Practical Guide for Media Practitioners on Indigenous Peoples’ Issues in Asia
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June 2014
Asia Indigenous Peoples Pact (AIPP) established the Indigenous Voices in Asia Network (IVAN) in July 2013. The IVAN is a platform to promote solidarity and cooperation among indigenous journalists, non-indigenous journalists and indigenous rights activists in advancing and defending media freedom, freedom of information, indigenous peoples’ rights and democracy in Asia.

Our Objectives

1. To raise the visibility of and generate greater public attention to indigenous peoples issues and concerns using all forms of media;

2. To promote and defend the democratic rights of citizens to freedom of media and to have access to all forms of media;

3. To mobilize media through dissemination of relevant information on indigenous peoples in Asia using different forms of media towards generating better understanding and attention to indigenous peoples rights and issues;

4. To strengthen the capacities of indigenous peoples to effectively engage with media and to establish their own media;

5. To provide support to media practitioners in relation to security and other concerns.
What We Do

1. Sharing and mainstreaming information about indigenous peoples’ issues in respective members’ countries

2. Empowering indigenous media practitioners and indigenous rights activists through capacity building activities

3. Engaging with national governments and regional mechanisms for indigenous media professionals and rights activists to have greater access to information and rights to communicate/media

4. Networking and building solidarity with mainstream media for increased understating and sensitivity to indigenous issues

5. Raising awareness about indigenous peoples’ issues and rights through producing multimedia and educational materials

6. Assisting indigenous communities to set up and manage their own media enterprises.
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Introduction
What are the main challenges faced by indigenous peoples in relation to media coverage of their issues?

Indigenous peoples make up a significant proportion of the poor and vulnerable population in Asia. Their vulnerability arises from a situation where they are often marginalized in economic development programs of the State and are excluded from political participation in their respective countries in the region.

Indigenous peoples in Asia generally have limited opportunities to communicate their grievances and participate in public debates. A contributory factor is the lack of information and inadequate communication channels for them to voice out their perspectives and influence public opinion. (UNDP 2012) Indigenous communities and organizations need to be provided more avenues for their voices to be heard.

Presently, indigenous peoples are largely dependent on the mainstream media to report their concerns. However, the situation of mainstream media coverage of indigenous peoples concerns is far from ideal. It is a reality that Indigenous peoples' issues are consistently under-represented in traditional mainstream media. Only a small percentage of the wealth of news articles and media coverage in the region deals with indigenous peoples’ concerns. It is usually
only when there are sensational events such as killings or mass mobilization by indigenous peoples that we find significant spikes in mainstream media coverage of their issues. (JHR 2013)

While important issues like climate change, environment, land rights and culture are often featured in the news, the perspectives of indigenous peoples in relation to these issues and the particular impacts of these significant issues on their lives have largely been missing.

It is also often the case that indigenous peoples are depicted in the media as exotic ingredients in a tourism come-on recipe, which commercialises and trivializes indigenous culture and romanticizes indigenous way of life. Often, indigenous women and girls are presented as part of the attraction in all their finery, which could lead to sexual exploitation.

In addition, indigenous organizations generally lack the resources and skills necessary to set up their own media facilities so that they can portray their situation and express their voices themselves. In the exceptional cases where these exist, their use is often not maximized for effective political advocacy by indigenous communities. (UNDP 2012)
What are the challenges faced by media practitioners in reporting indigenous peoples’ issues?

There is still much to be improved in the use of mainstream media channels for research and information dissemination on indigenous issues. Many journalists and media practitioners still lack the knowledge and skills necessary for them to effectively and sensitively report on indigenous peoples’ issues in mainstream media.

One challenge is the lack of basic understanding of indigenous peoples’ issues among mainstream media professionals. For instance, journalists often fail to appreciate the important roles of indigenous peoples in sustainable and equitable development, or the collective nature of indigenous rights and cultures. Thus, many indigenous peoples’ issues remain unreported by the mainstream media, or they are misrepresented, ridiculed, stereotyped or romanticized.

Lack of knowledge about the differences between Indigenous and non-Indigenous culture is another challenge that can result in misrepresentation of Indigenous people or reporting which is offensive to them. (ABC Message Stick 2008)

Negative or distorted portrayal of indigenous peoples is still prevalent, even while media organizations generally try to balance the tone of their coverage. Opinions expressed by journalists, colum-
nists, etc. are often rooted in century-old stereotypes rather than reality. (Plater)

In some countries or in particular instances, mainstream media are under government scrutiny and they have to self-censor their articles or reports on issues affecting indigenous peoples especially if it puts the government in a bad light.

What role can media practitioners play in promoting indigenous peoples rights?

Media practitioners have an important role to play in promoting the inclusive participation of indigenous peoples in public affairs, media and other channels of information. Media and information and communication technology offer considerable potential for alleviating the problems that contribute to the marginalization of indigenous peoples.

The media can open up channels for indigenous voices, perspectives, situations, problems and alternatives to be heard. It is important for media practitioners to give greater consideration to reporting indigenous peoples issues, in order to address and mitigate the social exclusion and low participation of indigenous peoples in the public sphere. (UNDP 2012)
Furthermore, media practitioners can contribute towards raising awareness and understanding of the situation and rights of indigenous peoples among policy makers, civil society organizations and the general public.

**Why do we need this guide?**

This practical guide for media practitioners is aimed at providing basic knowledge, guidelines and tips that are useful for effective and respectful coverage of Indigenous peoples' issues in Asia. Greater efforts are needed to improve media reporting on indigenous concerns so that Indigenous peoples may be portrayed in a manner that truly and sensitively reflects their situation and cultural diversity.

There are no firm rules that can be applied to all Indigenous peoples or situations. However, this guide provides some guidelines and principles to help a journalist find the best way to do research, conduct interviews, write and publish articles dealing with matters of particular concern to Indigenous people.

