to teach the skills.**
   Community mapping and zoning started in Malaysia with the help of several International NGOs. It started with the training and funding to conduct trainers' training in mapping workshops back in the mid 90s. Up to now, little improvement has been made to the manual and method to conduct the community mapping. Capacity of trainers is still limited as there has been no follow-up training to further build their capacity. Little improvement is seen even with the advance of technology such as Global Positioning System (GPS) and Geographic Information System (GIS) that would greatly improve the community maps, as this technology is far from the reach of most indigenous communities in Malaysia because of limited technical capacity and financial resources.

2. **Funding for organising community workshops**
   One of the main reasons why community mapping has not progressed well over the years is the lack of funding to organise more workshops and conduct further training for mapping trainers and technicians. Such funding is vital for the struggle of the indigenous communities as the maps produced are the key to successful management of traditional areas, resources and securing land rights.

3. **Equipment and training cost**
   Another challenge of indigenous communities in Malaysia is the limited ability to secure mapping equipment and attend training. This is mainly due to the high cost of this equipment, for example surveyor's compass, GPS and GIS. The community is then forced to use cheaper equipment such as ordinary compass and measuring tape, which have lower accuracy and are very time consuming especially when mapping a very large area. The cost for attending GIS training or conducting a training program is also very high.

4. **Restriction of important data and information**
   For the indigenous communities, the restriction of maps and aerial photos is another obstacle. For example, topographic maps especially in the scale of 1:50,000 or lower are restricted by the Malaysian government. One has to have a permit to obtain these maps, and permits are only given to government agencies or big organisations. Communities have to source photocopied maps which are very low in quality or distorted causing some important information to be lost

Conclusion

It is proven that community mapping and zoning play significant roles in the management of resources in Indigenous People's territories. The direct impact of the mapping and zoning on the communities is the increased awareness of sustainable management of resources, marking of traditional areas, documentation of systematic land use management and the empowerment of the community through skills obtained from the workshops and training.

It is fair that such effort by the community should be given recognition by the authorities especially in protected areas, where communities have conflicts between livelihood and conservation. Community mapping should be recognised and strengthened as a method of determining and promoting Community Conserved Areas and Collaborative Management of Protected Areas. Restriction of vital information such as topographic and GIS data and maps by the concerned authorities should not be imposed on the communities. This information is very important for a successful community mapping and zoning process.

Therefore, support from various organisations with funding and training is vital to make sure communities are able to obtain skills and equipment and organise more mapping and zoning workshops in the future. This support is still needed by the communities to further increase their capacity. Support through regional networking between mapping programmes will ensure the continuation and enhancement of such programmes in this region.

History of Community Mapping in Malaysia

The need to for community maps was first highlighted at a workshop in Sarawak in 1992, when discussions of indigenous people's land and resource rights issues pointed out maps can be a powerful tool to advocate for indigenous people's issues in Malaysia. This was then followed by the first community mapping workshop in 1994 that was organised by Keruan, a local NGO in Sarawak, with the support of an NGO based in Canada. Later in 1995 Keruan conducted its first field mapping survey training with support from two other local NGOs, namely IDEAL (Institute for the Development of Alternative Living) based in Sarawak and PACOS (Partners of Community Organisations) based in Sabah.

Since 1994, another organisation based in Berkeley, California, called the Borneo Project has actively supported, promoted and funded the development of participatory community-based mapping efforts of indigenous people in Sarawak and (to a lesser extent) Sabah, East Malaysia. While the vast majority of mapping activities have been carried out directly by indigenous communities and local NGOs such as BRIMAS, SAM, KERUAN,

IDEAL and PACOS, the Borneo Project has provided a consistent source of training, trouble shooting and strategic planning to local efforts.

The Project has also taken a lead role in the transfer of appropriate technology. Considering the vast demand for mapping assistance from disenfranchised villages throughout East Malaysia and the relatively limited human and financial resources of local NGOs, remarkable progress has been made in the field of indigenous land mapping over the last decade. While much work remains to be done, the Borneo Project still continues its active role as advocate and resource for local initiatives. Since 1994, Community mapping has seen significant transformation. Advancement of technology and methods used by indigenous communities from basic compass and tape with hand plotted map to modern sophisticated GPS mapping and use of GIS software to produce community maps. Apart from training, there was also production of important reference materials on community mapping in local languages. However indigenous organisations and communities in Malaysia continue to struggle to maintain and enhance their capacity in community mapping.

> 📖   FURTHER READING

Community Mapping in Malaysia: The use of Community Maps in Resources Management and Protecting Rights over Indigenous Peoples' Territory by Adrian Lasimbang, PACOS TRUST & (JOAS) Indigenous Network of Malaysia.

✑**NOTE TO TRAINER**
- This is a suggested topic in this module. Activities can be conducted if technical expertise is available.
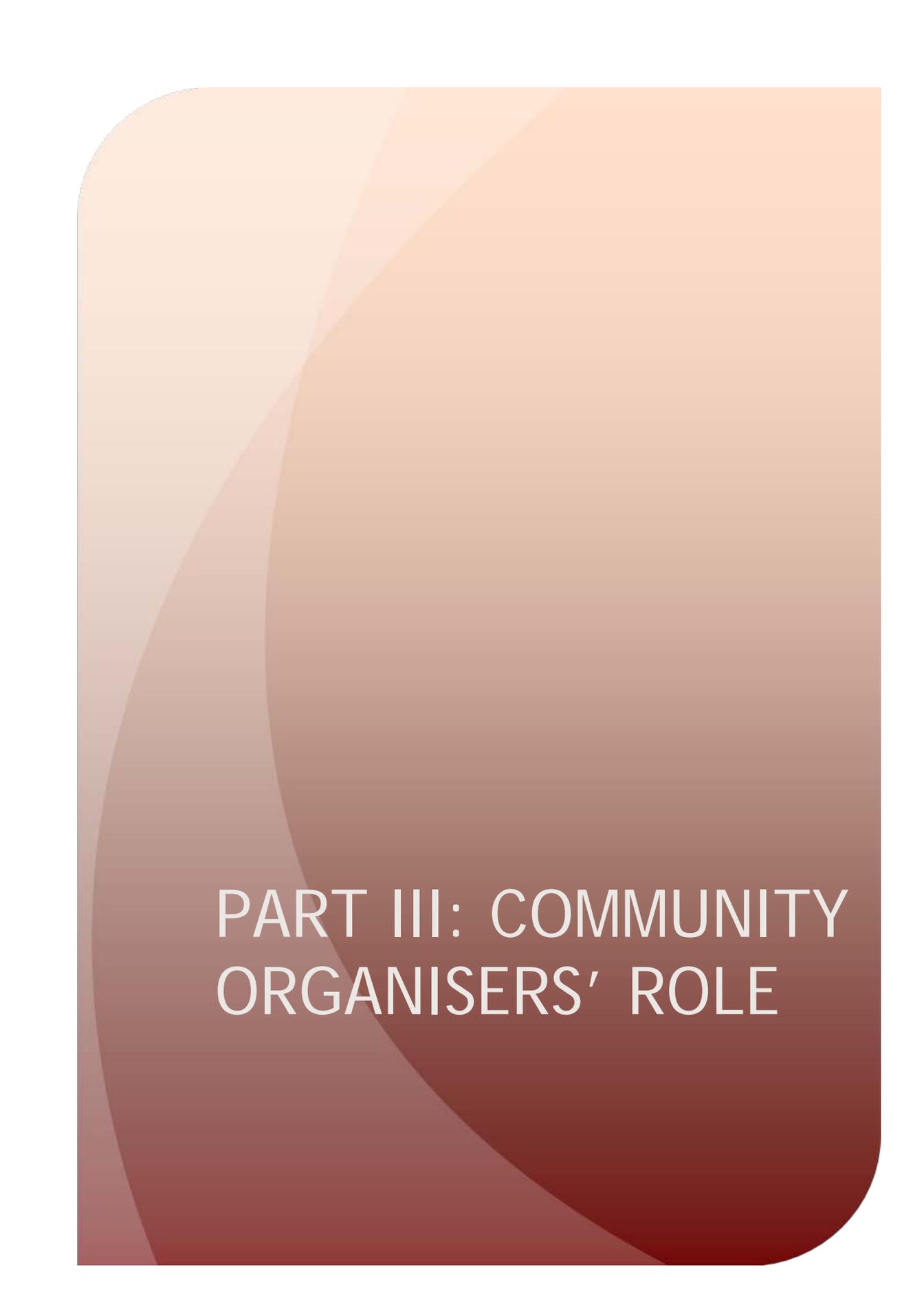
PART III: COMMUNITY ORGANISERS' ROLE

