



Radio

Program Guide on the UNDRIP 2016



Table of Contents

Abbreviations

Aknowledgement

Foreword

Section I: Introduction	5
1.1 Who are the indigenous peoples in Asia?	7
1.2 What are the historical injustices committed on indigenous peoples in Asia?	7
1.3 What is the UNDRIP?	7
Section II: UNDRIP Radio Program and Production Guide	9
2.1 Purpose of the Guide	11
2.2 Elements of the UNDRIP Radio Program	11
2.3 UNDRIP Radio Program Production Guide	12
Section III: UNDRIP Radio Program Script	14
3.1 Episode 1. Indigenous Peoples in Asia	17
3.2 Episode 2. Overview of UNDRIP	25
3.3 Episode 3. Self-determination and Self-government	35
3.4 Episode 4. Free, Prior and Informed Consent	46
3.5 Episode 5. Customary Law	56
3.6 Episode 6. Land, Territory and Natural Resources	66
3.7 Episode 7. Cultural Rights	76
3.8 Episode 8. Development Issues	88
3.9 Episode 9. Media & Indigenous Peoples	98
3.10 Episode 10. Migration and Trans-border issues	108
3.11 Episode 11. Militarization and Human Rights	118
3.12 Episode 12. Indigenous Women	127
3.13 Episode 13. Special Sectoral Concerns	137



ABBREVIATIONS

AIPP	Asia Indigenous Peoples Pact
FPIC	Free, Prior and Informed Consent
IPs	Indigenous Peoples
IVAN	Indigenous Voices in Asia Network
MSC	Signature Music
SFX	Sound Effects
SMS	Short Mobile Messages
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNPFII	United Nations Permanent Forum on Indigenous Issues
WGDD	Working on the Draft Declaration on the Rights of Indigenous Peoples
WGIP	Working Group on Indigenous Populations

Acknowledgement

The Asia Indigenous Peoples Pact (AIPP) would like to express gratitude to the following writers who contributed to the completion of this Guide:

- Ms. Anita Gurung
- Mr. Dev Kumar Sunuwar
- Ms. Luchie Maranan

Acknowledgement likewise goes to Ms. Joan Carling, Mr. Aung Soe, and Ms. Robie Halip for their inputs to the content of the publication.

AIPP likewise extends its heartfelt gratitude to the Swedish International Development Cooperation Agency (SIDA) for their generous support for the publication of this Guide and to the work of AIPP.

Asia Indigenous Peoples Pact (AIPP) believes that media has an important role to play in the promotion and protection of indigenous peoples' rights as well as their inclusive participation in decision making and social equity. With this belief, AIPP established the Indigenous Voices in Asia Network (IVAN) as a platform to promote solidarity and cooperation among journalists and indigenous activists in advancing and defending media freedom, freedom of information, indigenous peoples' rights and democracy in Asia. Through the network, AIPP has been empowering indigenous media professionals and rights activists through capacity building activities, engaging with national and regional government bodies for greater access to information, assisting indigenous communities to set up their own community media centers and producing multimedia and educational materials about indigenous peoples' rights and issues. The Radio Program Guide on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is another effort of AIPP and IVAN to raise public awareness about the rights of indigenous peoples through community and mainstream radios. The Guide is part of the series of interrelated educational and training materials on the UNDRIP produced by AIPP as follows:

- Volume I: Rights! Training Manual on the UNDRIP (2010)
- Volume II: Rights! Updated Training Manual on the UNDRIP (2015)
- Volume III: Indigenous Peoples Human Rights Defenders Field Handbook on Human Rights Documentation and Advocacy (2015)
- Volume IV: Training Manual on Advocacy and Lobby on the Rights of Indigenous Peoples (2015)
- Volume V: Radio Programme Guide on the UNDRIP (2016)

Section I:

Introduction to Indigenous Peoples
in Asia and the UNDRIP

Section I: Introduction to Indigenous Peoples in Asia and the UNDRIP

»» 1.1 Who are the Indigenous Peoples in Asia?

The term ‘Indigenous Peoples’ refers to the 370 million people spread across some 90 countries around the world and two thirds of the population are in Asia. In Asia, those who identify themselves as belonging to Indigenous Peoples are the original dwellers of the lands that they have lived in since time immemorial. They are the minority with unique languages, cultures, customs, belief systems and social and political institutions that are different from the dominant people in their respective countries who have the economic and political power. While the languages, traditions and customs of indigenous peoples in Asia are very diverse, common to them is having unique collective historical connections with and ownership of their territories and strong dependence of their livelihood on the land, forest or sea, and other natural resources encompassed therein. They are known by different names in the region such as “ethnic minorities,” “hill tribes,” “tribal people,” “highland people,” “adivasi,” “aboriginal people,” “Orang Asli,” “Masyarakat Adat,” and “native people,” among others.

»» 1.2 What are the Historical Injustices committed on Indigenous Peoples in Asia?

Like in many parts of the world, Indigenous Peoples in Asia suffer from various forms of injustices and racial discrimination including not being allowed to practice and further develop their cultures, languages and social and political institutions. They are still hugely marginalized in terms of accessing public services such as education, health and employment. In many Asian countries, Indigenous Peoples are still not recognized as unique peoples with inherent rights to collectively control and manage their territories through their own traditional institutions and system of governance. Many of them experience and are at risk of forcible eviction from their lands to give way for national and corporate projects such as mining, dams, conservation projects, and other industrial development projects. In some countries, Indigenous Peoples’ resistance to such discrimination, exploitation and marginalization is often suppressed by military actions from government resulting to armed conflicts in Indigenous Peoples’ territories, which further worsen their situation. The adverse impacts of development aggression and militarization in indigenous territories are more severe on Indigenous Women, children and elders.

»» 1.3 What is the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)?

In response to the subjection, assimilation, aggression and other forms of discrimination and acts of social injustices, Indigenous Peoples in Asia, in solidarity with other indigenous peoples all over the world, persistently advocated for the recognition of their rights to national and international governments through the United Nations (UN) for over two decades.

As a result of over 25 years of incessant efforts of Indigenous Peoples around the world, the UN adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in

September 2007 reaffirming and recognizing that indigenous peoples are equal to all the other peoples and their inherent collective rights need to be respected and promoted in order for them:

- To determine their own development and manage their own lands, territories and natural resources in accordance with their aspirations and needs through their own institutions;
- To continue to contribute to sustainable and equitable development and proper management of the environment through traditional knowledge and practices; and
- To continue to contribute to diversity and richness of civilizations and cultures and promotion of plurality of societies.

It is important to note that the UNDRIP is not creating new rights for Indigenous Peoples, rather detailing how the rights enshrined in other international human rights instrument apply to the Indigenous Peoples and individuals. It sets the minimum standard to protect for the survival, dignity and well-being of Indigenous Peoples and to promote cooperative relationship between state and Indigenous Peoples based on the principles of justice, equality, non-discrimination and respect for human rights.

The Indigenous Peoples' inherent rights enshrined in the UNDRIP can be divided into the following nine thematic areas:

1. Self-Determination and Self-Government
2. Free, Prior and Informed Consent
3. Customary Laws
4. Land, Territory and Resources
5. Cultural Rights
6. Development Issues
7. Migration and Trans-Border Issues
8. Militarization and Human Rights
9. Indigenous Women and Other Special Sectoral Concerns

ection II:

UNDRIP Radio Program
and Production Guide

Section II: **UNDRIP Radio Program and Production Guide**

»» 2.1 Purpose of producing the UNDRIP Radio Program

Radio has been a popular medium for accessing information for both indigenous and non-indigenous communities living in rural areas in many Asian countries. It is in this context that AIPP aims to raise the communities' awareness about the rights of Indigenous Peoples and the government's obligation to Indigenous Peoples through community radio as well as mainstream radio by producing the UNDRIP Radio Program guide book.

This set of radio program guide and scripts entitled, "Our Voices, Our Rights" is based on the UNDRIP provisions and its main targets are community and mainstream radios. This is not a complete radio guide, rather it is a guide prepared for the UNDRIP radio program which follows the standard format of radio programs. This guide can be adapted and adjusted according to the country context.

»» 2.2 Elements of the UNDRIP Radio Program

Key elements selected for the UNDRIP Radio Program include discussion between hosts, interview (in some episodes), indigenous music (songs), question to expert (in some episodes) and radio drama. In addition, feedback collection segment is included.

Interview

Interview is one component which enlivens a radio program. The inclusion of an interview can bring more human interest into the program. It is said that there is nothing better than hearing from real people, telling their stories. The interview is one of the ways of obtaining information and opinion by asking questions to the expert on the subject and issue or a witness to a specific event. The interview is a way to clarify facts and also one of the means of collecting news for radio report where only a short opinion is inserted in between news report. The key to a successful interview is preparation. Plan for quick back-and-forth discussion. Remember that radio listeners do not want to listen to lengthy stories and explanations. While interviewing, make necessary preparation on what information to get and what to ask. The radio script in the guidebook contains questions which can be the basis of country-specific interviews.

Music

Music establishes the identity, mood and tone of a radio program, and in radio dramas, it is employed to evoke emotion, emphasis and atmosphere. It can be played between scenes as bridge, or provide background for dialogues.