The specific objectives of this practical guide are:

1) To sensitize media practitioners on indigenous peoples’ rights and issues, and

2) To encourage media practitioners to report on indigenous peoples issues.
Who are the indigenous peoples in Asia?
What is the definition of indigenous peoples?

According to Rodolfo Stavenhagen, UN Special Rapporteur on the rights of indigenous peoples from 2001 - 2008:

“Indigenous communities, peoples and nations [are] those which, having a historical continuity with pre-invasion and pre-colonial societies that developed their territories, consider themselves distinct from other sectors of societies now prevailing in those territories or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories and their ethnic identity as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.” (AIPP, IWGIA 2010)

What terms are used to refer to indigenous peoples in Asia?

Indigenous peoples first of all use the names given by their ancestors since time immemorial, while others use place names identified with their ancestral homelands. For example, the Igorot indigenous peoples of the Cordillera, Philippines name their tribe by adding a prefix “i” (meaning ‘from’) to the name of the place of origin of
their people. A journalist just needs to ask what name the particular group of people want to be called or what name they use to refer to themselves.

Several Asian governments have expressed reservation on the use of the term Indigenous Peoples to apply in their countries. They prefer to use ethnic groups or ethnic minorities to collectively refer to indigenous peoples in their countries. These more popular or official terms have come to be accepted and are widely used in Asia, such as the following:

**Terms used to refer to Indigenous Peoples in Asia:**

- **Bangladesh:** Pahari, Jumma, Adivasi, Tribal
- **Burma/Myanmar:** Ethnic Minorities
- **Cambodia:** Indigenous Minorities
- **China:** Ethnic Minorities
- **India:** Scheduled Tribes, Adivasi
- **Indonesia:** Masyarakat Adat
- **Japan:** Indigenous Peoples (now officially applied to the Ainu)
Laos: Ethnic Minorities

Malaysia: Orang Asli, Natives, Orang Asal

Nepal: Adivasi, Janajati, Indigenous Nationalities

Pakistan: Adi vaas, Tribal People

Philippines: Indigenous Cultural Communities/Indigenous Peoples

Thailand: Ethnic Minorities, Hill Tribes, Hill/Mountain People

Vietnam: Ethnic Minorities

Source: AIPP and IWGIA Who we are – Indigenous Peoples in Asia. Chiang Mai 2010
Other names used by outsiders to refer to indigenous peoples often have derogatory connotations or imply notions of cultural inferiority, such as being “primitive”, “uncivilized” or “backward”. Such terms are offensive and should thus be avoided. Some examples of these are:

**Derogatory Terms used to refer to Indigenous Peoples:**

Cambodia: chuncheat (meaning “ethnicity”, or literally “national people”)

Bangladesh: upajati (“tribal”)

Thailand: sakai (literally meaning “slave”) used to refer to some hunter-gatherer groups

China: fan (“primitive people”) introduced by the Han Chinese settlers when they came to the island of Taiwan.

*Source: AIPP and IWGIA. Who we are – Indigenous Peoples in Asia. Chiang Mai 2010*
What percentage of the population do indigenous peoples in Asia comprise?

Globally, indigenous peoples are estimated to number about 370 million, constituting around 4.4% of the world’s population. An estimated 2/3 of the total 370 million population of Indigenous Peoples worldwide live in Asia.

Few States in Asia recognize Indigenous Peoples. It is therefore very difficult to give accurate or even approximate figures for the populations of Indigenous Peoples in the region, since indigenous identity has not been taken into account during preparation of national censuses. There is hardly any reliable country-level census data on indigenous populations available. (AIPP, IWGIA 2010)

There is a wide diversity among indigenous peoples in Asia, even among those found within a country. For instance, in Vietnam there are 53 ethnic minority groups; in Burma there are 8 major ethnic groups and more than 100 minor ethnic groups; in the Philippines, there are 110 recognized indigenous cultural communities or indigenous peoples. Most indigenous peoples groups are small in number. Some have populations of a few thousand, while others are just a few hundred.

Note: For the number of ethnic groups per country and estimated population of indigenous peoples in different Asia countries, please refer to: AIPP and IWGIA. Who we are – Indigenous Peoples in Asia. Chiang Mai 2010)
What makes indigenous peoples different from minority groups or dominant ethnic groups?

Indigenous peoples have lived in their communities since pre-colonial times, defending and sustaining their land, territories and resources. Through the years, they developed their own distinct cultures and collective identity, in close interaction with their natural environment.

Indigenous peoples all have their own distinct language, culture, customary laws and social and political institutions that are different from those of the dominant ethnic groups in the different countries. While there is wide diversity among Indigenous Peoples, common to all are a strong cultural attachment to the land and close dependence on the land, forests and other natural resources for their traditional livelihoods. Land is the source of life and the basis of their indigenous identity. This high value for the land and its resources is one mark of being indigenous. (AIPP, IWGIA 2010)

Indigenous peoples were colonized and continue to be discriminated against, dominated and marginalized politically, economically, culturally, socially and in the process of nation state formation and globalization, through policies of assimilation, or integration. Despite these, indigenous peoples have survived, and continue to assert their rights and identity through their struggles to defend their land territories and resources.
What are the rights of indigenous peoples
Indigenous peoples possess inherent and collective rights, which are recognized by various international conventions, instruments and standards. The collective rights enshrined in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) are inherent rights of indigenous peoples, which are also recognized by various other international instruments such as, among others, the Universal Declaration on Human Rights, ILO Convention 169, the International Covenant on Civil and Political Rights, and the International Convention on the Elimination of all forms of Racial Discrimination (AIPP, IWGIA, Forum-Asia 2010)

The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) adopted in September 2007 by the UN General Assembly sets the minimum standard in recognizing the collective rights of indigenous peoples. It provides for the necessary measures to address the particular situation of indigenous peoples in rectifying the historical injustices and discrimination of indigenous peoples. (AIPP, IWGIA 2010)

The major bundles of rights of indigenous peoples are the following:
**Right to Land, Territories and Resources**

This right is stipulated in Articles 25 and 26 of the UNDRIP according to which “Indigenous peoples have the right to lands, territories and resources. States shall give legal recognition and protection to these lands, territories and resources with due respect to customs and traditions of Indigenous Peoples to land tenure systems”.