MODULE 6: PEOPLE'S ORGANISATION

Section 1

Content:

1. The Social organisation of a Community; and

2. Today's issues and challenges in the community.

Topic 1: Social Organisation of a Community

Objectives:
At the end of this session, the trainees will be able to:
- Describe the social organisation of a community

Duration: 2 hours

Introduction
A community consists of a number of people. A structure of how each member or individual connects to each other exists in each community. This topic presents the social organisation which shows the network of people in a community.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Introduction *[15 minutes]*
   Introduce the terms from the topic to the trainees.

2. **Activity 2**: Questionings *[15 minutes]*
   Ask the trainees to list the names of the people in their villages:
   a. Who are the men and women?
   b. Who are considered the leaders?

3. **Input**: Slide presentation - *Social Organisation of a Community* *[40 minutes]*
   Demonstrate how to draw up the sociogram on the board for the field training area.

4. **Activity 3**: Making a Sociogram *[35 minutes]*
   Trainees produce sociograms of their villages using the lists they produced in Activity 2.

5. **Activity 4**: Conclusion *[15 minutes]*
   Conclude the session with questions and answers from the floor.

Introduction

Social Organization

Meaning:
The people in a society considered as a system organized by a characteristic pattern of relationships

Synonyms:
social structure; social system

Context examples:
The social organization of England and America is very different /sociologists have studied the changing structure of the family

Hypernyms ("social organization" is a kind of…):
scheme; system (a group of independent but interrelated elements comprising a unified whole)

Meronyms (members of "social organization"):
form of government; political system (the members of a social organization who are in power)

Hyponyms (each of the following is a kind of "social organization"):
feudal system; feudalism (the social system that developed in Europe in the 8th century; vassals were protected by lords who they had to serve in war)
patriarchate; patriarchy (a form of social organization in which a male is the family head and title is traced through the male line)
matriarchate; matriarchy (a form of social organization in which a female is the family head and title is traced through the female line)
meritocracy (a form of social system in which power goes to those with superior intellects)
pluralism (a social organization in which diversity of racial or religious or ethnic or cultural groups is tolerated)
class structure (the organization of classes within a society)
segregation; separatism (a social system that provides separate facilities for minority groups)

Holonyms ("social organization" is a member of…):
society (an extended social group having a distinctive cultural and economic organization)

*from: www.audioenglish.net/dictionary/**social_organization**.htm*
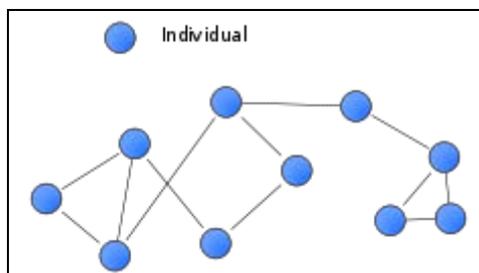
An example of a social network diagram
From Wikipedia

A **sociogram** is a graphic representation of social links that a person has. It is a graph drawing that plots the structure of interpersonal relations in a group situation.

It can be drawn on the basis of many different criteria: Social relations, channels of influence, lines of communication etc. Those points on a sociogram who have many choices are called Stars. Those with few or no choices are called isolates. Individuals who choose each other are known to have made a Mutual Choice. One-Way Choice refers to individuals who choose someone but the choice is not reciprocated. Cliques are groups of three or more people within a larger group who all choose each other (Mutual Choice).

📖 FURTHER READING

Australian Indigenous Social Organisation transforming concepts as an example
www.ausanthrop.net/research/kinship/kinship2.php

✍NOTE TO TRAINER

- Explain to the trainees the basic aspects of the social organisation and that they will need to understand better as they begin work as community organisers.

- Notes may be translated and given to the trainees or the trainer may extract the points from this reference.

Topic.2: Issues and Challenges In Today's Community

Objectives:
At the end of this session, the trainees will be able to:
- Name the main issues and challenges in the community
- State what they can do as community organisers.

Duration: 2 hours

Introduction
By now, the trainees should be able to identify the problems, difficulties and threats faced by their communities. They know the aspects of social organisation and understand their part in the social organisation. The community organiser realises his or her most important role in the community is to bring to light the issues and challenges to the community.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recalling Part II modules 2-5 *[15 minutes]*
   Ask the trainees the topics in Part II.

2. **Input**: Today's Issues and Challenges of the Community   *[40 minutes]*
   Refer to the notes

3. **Activity 2**: Group Discussion   *[20 minutes]*
   In small groups of 5 or 6 persons per group, discuss the following:
   a. Who makes decisions in the community?
   b. What can you, as a community organiser do to address the issues and challenges of your community?

4. **Activity 3**: Group presentation *[30 minutes]*
   Give each group about 5 minutes to prepare their presentation on newsprint.

5. **Activity 4**: Conclusion *[15 minutes]*
   Make a synthesis and conclude the session.