Questions to the expert - interview

This is one effective feature of a radio program where the hosts or concerned community members seek a particular expert's views on specific concerns. This helps to make a radio program more alive, worth listening to and more interactive.

Radio drama

Radio drama is one of the most famous and awaited portions of a radio program. Radio drama is a written play that relies on purely acoustic performance. With no visual component, drama depends on dialogue, music and sound effects to help the listener imagine the story and characters. It is auditory in the physical dimension but equally powerful as a visual force in the psychological dimension. This is famously used as a technique to inform, educate, persuade and entertain people. The drama can either be fictional or based on certain issues or real events whereby different characters present the issue through dramatization or simple caricature. The message is packaged or framed to give important information and/or solution through colloquial methods, in which conversation or dialogue, sounds, music, or silence are used to make the drama alive.

» 2.3 UNDRIP Radio Program production guide

The entire process of producing and broadcasting the UNDRIP Radio Program involves teamwork, technology, and creativity. Every part of the chain has to work correctly for the program to be of credible and good quality.

Pre-Production

The pre-production activities are critical for any radio program because it is here where ideas, based on observations are generated and researched. The observation of problems faced by indigenous communities like restrictions in collecting fodder from the forest, or performing cultural practices can form a solid foundation for pre-production activities. However, in the context of the UNDRIP radio program, the model scripts have been prepared and, therefore, the following need to be undertaken:

1. Hosts should already be familiar with the script before preparing each episode.
2. Identify person in charge of preparing signature tune/jingle, background, and bridge or filler music; and collecting indigenous songs/music from different communities to be featured in the program.
3. Identify the local experts, discuss topic of the episode with him/her, prepare questions for interview (as needed based on script).
4. Identify local community leaders to record their voice clips (if not available for live interviews) on community issues/experiences that are relevant to the theme of the episode.
5. Find non-indigenous persons who have positive views and are knowledgeable as well on indigenous issues and rights for live or pre-recorded interview.
6. Collect stories of best practices and experiences of listeners in the communities.
7. Find artists for drama, provide scripts and gather materials for sound effects.
8. Arrange and check all the required equipment.

Production

This is the process of actually recording the voices and sounds (audio) needed to produce the program. This is where the technical part of the broadcasting process really begins. The following activities are important at this stage:

1. Record the interview with the experts, group discussion, stories of best practices, script, drama.
2. Take *vox pops* and bites about UNDRIP from experts/ listeners/leaders/ IPs/ non-IPs.
3. Record sound effects.

Post-production

Once materials for the radio program are produced, the editing process is very crucial as post-production activity. This is in fact the finalization stage to clearly get across the theme, story and message. The steps involved are the following:

- Listen to the recordings and select the portion to include in the final program.
- Edit reports, stories, questions and answers, drama, etc.
- Select indigenous music or songs to play in the episode, including brief information on the material.
- Mix the sound as well as adjust the volume of the various sounds.
- Confirm people to be involved if other formats like live discussion or phone-in interviews are given place in the program, etc. Likewise, feedback mechanism through phone-in or question & answer portion should also be made ready to be included in the program.
- Prepare the running sheet/queue sheet to maintain smooth flow of the program.
- Prepare the final copy of the program ready for broadcast.

Transmission/Broadcasting

Broadcasting is putting the radio program “on-air.” For this, be ready with the transmission equipment with a technician. Don’t give space for any confusion before putting on-air check once. This is suggested for pre-recorded approach. However, if some additional formats like live discussions, or phone-ins are also included, these have to be well considered during post-production stage, in which case the people in the discussion or ready phone line have to be well planned.

Feedback

Feedback is essential to gauge the effectiveness or impact of the radio program. One simple way is to gather reactions on the previous episode in form of *vox pops* or bites of listeners. Similarly, the script can include a notice for the listeners to send their feedback via telephone or e-mail or letters or short mobile message (SMS). Feedback could also be collected at the radio station itself by placing a suggestion/feedback box. The collected feedback then can be utilized in producing subsequent episode or in answering certain questions or rewarding certain listeners for raising highly relevant and important issues.

ection III:

UNDRIP Radio Program Script

Section III: UNDRIP Radio Program Script

➤ 1) Week One

➤➤ 3.1 Episode One: Who are Indigenous Peoples

Contents:

Discussion
Indigenous music/song
Interview

Objective:

- To make listeners understand who are Indigenous Peoples and explain their situation from a historical perspective and how they are presently asserting their rights to their identity and self-determination.

Message:

The Indigenous Peoples, though marginalized and discriminated, continue to strive for the recognition and promotion of their collective rights.

➤ Radio Script for Episode one: Who are Indigenous Peoples?

Intro/Opening: (PRE-RECORDED HOST CUE) Signature tune/song

Voice Over (VO): Indigenous voices in Asia presents “Our Voices, Our Rights”

▶ Signature Music (MSC):(15 seconds)

Cue Host 1:

Hello! Welcome to the very first program of “Our Voices, Our Rights,” brought to you by Asia Indigenous Peoples Pact (A-I-P-P), an organization binding Indigenous Peoples’ movements for solidarity and cooperation to promote and defend Indigenous Peoples’ rights and human rights. This is your host, _____ (**host 1**), and with me is _____ (**host 2**).

Host 2:

We will be with you every ____ (day) from ____ (time) so we invite you to stay tuned with us for the next half hour. This program aims to enlighten listeners about who the Indigenous Peoples are, what their history is, and why it is important for them to assert their rights and for their rights to be recognized in these present times.

Host 1: Are we ourselves, as Indigenous Peoples, in our daily lives, aware and concerned about matters related to being indigenous?

Host 2: Specifically, are we proud to be called indigenous and are we aware of our rights as peoples?

Host 1: We're off to a good start with these thought-provoking questions. In the next thirty minutes, stay with us as we discuss these issues and concerns.

Host 2: Yes, just to give our listeners a peek into the episodes that we shall be taking up in the following weeks, we shall bring to you the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP, and the main themes of the provisions that we need to know and understand.

Host 1: These rights are: to self-determination and self-government, culture, free, prior and informed consent or FPIC, customary law, rights to land, territory and resources, media, development, and special sectoral concerns among others.

Host 2: You know, these concepts may seem to be big words at first, but it's important that we, as indigenous peoples, open and strengthen our minds and value these rights because we become confident in claiming our place in the wider society.

Host 1: We begin with knowing ourselves as indigenous. Is it just a matter of wearing our costumes, singing our songs, talking in our own languages and having our rituals?

Host 2: I agree. Before we proceed, let's take pride in this song by _____.

►► Cue Track: Insert song, fade in, Up, then fade out (3-5 min)

Cue Host 1: That was a melodious expression of being indigenous. It's now _____ (time check) and to liven up our discussion, we have with us here in "Our Voices, Our Rights" program, a respected community leader of the _____ (name of tribe/IP group). A pleasant day to you, _____ (name of guest).

Guest: A pleasant day too, to you and the listeners of this program. I'm glad and honoured to be invited to this launching program and I hope I can contribute to your aims and for the good of the listeners. It is good to reach out to the rest of our fellow Indigenous Peoples.

Host 2: We can begin with asking ourselves what is being indigenous? And who are Indigenous Peoples?

- Host 1:** But you know even the use of the term “Indigenous Peoples” is an ongoing discussion in Asia.
- Guest:** That’s true. “Oh, we’re all indigenous,” many governments would say, to dismiss our claims and rights as distinct peoples.
- Host 2:** Then some governments would even deny that there are Indigenous Peoples in their countries when in fact, there are.
- Host 1:** Yes, definitely there are distinct groups in Asian countries with their own languages, cultures, territories, traditional systems and customary laws that guide their collective way of living and set them apart from the majority of the populations.
- Guest:** We already existed and were practicing our own governance before states were formed. They created the dominant economic and political system that the majority has adhered to. However, we resisted these impositions and persevered to live with our own culture, identity, resource management practices and systems in our own land. We will not be able to survive and live the way we want to if these are taken away from us. Our ancestors passed this to use to nurture for the future generation. That is why we have collective rights to our lands, territories and resources, to our culture and customary laws.
- Host 2:** Here’s a list of the different names that governments and others use to refer to indigenous peoples: “ethnic minorities,” “hill tribes,” “tribal people,” “highland people,” “aboriginal people,” and “native people.”
- Guest:** But you know some of these terms are not appreciated by many Indigenous Peoples because it makes us feel inferior, or “primitive” or “backward.”
- Host 1:** That’s true. Very misleading indeed. Alright, before we go deeper into our conversation, let’s pause for our station ID. Our time right now is _____.

►► **Cue Signature tune/signature song (10 sec and OUT)**

- Cue Host 1:** You’re listening to “Our Voices, Our Rights” brought to you by Asia Indigenous Peoples Pact. For those who tuned in late, we are into the discussion about us, Indigenous Peoples and the different terms used to refer to us as peoples. Let’s look into the different political terms used in countries here in Asia.

