



INDIGENOUS PEOPLES' POVERTY ALLEVIATION COMMUNITY ACTION TOOL

TABLE OF CONTENTS

ACKNOWLEDGEMENTS

Several ASPBAE members and individuals have made valuable contributions to the development of this Community Action Tool Resource over the past 18 months as editors, writers, commentators, or contributors to workshop discussions. C.R. Bijoy was the lead writer in the later stage of the project. Other contributors include Tan Jo Hann, John Shanth Kumar Joseph, Bernie Lovegrove, Cecilia Soriano, Ang Dawa Sherpa, Ngima Tendup Sherpa, Dominic D'Souza, Jerald Joseph, Sandra Morrison, Maria Khan, Rizwan, Mary Carling, Jesse Agbulos and Pania Melbourne. The Action Tool has been edited by ASPBAE Program Manager, Bernie Lovegrove, ASPBAE Research and Advocacy Officer, Joanna Lindner and Sudha Raghavendran.

The views expressed in this document do not necessarily reflect the opinion of all members of ASPBAE.

COPYRIGHT

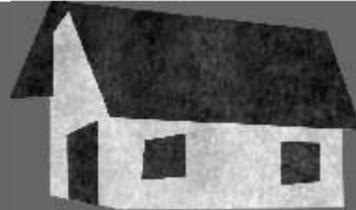
© Copyright 2007 The Indigenous People's Poverty Alleviation Community Action Tool may be produced in whole or in part for study or training purposes, provided that the source is acknowledged. Reproduction for other purposes requires the permission of the

Asian South Pacific Bureau of Adult Education (ASPBAE)
C/o. MAAPL, 9th Floor, Eucharistic Congress Building No.3
5, Convent Street, Colaba, Mumbai-400 039, India
Tel: 91-22-2202 1391, 2281 6853;
Fax: 91-22-2283 2217
Email: aspbae@vsnl.com
Website: www.aspbae.org

I. INTRODUCTION	4
II. BACKGROUND	5
III. COMMUNITY ACTION TOOL (CAT) : PURPOSE, FACILITATORS, PARTICIPANTS, & GUIDING VALUES	6
IV. KEY CONCEPTS	8
A. INDIGENOUS PEOPLES	8
a. Identity	8
b. Self Determination and Self Governance	8
B. POVERTY	9
C. A RIGHTS-BASED APPROACH	9
V. A TOOL KIT FOR CAT: INDIGENOUS PEOPLES' POVERTY ALLEVIATION	12
A. SELF DETERMINATION AND SELF GOVERNANCE	13
1. 'Social Role Playing'	14
2. 'Institutional Map'	16
3. 'Freeze Frame Problem Solving' (use of human bodies in group dynamics theatre exercises)	17
4. 'Action Photos' (Use of photographs to tell the story)	18
5. 'Photo language'	19
6. 'Living Video' (Community Video to generate discussions and analysis)	20
7. 'Strategy for Action' (Formulating a collective response to the dimensions of poverty affecting the community)	21
B. TERRITORY	23
1. 'Talking Map' (Community Territory Mapping)	24
2. 'Walking Map' (Community Resource Mapping)	26
3. 'Resource Map'	27
4. 'Time Line'	28
C. SUSTAINABLE DEVELOPMENT	29
1. 'The Community Organizing Frame' (Basic perspective of community awareness and action)	30
2. Team Building' (use of bodies to construct different shapes and things)	31
3. 'Community Communications'	32
4. 'Blind walk'	33
5. 'Blind football'	34
6. 'Popular Communications Facilitation' (basic facilitation skills for a community organizer)	35
7. 'Seasonal Calendar'	38
8. 'Trend Lines'	39
9. 'Mobility Map'	40
10. 'Development Wheel'	41
11. 'Goods Flow/Trends'	42
12. 'Access to /Control of Resources and Activities'	43
13. Daily Routine of both Men and Women'	43
14. 'Dream'	44
15. 'Design'	46
16. 'Delivery'	47
VI. REFERENCES	48



I. INTRODUCTION



The Indigenous Peoples' Poverty Alleviation Community Action Tool (CAT) is both a framework and a tool designed to assist indigenous communities and community organizers (COs) to investigate ways to alleviate poverty and combat various forms of discrimination which dominate the lives of indigenous people. CAT is developed from the view-point of indigenous people, and is therefore, not 'value-neutral'. CAT respects the wisdom of indigenous communities and builds on their diverse contexts. It indicates the critical factors to be taken into consideration while working on indigenous peoples' development, and a respect for diversity makes CAT facilitative rather than prescriptive.

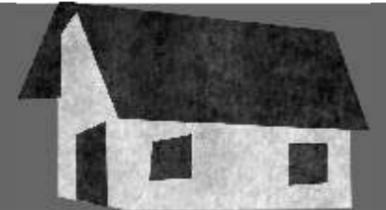
CAT provides a conceptual framework and an approach to be understood, tested and applied by community organizers as deemed relevant in the varied contexts and realities of the lives and aspirations of indigenous peoples and their communities. This section of the CAT outlines the purpose of the framework as well as some of the distinct features that constitute the realities of indigenous peoples.

Historically, most indigenous peoples have been endowed with an abundance of livelihood resources along with rich culture and knowledge. However, they have been subject to systematic marginalization because of the constant inroads made into their space and resources by outsiders. The plunder of resources has had a negative impact on the cultural and spiritual life of the indigenous peoples. This is the main issue and agenda for community mobilization and struggle.

The understandings of the poverty of these indigenous peoples, its causes and the means to fight it need to be grounded in this historical reality. A rights-based approach to poverty alleviation, with specific relevance to indigenous people, underpins this CAT tool. The last section provides a sample list of tools that together with the framework may assist practitioners and communities in drawing out learning and encouraging reflection towards a process of action for transformation. The mobilization of indigenous communities is fundamental for the application of CAT itself—as the framework is intended to empower those who are marginalized for sustained action. Approaches to facilitate this process are described here.



II. BACKGROUND



ASPBAE's Indigenous Education Program (IEP) has been a strong thematic program since the ASPBAE General Assembly in 1996, which recognised:

- That the Asia South Pacific Region consists of a large number of indigenous people (IPs) with diverse cultures;
- That despite the differences, IPs across the region face a range of similar issues: loss of land, culture, language, rights, status, power, education, and the struggle to pass on their history and culture to new generations;
- That indigenous community educators, leaders and organisers have a key role to play in assisting indigenous people to equip themselves with the knowledge and skills necessary to deal with such issues in a rapidly changing world and to advocate strongly for indigenous rights, especially in relation to education.

Since 1996, there have been a series of regional and sub regional workshops, working group meetings, inter-country exchanges and the development of case studies focusing on indigenous education and literacy.

In 2003-04, the focus was on the development of an indigenous community audit tool, that is, an internal community analysis framework and mechanism by which to consider issues of sustainable livelihood and strategies for poverty alleviation. The Community Audit Tool (CAT) was initially funded by the German Government and DVV International and the UNESCO Principal Regional Office for the Asia Pacific (PROAP)'s Education for Rural Populations Program.

In order to enable broader learning ASPBAE held a Regional Workshop on Indigenous Education in Relation to Poverty Alleviation in Ipoh, Malaysia in January 2004. The Workshop served as an opportunity for pre-testing the audit tool and developing it in the light of the experiences and learnings of a diverse set of educators working with indigenous communities in the region. The participants discussed the different poverty issues of indigenous communities, current strategies for poverty alleviation and eradication and the education work in support of these measures. The Workshop included skills training for community facilitators to enable them to implement educational processes more effectively, especially in relation to poverty alleviation. The Workshop also provided a forum to discuss and evaluate the preliminary experience of piloting the Malaysian Community Audit Tool and invite feedback.

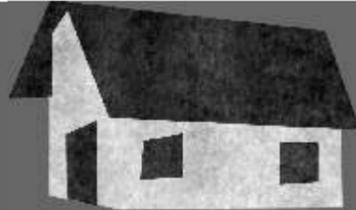
Additionally ASPBAE organized a Working Group Meeting of the key organizations and individuals involved in developing and testing CAT in Kathmandu, Nepal, in June 28-30, 2004. Representatives from indigenous communities in Indonesia, India and Nepal participated and provided inputs. The new experiences and ideas that emerged from these meetings and the subsequent feedback and critique from indigenous educators in other countries in the region led to the development of the first version of the framework for the Community Audit Tool. The name was amended to Community Action Tool to emphasize the dynamic process leading to change. Guided by this commonly agreed framework, community education groups in India and Indonesia agreed to pilot CAT.

This document represents the agreements of the IEP Working Group meeting held at Davao, Philippines from June 4 - 6 2006, following a review of experience in the expanded piloting of CAT.



III.

COMMUNITY ACTION TOOL (CAT)



A. Purpose

The Community Action Tool is:

- To be used by community organizers (COs) for the benefit of indigenous communities within a framework of community mobilization and empowerment.
- To enable indigenous communities to reflect critically on their understanding of poverty, evaluate current strategies and plan future strategies for poverty alleviation.
- Firmly committed to a process-oriented approach and to values and understandings that are reflected by indigenous communities themselves.

B. Facilitators

The CAT tool is intended primarily for community organizers, especially those from within the community or the local region, working closely and directly with the communities. However, the CAT tool is also useful for community organizers/ facilitators from outside the community who are committed to working directly and closely with the community.

The Tool will be of maximal benefit when it is used in a situation where the community has already organized itself and has been acting decisively to change the situation of poverty. However, this tool can also be used creatively and effectively to begin the organizing process in a new community.

The user has to be clear about the context and the objectives for which the tool is being used. The organizer/facilitator must discern the nuances of different situations and apply the tool accordingly.

C. Participants

COs are expected to:

- be motivated and critically conscious of the prevailing general situation and the specific context of a particular indigenous community.
- be involved with the community in a process of mobilization of the community for action.
- stay with the process and be involved with the community on a long term basis
- aim to increase the community's critical awareness.

D. Guiding Values

CAT is designed to be grounded in reality and in favor of the community. At the center of CAT's framework is a vision of equity and justice. CAT provides a set of values which users of the Tool would be expected to endorse and act upon. The key elements of this framework are:

1. People's Participation

CAT begins with and necessitates that the community meaningfully and effectively engages with the process. The CO facilitates the community to be involved in the processes of utilizing the tool and participating in the actions and activities that are integral to it. This means that the people are in direct control of the process when CAT is being practiced, including decision-making and the actions thereafter.

2. Gender Equity

CAT necessarily involves women as active participants in the process, both in decision making and action. The Tool promotes gender equity, recognizing that on the one hand it is applied differently in different indigenous communities, and that on the other hand, patriarchal values are strongly ingrained in many cultures and practices. The Tool promotes recognition of the important role that women play in the community and encourages that due recognition and importance be given to women in the process of community mobilization and organization.

3. Rights-Based

CAT is located within the frame of the Universal Declaration of Human Rights, encompassing political, civil, social, economic and cultural rights. The tool is intended to enhance the promotion of these rights. Assertion of inherent rights is a legitimate collective process. Most indigenous communities place importance on collective thinking and practice, and therefore, it is especially important to recognize and promote collective rights.

4. Participatory Democracy

While recognizing that participatory democracy is expressed differently in different communities and that not all communities subscribe to participatory democracy, the CAT promotes a democratic process to be exercised collectively. Taking into account each particular context, CAT promotes equal participation in voicing opinions, decision-making and action. The facilitator ensures that this participatory process is carried out without denying these rights to anyone in the community. Domination and subjugation within the community, between community leaders and the people, or

between men and women is discouraged. The process is aimed at strengthening collective consciousness and decision-making.