Understanding Leaders' Roles in Building Strategic Vision

Three Leadership Components
- **Position**: Formal status owned by the individual
- **Knowledge**: What the individual knows
- **Role model**: Behaviour that influences others to follow

These 3 leadership components are needed in an effective leader

Type of Community Leader and Leadership Basis

- **Village Head:** Position, Knowledge, Role model
- **Native Chief Representative:** Position, Knowledge
- **Village Development and Safety Committee:** Position
- **Religious Leader:** Position, Role model
- **Parents and Teachers Association:** Knowledge
- **Village Consultant:** Knowledge

How can the Leader Motivate the Community to Act?

- The leader relates his vision clearly and influences the community towards the vision
    - ➢ The vision is embraced by the community
    - ➢ The vision is realistic and achievable in a certain time frame
    - ➢ The vision is separated into short-term and long-term goals
    - ➢ The vision fulfils the basic needs of the community such as land ownership and economic resources
- The leader should reflect on the vision
- The leader needs to build his own proficiency in order to influence and build the community

The leader needs to share his knowledge with the community.

How to construct the Vision in an Organisation

The following four ways are interrelated:
1. **Tell**: promote the vision (Goal is achievable when the leader is clear about the vision)

2. **Sell**: Tell and relate the benefits of developing the organisation within the community. (Success depends on whether the leader has authority and is trusted. Link the vision to the benefits of organisation development)
3. **Consult**: discuss and summarise in an open non-threatening manner; the safest way
4. **Create:** State common needs; must be open

Preparation to build the Vision within the Community

1. Address and comprehend the issues faced by the community
2. Increase community awareness in regard to fundamental rights and power
3. Build potential individuals into good leaders
4. Encourage and motivate communities to implement activities that enhance cooperation among villagers
5. Develop positive values – such as respect for each other, cooperation, tolerance, sharing and helping each other.
   - The above can be achieved through meetings, discussions with the community and continuous training and support of members
   - The aim of this preparation is to confirm that the individuals and majority of the community collectively own the vision

📖 FURTHER READING

1.Check resources from www.selfleadership.org or
http://selfleadership.com/blog/

✎NOTE TO TRAINER
- Allow trainees to form into small groups, to join their respective indigenous ethnic group and to speak in their mother tongue.

Section 2

Content:

1. The concept, principles and characteristics of the People's Organisation

2. Experiences in building and strengthening the People's Organisation

Topic 1: The Significance and Purpose of the People's Organisation

Objectives:
At the end of this session, the trainees will be able to:
- Describe the structure of People's Organisation
- Discuss the significance and purpose of the Peoples' Organisation

Duration: 2 hours 30 minutes

Introduction
The People's Organisation (PO) aims to get the whole community to work together to sustain, preserve and protect their community. Therefore it is crucial for the trainees to understand the significance and purpose of the People's Organisation.

Following are some suggested activities and inputs for this topic:

1. **Activity 1**: Recalling *[20 minutes]*
   Review the concept, principles and characteristics of People's Organisation as provided in Module 1, Section 3 Topic 15

2. **Input**: Slide Presentation - *Significance and Purpose of the People's Organizati*on
   Refer to notes *[40 minutes]*

3. **Activity 2**: Discussion   *[60 minutes]*
   Invite sharing from one or two representatives of People's Organisations about the benefits and challenges of People's Organisation in their area.

4. **Activity 3**: Conclusion   *[30 minutes]*
   Ask trainees:
   a. What do you understand about People's Organisation?
   b. What is the most significant benefit of having a People's organisation within a community?

The Significance and Purpose of the People's Organisation (Po)

What is people's organisation?
- A volunteer, alternative body that can help to organise the community regarding:
  - ➤ Land ownership, economics, culture and customs, education, politics, basic infrastructure, forest, rivers and other resources
- Helps to raise people's competence capacity through training, exposure and discussion
- Asserts people's rights which are collectively based on their needs and aspirations

Objectives
- To empower the people by developing awareness, confidence, cooperation, courage to voice their rights, capability and self-reliance
- To build a network of organisations that have similar struggles and visions
- To provide a powerful instrument for the people to voice and to claim their rights based on their aspirations and needs.

Methods
- Begin with establishing cooperative relations
- Start with an existing organisation at the village level
- Majority participation in the process of establishing the PO
- Temporary organisation turns into permanent PO

Characteristics
- Issues established, managed and handled by the community themselves
- Process of decision-making is collective and by the majority
- Benefits and advantages of decisions made are shared by all
- Leader is evaluated and chosen by the villagers
- Leader assists and works cooperatively with others
- Activities are planned, implemented and evaluated by the villagers

People's Organisations' Structure

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                    ┌─────────────────────────────┐
                    │    PEOPLE'S ORGANISATION     │
                    └─────────────────────────────┘
                       │                      │
                       ▼                      ▼
              ┌──────────────┐        ┌──────────────┐
              │     Main     │        │   Village    │
              │  Committee   │        │  Committees  │
              └──────────────┘        └──────────────┘
                 │         │
                 ▼         ▼
         ┌──────────┐   ┌──────────┐
         │   Sub-   │   │   Sub-   │
         │Committee │   │Committee │
         └──────────┘   └──────────┘
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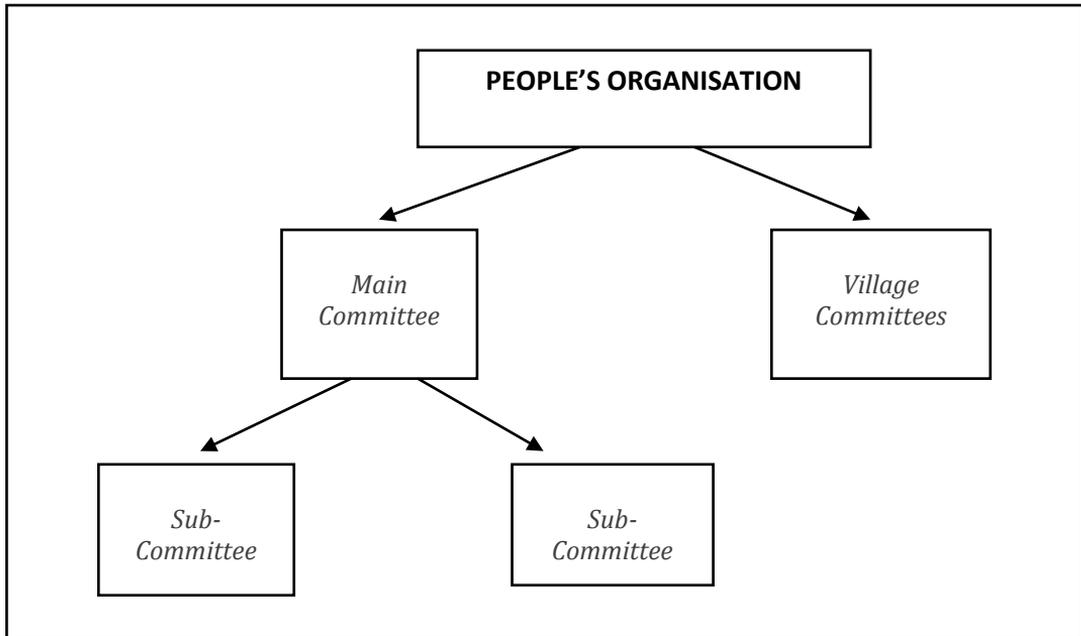
Significance

To coordinate activities that are planned within the community:

- Issues are managed and activities are implemented with the existence of a caring committee
- The Main Committee of the People's Organisation plays the important role of monitoring the established sub-committees and full time workers such as the community organisers and teachers.