**Right to Self-determination**

Article 3 of the UNDRIP particularly states that, “Indigenous Peoples have the right to self determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.” And article 4 elaborates that “in exercising their right to self-determination, [indigenous peoples] have the right to autonomy or self-government in matters relating to their internal and local affairs.” In article 46, the Declaration however stresses that nothing in the Declaration may be interpreted as implying for anybody the right to engage in activities which threaten the territorial integrity or political unity of States.
Right to Free, Prior and Informed Consent (FPIC)

FPIC means that Indigenous Peoples have the right to accept or reject a project or any other form of intervention in their communities and territories, or that they define the conditions for the project implementation based on their collective decision making processes. Of particular importance is Article 10, which states that “Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent and after agreement on just and fair compensation and, where possible, with the option of return”.

Right to Development

Several articles in the Declaration refer to development (articles 3, 20, 21, 23, 29 and 32). In sum, these articles provide that Indigenous Peoples have the right to maintain and develop their political, economic and social systems and institutions and to secure their own means of subsistence and development, including the freedom to engage in traditional and other economic activities. Those deprived of such means are entitled to just and fair redress.
Right to Culture

The right to culture is stipulated in Article 8 of the Declaration which states that, “Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture, and States shall provide effective mechanisms to prevent and provide redress to forced assimilation.”

Right to Information

It is also important to respect indigenous peoples’ right to information and their freedom of expression in the exercise of their rights. This right is recognized in Article 16 of the UNDRIP that states: “Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.” And “States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.”

Furthermore, Article 19 of the Universal Declaration of Human Rights declares: “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.”
What are the common issues that indigenous peoples in Asia face?
Indigenous peoples in Asia face common issues of marginalization and discrimination. These include:

1. **Non-recognition of status as Indigenous Peoples**

Many Asian states do not recognize the existence of Indigenous Peoples within their territories. This position is based on the claim that all their citizens are “equally indigenous” in the desire of the State to assimilate indigenous peoples into the mainstream national society. This is itself an expression of the still prevailing discrimination against Indigenous Peoples, who are perceived to be backward and should thus be assimilated into the wider society. Many government programs, like compulsory education or relocation programs, lead to the loss of indigenous culture and identity and facilitate their assimilation into mainstream society.

Another issue is the non-recognition of citizenship of indigenous peoples. In Thailand, almost half of the indigenous population does not have Thai citizenship because they do not have the necessary documents such as birth registers. The absence of citizenship is one factor that renders the Indigenous Peoples in Thailand even more vulnerable to human rights violations.
2. Development Aggression and Violation of Rights to Land, Territories and Resources

It is a common problem among indigenous peoples that so-called development projects are imposed upon them without their consent, resulting in the extraction and exploitation of their natural resources and destruction of their lands and territories. The encroachment of destructive projects that bring no clear benefits for indigenous peoples has come to be known as development aggression. Such projects are a violation of the rights of indigenous peoples to their land, territories and resources.

3. Non-recognition of Traditional Livelihood Practices

Traditional livelihoods such as rice paddy farming, shifting cultivation or swidden farming, hunting and gathering of forest products, fishing, handicrafts, small-scale mining, etc. are done at a small scale by indigenous families, and have proven sustainable as a source of survival through generations. They provide sustenance, while protecting natural resources from over-exploitation.
However, government policies prohibit, punish or restrict the practice of traditional livelihoods, such as shifting cultivation or collection of forest produce as these are seen as harmful to the environment. The arguments used against shifting cultivation – that it is economically inefficient and ecologically harmful – have been proven wrong by many studies that have found shifting cultivation to enhance biodiversity and sustainability of forests. (AIPP, IWGIA Forum Asia 2010)

4. Migration and Forced Resettlement

Many indigenous peoples have been forced to migrate to other communities or countries due to various factors. Among these are violent conflicts, political repression, extreme poverty in their home communities and displacement due to large-scale infrastructure projects such as dams, which submerge indigenous communities.

Some Asian governments have also implemented transmigration policies, i.e. resettling huge numbers of non-indigenous settlers into indigenous peoples land. Migration and forced resettlement have serious impacts on indigenous peoples by depriving them of their land and resources and making them a minority in their own territories, with dire consequences on their quality of life.
5. Violation of the Rights of Indigenous Women

Indigenous women and children are among the most vulnerable sectors of society and thus need special protection. However, discrimination, violence and exclusion of indigenous women are still very much prevalent in Asia countries. Despite their important contribution to agricultural production, subsistence activities and household work, indigenous women in traditionally male-dominated indigenous communities in Asia are generally only marginally involved or sometimes fully excluded from decision-making processes at local and national levels.

6. Political repression, militarization and violence against Indigenous peoples

Local struggles of indigenous peoples for the assertion of their collective rights against development aggression have led to many violations of their human rights. Among the victims are indigenous leaders and human rights defenders, who have been subjected to threats, intimidation, harassment, arbitrary arrest and extrajudicial killings.

Militarization of indigenous communities is also common, especially where there is local resistance against development aggression. Governments also use militarization in their counter-insurgency operations and in the implementation of draconian national security laws.
Practical Guide for Media Practitioners
How can you be sensitive when gathering information and relating with indigenous peoples?