5. Challenging Poverty

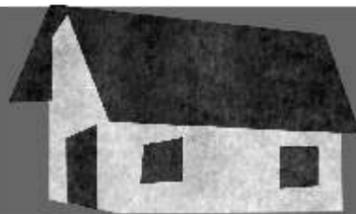
The CAT is premised firmly on the perspective that poverty is primarily a condition of material deprivation of the necessities of daily living: a deprivation of essential goods and services. This is understood in relation to internationally recognized minimum acceptable standards as well as in comparison to other dominant groups / sections in society. Poverty in communities is induced by the process of appropriation of livelihood resources, disenfranchisement through social discrimination and exclusion, economic and social exploitation and political oppression. Other factors can come into play such as floods, drought and other natural disasters. However where the causes are largely due to human actions, the alleviation of poverty requires a collective process that involves challenging and removing the structural causes that make people poor.

6. Sustainability

The CAT aims at generating a sustained process of addressing poverty in the specific forms that the community experiences and utilizes a rights-based approach to combat poverty. Sustained progress occurs when communities establish their right to self determination and exercise their authority to decide collectively the greatest common good and have the ongoing means to provide for their needs.



IV. KEY CONCEPTS



A. Indigenous People

There are numerous definitions of indigenous peoples and in some instances such as the UN Working Group on Indigenous Peoples, the definition has been added to over time as an emerging consciousness has developed.¹ Many definitions have ingredients such as the following:

Indigenous peoples are distinct peoples who have persisted historically and culturally in their own wisdom and way of living. This distinctness is also marked by an almost unbroken continuity, both in time and space. This historical continuity is based on their special relationship to a territory and its resources. They often define their development based on their relationship with their ancestral territories and the resources contained therein, and through the autonomous exercise of self governance over themselves and their ancestral domain.

a. Identity

Indigenous Peoples:

- Identify themselves (self identification) as indigenous peoples and are recognized as such by other groups or by State authorities, as a distinct collectivity;
- Are referred to variously as 'tribal,' 'tribal groups,' 'scheduled tribes,' 'natives,' 'indigenous ethnic minorities,' 'aboriginals,' 'hill tribes,' 'minority nationalities,' 'indigenous cultural communities,' or 'indigenous peoples';
- Are those people who are regarded as indigenous on account of their descent from the populations that had inhabited the country or a geographical region, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries;

- Are often marginalized or vulnerable ethnic, cultural, linguistic and racial groups within State borders;
- Are often groups recognized as meriting special protection by the State constitution and laws;
- Are those peoples who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.

b. Self Determination and Self Governance

Indigenous Peoples:

- Have social, cultural, economic, institutional and in some respects, legal distinctiveness;
- Are ethnically / culturally distinct within a particular State;
- In most contexts are a non-dominant and numerically inferior component of a State
- Show, at times only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language;
- Irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions;
- Have in the past governed their ancestral territories, their natural resources and their people through elaborate and complex systems, utilizing community-based participatory processes;
- Voluntarily perpetuate cultural distinctiveness and are determined to preserve, develop and transmit to future generations their ancestral territories and

their ethnic identity which may include the aspects of language, social organization, religion and spiritual values, modes of production, laws and institutions;

- Often demand the right to live autonomous and self determined lives outside the control of (often oppressive) state power with inappropriate structures of governance—yet the right to self-govern has often been denied.

In some cases indigenous peoples have managed to get the State to recognize and legitimize a degree of autonomy in the legal system.

B. Poverty

The UNHCHR has defined poverty as

“a human condition characterized by the deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights.”²

For indigenous people, wealth is also measured in terms of kinship and strong community ties bound by shared culture, beliefs and ways of living grounded on the land. For indigenous communities, exploitation of their land and resources by outside entities brings about economic, spiritual and cultural poverty and eventually destroys their social fabric. People deprived of their basic needs and rights are made poor.

A common underlying cause of poverty is the denial of fundamental human rights – those rights set out in the United Nations Universal Declaration on Human Rights.

There are rights that all people are due by virtue of their being human. These human rights are not subject to one group choosing or not choosing to bestow them; they are inherent and in their absence one must not wait for them to be bequeathed but rather claim or re-claim them. There are also other rights legally mandated to all citizens of particular states or regions or to particular groups and these rights are often not given or received in practice. The process of reclaiming rights is often through struggle, resistance and confrontation. This struggle is necessary since inequity and injustice, exploitation and discrimination are a part of most dominant political systems. Reclaiming rights requires the empowerment of people and participatory democracy. This empowerment is a key ingredient in the struggle for self determination for the indigenous peoples.

C. A Rights Based Approach³

Despite their diversity, indigenous peoples all over the world have common experiences, and therefore common struggles and aspirations. United Nations Declarations and national and international institutions supporting indigenous people can provide a broader context by which indigenous peoples can develop a social movement beyond their own boundaries. They can also provide important information and platforms for indigenous people. However, the world has witnessed the assertion and exercise of indigenous peoples' rights in several communities even before formal bodies and international institutions chartered these rights. It is on the ground in real indigenous communities that rights need to be felt and exercised.

The essential struggle for human rights is to find protection against abuses of power; and to secure the fundamental freedoms and basic entitlements that follow from respect for everyone's basic human dignity.

A human rights-based approach sees the achievement of rights as an ongoing collective human struggle, involving

¹ The United Nations Working Group on Indigenous Populations formulated a definition in 1972 that was revised in 1983 and again in 1986. In 2007 when the General Assembly adopted the Universal Declaration on the Rights of Indigenous Peoples it did not formally define 'indigenous.' See: Asian Centre for Progress of Peoples. "International Day of the World's Indigenous People." <http://www.acpp.org/sevents/0809.html> see also: "Identification of Indigenous People." International Work Group for Indigenous Affairs. <http://www.iwgia.org/sw641.asp> 23 March 2009.

² United Nations High Commissioner for Human Rights. "Human Rights in Development: Poverty." <http://www.unhcr.ch/development/poverty-02.html> 19 March 2009.

³ Some of the ideas from this section were drawn from the materials published on the website for international NGO, Equal in Rights. See: Equal in Rights. "Bottom-up vs. Top-down Human Rights Practices." 2008-2009. <http://www.equalinrights.org/human-rights-based-development-hrbd/bottom-up-top-down/>. 19 March 2009.

dynamic processes of resistance and change that engage and transform unequal relations of power. Rights can only be achieved through the involvement and empowerment of the community, particularly those whose rights are most violated. Rights are grounded in people's needs. Normative human rights standards are used as powerful political resources for transformative, action-oriented social change.

A human rights-based approach does not begin from human rights as defined in the International Human Rights framework that Governments have committed themselves to or even national or regional legal instruments. A human rights-based approach starts and moves from the people themselves as they come to identify themselves as rights holders.

A human rights-based approach provides tools for these communities:

1. To identify for themselves their fundamental unmet needs and the rights required to respect and protect their basic human dignity;
2. To identify who is responsible for the denial of rights and analyze the possible entry points for action, and
3. To take action, formal and informal, to change the conditions preventing the satisfaction of these needs and the enjoyment of and exercise of rights.

People move from being the object of others' interests to being the subject of their own destiny

Taking a human rights-based approach, the international NGO, Equal in Rights, accepts that "human rights may not be entrenched within an accessible, independent and effective legal system where citizens can readily make claims. It accepts that there may be social, cultural and political realities that prevent people from being able to

make claims, even where there is an enforceable legal system. It seeks to move beyond these formal mechanisms of protection to engage in a broader struggle. This struggle involves a process of confrontation against and transformation of unequal power ideologies, relationships and structures that deny rights."⁴ The CAT should be viewed as a part of the transformative process that is the objective of a human rights-based approach.

Strategies

I. Challenges to the community

What can people do in the face of violations of their rights in their struggle for dignity? What strategies can people use to transform the factors causing their deprivation of basic necessities?

II. Three Principles

1. The establishment of fundamental rights is not possible outside a struggle against oppressive systems; the strength of this struggle is the power of the people.
2. Building up people's power cannot take place without people discovering their own power as persons and the release of this power is both a precondition for as well as a result of struggle.
3. The awakening of the inner power of the person has to be forged with the collective power of communities to create a new or renewed social order that enables this new consciousness and power to survive.

Some key strategies in a human rights-based approach are to:

- Use the accepted International Human Rights framework, specifically the developments in indigenous peoples' rights, as a political benchmark of what expectations are legitimate or reasonable to pressure the authorities to meet people's needs;
- Recognize and accept the oppressed as the central actors in the process of changes;
- Build linkages, alliances and coalitions to strengthen the movement against unjust forces;
- Promote collective action to strive for structural change in unjust power relations that lie at the heart of denied need;
- Engage in protest, resistance and struggle wherever abuse of power affects peoples' capabilities to sustain their daily livelihoods;
- Negotiate with authorities at different levels to change the adverse power equation;

- Lobby and advocate for one's cause with local, national, regional and international powers;
- Confront not just the State, but also other actors whose action impinges on people's basic human rights, including corporations, businesses, traditional leaders and development agencies; and
- Undertake creative judicial interventions to challenge the system.

Human rights-based strategies are powerful resources to help those oppressed to overcome the serious constraints in their daily struggles for sustainable livelihood. They are critical to move beyond the traditional ineffective protest-oriented and monitoring approaches. They seek to present concrete sustainable alternatives grounded in people's needs and capacities. These strategies aim to re-characterize the State and other duty bearers and re-negotiate their engagement with the people.

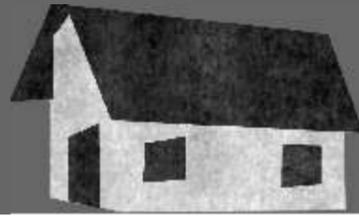
⁴ Equal in Rights. "Bottom-up vs. Top-down Human Rights Practices." 2008-2009. <http://www.equalinrights.org/human-rights-based-development-hrbd/bottom-up-top-down/>. 19 March 2009.

⁵ These strategies draw from the lessons learned by grassroots experiences with indigenous peoples and builds on the human rights-based strategies articulated by the international NGO, Equal in Rights. See: Equal in Rights. "Bottom-up vs. Top-down Human Rights Practices." 2008-2009. <http://www.equalinrights.org/human-rights-based-development-hrbd/bottom-up-top-down/>. 19 March 2009.



V.

A TOOL KIT FOR CAT INDIGENOUS PEOPLES' POVERTY ALLEVIATION



This section consists of a variety of tools that could be modified to suit the needs of the particular community. The tools are indicative and not in any sense complete or comprehensive. Community Organizers should be encouraged to modify and add to the list as well as to substitute or remove from the list based on suitability in the particular context. However, it is essential that COs be thoroughly clear about and committed to the perspective provided in the previous sections. This will ensure that these tools serve the intended purpose.