- Host 2:** Let me start with India where the government refers to them as Scheduled Tribes and adivasi which is also a popular term which means “original people.” However, the Indigenous Peoples of the North East prefer to be called “tribals” or Indigenous Peoples. There are more than 110 million indigenous peoples in India which is around 8% of the total population.
- Host 1:** In Nepal, Indigenous Peoples are legally recognized as stated in their constitution and they are officially called “Adivasi Janajati” or indigenous nationalities. They are estimated to be 40% of the total population. In Bangladesh they are referred to as tribals, jumma, adivasi, and upajati. They are estimated to be 3 million which is less than 1% of the total population.
- Host 2:** It says here that in the Philippines, while the term tribu or tribe is still quite commonly used, the terms “Indigenous Peoples” and “national minorities” and their translation into local languages are now popularly used. In Southern Philippines, they are called “Lumad.”
- Host 1:** So, in their constitution, laws and other official documents, Indigenous Peoples in the Philippines are officially recognized and referred to as “Indigenous Cultural Communities/Indigenous Peoples.” There are 110 indigenous peoples or ethnic groups with a population of 14-17 million.
- Host 2:** In Taiwan/China, they were called “fan” by the Han Chinese settlers which meant barbarian, primitive or backward. Those in the upland areas were called “shanbao” or mountain compatriots or mountain people. In the mid-1980s, indigenous activists began a campaign to recognize the yuan-zhu-min, which means “people who have originally lived here” as a more respectful name and gained legal status as ethnic minorities through amendment of their Constitution in 1994. However, the lowland Indigenous Peoples groups are still not recognized as Indigenous Peoples by law. They are called Ping Pu Indigenous Peoples, of which there are about 11 groups.
- Host 1:** There are many terms used in Thailand depending on where the Indigenous Peoples are found. They are called ethnic minorities, hill tribes, and mountain people. In the fishing communities in the South, they are called chaole which means “sea people” in Thai. The hill tribes are called “chao khao” and chon phao refers to the tribal people in the North and West of the country. But now, indigenous rights advocacy groups are promoting the term “chon phao phuen mueang” translated as “Indigenous Peoples.”

- Host 2:** In Cambodia they are referred to as indigenous minorities, while in Burma or Myanmar, Laos and Vietnam they are called ethnic minorities. Yes, in Vietnam the ethnic minorities are those who do not belong to the dominant ethnic group called Kinh, including the Chinese or Khmer, who are minorities but not considered as Indigenous Peoples.
- Host 2:** In Indonesia, they're the Masyarakat Adat estimated to be 40% of the total population and in Malaysia, they're called Orang Asli or Orang Asal.
- Guest:** I'm very glad to know all these facts and terms from around Asia. So, no matter what term they use to refer to us, it remains that it's important that we are recognized as a distinct group of people. Despite being diverse, we face common issues of marginalization and discrimination, and we're still struggling for the assertion of our collective rights.
- Host 2:** As far as we know, there's still no official definition of the term "indigenous" also because of the very diverse nature of Indigenous Peoples. So the United Nations Permanent Forum on Indigenous Issues (U-N-P-F-I-I) has adopted and developed an understanding of Indigenous Peoples as possessing the following features: Self-identification as Indigenous Peoples at the individual level and accepted by the community as their member; historical continuity with pre-colonial and/or pre-settler societies; strong link to territories and surrounding natural resources; distinct social, economic or political systems; distinct language, culture and beliefs; form non-dominant groups of society; and resolve to maintain and transmit to the younger generations their ancestral environments and systems as distinct peoples and communities.
- Host 1:** What is important is a person identifies as indigenous and is accepted by the community as their member and by other indigenous communities.
- Guest:** Also remember that we trace our roots to the time before there were colonizers or others who took over our lands. We resisted them and continued to survive despite that. Despite being pushed to the margins and being discriminated, we're still strongly connected to our territories and our survival depends on all the resources in it. It is our duty to persevere in this so we can transfer these values to future generations. We're very concerned about our continuity as a people. We are doing that right now, transferring our knowledge and beliefs, our way of life, practices on a daily basis to the present generation. We hope they do the same to the next.

Host 2: That's what distinguishes us from the mainstream population. We persist in maintaining and nurturing our ancestral lands, resources and territories with our own systems as seen in our communities.

Host 1: Yes, you can really see the difference in our indigenous systems, may this be in social relations, economic activities, and political system that have been practiced since time immemorial; with gradual changes of course, which are inevitable.

Guest: We have to keep reminding ourselves that we have distinct languages, cultural practices and beliefs that we should continuously observe and follow.

Host 2: Yes, and this should be respected by our governments, institutions and other groups as well.

Host 1: Friends, the time is _____ and while we ponder on that, let's listen to this song by _____.

►► **Cue Track: Insert song, fade in, Up, then fade out (3-5 min)**

Cue Host 1: Here in "Our Voices, Our Rights," we do research to bring you information and additional knowledge about us, the Indigenous Peoples. Now based on our research, we found out that there are 370 million Indigenous Peoples in the world. Two-thirds of the world's Indigenous Peoples or around 270 million are in Asia.

Host 2: Here in our country, the total population of Indigenous Peoples is _____, who are mostly found in _____, _____, _____, etc. (**name the places in the country**).

Guest: As I've mentioned earlier, we are different from the rest of society because we have our unique cultures, identities, traditional knowledge and practices. In my lifetime, I, as a _____ (name of ethnic origin), have been called different names by those who do not know and understand me and our people. Believe me, some terms are demeaning. I think it's because of historical discrimination and they are misinformed.

Host 2: That is really sad. What makes it worse is that some governments do not recognize us as Indigenous Peoples!

Guest: Well, even if that is the case, we have our own customary laws and systems of relating with each other, of managing our land and resources that are beneficial for all community members. We need to persist and assert who we are.

- Host 1:** That's true. And despite the fact that there is a dominant political system that exists, we have our own customary institutions that are followed to this day, which give order to our lives and communities.
- Host 2:** Especially with the way we take care of our resources, we enforce our own laws and but look what's happening now...
- Guest:** We are now subjected to further injustice as these so-called development policies are taking away our land, territories and resources. Look everywhere in Asia, it's Indigenous Peoples who are marginalized with all these projects entering our communities!
- Host 1:** On the other hand, Indigenous Peoples are not quiet and accepting all these development actions that do not benefit them.
- Guest:** Just as those before us have done, we are asserting our rights against these injustices and acts of discrimination. It's difficult as we don't have the government on our side because there is pressure from big companies that want their plans implemented. They do it with or without our consent, when we are the original inhabitants of these territories where they push their plans. Sadly, there are Indigenous Peoples who still are not aware of their rights to resist these injustices.
- Host 2:** That is a very interesting issue, _____ (name of guest). We have to know what is being done in this aspect. But before that, let's pause for a reminder. Don't go away!

► **Cue station ID: Insert, up, fade away (10-15 seconds)**

- Cue Host 1:** Welcome back to "Our Voices, Our Rights" and we're still discussing about who are indigenous peoples. We've covered some aspects and our guest for today, was just saying that it's important and urgent that we know or are informed about our rights so that we can protect ourselves individually and as communities, safeguard our ways of life, and our sources of survival.
- Host 2:** Otherwise, what's left for the coming generations? They will slowly lose their identity as Indigenous Peoples.
- Host 1:** You're right, that's what development planners don't understand, that we are so connected to our land and resources that define us as peoples. It is actually and seriously a matter of life and death. Look, others have even been persecuted for defending these, when in fact they are just exercising their inherent or natural rights to protect their life and resources!

Guest: That's despite the fact that there is a United Nations Declaration on the Rights of Indigenous Peoples.

Host 2: Yes, the U-N-DRIP which we'll be featuring in our next episode.

Host 1: We're also hopeful that there is a growing awareness and consciousness about Indigenous Peoples and how they're actually helping sustain a better environment, a more sustainable planet, long before environmental and conservation causes were popular.

Guest: Let's be proud that we are the original eco-warriors!

Host 2: That's a good way of putting it. We'd like to thank you for the valuable insights, and the information you shared today to enrich our and our listeners' knowledge and awareness. We hope we can invite you again in our future episodes.

Host 1: Yes, thank you so much for your time, _____. Let's just underline the message for today: Indigenous Peoples across the world and particularly here in Asia, though they have been historically colonized, subjugated, and assimilated in many ways, are fiercely resisting these forms of oppression and to this day, continue to assert their collective rights as distinct peoples.

Guest: I am proud to be indigenous and committed to help in spreading awareness about our rights. Thank you again for including me in your program. It was a good learning moment for me too. Good day to you and our listeners.

Host 1: Well, we're at the end of our program "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries you can reach us by Phone (**mention contact number**), S-M-S, letters, email or post box, face book and Twitter (**address / Id**). We will try our best to address your queries in the coming episodes.

Host 2: For our next episode onwards, we enjoin you to share your own experiences on Indigenous Peoples' issues. Please write to us or call us.

Host 1: We will catch you next week with our program focused on the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP which contains the provisions on the rights of Indigenous Peoples. We hope you will tune in on time at _____ (**time of program**) next week. Till then ...

Hosts 1 and 2: Good Bye. Have a good day.

Cue ending song: Insert track, Up, fade out

➤ 2) Week: Two

➤➤ 3.2 Episode Two: Overview of UNDRIP

Contents:

Discussion
Indigenous music/song
Drama Production
Interview

Objective:

- To make listeners understand what the UNDRIP is, and why the UNDRIP is important for both Indigenous Peoples and governments
- To give an overall picture of the UNDRIP and the rights provided for Indigenous Peoples

Message:

Indigenous Peoples need to be proactive in knowing about their rights and for those who are already aware, they have to be responsible for informing other Indigenous Peoples about their rights. Their unity is important so that they can assert and protect their rights for social justice.