Aim

The Community can manage and organise its own village and become self-reliant in development planning (short and long-term) and implementation of the plans.

Hope

The community can work independently with full participation of its members in every planned activity. The community is proactive and able to assert its members rights.

Guidelines for People's Organisation (Po) Sharing

Background
- History of establishment
  - ➢ Establishment idea – How did the idea of PO come about?
  - ➢ Process, challenges and problems of establishing PO
  - ➢ History of PO's name
  - ➢ PO committee

The Advantages of PO
- Changes after the establishment of PO in the village

Achievements of PO
- Development of PO
- Successful implementation of activities

PO Activities
- Village level
- Organisation level

Challenges
- Challenges faced in establishing a secure and working PO
  - ➢ Challenges in implementing the activities
  - ➢ Challenges in acquiring full cooperation from villagers and village leaders
  - ➢ Challenges from within the PO itself

How to face the challenges
- What can be done to overcome the challenges?
- What are the strategies?

Closing

Reflection on what was learnt

- Summary of sharing

✎NOTE TO TRAINER
- Find representatives of at least two POs and help them prepare using the guidelines for People's Organisation Sharing one or two weeks before this session.

Topic 2: Building And Strengthening People's Organisation

Objectives:
At the end of this session, the trainees will be able to:

- Describe the methods of how to build and strengthen People's Organisation

Duration: 1 hour

Introduction
It takes a lot of courage, knowledge, skills and the right attitude to create a People's Organization. This topic talks about the characteristics, guidelines and stages of establishment of the PO.

Following are some suggested activities and inputs for this topic:

2. **Input**: Slide presentation *[45 minutes]*
   a. Talk on how to build and strengthen the People's Organisation

3. **Activity 1**: Discussion   *[15 minutes]*
   Conclude the session with a question –
   In your opinion, what is the right kind or form of PO needed in our field training area?

Building and Strengthening People's Organisation (Po)

Introduction

PO purpose
- To create new awareness and to empower the indigenous people so they become more confident, cooperative, capable and able to speak up in claiming their rights in an orderly manner.
- As an instrument to state and to claim the people's rights based on their aspirations and needs.

Main Characteristics of PO

- PO is controlled, managed and established by and for the people.
- The majority participate in the process of decision-making.

- PO leaders are chosen and assessed by the people; they are cooperative and helpful to other groups, including establishment of an organisation between the community and PO for the purpose of resolving conflicts and issues together.
- Activities are planned, carried out, and assessed by the community. The whole community benefits.

Guidelines for Building PO

- **Establishment of cooperation with community**
  In the process of discussion and handling mutual issues together, cooperation and understanding will be enhanced within the community. Temporary committees like small groups and action committees can be set up to encourage participation from the people. Good leaders will emerge from the midst of their struggle. If a leader is already chosen and an organisation is initiated before the establishment of cooperation, the people will expect the leader to hold every responsibility.

- **Public participation in PO building process**
  The people will experience democratic and fair decision making through the People's Organisation. A comprehensive discussion on the PO idea must be conducted to help the public to really understand the purpose of PO. Various kinds of organisations are also made known to the people to allow them to decide on the structure suitable for them. The public will not acknowledge an organisation or structure which is set up without their consent. To encourage the participation of the majority, suitable mechanisms and structures of PO need to be developed.

- **Existing village organisations as POs**
  Organisations like Village Cooperation, Youth Society, PTA and others can be set up to handle the problems of the village. Members of the organization can be motivated to voice their rights through the organization. Traditional organizations controlled by elders or upper levels have their own aims and may not be ideal or suitable to be turned into a PO.

Characteristics of PO in Community Organising Process

Level I: Related Issues in Committee establishment

1.1   Drafting the current issue
1.2   Identifying the potential leader
1.3   Realising the importance and the need for collective action, a temporary committee is set up to handle issues as they arise.

Level II: People's Organisation is strengthened and established

2.1   From temporary to permanent organization. The community can choose whether to register the PO or not. The pro and cons of registering the PO are:

Pros	Cons
• Safe to assemble if permit is given • Community has less fear of overcoming issues together • PO in rural area works with ease and confidence • Strong ties with the government agencies can be maintained	• Much paperwork and registration fee needed. Cost of registration and transportation between village and the Registrar can be high • AGM reports need to be submitted to the Registrar Office (monitored by someone).

2.2   Efforts to strengthen and handle issues become part of the PO's program
2.3   Planning and implementation in process according to the needs and capability of the community and the committee.
2.4   Community realises the power of the people.

Level III – More independent PO and Community

3.1 PO can proceed with the CO process more independently
3.2 PO can determine the roles of PO members and Community Organiser
3.3 Mechanism, programmes and PO operation grow stronger
3.4 PO that is stable and democratic takes over and continues the community organising process

Elements to build, strengthen and maintain PO

- Clear and specific objectives
- Appropriate plans of action, activities and division of tasks
- Mechanism for effective, maximum participation and process of making fair decisions; include representatives from sectors or racial groups in the community
- Issues are handled by all or part of the community
- Honest, competent, and efficient management of projects and organisation
- Organise fund raising efforts
- Community perception of the PO as an organisation that stands for the benefits of the whole community
- Networking with other communities to share experiences and cooperate
- Capability upgrading for leaders and members in knowledge, skills and positive attitude through training, exposure, sharing, experience etc.

Introduction to Social Organisation

Australian Indigenous Social Organisation transforming concepts as an example
www.ausanthrop.net/research/kinship/kinship2.php

Social organisation and kinship are complex subjects. We'll have only the place to touch some general questions. What is important, basically, is that you understand that there are, even for specialists, many unanswered questions. Why talk about social organisation, when studies of social organisation and kinship have not been very fashionable subjects in Anthropology since the 1970s, although, I must add, that this domain of research has again risen from its ashes lately with numerous and important research projects and publications. So, why social organisation?

Peter Sutton, a prominent Australian anthropologist involved in Native Title issues, wrote recently the following revealing paragraph: "For indigenous claimants to prove their native titles in Australia, among other things they need to show not only that they have rights in country according to their own system of laws and customs, but also that such a system is a rightful descendant of an *organised* society which occupied the relevant area at the time when British sovereignty was established (Sutton, 1999:41)". SUTTON P. 1999. The system as it was straining to become: fluidity, stability, and Aboriginal country groups. In J.D. Finlayson, B. Rigsby and H.J. Bek (eds), Connections in Native Title: Genealogies, Kinship and Groups. Canberra: ANU, Centre for Aboriginal Economic Policy Research, p. 13-57.