The key components of indigenous peoples' poverty alleviation are:

- A. Self determination & Self governance,
- B. Territory
- C. Sustainable Development

CAT is a work-in-progress and will be enriched by lessons learned during engagements with communities. The CO is strongly encouraged to document the modifications made and the achievements and failures in applying CAT. A sharing of these reflections will make CAT more beneficial to diverse groups of indigenous peoples. Write to us at:

ASPBAE Secretariat
 C/o. MAAPL
 9th Floor, Eucharistic Congress Building No.3
 5, Convent Street, Colaba, Mumbai-400 039, India.
 Tel: 91-22-22021391, 22816853
 Fax: 91-22-2283 2217
 Email: aspbae@vsnl.com



A

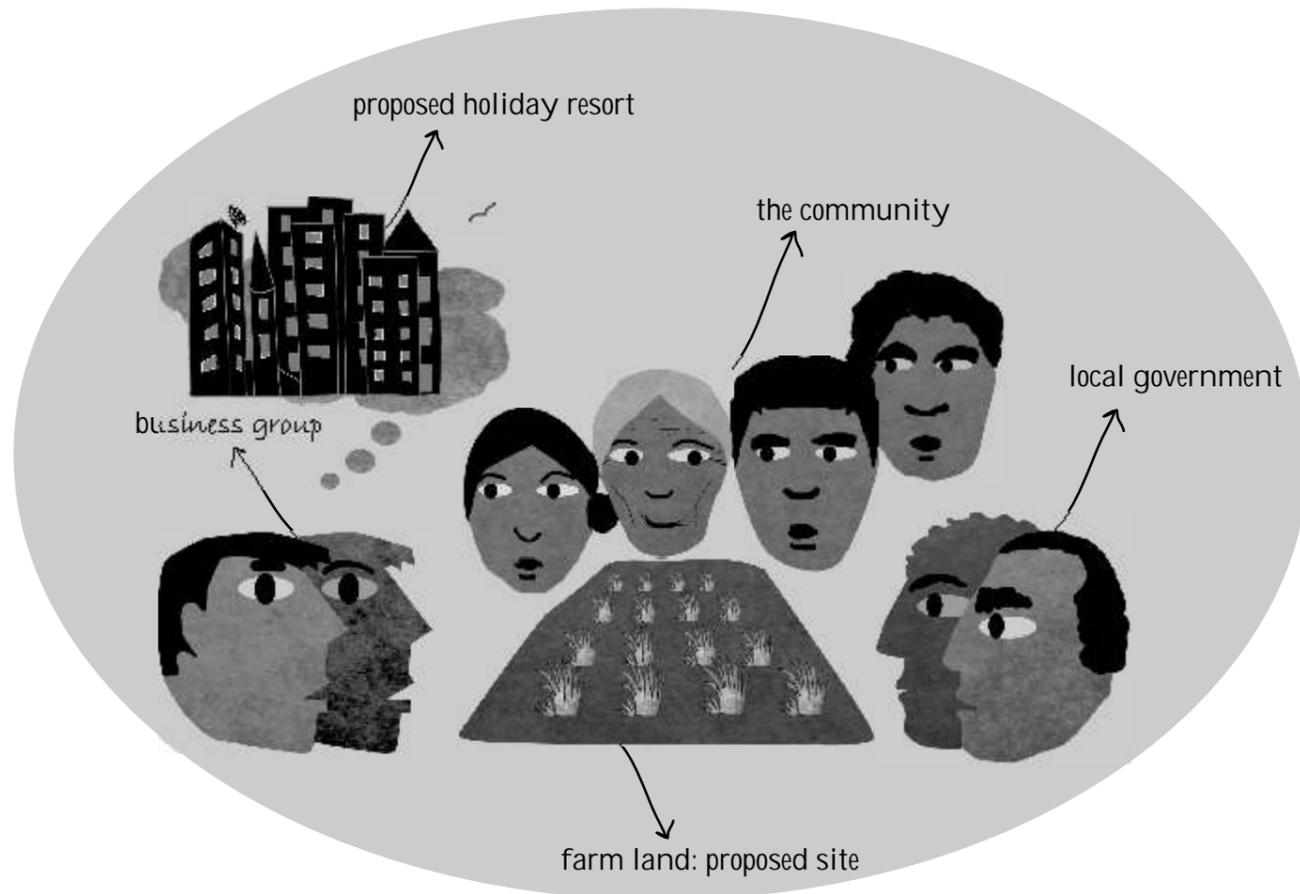
SELF DETERMINATION AND SELF GOVERNANCE

Most indigenous communities

- Have social and economic conditions considered less advanced by mainstream society;
- Often have economic systems oriented more toward traditional production and distribution systems rather than the mainstream economic system;
- Have accumulated vast indigenous knowledge and technology in diverse arenas that are eco-sensitive and sustainable;
- Have practiced a more egalitarian lifestyle compared to the mainstream and many continue to do so in varying degrees;
- Are often not yet able to stand by themselves under the strenuous conditions of the modern world;
- Are disadvantaged and discriminated against, often having the position or status of being subordinated;
- Desire to base sustainable development on a combination of traditional knowledge systems and practice and community-selected aspects of modern knowledge and practice.

Self determination and self governance for indigenous peoples is the right of control over institutions, territories, resources, social orders and cultures without external domination or interference. It means the right to an indigenous concept of progress and development. It means the right to establish a relationship with the dominant society and the State on the basis of consent and respect. The right to self governance includes indigenous control of political, administrative, dispute resolution and other judicial structures.

IDENTIFICATION AND ASSERTION



1. 'SOCIAL ROLE PLAYING'

• MATERIALS NEEDED:

Cardboards, marker, paper

• TIME NEEDED:

1-1½ hours

• OBJECTIVES:

To help people understand and analyze the social relationships between the different actors in their society, namely the enforcement apparatus, the business sector, government officials, the local leadership, media and even educational institutions. And to formulate actions to address their issues based on the common analysis and perception of their social setting.

• PROCESS

- Discuss with the participants and identify who are the actors in their community and what are the issues that they are facing. Try to help the people group these elements according to their social roles such as enforcement, government officials, business, etc.
- Ask the participants to divide themselves according to the social role groupings, making sure that their group represents the size in the actual community setting. For instance, the business sector

group should have fewer members than community people grouping. Enforcement should have numbers less than the community group and so forth. The idea is to try and establish a sample of the real society or community setting. (Each group can be given a signboard with their respective identities written on it).

- Address a certain guide question that will help the groups get a general understanding of their society or community or focus on an impending urgent issue. Give all the groups several minutes to internalize their roles. (For example, 'imagine how you would act in your respective roles in the context of your community land issue').
- When all the groups are ready, the facilitator can guide the interaction of these groups by offering the first response to any group. For instance, if we start the role play session with the business group, then this group will present their position and intentions and also enact it. (For example, business groups can start by saying that they intend to acquire land in a particular indigenous community in order to build a holiday resort. Their first step will be to approach the local government, do a land search and make applications for the land. This group will enact this step by actually approaching the local government group.)
- The second group, which had been approached by the group that had started the session, could then respond by explaining its position and actions to the first group (For instance, the local government group will respond to the application made by the business group.). This interaction will continue with the facilitator guiding the entire process, sometimes speeding up the process, sometimes asking for clarifications and further details in order to make the role play more realistic.
- When the issue has been adequately depicted, the facilitator can halt the process and make a summary of the role play by referring to the notes and important points plotted on a board or paper during the role play. The facilitator can then pose certain questions to clarify, verify and check if the role-play of their community issue or social situation was sufficiently accurate.

Some of the questions that could be asked are:

- ▶ Was the role play realistic?
- ▶ Why did each group in society act the way it did?
- ▶ What were their respective interests?
- ▶ What did the people do to overcome these obstacles?
- ▶ What else could have been done to ensure a more effective plan?

The analysis could have quantitative and qualitative measurements and indicators to assess the degree of effectiveness, especially in items such as:

- ▶ Economic conditions of the target group
- ▶ Impact of advocacy efforts by the grassroots
- ▶ Increased assertion of individual and collective rights
- ▶ Increased community awareness of their situation
- ▶ More comprehensive understanding of local governance
- ▶ Greater extent of local alliances.

- Then, if all are satisfied, the facilitator could proceed to the next step, which is to identify the problem areas and give time for the people to brainstorm about how they could address that particular issue or problem. (This could be done in small workshops, group discussions or just plenary sessions).
- When the different actions are suggested and written on the board (this could also be depicted in the form of drawings, or photos, especially helpful in communities that are not accustomed to reading and writing), the facilitator or organizer can help the people to prioritize the steps and proceed to make more detailed plans to actualize their plans.
- The output of this session can be used as a reference for the people to monitor their community collective actions to address their issues or problems.

2. 'INSTITUTIONAL MAP'

• MATERIALS NEEDED:

Chart Paper, Marker or Local Materials

• TIME NEEDED:

1 Hour (Approximately)

• OBJECTIVE:

The main objective of this map is to list all the institutions – traditional and modern, official and non-official, formal and informal working in the community in various sectors such as economical, social, cultural, religious and political; identify their role, functions and impact on the community; and establish a relationship between these institutions.

This tool is useful in building knowledge of the different institutions that work for and/or influence the community. These could be completely internal; a combination of internal and external, or; an extension of the external structure into and within the community. We can also know the nature or these institutions and their influence on the thoughts and behaviours of the community or sections of the community. The Institutional Map is also useful for getting more information about the different institutions in the community and their inter-relationships. The Institutional diagram helps to identify the purpose of various organizations/institutions existing in the community so that the community can critically assess and evaluate their role and determine where the status quo must be challenged and relationships must be altered in order to correct a negative influence or impact particular organizations/institutions are having on the community.

• PROCESS

- a. Firstly, introduce the 'Institutional Map' and explain the purpose with examples.
- b. Determine the area of the community.
- c. Divide groups for drawing the map. Make sure that each group consists of male, female, the aged, young, and people from different social strata.
- d. Build good relationships and atmosphere among the participants and motivate them to interact so that they take part in the discussion. Often a song, game or warm up exercise can help achieve this.
- e. Let them draw the map of the institutions in the community.
- f. Ask them to show the relationship of the institutions with the community by using different signs: One way contribution (→), two way contribution (↔) or indirect contribution/relationship (↔→) or exploitative/oppressive (xxxxx). If any institutions are both contributory and exploitative/oppressive, then the two types of markings can be used.
- g. While drawing the map they can use paper, stones or pieces of wood to indicate the organizations and draw the map even on the ground.
- h. Each group can present the institutional map and cross check for missing information.
- i. The participants will have to describe in detail -what does the map say?
- j. Finally, let them interpret the institutional map.

3. 'FREEZE FRAME PROBLEM SOLVING' (USE OF HUMAN BODIES IN GROUP DYNAMICS THEATRE EXERCISES)

• MATERIALS NEEDED:

A large piece of paper, marker pens

• TIME NEEDED:

2 hours

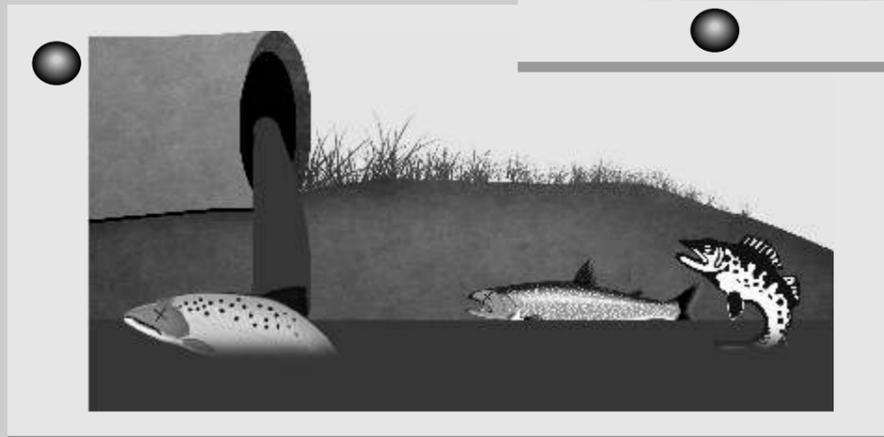
• OBJECTIVES:

To help the people visualize their situation, the desired outcome and the appropriate solutions to solve the problem by using 'freeze frame process'.