➤ Radio Script for Episode Two: Overview of UNDRIP

Intro/Opening: (PRE-RECORDED HOST CUE) Signature tune/song

Voice Over (VO): Indigenous voices in Asia presents “Our Voices, Our Rights”

▶▶ Signature Music (MSC):(15 seconds)

Cue Host 1:

Hello and welcome to the second program of “Our Voices, Our Rights,” brought to you by Asia Indigenous Peoples Pact (A-I-P-P), an organization binding indigenous peoples’ movements for solidarity and cooperation. This is your host, _____ (host 1), and with me is _____ (host 2).

Host 2:

We bring you information and insights on Indigenous Peoples and their rights every _____ (day) from _____ (time). We’d like to invite you to stay tuned with us for the next half hour. This program aims to enlighten listeners about the rights of indigenous peoples, as we are aware that better conditions are still to be attained for social justice. Specifically, are we aware of our rights as Indigenous Peoples?

Host 1: Last week, we launched this program with a discussion on who are Indigenous Peoples. We had as our guest _____, a community leader from _____ and we came up with enriched knowledge about us as peoples. It is with that introduction that we go to our first episode of this program. What is the U-N-DRIP and why is it valuable for Indigenous Peoples? In the next thirty minutes, stay with us as we discuss these issues and concerns.

Host 2: Yes, just to give our listeners a peek into the next episodes, we shall be taking up the following: our right to self-determination, cultural rights, right to free, prior and informed consent or FPIC, and customary law.

Host 1: You know, these concepts may seem to be big words at first, but it is important that we, as indigenous peoples, open our minds and value these rights because we become confident in claiming our place in the wider society.

Host 2: And this is where we introduce the United Nations Declaration on the Rights of Indigenous Peoples, also known as U-N-DRIP, where our inherent rights are enshrined and which we shall talk about in a while.

Host 1: Yes, likewise, we'll take up rights relating to Indigenous Women, right to land, territory, and resources, as well as the rights relating to media, development, migration and trans-border issues, militarization and special sectoral concerns.

Host 2: We have to prepare to listen to a long list of topics. But, rest assured we shall go through these discussions thoroughly and keep you interested. You, dear listeners, have reasons to look forward to our regular discussions on the U-N-DRIP.

Host 1: We will be together for the next weeks, so, don't miss these regular thirty minute programs. In each episode, we shall deal with a different theme through conversations here on board, and listen to Indigenous Peoples' lives in their communities.

Host 2: This is our program, "Our Voices, Our Rights!" End of first segment

►► **Cue Bridge MSC: (Up and track fades out) 10 sec.**

Cue Host 1: In this very first episode, we shall take a short walk in history. We go back to the beginnings of the U-N-DRIP, a very significant and valuable milestone for Indigenous Peoples.

Host 1: Before that, allow us to share with you this beautiful music from _____(community).

►► Cue Track: Insert song, fade in, Up, then fade out (3-5 min)

Cue Host 2: Did you know that song was written by_____ about_____(give a short background on the music that was just aired)? That was truly inspiring, and makes us proud of our culture.

Host 1: Many creative forms are products of indigenous communities' experiences. Later, we shall listen to a community discussion on how the U-N-DRIP came about.

Host 2: And we are very fortunate to have an interview with_____ (Name of local indigenous leader) who will explain why the U-N-DRIP is important for the indigenous peoples, the government, the different sectors working with and working on indigenous issues, and the corporate sector.

►► Cue Bridge MSC: 10 sec.

Cue Host 1: For the information of everyone, and to remind those who already know, there are over three hundred and seventy million Indigenous Peoples all over the world.

Host 2: Yes, here in our country (Name of country) alone, there are more than_____(number/figures) groups of indigenous peoples with a population of approximately_____.

Host 1: Add to that, they all have their own distinct identity, culture, language and customs and customary practices. I come from _____(host names his origin) and I'm proud to be_____ (name of IP group).

Host 2: I am a _____(name of tribe) and proud of it too. I've been reading and re-educating myself lately. Did you know that in the past, many indigenous groups in many parts of the world had practiced and sustained their life ways that nurtured the environment, but were gravely oppressed and discriminated by their own governments and colonizers? At the same time, they were totally neglected by their governments. It was a dark period of subjugation and assimilation and they were driven to the margins of society, their lands taken away.

Host 1: Yes, based on our first episode last week, there really is a need for us to know our history, be aware of our present situation so we know what actions to take. The information we're getting now were never learned in school, or as we were growing up. These facts were never factually written in history books, except for some, maybe...

Host 2: You're right, in fact, the very few movies I was able to watch as I was growing up, had indigenous peoples portrayed as villains or unimportant characters in the story. I didn't give it much thought then.

Host 1: There were very few references to Indigenous Peoples in our education. It's sad to think of all the misinformation and their omission in history. Likewise, it was only recently that I learned about how the U-N-DRIP came about. It has a long history of struggle by courageous indigenous leaders from all over the world who had to right the wrongs done to earlier generations of Indigenous Peoples.

Host 2: It took decades and painstaking efforts by indigenous leaders to unite and raise their voices as one and only after over 30 years of struggle, did the United Nations adopt the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP in September, 2007.

Host 1: That was a long battle by our ancestors and leaders. But it was worth the fight! In a while, we shall listen to a community discussion about the historical struggles of Indigenous Peoples during those 30 years and the U-N-DRIP was adopted.

Host 2: To introduce the story to our dear listeners, we have Aini, an Indigenous Woman activist explaining to her fellow villagers about the history of U-N-DRIP. She had just returned to her village from a training seminar about the U-N-DRIP, and she shares her knowledge to her two friends Mitha and Rao.

Host 1: Alright, our time is _____. You're with us here at "Our Voices, Our Rights." We want you to just sit there and keep us company and listen to this drama that relates the history of the U-N-DRIP. We'll be with you again in a while.

End segment

►► **Cue Bridge: MSC 10 sec.**

Drama Characters:

1. **Aini** (Woman, age: 28 years) - (lead character), Indigenous woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. **Rao** (man, age: 41 years)-Aini's neighbor
3. **Mitha** (woman, age: 30 years)-Aini's neighbor
4. **Yang** (man, age: 25 years)-Aini's neighbor

Drama signature music 5 sec up and out

»» SFX: EXT. (Splitting of bamboo, shaving strips, etc. Soft singing or humming, ambient sound of chicken crowing nearby) 6 secs.

► Cue Aini: (Softly singing a song, then shoos away chicken)

»» SFX: off mic (Two people laughing and talking. Rao and Mitha are coming from the market)

Cue Rao: (off mic, shouting) Hi! Aini how are you? When did you return from the training?

Aini: Hi there, Mitha and Rao! Everything is O.K. with me. I just returned yesterday. How about you? Where did you come from? Rao and Mitha: (voices closer now, together): We are fine, Aini.

Rao: We just came from the market.

Mitha: Oh Aini! Welcome back! Tell us about your trip?

Aini: Thanks! Come over here!

»» SFX: Footsteps coming closer

Cue Aini: Yes, the U-N-DRIP training. That's the United Nations Declaration on the Rights of Indigenous Peoples. It was a very interesting training and I want to share what I learned with all of you soon. It's all about our rights as Indigenous Peoples.

Rao: U-N-DRIP? Hey, that's new to us. But it sounds interesting. Can you tell us more about it, please?

Aini: Yes Of course! Come and have a seat.

»» SFX : Int. (chairs or bench being pulled and arranged)

Cue Mitha /Rao: Thank you. Thanks, Aini.

Aini: So, the training was about how the United Nations Declaration on the Rights of Indigenous Peoples also known as U-N-DRIP came to be, and what it's all about. It's so timely for us, now that we're hearing some rumours about coming changes and government plans here in our area.

Rao: Ah, what is it? Why do you call it a Declaration? Who wrote it and when? Oh, sorry, I have so many questions, Aini.

Aini: (laughing)

That's alright, Rao. Now for a bit of background, let's begin with what the Indigenous Peoples of much, much earlier times experienced. Many of them all over the world were not treated well and justly by those who came to rule over their lands - the colonizers as they are called. Those foreign people who came into indigenous territories looked down and treated the Indigenous Peoples badly while eyeing their rich surroundings. They couldn't accept that the Indigenous Peoples were different, with their own languages, ways of life and culture, customs, traditions and livelihood.

Mitha:

Ah, now I remember what my Uncle told us, about how some indigenous groups in other countries were forcefully moved out from their lands and put in areas run by the intruders. They were being forced to change their ways, weren't they?

Aini:

Yes, there were many cases like that, forcing Indigenous Peoples to change their way of life to be like the rest of the non-Indigenous Peoples. You see, others can destroy the culture and traditional practices of peoples by forcing them to adapt to other peoples' way of life. You force them to be what they are not.

Rao:

I know that story too, Mitha. Your Uncle told us that not only were the Indigenous Peoples forced to move out of their homes, but their lands were also taken by the prospectors of a mining business. The Indigenous Peoples couldn't go back anymore. They were made to settle in a strange place where they found it difficult to live and find work.