1. **Speak in a manner that can be easily understood.**

When interviewing indigenous peoples, take effort to overcome the language barrier. Speak clearly and slowly. English is often a second, and sometimes, a third, fourth or even fifth language for many remote Indigenous communities. If necessary, use a reliable interpreter, one who is preferably known to and trusted by the person you are interviewing. Keep technical words to a minimum. If used, technical terms should be fully explained. Be careful not to speak too quickly. Learn a few words of the local language. This will be a positive step in improving your relationship with the community. (Message Stick 2008)

2. **Be sensitive to particular cultures and customary practices of indigenous peoples.**

There are no hard and fast rules when interacting with indigenous peoples. Every community is unique. The approach will be different depending on the community’s location - there are remote communities, rural communities, communities in provincial towns and major cities - each to be recognized as culturally distinct. Just try to be sensitive to their particular cultures and not be too obstructive or aggressive when interviewing them.
3. **Respect the customs of the people or communities you are working with.**

Recognize and respect indigenous peoples’ customs, traditions, political institutions and decision-making processes. For example, if a community needs to discuss among themselves and decide through their own processes and institutions before granting you an interview, be patient and allow them the time and space to do so. It will pay off in the end.

4. **Be respectful of indigenous peoples world views and concepts of land use and ownership.**

Understand the intimate relationship of indigenous peoples with their land, territories and natural resources. Recognize and respect indigenous peoples’ land tenure systems. Try to understand their perspectives by imagining yourself in their place. Probe to be able to understand, but take care not to make them feel that you are interrogating, intimidating, unbelieving or questioning of their beliefs.

5. **Give proper recognition to your informants and sources of information, including secondary sources.**

It is important that you give proper recognition to your sources of information when you write your article. So be sure to get their names right, their position in the community, their organization, and other necessary information about them. Check
the spelling of their names and places. Also give credit for local products or articles used, for example, indigenous designs, woven products, art work, photos, etc.

6. Protect the confidentiality of your sources and withhold sensitive information, if necessary.

Ask permission or make sure it is alright before taking pictures, mentioning the names of indigenous persons, leaders or representatives, or revealing sensitive information in your article. Some people may not want to be identified or photographed, especially if it could compromise their personal security, such as in highly repressive or militarised situations in their community. Make sure that it is alright with your interviewee that his/her name and/or photograph will be published. Otherwise, protect the confidentiality of your sources by using an alias or fictitious name to refer to them. Don’t publish sensitive information that could harm your respondents.

7. Verify or validate your information, especially when using secondary data sources.

It is sometimes useful and convenient to use secondary data sources as background material or to supplement your information gathered from direct interviews. However, make sure that your secondary data, especially those taken from the internet, are reliable. It would be best to verify this information through other sources, or to validate it directly with the concerned indigenous communities.
8. Be aware that different communities have their own cultural protocols.

Community cultural protocols are rules and processes that should be followed when entering a community, based on basic principles of respect of culture.

The principles below were defined by Aboriginal and Torres Strait Islanders, as basis for their cultural protocols. It is worthwhile studying these guiding principles as they are applicable and appropriate for Asian indigenous peoples as well.

Respect

The rights of Indigenous people to own and control their cultures should be respected. Diversity of Indigenous cultures should be acknowledged and encouraged. Indigenous worldviews, lifestyles and customary laws should be respected in contemporary life.

Indigenous Control

Indigenous people have the right to self-determination in their cultural affairs.

Consultation, Communication and Consent

Indigenous people should be consulted on the way in which their history, community, interviews, lives and families are represented and used. Indigenous people should be consulted
on the use and representation of their Indigenous Cultural and Intellectual Property. Prior to use, Indigenous peoples should be informed on the implications of consent. Consultation should address the communal nature of Indigenous society and cultural expression.

**Interpretation, Integrity and Authenticity**

Indigenous people should be consulted concerning the integrity and authenticity of the ways in which their history, community, interviews, lives and families are represented. Indigenous people should be consulted concerning the integrity and authenticity of the representation of their cultural and intellectual property.

**Secrecy and Confidentiality**

The right of Indigenous people to keep secret and sacred their cultural knowledge should be respected. Sacred and secret material refers to information that is restricted under customary law. For instance some information may only be learned or viewed by men or women, or only after initiation.

Indigenous people have the right to maintain confidentiality about their personal and cultural affairs.
Attribution

Indigenous people should be given proper credit and appropriate acknowledgement for their achievements.

Indigenous people should be given proper credit and appropriate acknowledgement for their contributions and roles in the development of stories.

Indigenous people should be given proper credit and appropriate acknowledgement for the use of their cultural material.

Continuing Cultures

Indigenous people have responsibility to ensure that the practice and transmission of Indigenous cultural expression is continued for the benefit of future generations.

This responsibility should be respected by journalists and incorporated in any dealings with material on Indigenous peoples.

Source: Message Stick. Aboriginal and Torres Strait Islanders Online. CULTURAL PROTOCOLS for Indigenous Reporting in the Media. abc.net.au/message/proper
How can you be holistic and accurate when writing your story on indigenous peoples?

Dig deeper to analyze the situation of Indigenous Peoples. Ask probing questions that will allow you to understand more of the particular problems and issues of indigenous peoples, their interrelationships, their perspectives and concerns.

Some questions that could be asked are the following:

1. **What are the major issues affecting indigenous peoples’ communities development?**

Learn more about the particularities of these issues, e.g. land alienation, destructive development projects, low literacy, high infant mortality or exclusion from development. Get the perspectives of indigenous peoples on these themes.

2. **What are the impacts of land alienation or other development issues on indigenous peoples’ lives?**

Look into the positive as well as negative impacts on traditional livelihoods, spiritual beliefs, culture heritage, indigenous knowledge, social harmony, gender relations, health and other aspects.