• PROCESS

- a. Divide participants into 2 or 3 groups (depending on the total number of people in the session).
- b. Ask each group to discuss 3 things: Identify the main issue of their poverty; the changes they want and the solutions that they think can help them reach the desired goal.
- c. Each small group will depict and present the outcome of their discussions by using their members to compose a 'freeze-frame' picture of all the 3 items discussed. (they will not move or say anything).
- d. After showing each frame, the facilitator will ask the other small group what they see; these observations and remarks can be written down on a board or paper. The same will be done with the other small group.
- e. This can be followed by a general discussion with the facilitator helping the people to establish a general picture of their situation by referring to the depiction by each small group. The discussion on the desired outcome and the solution to the problem can continue. When there are different views, the facilitator will have to help the people reach a common understanding. The facilitator should focus on the proposed solution, help assess its feasibility, the people's readiness to take such an action, the resources available to them and their respective roles and action in achieving this end.
- f. Finally the planning and detailed implementation of the actions will be drawn out together with the people and time line set for the process to happen.

(Note: After the presentation of the 'freeze frames', the facilitator/organizer can use the opportunity to draw out more data and information from the people by referring to the actual problem they are facing, thus adding more details to their description of the situation. These data will help the people later on when they are designing their action plan to solve the problem.)



4. 'ACTION PHOTOS' (USE OF PHOTOGRAPHS TO TELL THE STORY)

• MATERIALS NEEDED:

Appropriate photographs, a large piece of paper, marker pens

• TIME NEEDED:

1 ½ - 2 hours (group of 15-20 participants)

• OBJECTIVES:

To facilitate the people to use photographs to describe their situation and subsequently to identify appropriate solutions.

• PROCESS

- a. Prepare photographs (4R size) or cut pictures from magazines and stick them on manila cards. These photographs should depict the situation of the target group, and also consist of a variety of pictures including, their environment, the people performing different activities, the existing problems (polluted river, eroded hills, logging, lack of food, health, etc);

- b. Ask the participants some guiding questions such as: '...Please choose a photograph that according to you will express the poverty situation in your community that needs immediate attention...'
- c. Spread out a set of about 30-40 pieces of these relevant photographs in the middle of the room and ask a particular question to guide the people to choose an appropriate photograph which attracts them most with reference to the guide question that had been asked.
- d. Give a few minutes for each person to select his/her photograph according to the question you have posed to them.
- e. Once they have done that, the facilitator can ask each person to share why they had picked that particular photograph (make sure each person does not take more than a few minutes, and if the person responds outside of the topic as per the guide question, the facilitator has to steer the presentation back to the topic).
- f. As the people share about their photograph, the co-facilitator can write down key words on the board or paper (if the person recording this can draw or use picture cards, it will also help to visualize the inputs from the people creatively). Each photograph should be stuck on the board after each person shares about his/her photograph.
- g. After everyone has shared about the photographs, the facilitator can initiate a discussion with the people focusing on the topic according to the guide question, in this case, a photo which depicts their poverty situation. After establishing the poverty situation, the facilitator can continue discussing about what the people want and how they can collectively overcome their situation.
- h. Then the recommended solutions can be processed together and the appropriate solutions translated into implementation plans.

5. 'PHOTO LANGUAGE'

• MATERIALS NEEDED:

Set of photographs depicting the daily lives of the people, marker pens and paper

• TIME NEEDED:

1-1 ½ hours

• OBJECTIVE:

To use photographs as a medium to depict a local situation to draw out issues from the people

• PROCESS:

- a. Present the photographs to the people and ask them to pick out 1-2 photos, which depict their most urgent concerns.
- b. Ask the participants to share why they had picked the photographs and write their answers on a large sheet of paper.
- c. The facilitator can then ask the people to verify if the issues listed are urgent concerns. Try to get a general consensus from all those who are present.
- d. Finally ask them to prioritize the issues for further discussion and planning.



6. 'LIVING VIDEO'

(COMMUNITY VIDEO TO GENERATE DISCUSSIONS AND ANALYSIS)

• MATERIALS NEEDED:

Video camera, cassette, paper, marker pens, visual aid cards, television and electricity

• TIME NEEDED:

Video shooting (2-3 hours), Showing and discussion (60-90 minutes)

• Objective:

To use the powerful audio-visual medium of video to document community issues, and then present the video to the people to generate discussion and identify appropriate solutions.

• Procedure

- a. The facilitator along with some community members could go around the community during the day to shoot and document some scenes of community life, including people's activities, some short interviews, perhaps for a couple of minutes, and include a few comments by some community members. It is important that the participant using the video camera does not make any segment of the initial shooting too long. This film should not have a duration of more than 20 minutes in total and should be played back to the community. The facilitator should give a brief introduction about what is in the shots so that the people are prepared to identify certain elements that have been captured in the shoot. Remember that this film is not an edited product.

- b. After showing the film, the facilitator can ask a series of questions to clarify whether the people saw what the film tried to capture, and then raise certain significant points in the shoot to deepen the discussion.
- c. During the discussion, a different medium can also be used to help the people visualize the situation and the action more clearly. For instance, the facilitator can use picture cards or prepared photographs to help the people analyze and strategize their situation more clearly after the video showing.
- d. After extensive discussion, the facilitator will be able to draw some common understanding of the people's situation, and also to identify appropriate strategies of action.

(Note: Sometimes it may be necessary to replay the video because there is a tendency for people to watch themselves or their community and they might not have focused on the crucial points that you were trying to depict in the shoot. Make sure you clarify to the people what to watch out for.)

7. 'STRATEGY FOR ACTION'

(FORMULATING A COLLECTIVE RESPONSE TO THE DIMENSIONS OF POVERTY AFFECTING THE COMMUNITY)

• TIME NEEDED:

30-45 minutes

• Objective:

To provide the participants with an understanding and frame of reference in order to help them learn how to formulate a strategy of action to support their plans and activities towards poverty alleviation.

• Process

- a. Analysing the dimensions of poverty affecting the community (macro and micro level): A clear understanding of the situation including the backdrop at the local, national and sometimes even international contexts. This should be done with the affected people so that all observations, views and trends can be taken into account in establishing this so-called 'big picture' with its implications at the micro level.
- b. Determining what people want: Based on the analysis and understanding of the situation, the people should then clearly identify and formulate a listing of what they want, on both a short term and long term basis and prioritise the issues to be tackled; what they want to achieve first, and what can wait for the future.
- c. Assessing Resources and Capacity: These people have to take a hard look at their own situation to assess their own resources, capacity, willingness, readiness and commitment level, and other aspects of their situation in order to check if the plan they have drawn is realistic and practicable. In most cases, there are weaknesses and lack of different things such as skills and resources. So how can we overcome these shortcomings? Can we acquire the things that we need? If we can, how do we go about it? Are there people who can help us? Perhaps, we should approach the problem from another angle?

- d. **Opposition Research:** Analysing the strengths and weaknesses of those holding different views and values to our community. Make an analysis of the strengths and weaknesses of the different opposing forces involved in our situation, where are the possible points to penetrate their defenses, or possible ways to maximise their weaknesses.
- e. **Self-evaluating:** Similarly, analyse our own strengths and weaknesses, how can we enhance and strategically make use of our strengths? Discuss our own weaknesses and what we can do to correct for them. To what extent will our weaknesses obstruct our objectives? How can we prevent this from happening, and have we prepared for contingencies in case there is trouble, and if so what contingencies?

Creative Approaches:

Be creative in your strategy. We can take a look at other struggles to learn and adapt strategies and plans used in their situation. But we have to consider all the points mentioned above in order to identify a feasible strategy for organising and taking action creatively and effectively. There is always more than one way to approach a problem; we just have to widen our imagination. The community should undertake measures to ensure it has viewed the issues from various perspectives. This will help it to take advantage of as many possible solutions and strategies that may be available. Further, the community may need to quickly change a course of action in response to the behavior of other actors and changing circumstances.

B

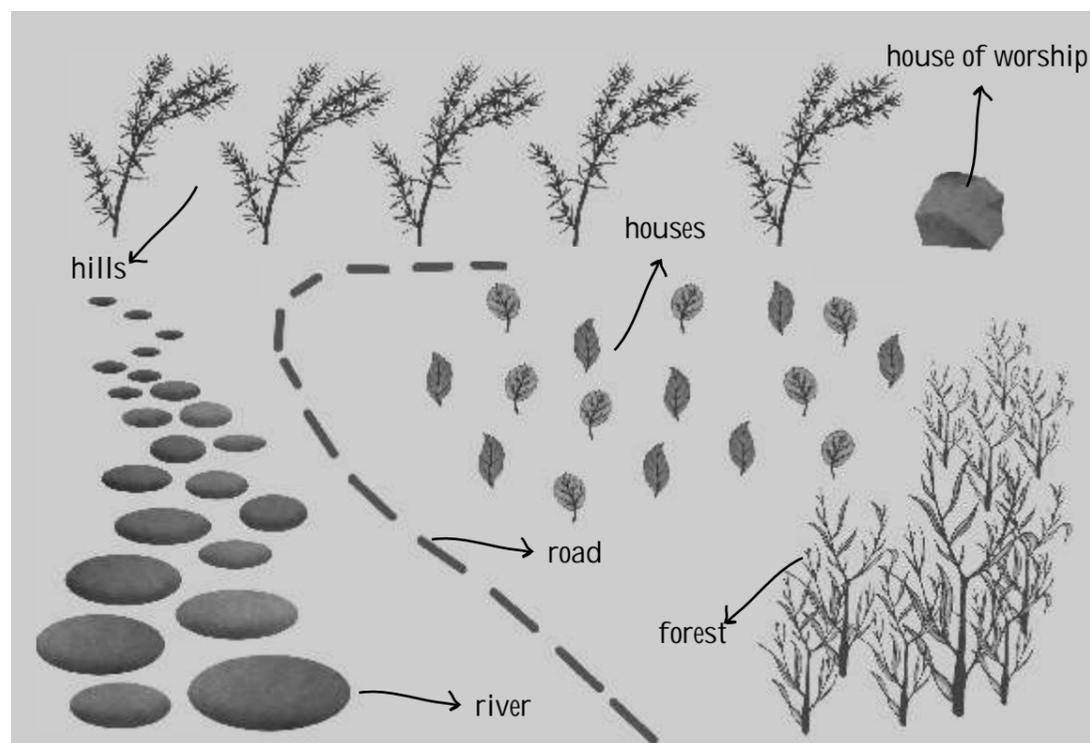
TERRITORY

Most indigenous peoples

- Have collective identity based in geographically distinct habitats or ancestral territories and to the natural resources in these habitats and territories;
- Have a historical continuity with pre-invasion and pre-colonial societies that developed on their territories;
- Have continuously lived as organized communities on bounded and defined territory;
- Have occupied, possessed and utilized such territories since time immemorial and have thus strong claims of ownership;
- Are the descendants of first or long established inhabitants of a geographic region or territory, which belongs to a country through conquest or colonization or internal colonization, and incorporated within state boundaries;
- Have a special and unique relationship with their ancestral territories and continue to occupy them, or parts of them;
- Have evolved distinct and specific ecological knowledge, science and technologies;
- Have evolved cultures, lifestyles, traditions and belief systems, tied to and specific to their territories and natural resources, and their use;
- Commonly have been systematically dispossessed by settlers, private companies and States bearing alien cultures and values, and where the newcomers, rather than the original inhabitants, have been the real beneficiaries of decolonization and independent statehood;
- Consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them;

Collective ownership, control and management of traditional territories, lands and resources constitute the first steps in self-determination for indigenous people. Territory should be restored and the entry of migrants and others regulated.