Aini:

Yes, when indigenous groups are displaced from their land and territories, they face many problems. That went on for many years for many indigenous communities all over the world. Many governments refused to recognize the demand of Indigenous Peoples that they be not pushed out from their lands.

Mitha: (Angry)

That is just so unacceptable and unfair!

Aini:

With the continued unjust and inhuman treatment they got from their governments and their concerns being unaddressed through the years, the Indigenous Peoples and their leaders came to learn of similar experiences around the world, so they decided to come together and bring their concerns to the United Nations in the 70s.

Mitha:

Ahh. What is United Nations?

Rao:

From what I read, the United Nations is a big organization that's supposed to help make people's lives better all over the world.

- Aini:** Yes, that's correct, Rao. It's an inter-governmental organization with 193 member countries. As UN members, it is the states' duty promote and protect human rights to make lives of their people better, including ours, as Indigenous Peoples.
- Mitha:** Oh, I see. So, Aini, what happened when the indigenous leaders brought their problems to the UN then?
- Aini:** For about 10 years, our leaders did not give up on presenting their issues to the UN and their own governments. They were very happy when the UN formed the Working Group on Indigenous Populations, or WGIP, in 1982. This was a good step in paying attention to the Indigenous Peoples' demands.
- Mitha:** And what did the WGIP do?
- Aini:** Well, within the UN system, they received complaints and statements from indigenous peoples all over the world. The formation of the WGIP was a big gain. For the first time in UN history, a movement of Indigenous Peoples had direct access to the UN. The WGIP was to review matters on the promotion and protection of human rights and fundamental freedoms of Indigenous Peoples all over the world.
- Rao:** How did Indigenous Peoples deal with the WGIP?
- Aini:** The WGIP received hundreds of complaints and statements from Indigenous Peoples from all over the world on cases of forced relocation, land and resources grabbing, discrimination and violation of cultural and collective identity.
- Mitha:** Wow, so the UN was flooded with reports! Imagine how they had to deal with each and every complaint? Maybe all they did was read and think of solutions!
- Aini:** Yes, Mitha. The continuous reporting of cases showed that there was a demand and need to come up with a declaration on the rights of Indigenous Peoples. So, in 1995, the Working Group on the Draft Declaration (WGDD) was formed under the Sub-commission on Human Rights.
- Rao:** Oh, that was over twenty years of struggle by our leaders to get to that stage.
- Aini:** A long time, yes, but their efforts paid off. At that time though, it was just the formation of a working group to draft a declaration on the rights of Indigenous Peoples. It took another eleven years to talk with governments on what to include in the declaration. Our leaders were persistent in ensuring that important rights such as our right to self-determination, land, territory and resources were included in the Declaration.

- Mitha:** So, were those rights included in the Declaration after all those years of negotiation?
- Aini:** Yes, after a long, hard fought negotiation, the UN Human Rights Council adopted the draft declaration in 2006, and the UN General Assembly adopted it in September 2007 and called it the United Nations Declaration on the Rights of Indigenous Peoples.
- Rao:** That which we know as U-N-DRIP. How was the declaration adopted by the UN?
- Aini:** In September 2007, UN member countries agreed that they aspire to attain what the declaration contains. For the adoption, they voted either in favour of, or against the declaration. In favour were 143 countries, four countries voted against, and 11 countries were absent to express their stand.
- Mitha:** But who will ensure that the governments are abiding by the provisions?
- Aini:** Article 42 states that the United Nations and its bodies, including the UN Permanent Forum on Indigenous Issues, specialized agencies, including at the country level, and States shall promote respect for, and fully apply the provisions of the U-N-DRIP and follow up on its effectiveness. Article 43 states that the rights recognized constitute the minimum standards for the world's Indigenous Peoples' survival, dignity and well-being.
- Yang: (At a distance, OFF MIC)** Aini! What are you doing? Come! It's getting late for fishing. Get ready with your things now!
- Mitha: (shouting)** Yang, Come here! Aini is explaining something very interesting and important!
- Yang: (Still off mic)** Not now, Aini and Mitha! I have no time to join you now. If we miss our turn at fishing today, we'll wait till next week. It will be very hard for our family.
- Rao: (convincing voice)** Oh, no need to hurry, Yang. This discussion about the U-N-DRIP is very important so we'll know how to protect our rights.
- »» SFX:(Approaching footsteps)**
- Yang:** Ok, ok, here I am. What have you got that's so important?

- Mitha:** Sit here, Yang. Just try to catch up, ok? Aini, I'm still not clear on this. Does it mean that with the U-N-DRIP, the governments and the UN are giving special rights to us, indigenous peoples?
- Aini:** Oh, I forgot to mention. There's also the Universal Declaration of Human Rights or UDHR which is on the general human rights that everyone is entitled to. The rights in the U-N-DRIP are neither special rights for Indigenous Peoples nor provided to us by the government or the UN.
- Rao:** Huh?!? What do you mean?
- Yang:** I better go... fishing is less complicated than what you're talking about.
- Mitha:** No Yang, you have to listen to this. We have to understand this.
- Aini:** First of all, we have our inherent rights. So---
- Mitha: (Cutting in)** Wait, excuse me Aini, what does "inherent" mean?
- Aini:** Natural, inborn or born with---so those rights are not given to us by the government nor the UN. The UNDRIP recognizes and affirms our existing rights. So, it's clear that our rights are not given to us nor can these be taken away by anyone. Also, the UNDRIP provides a clear outline for governments and others, including Indigenous Peoples, to ensure that we can enjoy the same human rights as other people based on our collective cultural, social, economic and political practices and norms.
- Mitha:** Can you give us an example to make it clearer? Yang needs examples so we can make him stay and listen (**laughs**).
- Aini:** Like the right to education... In some countries, there are schools in indigenous communities where children can't learn in their language nor even speak their own! Yes, from a human rights point of view, they're being educated like other non-indigenous kids. But, from our perspective as Indigenous Peoples, children's rights are denied, for them to learn and further develop their languages which represent their identity.
- Rao:** That's true. (**Pause. Sigh**) What a lot of insights. Well, thanks a lot, Aini. You've shared many important things to us about the U-N-DRIP. You're sharing this with the rest of the community, right?
- Mitha:** I agree with you Rao. We still have much to learn. We have to find more time to talk, Aini. I think this discussion is helpful for our village. Hey, Yang, you're suddenly so quiet, sitting there.

Yang: Yes, I'll have more to say when I understand what you've been talking about. Right now, my mind is on the fish that Aini and I have to catch down the river.

»» SFX: Everybody laughs and moves chairs to get up.

Aini: Rao, we can request the Elders in the Council to schedule a community meeting so I can share the results of the training that I attended. Ok, thank you both for your time. Bye for now! Yang! I'm ready to go fishing.

Rao and Mitha: Let's meet up again. Good-bye!

►► Drama signature music 5 seconds up and out

End of segment

Cue Host 1: Welcome back to the program "Our Voices, Our Rights." We hope you stayed tuned with us, dear listeners?

Host 2: Well, wasn't that an interesting conversation between Aini and her neighbours about the U-N-DRIP! I realized I have so much to understand about Indigenous Peoples' rights and the U-N-DRIP.

Host1: Yes, It was actually a very educational discussion, thanks to Aini, a very dynamic indigenous woman. We'll listen to her and her community again in the coming episodes.

Host 2: Time check. It's _____. Now to conclude our program, let's keep in mind that the U-N-DRIP is an international human rights instrument that sets the minimum standards for guaranteeing the collective rights of Indigenous Peoples. It is not a new set of rights granted by states; rather, it is a recognition of inherent rights and defines the obligations of states to respect those rights.

Host 1: With that declaration of our key message for this episode, we're ending our program "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries you can reach us by Phone (**mention contact number**), S-M-S, letters, email or post box, face book and Twitter (**address / Id**). We'll try our best to address your questions in the coming episodes.

Host 2: From our next episode onwards, we enjoin you to share your own experiences on Indigenous Peoples' issues. Write or call us.

Host 1: We'll catch you next week with a new theme: self-determination and self-government, as provided in the U-N-DRIP. Till then

Hosts 1 and 2: Good Bye. Have a good day.

Cue Closing: Signature tune/signature song (15 sec and OUT)

➤ 3) Week Three

➤➤ 3.3 Episode Three: Right to Self-Determination and Self-Government

Contents:

Indigenous music/song
Discussion of hosts on indigenous issues
Interview with expert
Drama

Objectives:

- To make indigenous peoples understand why rights to self-determination and self-government are important
- To inform indigenous peoples about the provisions of the UNDRIP dealing with these rights
- To ensure effective participation of Indigenous Peoples in making any decisions (plan, program, laws) that will affect them

Message:

The right to self-determination is a fundamental right of Indigenous Peoples. They have the right to freely practice and strengthen their traditional political, economic and social institutions and customary laws; promote and develop their culture and traditional livelihood system; and determine their development priorities. The government must respect their decisions on those matters.

➤ Radio Script for Episode Three: Right to self-determination and self-government

▶▶ Cue Program Song: Up Music (15 secs) and out

Voice Over (VO): Indigenous Voices in Asia presents “Our Voices, Our Rights!”