What one remarks in this quote is the word organised, which was underlined by Sutton himself. It is remarkable that such an exigency is placed onto Indigenous culture. Because, how can a society be without being organized? Can one seriously expect that there are societies or cultures that do not have one form or another of organisation? However, and in many cases as history has shown, Indigenous society was and is indeed, and in fact, conceived by the colonial power and by the legal system as a non-society, composed of un-organised and primitive bands wandering about. Let's have a look at what Paul Hasluck, Minister of Territories from 1951-1963 wrote in 1988: "There was nothing that could be recognised as a homogeneous and integrated aboriginal society. Here and there throughout the continent there were crumbling groups of aboriginal people bound together by ancient tradition and kinship and living under a fading discipline. There were also scattered groups who, having lost the cohesion of tradition, were kept together by tattered threads of kinship and the influences they felt in their common lot of dwelling on the fringes of the Australian community. None of these groups could be identified as a society in the same way as the rest of the people in Australia could be identified as a society.

Such considerations as these had led realistically to the conclusion that the problem was not one of finding ways in which two or more societies could live side by side in the same continent but of finding the way in which the remnants of the aboriginal race could best become members of a single Australian society (Hasluck, 1988: 131)". HASLUCK P. 1988. Shades of Darkness: Aboriginal Affairs, 1925-1965. Melbourne: Melbourne University Press.

Ironically, Hasluck was responsible for many first contact situations in the Western Desert. How can he describe a society as non-existent, while he is responsible for their first contacts with Western Culture? How can he dismiss a society, and how can one claim that a society might not be organised? We therefore need to give some meaning to the word *organised* and *organsation*, we have to give it some culturally acceptable content, a content that is acceptable to the Australian legal system as well.

Why is it important to understand social organisation?

- Considerations of social organisation and kinship were among the first social elements studied in the early days of anthropology and have considerably influenced the discipline, as well as Western views on Indigenous cultures.
- Social organisation and relationships based on kinship were and still are one of the most important organising institutions in Australian Aboriginal culture; but are also important in processes of Indigenous cultural recognition.

The notion of *organised society* as quoted earlier from Peter Sutton refers to various concepts here. One is that the society has to know a commonly accepted law, a law that is in some respects implicit. These social norms and rules that are shared among the members of a society is what is weakly termed "culture". Others are explicit, and these are grounded, in Aboriginal Australia, in two interwoven domains, one is the religious complex of the Dreaming or the Law and the other is kinship and social organisation or social categories that everywhere play an important role in everyday as well as religious life. There are two principle reasons why we should discuss the development of anthropologists' understanding of what kinship and social organisation in Australia is.

The first reason is that modern anthropology was born with the study of human kinship systems, among subjects. Kinship was one of the most important domains of research for about 90 years. It has been the domain through which both, the universality of humanity was underlined, and cultural specificities were demonstrated. It allowed to show that all human societies or cultures have universally recognised characteristics, but it also allowed to demonstrate that each culture has its own specificity. An introduction into the study of social organisation helps to understand current issues in anthropology, as well as the nature of Indigenous identity and culture. The birth of kinship studies at the end of the 19th century is closely linked to Australian Aboriginal anthropology, one reason more to spend some time on the subject.

The second reason is that, as already foreshadowed in Sutton's quote, Indigenous peoples today, whether in Australia or in the USA, Canada and elsewhere, are required to demonstrate their cultural identity and its transmission, do they want to be able to claim a cultural recognition. Kinship and social organisation are, in this respect and certainly in Australia, the privileged domain through which such recognition can be accomplished, either because it is implicitly expected by the legal system, or because it is one of the most efficient mechanisms for the inclusion of members among indigenous groups themselves.

Kinship is the starting point of social organisation, it is where the principles of social organisation are defined. As Robin Fox puts it in his famous quote; "Kinship and marriage are about the basic facts of life". They are about 'birth, and conception, and death', the eternal round that seemed to depress the poet but which excites, among others, the anthropologist. […] Man is an animal, but he puts the basic facts of life to work for himself in ways that no other animal does or can (Fox, 1996 [1967]: 27)". FOX R. 1996. Kinship and Marriage. Cambridge: Cambridge University Press [Penguin Books Ltd], [1967].

To be able to understand the complex notions and mechanisms that are involved in such processes, it is important to generate some background information.

While kinship study and theory was criticised from the 1970s onwards by prominent scholars such as **David Schneider** and **Rodney Needham**, the last couple of years, since 1997 approximately, are the testimony for a revival in such studies, albeit under a distinct form and using new theoretical tools. One important engine in the revival of kinship studies is the observation that "kinship", as it was defined and used in classic anthropological currents, is problematic because based on a Euro-American-centered conception of relatedness. David Schneider as well as Rodney Needham claimed that kinship does not exist as such in other cultures than Euro-American societies, that it was an "invention" based on Euro-American understandings of relatedness.

However, it is now again acknowledged, kinship if defined in a different and broader perspective is everywhere one of the grounding stone of social formations and organisations. When discussing such notions as gender, identity, representation, authenticity, and so on, themes that seem to interest anthropology today, kinship always plays a role, and has to be taken into account. Broadly speaking, it defines a person's position inside the network of relations. It attributes meaning to such ideas as *being related*, *transmission of goods and substances*, and so on through generations. Kinship often is a criterion for closure or exclusion. Those that are not in the network are considered distinct, different, foreigners. There's no way a society can escape the "eternal round" we just saw in Robin Fox's quote, and there's no way this "eternal round" cannot be invested with meanings and symbols that warrant and legitimate social continuity. There's no way a society cannot be organised in terms of vesting meaning into the basic facts of life. Kinship today is understood as a much more broader domain as it was 30 years ago, where genealogies and formal models were supposed to demonstrate cross-cultural similarities, while, at least for some researchers, underlining simultaneously cultural specificities. Since at lest **Julian Pitt-Rivers**' introduction of the notion of **consubstantiality**, as well as the gain in importance of **practice theory (Pierre Bourdieu)**, the domain has been substantiality modified. Relatedness or kinship, it is now argued, can be established through other means than simply being born into a specific family or marrying into another family.

Indeed, in New Guinea, two persons that regularly drink from the same cup and eat the same food become brothers. They share substance, they establish kinship through consubstantiality. Among the Inuit or Eskimos, you do not always have to hunt with or fish with your kin, but an unrelated hunting partner may end up as your kin, nonetheless. In Aboriginal Australia, in many groups, people that live together for prolonged periods in the same community may well become close relatives, as if they were born by the same mother. Among Noongars, as Chris Birdsall shows, rearing-up is an important mechanism in the establishment of kin ties. Of course, those who are reared up together do not have to be what Euro-American culture calls blood relatives.