3. **Are the rights of indigenous peoples to land, territories, natural resources, FPIC and self-determination and other rights recognized, respected or violated?**

If they are violated or respected, investigate and understand the factors behind such violation, recognition or respect.
4. Are there other underlying issues that are causing dislocation and impoverishment of indigenous peoples?

Probe the reasons for poverty and economic dislocation. For example, transmigration or human trafficking may be aggravating factors in the impoverishment and marginalization of indigenous peoples.

Some practical tips for media practitioners when writing or reporting on indigenous peoples:

1. Avoid using stereotypes or expressing discriminatory attitudes towards indigenous peoples.

Indigenous peoples have their own respective identities and particularities, which should be respected. They may not have studied in formal schools of the State, but they are knowledgeable and well-respected leaders and teachers in their own communities. Avoid using derogatory terms, eg. primitive, uncivilized, backward, uneducated, etc.

2. Aim for non-sensationalizing, sensitive coverage.

Pain and suffering have been caused by the lies and distortion, negative stereotypes and clichés that media practitioners sometimes use when reporting on indigenous issues. When writing headlines think carefully about content and potential impact. Consider if the head-
line over-dramatizes the story or uses sensationalist terms. Think about the impact of the coverage on your audience. (Samaritan 2013)

3. **Be wary of romanticizing the situation of indigenous peoples.**

No indigenous community is ideal, pure or totally traditional under the present times. Avoid portraying indigenous cultures as static or unchanging. Rather, be aware of the wider social context, its influences and the changes it has brought on the indigenous community.

4. **Be balanced in reporting.**

Cover positive aspects and best practices as well as problems and issues. Writing positive stories about indigenous people means portraying them as human beings worthy of respect, not generalizing or characterizing them as victims, criminals or protesters, etc. but rather as mothers, fathers, children, students, farmers, community workers, and so on. Positive stories mean looking more deeply into their issues and understanding their history and background. For example, the fact that indigenous peoples are now publishing their own histories and making their own programs and films should be of enormous interest to the media. (JHR 2012)
5. **Avoid portraying indigenous peoples only or always as victims.**

Report on their agency, capacity and struggles to defend their rights, protect their land, resources and the environment. Report on their long-held indigenous knowledge and practices that represent simple and sustainable living and equitable development as alternatives to modern unsustainable development.

6. **Avoid over-simplification.**

Dig deeper and write what you have learned about the complex issues, rights and struggles of indigenous peoples in order to educate and inform the public, civil society and government policy makers.

7. **Apply extra vigilance when using online sources for a story.**

For example, speculation about a death or the circumstances surrounding the death of an indigenous person can easily be misreported or wrongly repeated as fact. The instantaneous and ‘viral’ circulation of information online makes it all the more important to double check the reliability and trustworthiness of online sources of information. (Samaritan 2013)
General Guidelines for Effective and Responsible Journalism

1. Get the facts right.

2. Stay objective.

3. Know more about the story than you put in your article.

4. Question everything.

5. Think about the context.

6. Write conversationally.

7. Show good manners and good taste.

8. Go beyond standard bulletin board announcements or press releases.

9. Show some enthusiasm.

Recommendations for further development of media coverage on indigenous peoples issues
Some recommendations for improving media coverage of indigenous peoples concerns that have come out from the Indigenous Voices initiative of UNDP and AIPP are the following:

1. **Make maximum use of local radio**, which is the most widespread form of community media. Community radio is particularly appropriate for reaching indigenous peoples because it is cheap to produce and access, and can cover large areas and overcome illiteracy. (UNDP 2012)

2. **Utilize new digital social media and mobile communication technologies**, which have opened up great potential for reaching more people, including in remote areas. More people than ever before have access to ready-made, global, mobile, or Web-enabled platforms for accessing information and sharing their opinions. These developments provide opportunities for democratizing media and fostering action on the concerns of indigenous peoples. (UNDP 2012)

3. **Take advantage of “citizen reporting” as a source of information** by making use of new ways to interact with readers and audiences through blogs, text messaging and video-sharing services. Citizens have moved from being passive recipients of information to acting as producers of content, including through instant feedback on issues covered by the media. (UNDP 2012)
4. **Enhance the capacity of media practitioners**, both indigenous and mainstream, to cover indigenous peoples issues, concerns and perspectives through providing information materials, skills training and linkages with indigenous peoples organizations.

5. **Encourage journalists and media practitioners to become affiliated with existing regional indigenous media networks** such as the Indigenous Voices in Asia Network (IVAN) or national journalist networks such as Indigenous Peoples Communicators in Philippines and the Indigenous Media Network in Thailand.
### AIPP Sub-Regions

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### National Forms

**NEPAL**
1. Nepal Federation of Indigenous Nationalities (NEFIN)
2. NGO-Federation of Nepalese Indigenous Nationalities (NGO-FONIN)
3. Nepal Indigenous Women’s Federation (NIWF)
4. Youth Federation of Indigenous Nationalities (YFIN)

**INDIA**
1. Jharkhandis Organisation for Human Rights (JOHAR)
2. Adivasi Gotha Maha Sabha (AGMS)
3. Adivasi Women’s Network (AWN)
4. Adivasi Mahila Maha Sangh (AMMS)
5. Adivasi Navjeewan Gathan Navjyoti Agua (ANGNA)

**BANGLADESH**
1. Bawm Indigenous Peoples’ Organization (BIPO)
2. Bangladesh Adivasi Forum (BAF)
3. Trinamul Unnayan Sangstha (TUS)
4. Zabarang Kalyan Samity (ZKS)
5. Kapaeeng Foundation (KF)