▶▶ Signature tune (15 seconds) fade out

Cue Host 1: Hello dear listeners, and welcome to another episode of our radio program “Our Voices, Our Rights,” brought to you by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices of Asia. This is your host, (**host 1**) _____ and with me is _____ (**host 2**).

Host 2: Yes, please stay tuned with us for the next half an hour, as we bring you information and together, we become more aware about the rights of Indigenous Peoples in Asia.

Host 1: Today, we shall discuss a theme in the United Nations Declaration on the Rights of Indigenous Peoples, or the UNDRIP – the right to self-determination and self-government. Let's read straight from the U-N-DRIP. Article 3 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."

Host 2: Article 4 of the U-N-DRIP says, "Indigenous Peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions."

Host 1: In future episodes, we will also talk about the rights of Indigenous Women, rights to land, territory, and resources, as well as the rights relating to development, media, migration and trans-border issues, militarization, human rights and other special sectoral concerns.

Host 2: Each topic shall be discussed as an interesting episode in our thirty-minute program. We'll listen to daily experiences of Indigenous Peoples.

Host 1: In our very first program two weeks ago, we discussed who are Indigenous Peoples. Last week, we introduced the U-N-DRIP. Today is another opportunity to understand a U-N-DRIP provision. We hope you'll follow every episode that mirrors the condition of Indigenous Peoples in many parts of the world.

Host 2: That's right. Last week, we travelled to many years back and learned about how our indigenous leaders brought their plight to the attention of the United Nations that marked the beginning of the UNDRIP. We came to know of its importance to the Indigenous Peoples as well as to governments.

Host 1: Before we go into deeper discussions on that, let's listen to this song from _____ (**name of an indigenous community**).

►► **Cue Track: Insert song fade in and Up, then fade out (3-5 min)**

Cue Host1: That was a very inspiring song to keep the spirit of indigenous communities going! (**Host adds details such as composer, etc.**) We have an interesting drama to share with you in a while. Let's find out about Aini's community and what they've been doing with regards to their rights as Indigenous Peoples.

Host 2: Shortly, we shall have a brief interview with _____ (**name of the local indigenous leader**) about the challenges faced by Indigenous Peoples in asserting their right to self-government and self-determination. Stay tuned for his views and recommendations.

►► Cue Bridge music: 10 sec.

Cue Host 2: Now, let's try to understand the meaning of self-determination and self-government. Our guest here is kind enough to share his/her opinion on this.

Indigenous Leader (IL): Yes, the right to self-determination and self-government is important for Indigenous Peoples for many reasons. In these times when there are rapid changes that threaten us, we have to preserve our identities as peoples and our way of life. Ever since we can remember, we have been governing our communities according to our customary laws and traditions. We decide on what is best for us. And it works for us! We also settle our conflicts among us without the interference of outsiders. Other groups and sectors like the government can even learn from our ways.

Host 1: This concept of self-rule, in a way, has been practiced historically!

IL: Oh yes, and add to that, it is our right to chart our own future and decide on the kind of development we need or want. This should not be forced on us. We've been utilizing our natural resources and managing our communities in our ways, guided by customary rules and traditional knowledge.

Host 2: How do we relate with the government or society in general?

IL: We're doing that, but we're also asserting our right to our own system of running our affairs. We participate in political, economic and social affairs at the wider or higher levels. However, we must persist in maintaining and strengthening our distinct traditional institutions in politics, law, economic systems, and our social and cultural values system.

Host 1: These are really worth observing. Now, while we ponder on the words of our guest, let's listen to this song from _____ (**name of community**).

Cue Music 3 minutes

Cue Host 1: Beautiful music! It speaks so clearly of the community's aspirations. Let's now listen to what one of our listeners has to share.

►► Cue Voice of Listener (2 minutes)

Cue Host 2: Thank you, _____ (**name of listener**), for your insights on our topic today. We encourage our listeners to share their views too. Now, we move on to our favorite segment, and follow Aini and her neighbors' lives in their community.

Host 1: (addressing the guest IL) Last week, we listened to how Aini tried to enlighten her neighbors about the UNDRIP and how this declaration came about.

IL: That's helpful in understanding the continuing assertion of our rights.

Host 2: This week, let's go to Aini's village and listen to how these principles of self-determination and self-government are practiced by the leaders and the community.

Host 1: Stay with us!

End of segment

Drama Cast of Characters:

Donga (Male, 79): Elder in Community Leaders Council
Endena (Female, 47) Woman active in livelihood projects
Ashok (Male, 75) Elder in Community Leaders Council
Pranka (Female, 70) Spiritual leader and healer
Aini (Female, 28) Woman youth leader
Chanta (Male, 70) Elder in Community Leaders Council
Auru (Male, 56) Pranka's nephew, healer in the community
Yang (male, 25) villager
Mitha (female, 30) villager
John (Male, 47) head of District Administrative Council

▶▶ Cue Drama signature music 5 seconds up and out

▶▶ Cue SFX: (Gathering of people talking, some women calling out, laughter of children, sound of gong or metal)

Cue Elder Donga: Good morning everyone! Thank you for being here today, for giving time to this very important activity. I know we're all busy at home, in the fields, in the forest. We have to go fishing, or feed the pigs. But we know why we're all gathered here today. We have to discuss matters that are affecting our community, and as our traditional practice goes, we involve each and every one, share your ideas and suggestions. We in the Council of Leaders have also decisions that we want to share with you.

Endena: Thank you, Elder Donga. We all know that the Council oversees various concerns to ensure that our community is safe from harm and we keep our harmony and unity. Elder Ashok Yes, that's why we had to discuss in the Council about your conflict with Pranka over that area for medicinal plants. We should try to avoid these matters from blowing up because we can always settle amicably.

- Elder Donga:** Regarding that case, the Council looked into how our resources are used wisely, be these in the forests, farms, river, or even our own backyard. We want these to benefit all, so that no one disobeys tradition and violates laws on the use of these wealth that nature has given us.
- Pranka:** Yes, we just had a misunderstanding with Endena about that but it got serious because we did not talk directly to each other. We know the consequences when we violate our customary laws.
- Elder Donga:** Yes, it's good that you brought it to our attention. Let it be an example for others. Don't let problems grow when we can talk about them. Let's settle a conflict that could be settled at the soonest. We, your elders are here, we can sit down with you. If bigger problems or concerns can be settled with other villages, why can't we resolve our own problems within our community?
- Elder Ashok:** Misunderstandings or conflicts arise, we cannot avoid those. That's why we have the Council here to help thresh out matters and restore unity. We have settled disputes with our neighboring villages over our water sources recently. The Council also plan to discuss some matters with the village officials who are here. We can schedule a meeting soon.
- Elder Chanta:** And of course, what everybody always looks forward to - the Council is preparing for our festivals! You, young people, it's about time you take a more active role in organizing activities for our festival. You have much time on your hands while you're not back to school yet!
- Aini:** Yes Elder. We really want to be involved in the preparations for our festival. If you can just guide us with the general plan, Yang and the others will help out in any way we can.
- Elder Donga:** Thank you, Aini. **(to the gathering)** So let's take up the matters we need to resolve...

►► Cue SFX: (Villagers discussing with each other, noise, voices, murmurs of people)

- Pranka:** About my nephew, Aru, who'll be taking on more healing tasks for me?
- Elder Ashok:** Yes, we discussed that too in our meeting. So you said that you're getting old now, just like some of us here (**laughs**). Yes, we noticed that in the last couple of years, it has been your nephew Aru, practicing to become our local doctor. What can you say, Auru?

- Aru:** Aunt Pranka has long ago taught me to collect herbal plants from our forests to use and treat or heal sick people here in our village. She says it's good that I am also teaching my daughter Mitha the ways of healing. As you can see, we have to have someone young to write down all these medicinal plants we have and what illnesses they cure.
- Elder Chanta:** It is good to know that Pranka is passing her knowledge to you and your daughter who seems to be very well versed also in all aspects of healing. We cannot rely on the clinic that the district government set up. We rarely see a staff there, nor are there medicines when we ask.
- Aini:** Elders, with due respect, can you also please announce the schedule of meeting where I can share about the results of the U-N-DRIP training? Everyone is invited to attend.
- Elder Donga:** Oh, yes. That is one important activity for our community. Aini here who attended a training in the capital city is eager to share her knowledge which will be helpful for all. We advise each and every one to attend on a day that the school house is available so we can fit as many people as we can. This coming Friday is a good time, what do you think?
- Villagers (off mic): (Different voices)** Yes! We can have it this Friday! That's a good day for us!
- Aini:** Thank you, Elder for the announcement.
- Elder Ashok:** The other youths can help Aini prepare for the activity. Find yourselves tasks to do and help each other. Now is your chance to show us you can do something for our community.
- Yang:** Yes Elder, we're going to help Aini prepare for that. She mentioned it to us last week.
- Elder Chanta:** We can discuss the details of the festival in our next gathering. By the way Endena, how was your trip to town regarding our women's woven products?