RECOVERY AND RECONSTRUCTION



- c. Ask the people to gather around a large piece of paper, cloth or just using an open ground to create the map.
- d. Ask the people to make a sketch of their community using the objects collected. The facilitator can start by plotting one main feature of their community such as the main road, or the river flowing by, maybe a hill, or a big tree and so forth.
- e. Invite others to contribute their objects to create the community map. As the process progresses there might be differing viewpoints as people discuss and debate about certain places and things in their community. This is healthy because it will provide a venue for the people to verify and validate their information.
- f. When the map is ready, the facilitator is to ensure that the important elements such as the lands; resources such as fruit trees, crops, livestock, jungle, forests, rivers, sea and so forth have been included. Otherwise, the facilitator can spend some time to draw out these elements from the people.
- g. Then the analysis begins together with the people about what were the problems, why and how they emerged, what caused them, who are behind them, and the inter-relatedness of certain elements, incidents and events. Use the map extensively as a reference and tool to help the people visualize the discussions. The discussions should be conducted until it is sufficient to help the facilitator carry the session to the next phase, which is to identify appropriate and possible steps of actions and responses to address their situation.
- h. Finally, the steps of actions are identified. These are to be processed and prioritized in a list of what to do first. The facilitator should make sure that the actions are carefully discussed taking into consideration the capacity of the people, their available resources, the kinds of support they can get to carry out these actions, and then finally to prepare for the actions.
- i. Implementation plans should be discussed as well including, tasking, timing, tactics, strategies, creative approaches, and materials and equipment if necessary.

1. 'TALKING MAP' (COMMUNITY TERRITORY MAPPING)

• MATERIALS NEEDED:

Large pieces of paper, different color marker pens, crayons, paint or thick pen for drawing, simple objects from the community, garden or house such as stones, leaves, sticks, bamboo etc.

• TIME:

1 1/2 – 2 hours, depending on the number of people and extent of the discussions.

• OBJECTIVE:

For the community to make a sketch of their community's ancestral territory; collate necessary data and information, analyze their present situation, the historical process of marginalization that has led to the present situation and finally to find possible steps of action to address this situation.

• PROCESS

- a. Explain to the people about the exercise and then proceed to give clear specific instructions.
- b. Ask them to collect objects (e.g. dried leaves, twigs, pebbles, etc.) and use these to represent houses, boundaries, resources, places of worship, and other landmarks.

2. 'WALKING MAP' (COMMUNITY RESOURCE MAPPING)

• MATERIALS NEEDED:

Large sheets of paper, a note book, pencils, crayons, papers.

• TIME:

2-3 hours, depending on size of the area to be mapped.

• OBJECTIVE:

To help the community to identify their resources and the urgent issues in their community.

• PROCESS

- a. Divide the people into several teams (the size of the teams depends on the size of the area to be mapped and the number of people available.)
- b. The teams can be asked to collect as much information as possible from the area they will map. The information could be the number of houses, population, livestock, number and types of trees, plants, products from their land, forests, rivers, lakes, ponds, and other water sources and resources available on their community territory. This could be done through on-site observations and interviews and discussion with the local people.
- c. The teams can take a systematic walk through the area, making stops at intervals to record what they see, and other data that they obtain through talking with the people.
- d. After the field exercise, each team should consolidate its data to check and verify the information obtained.
- e. This is then plotted into a simple sketch map, with indicators to show the quantitative findings such as the number of houses, trees, etc.
- f. The facilitator will present this map back to the community, who will further validate the findings depicted in the sketch map. The facilitator can ask the people to make changes, revisions, and improvements to the map with regards to the data presented. This should lead to a discussion about the resources found on their land, and also the different issues, which can be identified from the map. The history of the land including the characteristics, location of sacred grounds, community boundaries can also be discussed in the session.
- g. The facilitator should note any issues identified and then proceed to examine these issues by facilitating discussions among the people.
- h. If more time is needed, future sessions could be scheduled with the people; it does not have to be limited to one or two sessions. The map could be used as a creative media for further discussions.
- i. When the issues have been sufficiently flushed out, the facilitator can help the people to identify appropriate action to address these issues.

3. 'RESOURCE MAP'

• MATERIALS NEEDED:

Chart papers, marker pens, pencils or local materials such as pieces of wood, pebbles

• TIME NEEDED:

30-45 minutes. Time duration depends on the total number of participants, size and complexity of the community, area of the community and depth of the information

• OBJECTIVE:

To map the resource traditionally enjoyed that includes forests, mountains, hills, rivers, roads, trails, pastures, water tanks, taps, schools, health centres, churches, temples, community halls, mills, organizations, shopping centres available to the community; to generate a critical awareness on the resources as defined in the map: resources then and now; to identify the historical facts of marginalisation in relation to diminishing or dwindling resources and present realities; to set a perspective for the indigenous peoples on sustaining or reclaiming resources. The resource map presents all the natural and artificial resources which are the main sources for development and essential for future planning.

These natural resources can be further categorized:

Natural Resources: Forest, Hills, Mountains, Water Resources, Farmland, Fuel Resources, Wildlife, Flora and Fauna

Infrastructure/Cultural Resources: Schools, Drinking Water Supply, Historic and Cultural Sites, Government Building, Roads, Alternative Energy, Irrigation Facility, Hospitals, Community Centres, and Communication Installations etc.

• PROCESS:

- a. First, fix the territory of the community to draw the map.
- b. Then, divide the participants into two or more groups. Make sure that group division is based on principle of participation, i.e. try to include males and females, and different types of participants in each group so that different views will be adequately reflected in the map.
- c. Build good relationships among the participants and let them interact to prepare the map.
- d. Let them prepare the map and while drawing it, encourage all participants to take part in the discussion actively.
- e. The use of materials to prepare the map depends upon the situation and type of participants. They can use local resources such as stone, wood and even draw the map on ground or on chart papers using marker pens.
- f. Then, each group presents the map to the larger group. As the presentation is part of the description of the map, the facilitator or reporter will note down all the details. While presenting she/he can ask them to clarify the points.
- g. They can cross-check the maps prepared by different groups and add the missing information.
- h. The participants should be asked to describe (What is in the map?) and interpret (Why and how?) the map.



1960- health centre was built

1970- electricity

1980- main road was built

1990- famine

4. 'TIME LINE'

• MATERIALS NEEDED:

Chart Papers, Marker Pens

• TIME NEEDED:

45-60 Minutes (Approximately)

• OBJECTIVE:

To know about the important incidents in the community chronologically and to recover the history.

The time line provides information on all subjects, pinpointing significant events. It reveals the community's ups and downs with respect to history (local, regional and national), economy, and politics among others. It also provides the thread of continuity from the past to the present so as to envision the future. Since the time line is related to history, the participation of the elders of the community is to be ensured while discussing the various historical incidents that took place. It is important to watch out for diversions from the task and sensitivity of issues while discussing them. The time line is useful to recover incidents that have happened in the community chronologically. These can form the basis for deciding what further information needs to be generated with the use of other tools. These would also provide details of the impact of these incidents that could be contributory factors for the current problems of the community.

• PROCESS

- a. Firstly, determine the major incidents such as outside aggression, intrusions, acquisition of land, transportation, infrastructure development, epidemics, famine, landslide etc. to draw the time line.
- b. Make sure there are some elders who can recall past incidents and in detail. Discuss in a group and continue to obtain information from relevant people about the different incidents.
- c. Let them list the incidents that happened in the community in the past.
- d. Semi-structured interviews can also be used to make the time line.

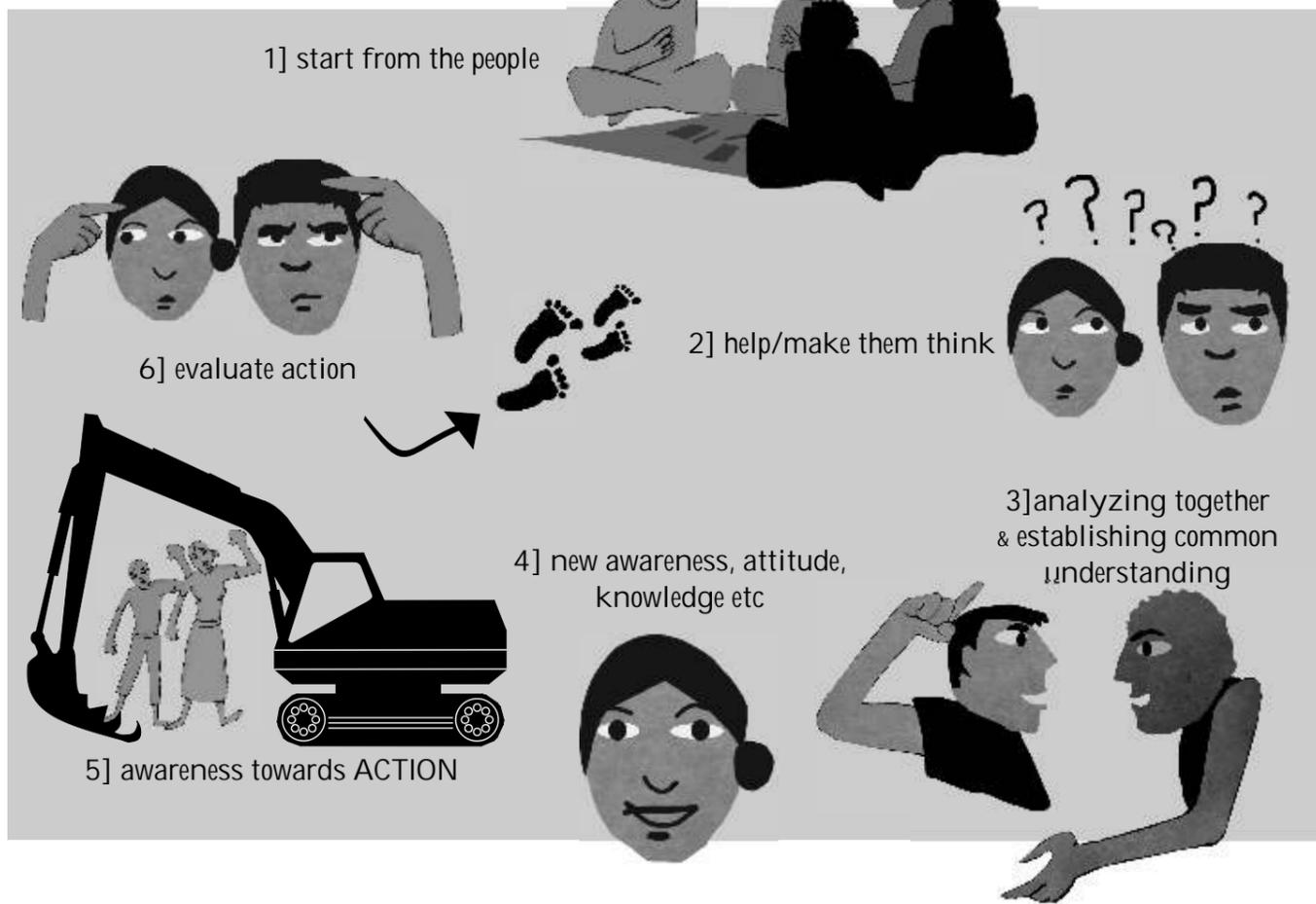
C

SUSTAINABLE DEVELOPMENT

Indigenous sustainable development is rooted in indigenous cultural values, knowledge systems and practices. Economic modes of production, sustainable utilization of lands and natural resources flow from self determination of indigenous people over their ancestral territories and self governance.

Some indigenous people are no longer connected to their traditional land, for example, those forcibly removed and detached over generations. Many of these indigenous people have little prospect of retrieving their land. Some live in towns and cities and are partially integrated into the dominant economy and lifestyle. For these indigenous people the struggle also includes fighting for a just restitution and compensation and within more complex contexts, maximizing self determination, self governance, land ownership and the means for sustainable livelihood.