**NE-INDIA**
1. Borok Indigenous/Tribal Peoples Development Forum (BIPDF)
2. Naga Peoples Movement for Human Rights (NPMHR)
3. Zo Indigenous Forum (ZIF)
4. Indigenous Women Forum for North East (IWFNE)
5. Karbi Human Rights Watch (KHRW)

**MYANMAR**
1. Chin Human Rights Organization (CHRO)
2. Nationalities Youth Forum (NYF)

**THAILAND**
1. Inter-Mountain Peoples’ Education and Culture in Thailand (IMPECT)
2. Assembly of Indigenous and Tribal Peoples of Thailand (AITT)
3. Karen Network for Culture and Environment (KNCE)
4. Hmong Association for Development in Thailand (MDT)
5. Indigenous Women’s Network of Thailand (IWNT)

### Notes
- National Formations
- Subnational Formations
- Local Formations
Contacts of Major Indigenous Peoples Organizations in Asia

VIETNAM
1. Center for Sustainable Development in Mountainous Areas (CSDM)

LAO PDR
1. Community Knowledge Support Association (CKSA)
2. Gender and Development Organization (GDA)

CAMBODIA
1. Cambodia Indigenous Youth Association (CIYA)
2. Organization to Promote Kui Culture (OPKC)
3. Indigenous Rights Active Members (IRAM)
4. Highlanders Association of Cambodia (HA)

TAIWAN/CHINA
1. Thao Culture Development Association (TCDA)
2. Taiwan Association for Rights Advancement for Ping Pu Plains Aborigine Peoples (TARA - Ping Pu)
3. Papora Indigenous Peoples Association (PIDA)
4. Association of Taiwan Indigenous Peoples’ Policies (ATIPP)

PHILIPPINES
1. Cordillera Peoples’ Alliance (CPA)
2. PANAGTAGBO - Mindanao
3. Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP)

JAPAN
1. Ainu Peoples Council (APC)
2. Association of Indigenous Peoples in Ryukyus (AIPR)
3. World Indigenous Peoples Network-Ainu (WIN-AINU)
## Regional networks

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Contact Person</th>
<th>Email Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia Indigenous Peoples Pact (AIPP)</td>
<td>Firdaus Cahyadi</td>
<td><a href="mailto:firdaus.cahyadi@aman.or.id">firdaus.cahyadi@aman.or.id</a></td>
</tr>
<tr>
<td></td>
<td></td>
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<tr>
<td>Asia Indigenous Women’s Network (AIWN)</td>
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<tr>
<td>Federation of Nepalese Indigenous Journalists (Nepal)</td>
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<tr>
<td>Aliansi Masyarakat Adat Nusantara (Indonesia)</td>
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# National networks and local organizations

## BANGLADESH

<table>
<thead>
<tr>
<th>Organization</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bangladesh Adivasi Forum (BAF)</strong></td>
<td>Salma Garden, House #23/25, Road#4 Shekher Tek, PC Culture Housing, Mohammadpur, Dhaka-1207 Bangladesh</td>
<td>TEL: +88001711804025 Email: <a href="mailto:forum.adivashibd@gmail.com">forum.adivashibd@gmail.com</a></td>
</tr>
<tr>
<td><strong>Bawm Indigenous Peoples’ Organisation (BIPO)</strong></td>
<td>Modhyam Para, P.O.Box 12, Bandarban 46000, Bandarban Hill Tracts, Bangladesh</td>
<td>Tel:+8803616538</td>
</tr>
<tr>
<td><strong>Kapaeeng Foundation (KF)</strong></td>
<td>Salma Garden, House # 23/25, Road # 4, Block # B, PC Culture Housing, Mohammadpur, Dhaka-1207, Bangladesh</td>
<td>Tel:+88028190801 <a href="mailto:kapaeeng.foundation@gmail.com">kapaeeng.foundation@gmail.com</a> Website: <a href="http://kapaeeng.org/">http://kapaeeng.org/</a></td>
</tr>
<tr>
<td><strong>Trinamul Unnayan Sangstha (TUS)</strong></td>
<td>Marma Samsad Building, Pankhaiyapara, Khagrachari Sadar, Khagrachari-4400</td>
<td>Tel: +88037161179</td>
</tr>
</tbody>
</table>

## CAMBODIA

<table>
<thead>
<tr>
<th>Organization</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
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<tbody>
<tr>
<td><strong>Cambodia Indigenous Youth Association (CIYA)</strong></td>
<td>P.O.Box 1436, #34, Street 222, Sangkat Boeng Raing, Khan Daun Penh, Phnom Penh, Cambodia</td>
<td>Tel:+855235550440 Website: <a href="http://www.ciyamedia.org">www.ciyamedia.org</a></td>
</tr>
<tr>
<td><strong>Organization to Promote Kui Culture (OPKC)</strong></td>
<td>Lor oet village, Sangkat Kampong Pranak, Preah Vihear City, Preah Vihear Province</td>
<td>Tel:+855646363188 Email: <a href="mailto:opkc.net@gmail.com">opkc.net@gmail.com</a> Website: <a href="http://kapaeeng.org/">http://kapaeeng.org/</a></td>
</tr>
</tbody>
</table>
INDIA

Jharkandis Organisation for Human Rights (JOHAR)
Gaddi Tola, Post, Bag No.3
P.O. Chaibasa, Dist West Singhbhum, Jharkhand 833201, India
Tel:+916582256416
Fax:+9156582257162/257170
Email: icolt.birsa@gmail.com

Indian Confederation of the Indigenous and Tribal Peoples North East Zone (ICITP)
Jebra Ram Muchahary President, ICITP-NEZ (Guwahati, Assam) & Chief Advisor, ICITP (New Delhi)

Adivasi Mahila Maha Sangh (AMMS)
Vill post Gholeng, Dist, Jashpur Chhattisgarh India, 496338
Tel:9107763202265
Email: adivasi.mahila.mahasangh@gmail.com