Now, you may reject that: well, this is symbolic kinship, not true or real kinship, because they're not really from identical parents or ancestors, they simply became related because of their shared experiences, because of some practice. This exactly is the sort of reasoning anthropology has been able to detach itself from in the last couple of years. If you go into the deeper meaning of such a reasoning, you will agree that it is based on an Euro-American conception of kinship; a conception in which the notion of direct kin, or in fact the transmission of "blood" or genetic material, is considered the <u>unambiguous and only determinant</u> for a person's place in the network of relations. Shared experiences or substances other than blood and genetic material are integral parts of cultural constructions and conceptions. Blood is simply one among many substances or features that can be shared among people, and that can give rise to specific definitions of relatedness. Unfortunately, these are not questions that are asked by and in legal processes in Australia with regard to Native Title, for example, or simply with regard to cultural recognition. Indeed, while it is not expressed in such explicit terms in the legislation, it still is expected that a group wanting to demonstrate a Native Title needs to conform to a pre-conceived definition of kinship that relies on ties of blood, and blood only. As Finalyson, Rigsby and Bek, anthropologists that are involved in the applied field in Australia, wrote: "The terms kin and kinship do not actually appear in the Mabo No. 2 decision, the Native Title Act or the Native Title Amendment Act 1998. Anthropologists think them important, however, in understanding and describing how individuals and groups come to have or acquire native title rights and interests in land and waters (1999:4)". FINLAYSON J.D., RIGSBY B. and BEK H.J. 1999. Introduction. In J.D. Finlayson, B. Rigsby and H.J. Bek (eds), Connections in Native Title: Genealogies, Kinship and Groups. Canberra: CAEPR, Research Monograph No. 13, p. 1-12.

The continuity of Native Title, which reflects and is based on cultural continuity, is linked to the existence of a group; and this group is largely defined in terms of biological kinship or, as we have just seen, in terms of shared blood. How relevant "blood" effectively is in this respect, however, is not really challenged. And what is kinship after all? **Kinship encompasses the norms, roles, institutions and cognitive processes referring to all the social relationships that people are born into or create later in life, and that are expressed through, but not limited to, an etic biological idiom.** Kinship is everywhere seen as fact of nature. But the nature of this Nature is not universal. The "not limited to" part in this definition refers to the all-overarching character of Australian Aboriginal kinship and is particularly important. What we call the biological idiom with the terms and relationships such as father, mother, brother daughter, son etc. are extended towards the entire society and, in theory at least, to human kind in Indigenous society. This was a character recognised from the very beginning of kinship studies, when it was "invented", as some have said, by Lewis Henry Morgan- An American lawyer, and is considered to have "invented" the anthropological study of kinship. His was primarily interested in kinship, social organisation, and cultural evolution.

References: MORGAN L.H. 1997. *Systems of consanguinity and affinity of the Human Family.* Lincoln and London: University of Nebraska Press [Smithsonian Institution volume 17], [1871]. MORGAN L. H. 1965. *Ancient Society.* The Belknap Press of Harvard University Press, [1877].

Morgan grew up in New York State, in the expropriated country of the Iroquois Indians, where, as a young man already, he campaigned for their rights and against their deportation. The Iroquois were a confederation of 5 tribes, resisting successfully European invasion for about 2 centuries. Each tribe was made up of clans with common totems. A totem is a mythical ancestor, or a metaphor for a group or a person, usually embodied or represented through an animal or vegetal form. Clan members regarded themselves as blood relatives. The confederation was held together by chains of brotherhood. Morgan believed that it was this particular feature, this specific kinship system, that allowed the Iroquois confederation to be able to resist invasion from neighbouring tribes as well as European society. Morgan studied their kinship system and first thought it unique. He then discovered, however, that kinship systems of all American tribes were based on similar principles. More, from correspondents, he found out that Tamil groups in South India had the same system, and later again he received similar reports from Australia.

What is so particular, and at the same time so widespread in these kinship systems? We will rapidly look at these features from two points of view. First from the kinship system itself, secondly from the nature of social organisation that is linked to the particularity of the kinship system. In the Iroquois, as well as all Australian Aboriginal kinship system, the way of classifying kin differs from the European way of doing it. In the Australian system, collaterals and lineals are merged. What does this mean? Let us look at the figure representing the two kinship systems.

Euro-American kinship terminology (called Eskimo terminology)
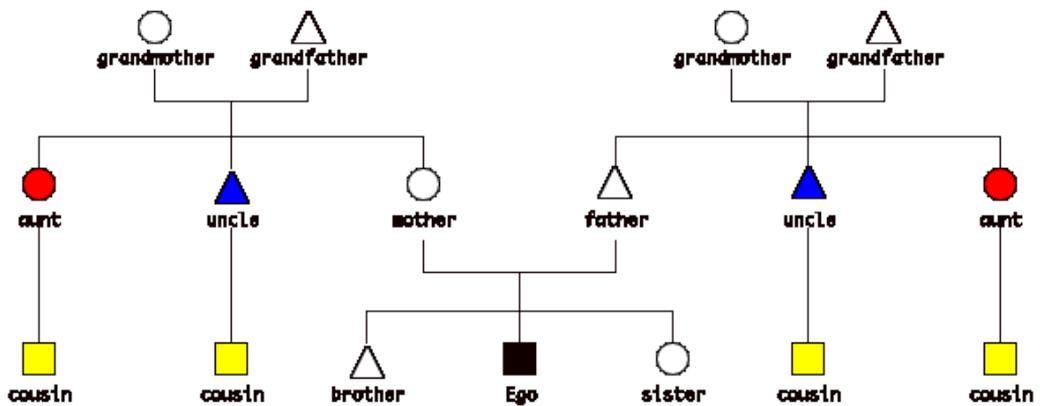
Dravidian or Australian terminology
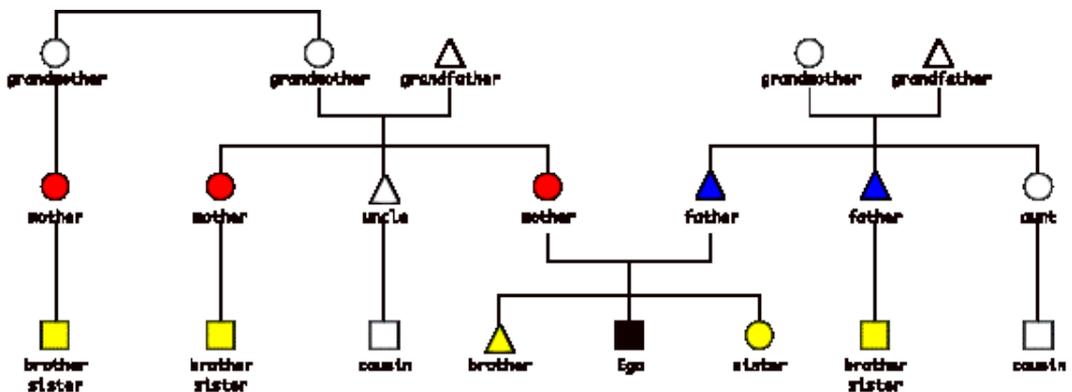
If you do not understand the diagram, the way of representing genealogies, please check the 2nd part of this tutorial. On top is the Eskimo system. As you know, in the parent's generation, Europeans do not distinguish if an aunt is on the mother's side or the father's side. The same is true for uncles, cousins, and grand-parents. All children of my parent's siblings are cousins. -- Moreover, the terms uncle, mother, father, etc. are usually applied only to those persons represented here in the diagram.