- Endena:** I would like to inform you that I, Rao and Mitha have linked up with a good trading organization in town that also buys the weaving products of other communities like ours. They are quite new here but they said they've been doing this in other countries as well, in support of indigenous livelihoods. Their representative will visit us here so they can look into our weaving, and they're interested to learn about our community as well.
- Elder Donga:** That's good news then for all of us. Let's hope we can have good trading relations with them, unlike the last time. Those middlemen are not reliable and trustworthy. We've learned our lesson well. So, are there other matters to take up? If none, we can end this meeting.
- Elder Ashok:** It's been a fruitful meeting. We thank you all for your active participation. Let's keep in mind that in the ways of our customs and traditions, the members of the Council will always put the interest of our community above all, and decide after consultation with you all.
- Elder Donga:** Before we end this meeting, I would like to remind each and everyone not to let misunderstandings remain. Talk about it if you can. It's not good to harbor ill feelings. That's one cause of disunity. Thank you, and let's end this meeting.
- SFX Villagers cheering and clapping their hands. 5 secs (Fade out)
- ▶▶ Bridge music 5 secs
- SFX: (birds chirping and buffalos mooing, sound of crickets to imply the coming of evening) 3 secs.
- ▶▶ Fade in and up SFX: (two people discussing, at first muffled, then becoming clearer) 5 secs
- Cue Yang: (In a loud voice)** Excuse me, what are you discussing? I happen to pass by and heard about fishing business?
- John:** Oh, we are planning to increase and improve the fishery business to develop our community.
- Yang:** But shouldn't you be talking to our community leaders first? The people in our community are involved too.
- John: (irritated voice)** No need for that yet. Remember, I'm from this place too and I work with the district office. We'll inform the community about our decisions later.
- Yang: (Softly, to himself)** I don't think this is right. Tomorrow, I'll go and inform our villagers about their plan.

»» SFX: (Door closes and footsteps recede.) 3 secs

»» SFX: (dogs barking, footsteps) 5 secs

Cue Yang: (loud voice) Mitha! I have something to tell you!

Mitha: Why? What? Why are you yelling? Come here and join us with Aini.

Yang: Last night, as I was walking home, I overheard John and another official from the District office talking. They're planning to meet some businessmen about fishing. When I asked him if our community knows about it, he just dismissed me.

Mitha: (Surprised) That's alarming!

Aini: We better ask our Elders if they were informed about that meeting.

Yang: Ok, let's go to Elder Ashok's house and ask him.

»» SFX: (Sound of Walking) 10 secs

Mitha: Good morning, Elder Ashok. Oh, good! Elders Donga and Chanta are also here. Oh, you seem to have a good discussion going. But sorry to bother you, Yang has some news for you.

Elder Donga: You all look worried? What's the matter?

Yang: It's like this, Elders. I came to know of a plan by John and another official from the District office to develop the fishery business in our community river. When I asked John if they informed you, he said it wasn't needed yet.

Elder Chanta: Is that so? We don't know anything about it. We better go and talk to the District Administrative Council head. We have to know their plans that will affect us. Yang, you come along with us.

Yang: Yes Elders.

Aini and Mitha: We're going with you!

Bridge Music 10 secs

»» SFX: (footsteps -fast walking, voices discussing but conversations unclear) 10 secs.

»» SFX: (footsteps slowing down) 5 secs

»» SFX: (knocking on door, opening of door) 10 secs

Cue John: Good morning Elders, everybody! What can I do for you?

- Elder Ashok:** We've just learned that you are planning something about our fishing? We're concerned about that.
- John:** Well... Come in, we have some officers from the District Office and we're actually having a planning meeting. We're discussing how to develop the community and improve the people's livelihood. This is a good time to develop the fishery business to improve lives.
- Elder Donga:** Is... that so? Hmm...All right. Please... tell us your plan.
- John:** This is the plan: the people will harvest as many fish as they can in a short period. We will teach you how. We will train the people with a new technology of rapid fishing. It's easier and cheaper in the long run. With the use of electric shock, big and modern fishing net and other modern gadgets, the harvest will be more than you can imagine. Fishing will be allowed everyday of course, unlike before when it was only once or twice a week. We collect fish that you caught, and leave it to us to manage these--for export.
- Elder Chanta:** You cannot proceed with your plan. On behalf of our community, we request you to stop your plans.
- John: (angrily)** Oh!?! And why? What do you mean we stop planning? This is our project! Who are you to say that? **(In a convincing tone)** Wait, wait. Don't you get it? We're planning for better lives in this community. And may I also remind you, that **(emphatically)** I'm a village official and as a government official, it's my responsibility to develop this area.
- Elder Ashok : (Boldly)** Yes, indeed you are. But we are also from the Council of Leaders long recognized by this community and we are concerned with the use of our resources. You need to respect our traditional customs.
- Elder Donga:** It's our right to be in meetings like this where you make decisions on matters that concern us. We protect and use our resources for our own good.
- Elder Chanta:** We are the ones who decide who can fish where, how much fishing is allowed, and when. What will happen if we don't do this? It will mean we stop weaving our fishing baskets and making our own fishing nets, drying our fish when we choose to?
- Aini:** Allow me to speak. Your plan involves our great river and will directly affect our peoples' livelihoods. You didn't even inform our elders and the entire community! There's something wrong in that. If you continue with your plan, you'll put a stop to our community practice that has been there since the time of our ancestors. The river sustains us. We want our livelihood from the river to remain as it is for our generation and the next.

Mitha: We're asking you not to continue with your project if it will harm the source of our life and livelihood.

Elder Chanta: We shall discuss this further with our community, and get their views and decisions on this matter.

Elder Ashok: At this point, we're informing you that it is we, who will decide what is good for us, how to go about improving our lives, as you say. Hold whatever intentions you have for us. We, in our community, are learning about our rights. We know when to assert these. You can't make plans for us as if we're not here. If you push through with it, we have the right to protest.

John: (shouting angrily) Alright! We'll cancel our business plan and budget allocation for this community. It's up to you! You can just look for your own way to survive.

Aini: But you also just can't do that. The law says the government can't neglect us, and it has to allocate budget for us because we're also citizens of this State. You in government have to treat us equally like the rest of the other non-indigenous citizens.

John: (in a calm voice) Alright, for now, we'll hold the planning while you discuss this further with the community. Let us know of your decision about the project.

Elder Donga: Thank you, for listening to us. We shall talk about this with the rest of the community.

John: Thank you too, Elders.

»» SFX (Side talks, etc.) 10 sec

►► Cue Drama signature music 10 seconds up and out

End of segment

Cue Host 1: Well friends, that was self-determination and self-government in action! The Council in Aini's community proved their leadership when their community's welfare was at stake. With their own traditional way of governing, they command respect of the community and state agencies. With their knowledge and wisdom, they assert their leadership to decide what's good for their community and their resources.

Host 2: That was inspiring because the people's voices and concerns are discussed as a community with the general welfare considered. The elders remind the people of their responsibilities so that the community functions as an effective unit of society.

- Host 1:** We hope our dear listeners learned some lessons about the right to self-determination and self-government as a provision in the U-N-DRIP theme for this episode.
- Cue Host 1:** Well, we are now at the end of our program “Our Voices, Our Rights.” How did you feel about this program? If you have any suggestions, comments or queries you can reach us by phone (**give the number**), SMS, letters, email or post box, facebook and Twitter (address /Id). Our experts and resource persons on indigenous peoples’ rights will try to address your queries in the coming episodes. By the way, please don’t forget to send your own experience or story.
- Host 2:** Until then, we will catch you next week with a new theme: Free, Prior and Informed Consent, or F-P-I-C. This is another interesting provision in the U-N-DRIP. Till then!
- Hosts (both):** Thank you and good bye. Have a good day.
- Closing: Signature tune/signature song... ..15 secs and OUT**

➤ 4) Week Four

➤➤ 3.4 Episode Four: Free, Prior and Informed Consent

Contents:

Interview
Indigenous music/song
Drama
Listener's experience
Question to the Expert

Objectives:

- To enlighten listeners on the meaning of Free, Prior and Informed Consent or FPIC and why it is important for governments to fulfill and corporate entities to respect this as a core principle in the implementation of Indigenous Peoples' rights
- To inform listeners on the provisions in the UNDRIP that pertain to FPIC

Message:

Any project or activity to be implemented in the territories of Indigenous Peoples by either government or private entities shall seek the community's 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 process.

➤ Radio Script for Episode 4: FREE PRIOR AND INFORMED CONSENT

▶▶ Cue Opening Song: Up Music (15 secs) and out

Voice Over (VO): Indigenous Voices in Asia presents "Our Voices, Our Rights."

▶▶ Signature tune (15 seconds) fade out

Cue Host 1: Hello dear listeners, and welcome to the fourth episode of our radio program "Our Voices, Our Rights," brought to you by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices of Asia. This is your host, (host 1) _____ and with me is _____ (host 2).

Host 2: Another thirty minutes of information and insights, songs and drama will make you sit and listen. Whatever you're doing right now, stay tuned to your most awaited program that hopes to raise awareness on the rights of Indigenous Peoples in Asia.

Host 1: For our first time listeners, we've had three previous programs tackling about who are Indigenous Peoples, the history of the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP, and the provision on the right to self-determination and self-government.

Host 2: Our future episodes will be on other rights of Indigenous Peoples as stated in the U-N-DRIP. For now, we hope you stay glued to your radio for an interesting feature on free, prior and informed consent or F-P-I-C.

►► Bridge: 10 sec.