REDEFINING AND RECREATING



1. 'THE COMMUNITY ORGANIZING FRAME' (BASIC PERSPECTIVE OF COMMUNITY AWARENESS AND ACTION)

• TIME NEEDED:
30-40 minutes

• OBJECTIVE:

To provide the people with a holistic approach to poverty alleviation through the frame of community organizing as a basis for their work.

• PROCESS:

- a. This is a short dialogical input and discussion to outline the organizer/facilitator's role and understanding within a community organizing frame. Draw a simple graphical representation of the organizing process, but do it by asking the audience questions and complementing it with your own inputs

- b. The final product is the CO frame (refer to picture below) outlining the CO's role, understanding of the community and its issues; importance of knowing the real needs of the community people; objectives of the CO; programme and strategy for action; desires and common vision; and qualities of an effective CO.
- c. Invite the participants to identify the qualities of an effective CO/facilitator. This output can be discussed with the people while drawing upon their actual experiences. Crucial issues can surface in the session and workshop groups can also be formed to further deepen the discussions.

Possible output:

- Commitment
- A clear understanding of the issues from a historical and political perspective
- Patience and determination.
- Concern for others
- Ability to motivate others
- Sense of teamwork and responsibility
- Appropriate skills to conduct sessions, meetings, house visits
- Uses participatory methods.

2. TEAM BUILDING' (USE OF BODIES TO CONSTRUCT DIFFERENT SHAPES AND THINGS)

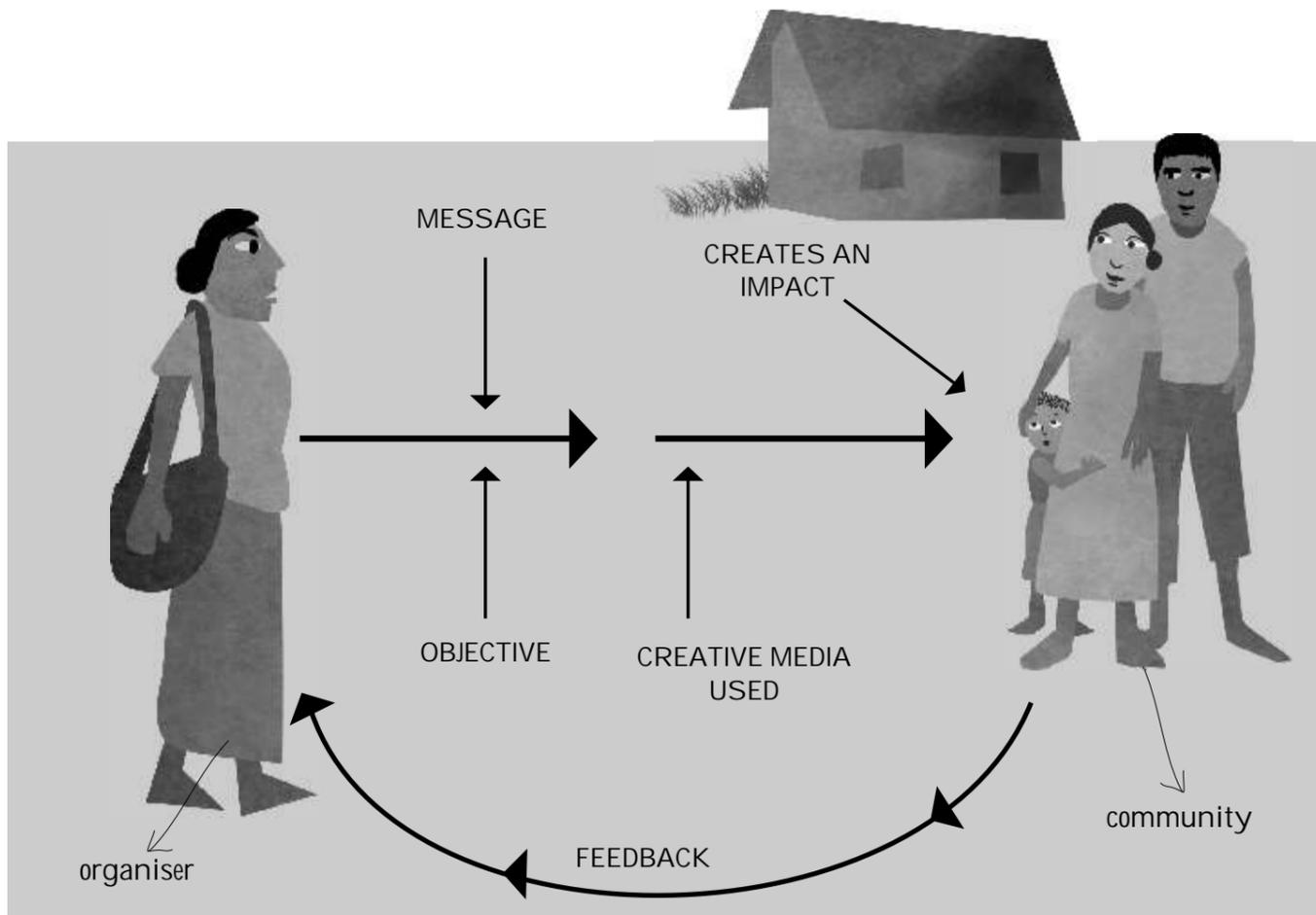
• TIME NEEDED:
40-45 minutes (for groups of up to 25-30 people)

• OBJECTIVES:

To help the people understand what it takes to have strong and effective team work and what are the common difficulties and obstacles that can crop up.

• PROCESS:

- a. The participants can be divided into 4 groups. The facilitator issues a series of tasks to be performed by all the groups. These tasks include, asking the participants in each group to make the longest line with whatever they can find in the room; or make the tallest structure only with their bodies, or making the shape of an object that the other groups will view and try to guess what the object is, and other similar team work tasks. Each round can be preceded with a few minutes of preparation.
- b. When a group presents its task, the other groups can watch and offer their comments.
- c. After several rounds of these tasks, the facilitator can stop the game and elicit response from the groups through discussion regarding the process of their working together, the difficulties they faced and also the positive experiences they had during the course of the game. It is crucial for the facilitator to ask them to relate the fresh experiences from the game based on the lessons learnt to the real situation of the people (For example, if one group expressed that only one person dominated the process of their teamwork, then this group should be asked how they would react if the same were to happen in real life? And why? And so on.)



COMMUNICATIONS CYCLE DEPICTING DIFFERENT IMPORTANT ELEMENTS IN THE CYCLE

3. 'COMMUNITY COMMUNICATIONS'

• MATERIALS NEEDED:

Paper and marker pens

• TIME NEEDED:

30-45 minutes

• OBJECTIVES:

To reinforce in the people the effective practices and principles of community communications processes.

• PROCESS:

- a. Facilitator gives input: The community facilitator must be competent and well-trained in facilitation skills. He/she has to be well informed about the issues of the people including their cultural habits, customs, and social conditions. Participation should always be encouraged to increase the

confidence of the people and also to hear more views from the people, instead of sessions being dominated by only a few.

- b. Effective communication skills and processes are very important. Facilitators should avoid a top-down teacher-student approach.
- c. People can discuss the frame with reference to the graphic presented.

4. 'BLIND WALK'

• MATERIALS NEEDED:

Many scarves or pieces of cloth to cover the eyes of the total number of participants

• TIME NEEDED:

30-45 minutes

• OBJECTIVES:

To help the people learn about good community principles and team working

• PROCESS

- a. Divide all the participants into pairs.
- b. One person in the pairs blindfolded. The other person will have to lead the blindfolded partner to a certain location determined by the facilitator. But the one who guides cannot use verbal communication but just devise a set of codes such as clapping, touching the right hand, and so forth.
- c. After the game, the facilitator should ask the one who was blindfolded how he/she felt and then proceed to process the feelings of the one who guided.
- d. The facilitator then draws out team building and communications principles. (refer to possible output of principles after the exercise 'blind football' on the next page)



5. 'BLIND FOOTBALL'

• MATERIALS NEEDED:

Paper or cloth rolled up into the size of a ball (size can vary depending on preference), 2 chairs to serve as goal points, scarves to cover the eyes of the players.

• TIME NEEDED:

30-40 minutes

• Objectives:

To learn team building and effective communication

• Process

- a. Divide the participants into 2 teams. Each team can be further divided into 2 groups, the players and the coaches.
- b. Each team is given time to plan its strategy and also determine the way to communicate and work as a team.

- c. When the play begins, the coaches cannot step into the field of play, but remain on the sidelines to communicate instructions to the blindfolded players. Each team will guide its own players.
- d. After some rounds of play regardless of whether the goal has been scored or not, the facilitator will conduct the discussions to draw out the principles of team work and effective communications (refer below)

Possible output from the 'blind walk' and 'blind football'

Team building:

Team members should have clear tasks
 If signals are not clear, it will result in conflict
 Working together requires trust and coordination
 If one member does not function, the others will have to carry his/her burden
 Planning and preparation are important to ensure smooth implementation of work.

Communications:

Effective communication should use creative tools.
 Compared to other senses, the sense of sight is important for a person to receive information
 One should use different ways to communicate such as touch, sounds, written form, etc.
 There should be a cyclical process where the sender creates an impact on the receiver who responds by sending feedback to the sender, thus creating a cyclical process.

6. 'POPULAR COMMUNICATIONS FACILITATION' (BASIC FACILITATION SKILLS FOR A COMMUNITY ORGANIZER)

• TIME NEEDED:

15-20 minutes (input), 30 minutes (discussions and exercises)

• OBJECTIVES:

To equip the CO/facilitator with basic and important points as a popular communications facilitator.

• PROCESS

- a. *Community Organizer is Facilitator:*
 - ▶ Facilitation skills are the basic and most important skills for those who have to constantly communicate with people, such as COs or field workers of organizations. Being armed with creative facilitation skills, the CO can become more effective when he/she conducts meetings, workshops, house visits and sessions with the community people. These skills are essential to enable the CO to gather views from the people and hear their stories.

- ▶ The facilitator is not a teacher, but one who 'clears the path' for lively exchange and planning towards a common action or agenda.
- ▶ This method of discussion, reflection and action offers an alternative to the usual top down and banking method of learning. In order to use group dynamic games, participatory exercises and other creative processes effectively, the facilitator-organizer has to be trained in these skills and in course of time, master the art of community facilitation.
- ▶ Effective interaction and exchange between people will result in an atmosphere of participation and involvement. This can only be achieved if the organizer-facilitator possesses the necessary sensitivity and skills required.

- Facilitator should be well informed
- The organizer-facilitator must know his/her base, which means being familiar with the target community context in terms of the social dynamics, political forces at play, the economic relationships and issues, the cultural nuances and religious backdrop of the people. There are also many other details about a community that the organizer has to be familiar with. That is why it is important for organizers to build a close rapport with the people and the key leaders in the community. There are several types of information, which are important for the organizer and the community.

First, there is general information about the community in terms of the history, the characteristics, the personalities and the power bases of influences present. The possible and most likely sources to provide such information could be the local leaders, political party chiefs, traditional customary council leaders, religious figures, local business people, and those who provide essential services such as health, education, perform local rituals, and so forth.

Second, one has to have a firm understanding of the profile of the community in terms of the social and cultural layout such as division of racial groupings, religious breakdown and where they are located within the community (demography), the existing local political parties' branch offices and their degree of influence, and of course the economic class differentiation within the community.

Third, information from outside of the community and relevant to the lives of the people has to be considered. For instance, current government legislation, laws, regulations, policies and practices especially at the local levels such as sub-district, district, and provincial levels where it would impact the people the hardest. As such, the people must understand the legal and social implications and their effect on them in order to anticipate and be prepared for the execution of these laws and regulations.