Now look at the second diagram which represents the classic Australian system. The first thing you notice is that an aunt can only be the father's sister, and an uncle only the mother's brother. The mother's sister is called "mother" as well, and not "aunt". The father's brother is called "father", not uncle. Now it goes further. Because Ego calls woman A "mother", he will obviously call that woman's children "brother and sister", and not cousin. This is because the children of a mother are siblings, obviously. The same is true for your father's brother's children. The only persons called "cousins" are what anthropologists call cross-cousins. These are the children of your Mother's Brother and your Father's Sister.

This system is extended to all persons in the society and beyond. Consider the red woman left of the uncle. This woman will call the women "named" grandmother in the figure with the gloss "mother", because it is her mother's sister (and not her aunt). Again, she will therefore call the woman on her left "sister", and not cousin. Now you can see that if Ego calls that woman "mother", and that woman calls the woman on her left "sister", then Ego will call the latter a "mother" as well. If the far left grandmother was a man, on the other hand, then his daughter would be "aunt" and her children "cousins", not brothers or sisters. This principle is extended and extrapolated to the entire society where everybody stands in a very distinct and clearly calculated kin category to everybody else. Only persons of the cross-cousin category can be Ego's spouses. Not actual cousins of first cousins, usually, but people of the category "cousin" that are genealogically removed or distant. This general pattern of extending and classifying kin is called bifurcate-merging, and the system is a classificatory system of relationship. Morgan coined the expression **classificatory systems of relationship.**

This notion is particularly important in Australian social organisation. Moreover, Australian kinship systems are also "**universalistic**": in theory, every human being is included in the kinship system. The importance of kinship in Aboriginal Australia and other hunter-gatherer societies has lead some researchers to call these **kin-based societies**.

Classificatory kinship is all-encompassing, because every known person is in a certain category of kin, and can be addressed or referred to with a kin term. More importantly, kin categories define behavioral expectations. You would show respect to your fathers and mothers, avoidance towards your aunts and uncles, a close and reciprocal relationship towards your cousins and so on. You have to share with your aunt and uncles material goods if they demand it, but you would expect a reciprocal behavior from your cousins, and expect sharing from your nieces and nephews. Kinship therefore also regulates, to a certain extent, the politics and economics in Aboriginal society, as it organises and defines behavior, rights and duties. Because, in these societies, kinship has been conceived as one of the dominant organising institution, they, Aboriginal Australia included, have often been termed "kin-based societies".

The other aspect that interested Morgan was social organisation. In kin-based societies, social organisation always is to a certain degree based on the structure of the kinship system. In this respect, Morgan was an evolutionary anthropologist. He was interested in showing that the various cultural forms observed in the world were in fact the mirrors of the various stages of human social organisation. An organisation that started, according to Morgan, with bands of people engaging in promiscuous intercourse, without much organisation, towards a tribal organisation which allowed group marriage, that is, two groups of men (or brothers), were marrying each other's sisters -- this is how he conceived many Australian systems --, to the barbarian family with a strong head or chief and extended families, but where the tribe still has a great importance; towards, as final step, the development of the *polis*, the pre-existing form of nations or states, with first the patriarchal family such as among the Romans, and then the monogamous family as today in Europe. Morgan linked the social organisation of a society with the evolution of human society in general.

Morgan's informants in Australia were Howitt and Fison, both of which have published widely independently of Morgan's requests and queries at the end of the 19th and the beginning of the 20th century. Morgan, Howiit and Fison are all three responsible for some of the most important concepts used today, even though, of course, the evolutionist aspects of their work has been abandoned and has been demonstrated as being wrong.

Classic model of Australian social and territorial organisation

The classic model of Australian Aboriginal social and territorial organization (Lewis Henry Morgan, Lorimer Fison, Alfred Howitt, Alfred Radcliffe-Brown and others; predominantly in use until Lester Hiatt's study in Arnhem Land). **Tribe** with territorial boundaries, surrounded by other tribes. The tribe is composed by **usually patrilineal landholding clans** living on their land. **A clan** is group of kinsmen and kinswomen that recognise a common mythical ancestor. Clans are linked together through marriage and the recognition of consanguinal ties. In those author's terms, Aboriginal Australia was organised in tribes. A tribe was seen as the largest territorial and social unit. Members of a tribe collectively owned the land, had the same language, adhered to identical customs, of which the kinship system is one, had some sort, albeit primitive, political unit by following some generally accepted laws, and did usually not marry outside. In other words, the tribe was endogamous. There have been tenth of definitions of the notion of tribe throughout the anthropological history. These basic features, however, seem to have been accepted quite generally.
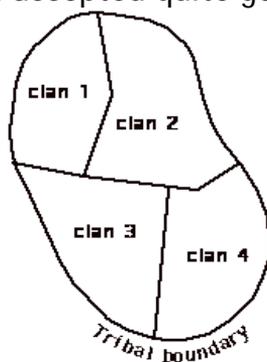
Lately, however, and especially for some regions in Australia, anthropologists have found that there was and still is much confusion between the notion of tribe and the notions of language and dialect, especially. A tribe in Australia cannot be distinguished so neatly as often expected. The tribe itself was considered divided into a certain number of hordes or clans. It was Howitt who gave one of the first definitions of these terms. A **horde**, according to Howitt, is a group that lives on country that is inherited through the father's line, that is, patrilineally, while they recognise a totem as ancestor that is inherited through the mother. A **clan** is a form of social organisation in which both, totem as well as landownership is transmitted through males only. Most often, the clan model has been privileged among anthropologists until the 1970s, although matrilineal inheritance was generally recognised as well. Here again, later anthropologists have challenged this view, and have tried to show that social organisation, clans or totemic groups, do not have to be linked to landownership. Lester Hiatt has shown that in Arnhem Land, clans do exist, do inherit totemic affiliations, but are not residential groups. That is, a clan does not have to be a group that can unambiguously been identified in the landscape. The clans or hordes were themselves seen as being divided into marriage classes. These marriage classes are what are called sections, subsections or moieties today, often also termed skinnames. Remember that we said that every person in the society is classed into a kin category such as mother, father, aunts, uncles etc. Sections or skinnames group some of those various kin classes into more global groups. There are various such systems in Australia, one is the four section system, as illustrated here: Australian societies often have a social category system. These systems are labelling devices usually compatible with the structure of the kinship system and general guides for behaviour.