Adivasi Gothra Maha Sabha (AGMS)
Adivasy Gothar maha Sabha, Kartikulam Post, Wayanad, Kerala, India 670644
Tel:+919495216905

Adivasi Navjeewan Gathan
Navjyoti Agua (ANGNA)
T/P.O. KUTRA-770018
DIST- SUNDERGARH,
ODISHA, INDIA
Email: ekkaremish@rediffmail.com

INDONESIA

Aliansi Masyarakat Adat Nusantara/AMAN
(Indigenous Peoples’ Alliance of the Archipelago)
Jl. Tebet Timur Dalam No 11 A. Jakarta Selatan, INDONESIA
Tel/Fax: +62 (0)21 8297954 www.aman.or.id

JAPAN

Association of Indigenous Peoples in Ryukyus (AIPR)
Shisei Toma, Acting Representative
593-2 Nagahama, Yomitan, Okinawa, Japan 904-0324
Tel:+81-90-4100-0454
Email: shisei.toma@hotmail.co.jp
## LAOS

**Community Knowledge Support Association (CKSA)**

*Learning House No. 377/35, CKSA, Room 12, Ban Naxay, Saphangmor Rd, Sysetha Dist*

*Tel: +85621260680*

**Gender and Development Association (GDA)**

*101/5 Ban Saphanthongnue, Sysattanack district, Vientine Capital, Laos P.O.Box 10820*

*Tel: 85621263349*

*Email: infor@gdslaos.org*

## MALAYSIA

**Jaringan Orang Asal Se-Malaysia (JOAS) / Indigenous Peoples Network of Malaysia**

*Block M, Lot 5, 1st Floor, Donggongon Town, 89500 Penampang, Sabah, MALAYSIA*

*Email: joasmalaysia@gmail.com*

**Partners of Community Organization (PACOS)**

*Taman Flash Gordon,Kg.Kivatu, KM 18 Jalan Tambunan, Penampang, P.O.Box 511, 8957 Penampang, Sabah, Malaysia*

*Tel: +60 88 712 518 , Fax: + 60 88 718 669*

*Email: annelasimbang@yahoo.com.sg*

## MYANMAR

**Chin Human Rights Organisation (CHRO)**

*P.O.Box (99) Main Post office Aizawl Mizoram State India 796221*

*Tel: +66894343156*

*Website: www.chor.ca*

**Nationalities Youth Forum (NY-forum)**

*P.O.box 87, Mae Sot, Tak 63110, Thailand*

*Tel: +66 0875774432*
NEPAL

National Indigenous Women Federation (NIWF), Nepal
Kathmandu Metropolitian City, Ward No.10, Tri-Ratna Marg, House No.88, Buddha Nager, Nepal
Tel: 977 147 84 192
Website: http://www.niwf.org.np/

Nepal Federation of Indigenous Nationalities (NEFIN)
P.O.Box 8975 EPC 1851, Kusunti, Lalitpur, Nepal
Tel: 977 1 5001 754
Fax: 97715001669
Email: info@nefin.org.np
Website: www.nefin.org.np/

NGO-Federation of Nepalese Indigenous Nationalities (NGO-FONIN)
GPO Box No.7229, Sundhara, Kathmandu Nepal
Tel: 977 1 441 7060
Email: ngofonin.2004@gmail.com

Youth Federation of Indigenous Nationalities, Nepal (YFIN)
Kathmandu Metropolitan Ward No 14, Kalanki, Shantinagar
Kathmandu Nepal
Tel: 977-1-4672637
<table>
<thead>
<tr>
<th><strong>NORTHEAST-INDIA</strong></th>
</tr>
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<tbody>
<tr>
<td><strong>Borok Indigenous/Tribal Peoples Development Center (BIT-PDC)</strong></td>
</tr>
<tr>
<td>Palace Compound, P.B.80, Agartala 799001, Tipura, India</td>
</tr>
<tr>
<td>Tel: +919436124609/+918575930544</td>
</tr>
<tr>
<td>Email: <a href="mailto:itpdc@rediffmail.com">itpdc@rediffmail.com</a></td>
</tr>
<tr>
<td><strong>Indigenous Women Forum for Northeast India (IWFNEI)</strong></td>
</tr>
<tr>
<td>House No.565A/FC Kohima 797001, Nagaland</td>
</tr>
<tr>
<td>Tel: +919436403169</td>
</tr>
<tr>
<td>Email: <a href="mailto:con_iwfnei@yahoo.com">con_iwfnei@yahoo.com</a></td>
</tr>
<tr>
<td><strong>Karbi Human Rights Watch (KHRW)</strong></td>
</tr>
<tr>
<td>Rongniahang, Diphu, Ward</td>
</tr>
<tr>
<td><strong>Naga Peoples Movement for Human Rights (NPMHR)</strong></td>
</tr>
<tr>
<td>11 Floor, K.N. Sekhose Complex, Jail Colony, P.O. Box 27, Kohima 797001, Nagaland, India</td>
</tr>
<tr>
<td>Tel: +91 8729812935</td>
</tr>
<tr>
<td>Website: <a href="http://www">http://www</a> npmhr.org/</td>
</tr>
<tr>
<td><strong>Zo Indigenous Forum (ZIF)</strong></td>
</tr>
<tr>
<td>V 26, Bawngkawn, Durtlang Road, Aizawl, Mizoram, India, 796 014</td>
</tr>
<tr>
<td>Tel: +919862373371</td>
</tr>
<tr>
<td>Email: <a href="mailto:zoindigenous@gmail.com">zoindigenous@gmail.com</a></td>
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<tr>
<th><strong>PHILIPPINES</strong></th>
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<tbody>
<tr>
<td><strong>Cordillera Peoples’ Alliance (CPA)</strong></td>
</tr>
<tr>
<td>55 Middle Ferguson Road, Baguio City 2600 Philippines</td>
</tr>
<tr>
<td>Tel: +63 74 304 4239</td>
</tr>
<tr>
<td>Fax: +63 74 443 7159</td>
</tr>
<tr>
<td>Website: <a href="http://www.cpaphils.org">www.cpaphils.org</a></td>
</tr>
<tr>
<td><strong>Kalipunan ng Mga Katutubong Mamamayan ng Pilipinas (KAMP)</strong></td>
</tr>
<tr>
<td>Room 304 NCCP Building, near Quezon Avenue corner EDSA, West Triangle, Quezon City, Philippines</td>
</tr>
<tr>
<td><strong>Koalisyon Ng Katutubong Samahan Ng Pilipinas (KASAPI), Inc.</strong></td>
</tr>
<tr>
<td>Unit 301, East Side Condominium, #77 Malakas Street, Diliman, Quezon City, Philippines</td>
</tr>
<tr>
<td>Telefax: (63-2) 436-9455</td>
</tr>
<tr>
<td><a href="mailto:tribung_kasapi@yahoo.com">tribung_kasapi@yahoo.com</a></td>
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<td><a href="http://www.kasapi.org">www.kasapi.org</a></td>
</tr>
</tbody>
</table>