Fourth, it is important to identify the different forces, government agencies, and officers who are directly dealing with different matters in their community. It is important for the people to be familiar with their functions, powers, and chain of command and authority among them. This will help the people feel more confident when confronted by these forces and they will also know where to direct their demands, complaints and protest actions.

Fifth, national developments, events and trends can also have very serious impact on communities. For instance Governments can decide to enact so-called 'anti-terrorist' laws, which could curtail the freedom of movement, assembly and violate basic human rights at the community level. As such it is crucial that people are also equipped with such information and data to prepare them to address these developments.

Sixth, the community people also have to know about certain organizations, institutions and even government agencies that are handling different issues in their communities. The people have to be familiar with the different kinds of institutions that can be approached when they have different types of issues. These could range from helping the community children get their birth certificates to facilitating them to demand for land.

c. *'Popular Communication' – Important process and philosophy for community facilitation:*

- ▶ Popular communication approaches have their roots in the Latin American experiences of organizing farmers. It was articulated in an adult education methodology by a popular educator called Paulo Freire, amongst others. Many people's movement or organizations working with grassroots communities have adapted these processes, created new ones, and even developed their own approaches based on specific cultural settings, social, political and economic contexts. These evolutions may have altered the specifics, yet they remain true to the principles, spirit and values of this methodology.
- ▶ Why is it important to use these creative processes while working with the people? It takes more time to prepare for it and sometimes it is awkward to carry out these processes with adults in a community because they may think we are treating them as children and are not serious in dealing with their problems. Organizers often struggle with such issues. To address this apprehension a CO / facilitator needs to ensure that exercises and tools are chosen that are appropriate to a particular group and take into account gender, age, environment, timing and group size. It is also helpful for the CO / facilitator to draw the connections between the exercise and the subsequent analysis.
- ▶ It is a fallacy to say that the poor have a slower learning capacity and are intellectually inferior to other sections in society. Method and approach, however, will play a large role in helping to promote learning. All people whether they received formal schooling or not discover that experiential learning—learning by doing—is an important and effective way to learn. There are many stories from different countries to lend support and affirm this observation. That is why it is important that creative tools and approaches are used effectively while working with people who have not previously been exposed to them.

- Popular communication or participatory learning approaches have proven to be powerful tools in community organizing across all cultural and religious settings.
- 'Popular Communications' methodology should not be seen only as colorful elements to decorate the learning and organizing process like 'icing to decorate the cake'. These tools are in fact keys to ensure effective learning, organizing, planning, and even mobilizing for action. .

d. *Some pointers in effective community facilitation:*

- The CO/facilitator should ask stimulating questions to draw out the people's views, ideas and comments rather than concentrate on giving inputs. This ensures better participation that will elicit people's opinion about certain issues. When a collective decision is achieved, the chances of implementation are higher than an action decided by one or two persons.
- The CO/facilitator should not assume the role of providing the 'right answers' because people's opinions are important. By asking for everybody's opinion, we seek the 'answers together' rather than provide the solutions as a CO. The role of the CO-facilitator is to stimulate an active dialogue and discussion, and not be the resource speaker.
- The CO/facilitator should be aware of those participants who are silent and those that tend to dominate discussions; the more silent ones should be encouraged to speak up.
- Before any discussion, the CO/facilitators have to be clear about the objectives of the sessions and should be well prepared. If the group discussion is sidetracked, the CO/facilitator should put them back in focus. This should be done in a sensitive and consultative manner.
- Teamwork and division of tasks among the facilitating teams are important to ensure a smooth session. This will avoid confusion not only among the facilitators but among the community people as well.

7. 'SEASONAL CALENDAR'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Scissors, and Tape

• TIME NEEDED:

30 Minutes (Approximately)

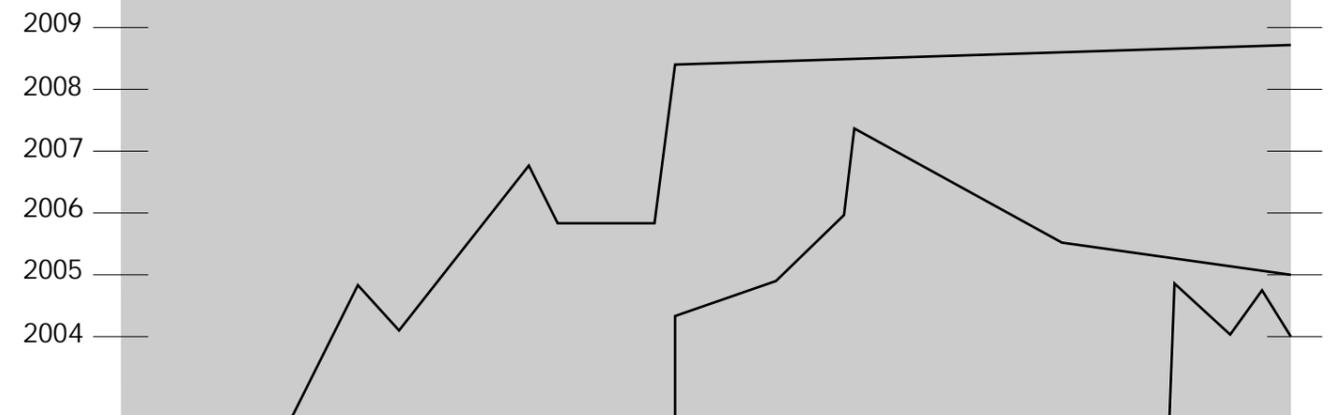
• OBJECTIVE:

To present the annual routine of different activities in the community.

This tool is useful for gaining knowledge about the activities of the community during the whole year. We can identify the free time of the community. This will help us arrange programmes in that time slot. This tool is useful to show the major livelihood activities undertaken by the community in one year. It is the annual routine of different activities for the community people. The seasonal calendar determines the seasonal patterns of village activities, which is useful for planning and scheduling future programs.

• PROCESS

- Firstly, introduce 'Seasonal Calendar' and explain the purpose with examples.
- Determine the area of the community and list the major activities to be done within a year.
- Divide the participants into two or more groups. Make sure that each group includes male, female, and different levels of participants.
- Build a good relationship among the participants and motivate them to interact to prepare the map, and take part in the discussion.
- Let them make the calendar for the community. They can draw a calendar either on a chart or on the floor using pen, chalk, stick or pieces of colour paper. Place the months, both the English and the local calendars on the X-axis and primary community activities on the Y-axis. Ask the participants to fill in the chart.
- While preparing the calendar the participants can use local materials such as cereals, grains, vegetables to show seasonal activities.
- Then each group can present the calendar and cross check for confirmation of the information.
- The participants should describe in detail about what the calendar says?
- Finally ask them to interpret the 'why' and 'how' of the calendar.



FRUIT PRODUCTION



LIVESTOCK



FOREST CONSERVATION

8. 'TREND LINES'

• MATERIALS NEEDED:

Chart Paper, Masking Tape, and Marker Pens

• TIME NEEDED:

30 Minutes (Approximately)

• OBJECTIVE:

The main objective of this tool is to show trends of certain activities in the community.

This tool is essential to discover the development trend of different activities in the community. With the help of this tool, we can find out what causes the rise and fall of the different activities in the community. Trend lines are drawn to discover the community's perception of its trends over time.

• PROCESS:

- Firstly, determine the geographical area of the community to draw the trend line.
- Make sure that each group includes females, males, the young and the aged, and people from different social classes in each group.
- Fix the activities for discussion and draw the lines, for instance, trend of forest conservation, tourism etc. While discussing, the facilitator should be careful about the point and period of time.
- Let them interact in a group and draw the lines using locally available material.
- After completing the trend lines, let the group present them to all. Compare the trend lines for confirmation.
- Finally, let them describe and interpret the trend lines. While describing the trend lines, it is essential to note what causes their rise and fall, and what impact this has on the community.

9. 'MOBILITY MAP'

• TIME NEEDED:

1 Hour (Approximately)

The Mobility map shows the moving trend of the local people for different purposes like health care, education, marriage, trade etc. From the mobility map, we can know how far people move for different purposes. So it is useful to include the distance from one place to another.

• OBJECTIVE:

In order to discover the movement of the local people for different livelihood activities and other economic, social, cultural and political purposes.

This tool is essential for data collection and analysis, particularly to identify the pattern of mobility of different segments (male and female etc.) of the community for different purposes. The participants compare the tendency of men and women to travel for different activities and come to conclusions.

• PROCESS:

- Firstly, determine the area of the community.
- Divide the participants into two groups including different participants in each group.
- Ask the participants to list out various topics that best describe all their movements or mobility.
- Let them interact in the group and make the mobility map. While making the map, let them mention the distance of their different destinations.
- They can prepare separate mobility maps for males and females, and compare them for different purposes.
- Let each group present the map and cross check for completeness and clarity.
- Then, let them interpret and describe the mobility map.

10. 'DEVELOPMENT WHEEL'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Scissors, and Tape

• TIME NEEDED:

1 Hour and 30 Minutes (Approximately)

• OBJECTIVE:

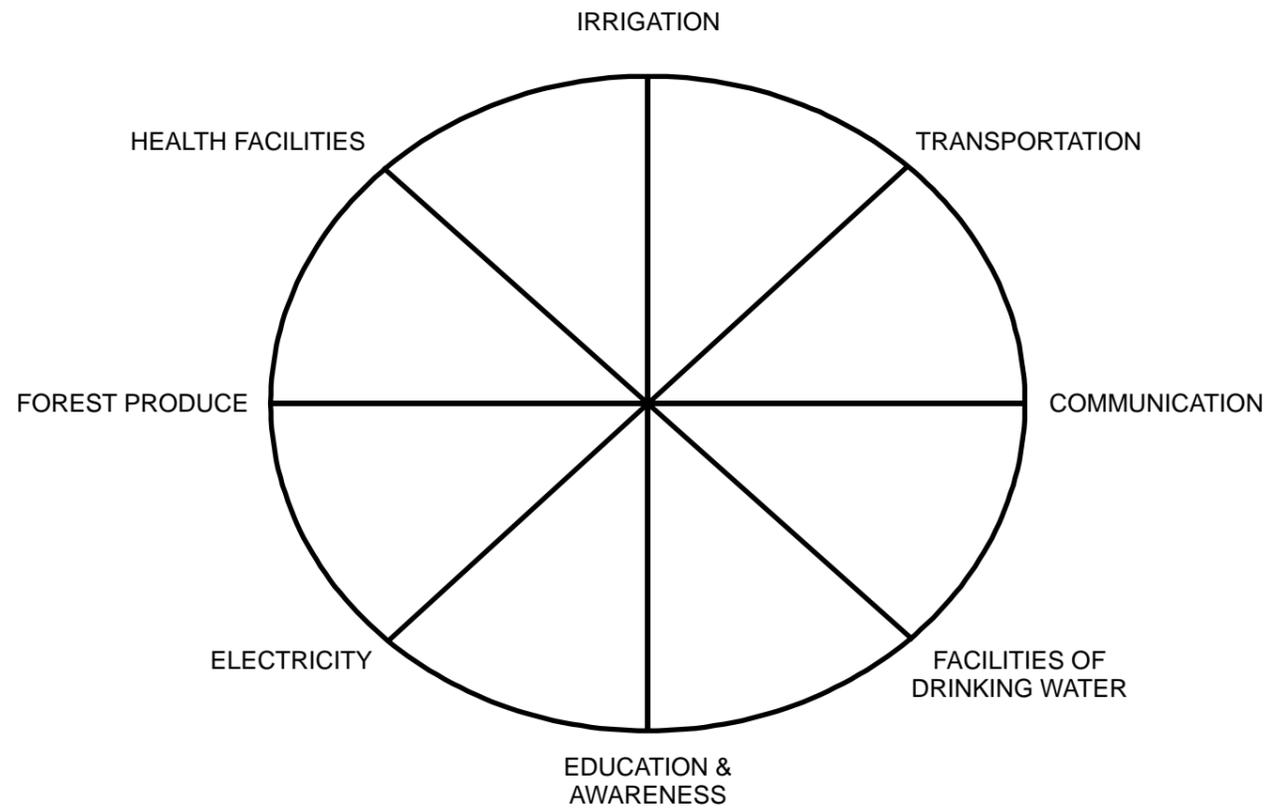
To present the different aspects of development in the community in the form of a wheel and to enable the participants to understand the development situation. It is useful to make the participants realize the real situation of the community. As the Development Wheel shows the development of different aspects of the community, it is useful to identify the needs of the community and plan for harmonious development. This tool is used to present the situation of the community's different development aspects in the form of wheel. Until the various aspects of development are balanced, the metaphorical wheel will not turn and the community will not develop optimally.