There are various different such systems and these are:
- Four section systems
- Eight sub-section systems
- Semi-moieties
- Patri- or Matrimoieties
- Generational moieties
- These systems have often been termed *marriage classes*

Example of the four section system

A1 mother; mother's brother	A2 father; father's sister
brothers and sisters	cross-cousins
B1	B2

$$A1\ Karimarra = A2\ Purungu$$
$$B1\ Tjarurru = B2\ Panaka$$

You can see that there are four general categories of kin. One is Ego and his brothers and sisters, another are those Ego calls cousins, in which he or she will also find his potential spouses, a third is the class of his mothers and mother's brothers, and the last category comprises his fathers and his fathers' sisters. In the second figure, these four categories are put into relation. Your mothers and mother's brothers marry people from the class of you fathers and fathers' sisters. You and your siblings in B1 marry people of the class of cousins. This is the reason why social category systems such as this one, the four section system, have been termed marriage classes. In the second figure, arrows mean mother-child relation, equal signs mean marriage. These four categories have Indigenous names that vary from language to language and from region to region. I have added in the figure those names used in some eastern parts of Western Australia. Here again, however, later anthropologists have shown that these category systems such as sections do not regulate marriage pattern, but are a global and general guides for the classification of kin into meaningful categories. This is the general pattern of social organization in Aboriginal Australia. This pattern has, in some cases, undergone much transformation.

The first type of transformation is linked to anthropology's changing views and concepts. Ethnographic work has shown that the notion of tribe is not everywhere applicable, and that it is difficult to define the concept so that it reflects all realities. Such work has also shown that there is often no strict relationship between kinship or social organization and territorial organization or land ownership. The classificatory nature of Australian Aboriginal kinship systems already extends the field of what people of

Euro-American culture would recognise as being kin, and therefore as sharing rights and duties. However, anthropology recognises that there are many more concepts that have to be taken into account when describing a society's organisational principles. Notion such as consubstantiality, that is the sharing of common substances, is one of these concepts.

The second type of transformation is linked to colonial history. While in certain regions, such as the Western Desert or Arnhem Land in the Top End, what could be called the "traditional" system is still in place, other regions have suffered demographic decline and alienation of their traditional living areas. These changes have influenced social organization in sometimes important ways. The classic model, if ever effectively applied, cannot be operational in these conditions. However, because of the complex concepts and mechanisms that allow Aboriginal people to define and enact relatedness, these have taken prevalence. A group always is organised in one way or another, and it is the anthropologist's task to describe its principles. Without going into too much detail, we have seen in this part that:

1. Kinship and social organisation are domains that are well structured in Aboriginal Australia, that organise social life and individual behaviour. The principle lies in the fact that kinship is extended to every person of the society; it is a political as well as an economic tool for regulating behaviour and structure. Kinship is therefore one of the most important aspect to be considered when justifying that Indigenous society is and was, indeed, an organised society; and

2. Kinship has been an important domain in anthropological research, especially in Australia and other kin-based societies. It has moulded anthropology at some stage, by showing that there are universal features present in all cultures, but that there are also important local and cultural specificities. Kinship has lost of importance in the anthropological discipline because researchers realised that they were applying the Euro-American conception of kinship onto societies that had a distinct understanding of notions such as *consanguinity*, *family*, *relatedness* etc.

Lately, however, kinship has regained of importance, albeit armed with new tools and concepts, showing that, indeed, kinship is also recognised from the inside of a culture or group, although its definition and understanding may not always be identical. Following are some additional references for those interested to investigate further some of the notions mentioned above.

Some additional bibliographic notes

On the notion of consubstantiality:
PITT-RIVERS J. 1973. The kith and the kin. In J.R. Goody (ed.), *The character of kinship*. Cambridge: Cambridge University Press, p. 89-105.
Also see the following:
HOLY L. 1996. *Anthropological Perspectives on Kinship*. London, Chicago: Pluto Press.
An excellent overview of the discussions past and present about Aboriginal Australian Social Organisation
HIATT L.R. 1996. *Arguments about Aborigines: Australia and the evolution of social anthropology*. Cambridge: Cambridge University Press.
Introductory chapters on social organisation and kinship :
BERNDT R.M. and BERNDT C.H. 1992. *The World of the First Australians. Aboriginal Traditional Life: Past and Present*. London: Angus and Robertson, [1964].

ELKIN A.P. 1979. *The Australian Aborigines* (revised edition). London, Sydney: Angus and Robertson Publishers

📖 FURTHER READING

1. *Indigenous People's Poverty Alleviation: Community Action Tool.* ASPBAE 2007 *www.*aspbae.org

✎ **NOTE TO TRAINER**
- As this is the last topic for this COT training, this session can last longer than the suggested duration. The concluding question can be extended to a mini workshop as preparation for a community workshop to set up a PO for the field training area.

Annexure

Worksheet 1

Roles and Responsibilities of a Trainee

	Theory session	Field Work
Roles		
Responsibilities		

Worksheet 2

TEAMWORK

Interpersonal Perception checklist

VALUE/ATTITUDE	INDIVIDUAL MEMBER						
Tick in the number column if value is evident in the person	*(5-7members in a team)*						
Are you / is she/he a person who…	1	2	3	4	5	6	7
1. Keeps on trying to succeed							
2. Is a good listener							
3. Plays an active role in the team							
4. Is very committed to the team							
5. Tries to make others feel at ease							
6. Is willing to help others							
7. Asks for help from others							
8. Can accept and consider others' suggestions							
9. Likes to tell jokes							
10. Believes most people are trustworthy							
11. Is serious							
12. Is easily shaken, very sensitive							
13. Cannot say 'No'							
14. Acts without planning							
15. Shows very little effort in performance and duties							
16. Likes to interrupt, impolite in group discussions							
17. Prefers others to initiate greeting, conversation							
18. Prefers to work alone							
List down your skills							
Roles that you can play in COT							

Worksheet 3

Terms found in Community Organising Work

Term	What I understand	Actual meaning

Worksheet 4

GROUP DISCUSSION

Group 1
- Groundwork to organise a village meeting
- Groundwork in preparation for chairing a meeting

Group 2
- Groundwork to prepare an agenda for the meeting
- Groundwork to form an action committee

Group 3
- Groundwork to select and prioritise the agenda for the meeting
- Groundwork to organise a leadership workshop

Procedures:
- Discuss in your group the guide questions and select who will act the characters in the given scenarios (30 minutes)
- Present your sketch in 3 minutes (each scenario)

PACOS TRUST
(Partner Of Community Organizations)

Asia Indigenous Peoples Pact (AIPP)

International Work Group for Indigenous Affairs (IWGIA)

Inter-Church Organisation for Development Cooperation (ICCO)