Contacts of major indigenous peoples organizations in Asia  Page  49
TAIWAN/CHAINA

Papora Indigenous People Association (PIDA)
36, Tatung Rd, Puli, Nantou, 545, Taiwan
Tel:+886492911421
Email: forwardland@hotmail.com

THAILAND

Assembly of Indigenous and Tribal Peoples’ of Thailand (AITT)
252 Moo. 2 T. Sanphanate A. Sansia
Chiang Mai 50210, Thailand
Tel:+ 66 53 492544

Hmong Association for Development in Thailand (MDT)
201 Moo. 5 Bann Luangneou,
T. Luangneou A. Doisaket ,
Chiang Mai Thailand 50220
Tel:+66 53292230

Indigenous Women’s Network of Thailand (IWNT)
252 Moo.2 T.Sanphanate A. Sansia,
Chiang Mai 50210, Thailand
Tel:+ 66 53 492544

Inter Mountain Peoples Education and Culture in Thailand Association (IMPECT)
252 M.2, T.Sansai Noi, A.Sansai,
Chiang Mai 50210 Thailand
Tel: [+66(0)53] 39 8591, 49 2544,
Fax: [+66(0)53] 39 8592, 34 4945,
Website: http://www.impect.org/

Karen Network for Culture and Environment (KNCE)
252 Moo. 2 T. Sanphanate A. Sansia
Chiang Mai 50210, Thailand
Tel:+ 66 53 492544

VIETNAM

Center for Sustainable Development in mountainous Areas (CSDM)
No 38, lane 203, Chua Boc street , Trung Liet ward,
Dong Da district, Ha Noi, Viet Nam Tel : (84).4.33528555
AIPP at a glance

The Asia Indigenous Peoples Pact (AIPP) is a regional organization founded in 1988 by indigenous peoples’ movements as a platform for solidarity and cooperation. AIPP is actively promoting and defending indigenous peoples’ rights and human rights; sustainable development and management of resources and environment protection.

Through the years, AIPP has developed its expertise on grassroots capacity building, advocacy and networking from local to global levels and strengthening partnerships with indigenous organizations, support NGOs, UN agencies and other institutions. At present, AIPP has 47 members from 14 countries in Asia with 7 indigenous peoples’ national alliances/networks and 35 local and sub-national organizations including 16 are ethnic-based organizations, five (5) indigenous women and four (4) are indigenous youth organizations.

Our Vision

Indigenous peoples in Asia are living with dignity and fully exercising their rights, distinct cultures and identity, and enhancing their sustainable management systems on lands, territories and resources for their own future and development in an environment of peace, justice and equality.

Our Mission

AIPP strengthens the solidarity, cooperation and capacities of indigenous peoples in Asia to promote and protect their rights, cultures and identities, and their sustainable resource management systems for their development and self-determination.

Our Programmes

Our main areas of work among the different programmes are information dissemination, awareness raising, capacity building, advocacy and networking from local to global. Our programmes are:

- Human Rights Campaign and Policy Advocacy
- Regional Capacity Building
- Environment
- Indigenous Women
- Research and Communication Development
- Indigenous Youth

AIPP is accredited as a non-government organization (NGO) in special consultative status with the United Nations (UN) Economic and Social Council (ECOSOC) and as observer organization with the United Nations Framework Convention on Climate Change (UNFCCC), Convention on Biological Diversity (CBD), Green Climate Fund (GCF), Global Environment Facility (GEF) and the World Intellectual Property Organization (WIPO). AIPP is a member of the International Land Coalition (ILC).
Did you know that….

• An average office worker uses 0.68 kg of paper a day? This is equivalent to 170 kg per year. Multiply this by the number of people in your workplace and see how it adds up!

• Large areas of biodiversity-rich natural forest are logged to produce paper pulp or are turned into pulpwood plantations

• Many of the concessions for pulpwood plantations are granted on indigenous peoples' territories without their consent

• The conventional papermaking process uses a lot of energy and causes a lot of pollution. A medium-sized print shop uses about 20 tons of paper per year and produces:
  - About 554 kg of waterborne waste
  - 680,741 liters of wastewater
  - 9,025 kg of solid waste
  - 17,770 kg of greenhouse gases
  - 299,880 British Thermal Unit (BTU) of energy!

Green printing tries to minimize the impact on the environment and people by carefully choosing the materials and production methods.

• We use paper that has been produced with wood from forests that are under certified sustainable forest management, or which was made from recycled waste paper

• We use soy ink

• We use locally produced materials

• We promote the use of green designs