• PROCESS

- Initiate discussions amongst the community to identify and determine the different development aspects in their community. For example transportation, communication, facilities for drinking water, irrigation, education and awareness, electricity, forest produce and health facilities are some aspects of development.
- Here the whole group can produce one development wheel or it can divide into smaller sub-groups, each of which produces a wheel.
- Let them discuss each aspect of development and give a score to each aspect of development using the scale given in the table below.
- Define the scale of wheel. For example the radius of the wheel can be divided into ten units.
- Then let them draw the development wheel with the help of the scores.
- Let them present and interpret the development wheel.
- Then let them describe it: what does the wheel reflect?

DEVELOPMENT WHEEL (EXAMPLE)

Sl. No.	Different Aspects of Development	Scale				
		No 0	Few 2.5	Half 5	Many 7.5	All 10
1.	Irrigation Facility	1.5				
2.	Transportation Facility	7.5				
3.	Health Service Facility	5				
4.	Awareness Education Facility	5				
5.	Forest Produce Collection Facility	2.5				
6.	Electricity Facility	7.5				
7.	Communication Facility	2.5				
8.	Drinking Water Facility	5				



11. 'GOODS FLOW/TRENDS'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, and Calculators

• TIME NEEDED:

45 Minutes (Approximately)

• OBJECTIVE:

*To find of the trend of import and export regarding different goods and to calculate the transaction in estimated cash.
This tool determines the trend of imported and exported goods, identifies/analyzes the problems of market. It is useful to identify the products of the community.*

• PROCESS:

- Make a list of the goods imported by the community and the goods exported by the community.
- Make at least two groups
- Ask one group to make note of the details of the goods imported including the estimated budget and the other group of the exported goods as illustrated below:

12. 'ACCESS TO /CONTROL OF RESOURCES AND ACTIVITIES'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Scales, and Tape

• TIME NEEDED:

1 Hour (Approximately)

• OBJECTIVE:

To discover how men and women have control of and access to various resources and community activities.

This tool is useful to analyze the access to and control of resources and activities in the community. It helps identify the role of men and women in accessing, utilizing and controlling these resources. This information is essential for future planning.

• PROCESS:

- Make a list of resources available in the community and the different activities in which men and women are involved.
- Let participants discuss each resource and decide how they can be accessed and identify the men and women who can utilize and control these resources.
- Let the participants describe and interpret the situation of access to and control of the resources.

13. 'DAILY ROUTINE OF BOTH MEN AND WOMEN'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Scissors, and Tape

• TIME NEEDED:

45 Minutes (Approximately)

• OBJECTIVE:

To know the timetable of the community members.

It is useful to know the daily routine of both men and women in the community.

• PROCESS:

- Divide the participants into at least two groups.
- Let them make a note on the daily routine of the men and women separately.
- Let them present the routine to the group.



14. 'DREAM'

• MATERIALS NEEDED:

Chart Papers, Pencils, Meta-cards, and Marker Pens etc

• TIME NEEDED:

2 Hours (Approximately). Here, the time duration mainly depends on the total number of participants. Generally, for 30 to 40 participants it takes 2 hours approximately

• OBJECTIVE:

The main purpose of this phase is to derive a future vision based on the present situation; to identify the needs and address them through positive and participatory methodology.

After discovering the details in the community, the participants envision 'dreams' for the future. These 'dreams' are visions that can be enabled in the future based on existing realities, resources and resourcefulness of the community. In other words, these dreams are the expected changes that can be effected in the community or organization within a certain period of time.

Note that some indigenous communities may not be comfortable with using the term 'dream' in this way, in which case COs are encouraged to ensure an appropriate alternative term is used such as 'future vision'.

Before we dream, we should keep the following points in mind:

- ▶ Dreams must be achievable.
- ▶ Dreams must be based on the resources available.
- ▶ Dreams must not be only in the form of physical infrastructure. The impact of such infrastructure on the community should also be kept in mind.
- ▶ Dreams must be well defined. While dreaming, participants should have sufficient exposure and warm up.
- ▶ Dreams should be based on the socioeconomic, socio cultural, geographical, and political realities and structures within the community. Be relaxed and take time while dreaming.
- ▶ As dreams are the source of action plans and activities for development, the facilitator should give proper exposure to the participants.
- ▶ If focus on one particular sector is required, the facilitator can elicit the criteria from the community.

• PROCESS:

- a. Encourage a brief reflection on the present situation and the findings.
- b. Define the time duration before the envisioning. For example, what changes would you like to see in your organization or community in the next 5 years?
- c. Create a comfortable environment for thinking of a 'vision' through explanation.
- d. Ask the participants what they would like to see in five or ten years to come in their community.
- e. Let them first think individually, and then ask them to share their dreams with smaller groups.
- f. Facilitate participants to pull out dreams in the form of statement or in the form of picture. Here the activities can be represented in the form picture because even the lay man can understand and interpret it.
- g. Give them meta-cards to collect their dreams.
- h. The participants can express their dreams in different forms: by writing on meta-cards, by drawing pictures, by expressing orally.
- i. List out all the dreams and present them to everyone.
- j. Summarize the common dreams. Then categorize the dreams under certain topics or categories such as infrastructure development, education and awareness, natural resource management and preservation, and socio cultural development, political action, so that it will be easier to recommend activities to fulfil the dreams under each category.

15. 'DESIGN'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Tape, and Scissors

• TIME NEEDED:

5-10 Hours (Approximately)

• OBJECTIVE:

The main purpose of this phase is to make action plans for sustainable development.

In order to fulfil the 'dreams' mentioned above, certain activities will need to be carried out. The participants can list out some activities to achieve the dreams. They should select and prioritize the activities, and accordingly make plans in order of preference.

• PROCESS:

- List out all the activities to fulfil the visions.
- Select the activities based on certain criteria.
- Draw up a time table for the activities, that is, which activities to carry out in the first year, which in the second year and so on.
- Prioritize the selected activities.
- Make detailed unit planning and action planning for each activity.

Activities

Without action, the 'dreams' will never be fulfilled. The participants may come up with many activities to achieve their 'visions'. These needs should be categorized under different heads such as 'education and awareness', 'control over natural resources', 'preservation of culture', 'infrastructure development' and so on. But, before categorizing the activities, the participants should select only those activities that are essential to realise their 'visions' and avoid those activities that are not relevant. Factors that help in the selection of activities could be social, economic, cultural, geographical, and political.

For instance, these are some criteria for selecting the activities to be carried out to fulfil the 'dreams'. The activities should be

- ▶ Based on the focus group (the poor and the needy)
- ▶ Based on the community and benefit the maximum number of people
- ▶ Based on local resources and available natural resources
- ▶ Culturally, socially, and environmentally sound
- ▶ Useful for sustainability

Activities Prioritization

In order to fulfil the 'dreams', we have to carry out many activities. It is impossible to do all the activities at once. Therefore, it is essential to rank the activities or order of preference.

Planning

Detailed planning and the final action plan of the prioritized activities are to be made. The essence

of this phase is action planning with the community people. There are mainly two types of planning: detailed activities planning and final action planning.

Detailed Activities Planning

The essential items required for developing the detailed planning are listed by the community for each activity. Detailed planning is essential for final action planning. How they are to be carried out, by whom, and when; are issues to be discussed and elaborated.

Final Action Planning

Final action planning is fine tuned with the community in complete detail in order to implement the activities. Feasibility and practicability of the plans are discussed. The community's potential to carry out the activity is assessed. Responsibility is fixed. Resources are identified. The time line and schedule are drawn. Decision and commitment to carry out the activities are made. The mechanism and responsibility to monitor the implementation of the plan is also made.

16. 'DELIVERY'

• MATERIALS NEEDED:

Chart Papers, Marker Pens, Tape, Recorder and other Suitable Materials for Immediate Action

• TIME NEEDED:

1-2 Hours (Approximately)

• OBJECTIVE:

To implement the designed plans.

Achievement of the 'visions' depends on implementing the plans. In order to implement the plans, the organization, individuals, community, and participants responsible should contribute to make the vision success. In order to implement the plans, there should be mobilisation of human potential, skills, and organisational capabilities as required and mentioned in the plan.

• Process

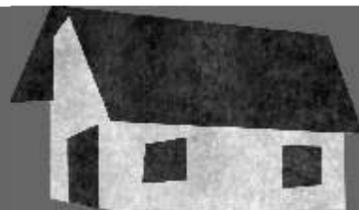
- Briefly review the planning process and decisions taken.
- Review the preparations undertaken.
- Identify an immediate actionable item in the plan to kick-start the process of delivery.

Commitment

The success of these plans calls for complete commitment on the part of individuals, organizations, and the community. Commitments are made in the delivery phase. A strong sense of commitment creates a feeling of collective ownership in the mind of the participants and makes a positive contribution to its sustainability. However, participants should feel comfortable with their commitments and whatever commitments they make, should be measurable from the efforts taken and results achieved.



VI. REFERENCES



Asian Centre for Progress of Peoples. "International Day of the World's Indigenous People." <http://www.acpp.org/sevents/0809.html> 19 March 2009

Daes, Erica-Irene A. "Working Paper by the Chairperson-Rapporteur: On the concept of 'indigenous people.'" Working Group on Indigenous Populations, Sub-Commission on Prevention of Discrimination and Protection of Minorities, Commission on Human Rights, Economic and Social Council, United Nations, E/CN.4/Sub.2/AC.4/1996/2, 10 June 1996.

Erni, Christian. (Ed.), The Concept of Indigenous Peoples in Asia. A Resource Book. Document No.123, International Work Group for Indigenous Affairs (IWGIA), Asia Indigenous Peoples Pact Foundation (AIPP), Copenhagen/Chiang Mai, 2008.

Equal in Rights. "Bottom-up vs. Top-down Human Rights Practices." 2008-2009. <http://www.equalinrights.org/human-rights-based-development-hrbd/bottom-uptop-down/>. 19 March 2009

International Work Group for Indigenous Affairs. "Identification of Indigenous People." <http://www.iwgia.org/sw641.asp> 23 March 2009.

United Nations Declaration on the Rights of Indigenous Peoples <http://www.un.org/esa/socdev/unpfii/en/drip.html> 19 March 2009

United Nations High Commissioner for Human Rights. "Human Rights in Development: Poverty." <http://www.unhchr.ch/development/poverty-02.html> 19 March 2009



DESIGN & ILLUSTRATIONS

ADITI CHITRE
aditichitre@gmail.com

PRINTED AT

VIJAY PRINTS
vijaychoudhary@gmail.com