Cue Host 1: Let me ask you, ____ (name of host 2). How would you feel, or what would you do if one day, you wake up to see some people clearing out your yard or farm, and before you can even say anything, they say "We are ordering you to leave this area because we are going to dig to source out water for our business." When you ask for an explanation, you're offered money or warned ...

Host 2: Of course I'll be very upset, or even angry because it's my land and my family's! Who are they to just enter my property without notice or warning? I'll demand an explanation. Still, I won't agree to their plan to take it or use it just like that.

Host 1: Your reaction is natural and understandable. You see, F-P-I-C is similar to that situation and Indigenous Peoples should be aware that the U-N-DRIP clearly states this as their right. This is how Article 10 frames it: "Indigenous Peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the Indigenous Peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return." Today we're very fortunate to have in the program, ____ (name of local indigenous leader) from ____ (name of organization).

Host 2: Welcome to our program, ____ (name of guest) and we'd like you to share with us and our listeners about your community's experience on how you were able to assert your right to F-P-I-C on the project on ____ ? But before you update us on this, let's listen to this beautiful song from ____ (name of community/group).

►► Cue Music: Insert track, up, fade out (3-5 minutes)

Cue Host 1: You know, that song is popular with the youth and children. It's truly inspiring and you know that indigenous music will live for a long time because it's about lives in many of our communities.

Host 2: Yes, that song is gaining popularity with its lyrics and beat. At this point, let's listen to our friend here who will shed light on FPIC; he's a _____(ethnicity). _____,(name of guest) in your community's experience, how is FPIC observed by all concerned?

Guest: Thank you for the invitation to your program. I'd like to share that in any development plan or activities planned to be implemented in Indigenous Peoples' territories, it's most important to consult with the affected Indigenous Peoples, and involve them in any decision-making process.

Host 1: Please tell us what happened to your community.

►► **Guest: (Narrates the case) 3 minutes**

Host 1: We realize important lessons here.

Guest: Yes, the indigenous peoples to be affected cannot and should not be left out of any plan that involves them, that will have impact or implication on their lives and their community. Not only the leaders and representatives, but the entire community including women, youth, and persons with disabilities are to be involved. The process should be in the language and form they all understand, to ensure that the general well-being and interest of the people are considered. Dialogue should be without pressure or intimidation to enable people to make decisions freely. Article 19 in the UNDRIP says: "States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them."

Host 2: Our guest here is telling us that the government should ensure that the rights of Indigenous Peoples to their lands and resources should not be violated culturally, politically and economically.

Host 1: Definitely, even if they say it's for development or progress.

Host 2: It's government and company responsibility to fully disclose the nature and scope of the project and the adverse effects on the affected community. We'd like to thank you _____ (guest's name) for sharing your community's experience and your continued vigilance to pursue the process of FPIC. We hope for the best for you and your people.

Guest: Thank you for having me here and in behalf of my community, thank you for your program's support of Indigenous Peoples' right. Good day to all.

Host 1: You just heard an interview on the right to free, prior and informed consent or F-P-I-C. You're listening to our program "Our Voices, Our Rights". Time check, it's _____. We'll be right back after a short break.

►► Program ID music 10 secs

Host 2 : The problem starts when so-called development projects are planned without the involvement of the indigenous peoples to be affected. I can't blame indigenous peoples for saying "no" to companies that enter their areas without sufficient explanation, and just go ahead with the project implementation as if they owned the place.

Host 1: That's why there should be sincerity and transparency on the part of the government and any company wanting to introduce development in a community. Without risk or harm or threats to the people, there should be thorough discussion and full disclosure of information to the community members so they can decide if they agree to the project or not.

Host 2: There's also the danger that one or two people from the community can be bribed by the company or government to influence others to agree...

Host 1: That is violating the U-N-DRIP's provisions which further imply that discussion between the interested company and the community has to be transparent and thorough. The company can't force the people to accept a project against their will, or resort to bribery and threats or manipulation. The people have the right to know if there are harmful or dangerous elements that can destroy their surroundings or sources of life. They should not be intimidated while uniting on their views and stand. After proper and thorough consultation among themselves they can decide to either allow or not allow the project. If they decide to allow a project in their territory...

Host 1: ...their representatives will inform the company and government that they be compensated fairly and justly, be allowed to raise matters that will affect their lives while the project is ongoing. Instead of money as compensation, they can ask to be given land and resources in equal value with what was taken from them.

Host 2: (emphatically) It has to be THAT clear! Indigenous Peoples need to be careful of government agencies that turn out to be on the side of the companies that don't observe FPIC processes.

Host 1: It's important for all involved to know their rights to F-P-I-C. This isn't only about the utilization of Indigenous Peoples' land and resources but also of their tangible and intangible culture like their traditional knowledge and traditions.

Host 2: F-P-I-C then is an effective shield to protect indigenous land and resources, culture and identity. In the end, it's really the Indigenous Peoples who must have a final say about development, in any form. It's really related to self-determination, don't you think?

Host 1: Exactly. Well, I think we did our research well for today about F-P-I-C (laughs). We'll listen to more of that in our segment that everybody has been waiting for. But before our community drama, let's listen to this song by _____ (group).

►► Cue Music 3-5 minutes

Cue Host 2: That song resonates with communities facing the issue of progress and development - a moving rendition of the peoples' resistance to the take-over of their land.

Host 1: The Indigenous Peoples have rich material for music because of their attachment to their land. At this point, let's be part of a community's experience with F-P-I-C.

►► Bridge music 5 secs up and out

Drama Characters:

1. Aini (Woman, 28years)-(lead character), IP activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Rao (man, 41 years)-Aini's neighbour
3. Mitha (woman, 30 years)-Aini's neighbour
4. Yang (man, 25 years)-Aini's neighbour
5. Richard-Chief Operations Officer of a construction company
6. Christopher- Supervisor of construction company

Drama sign music 5 seconds up and out

►► Cue SFX: (Road construction noise, sound of excavator, voices of crowd/workers)

Mitha: (to herself) Why are those people gathered at the river bank? I should inform Aini, Yang and Rao. I hope they're home. Maybe I should go and tell Yang first.

►► SFX: (Fast walking)

Cue Mitha: off mic (Shouting) Yang! Yang! Where are you? Are you there?

Yang: (int.) Yes, Mitha. I'm just fixing these papers for the training with Aini. Please come inside and have a seat.

Mitha: (worried, excited)

No time to sit, Yang. Please come out! Look over there. Some strangers are down by the riverbank and something's going on down there!

Yang: (Comes out, pauses, exclaims)

Oh yes, why? Huh? What is happening over there? Wait, I'll go there and take a look. (Surprised and worried) What are they doing? Mitha, I think you must go tell the Elders, Aini, Rao.

Mitha:

Alright. Quick, go. I'll gather our neighbours.

» SFX: (Running/Walking fast) 10 secs

► Cue Music (fast....and fade out)

Cue Mitha: (Shouting)

Aini! Rao! Can we please go to the riverside? There are many strangers gathered there now! Yang has gone ahead to check.

Aini: (Surprised)

Oh? I didn't notice. What's happening there? Let's go, let's go!

Rao:

No one was there a few hours ago when I fetched water. Let's hurry up!

» SFX: (Fast walking, loud voice of a supervisor giving instructions to the workers, sound of throwing stones, digging) 20 secs

Cue Christopher: (Shouts at Aini and her friends)

You people! Move out from there! You'll get hurt when rocks and stones will be thrown over there. Equipment is rolling in now, don't you see the sign that says road construction will begin here. Don't you have eyes and common sense?

Yang: (Boldly)

Of course we have eyes and common sense! That's why we're here. Is that really the way you talk to people? Tell us what you're doing in our area?

Christopher:

Well, for your information, first, we're improving your road by widening it. Then later we'll conduct a survey.

Rao:

Survey? Survey on what? For what?

- Christopher:** Huh? I thought you people around here are smart in getting news? (laughs) We'll do a survey for the dam in that part of the river to generate electricity. Oh really? We've never heard of such plan. What company are you from? Are you in charge of this project? Is there any official from the company? We want to talk to a representative.
- Richard: (approaching)** Yes? I'm Richard, Chief Operations Officer of this company. What can I do for you? What do you want to talk about? (To Christopher) Ok, I'll take over.
- Aini:** Mr. Richard, good afternoon. I'm Aini from this village. What's this? How did this project come to our area? Whose project is this? Is it the government's or a private company's? Why weren't we notified earlier?
- Richard:** Whoa! That's a lot of questions! Well, our company, Bond Ventures, is constructing a hydropower project in this river. The dam is ideal in this spot. Who did you consult and get the permission to do this?
- Richard: (Boldly)** Well, we already got the approval of the government agencies concerned.
- Aini:** Listen, Mr. Richard. Is your company aware of the U-N- DRIP? UN Declaration on the Rights of Indigenous Peoples? You should know that our government adopted the declaration that says the governments and private companies or investors must observe and respect the process of F-P-I-C or Free, Prior and Informed Consent of any indigenous community to be affected by any project. Companies like yours have to properly negotiate and consult with us, and get our consent, before you can begin any project.
- Mitha:** You have to tell us clearly what your activity is about. Don't use terms and words that we, in the community can't understand.
- Yang:** You can't hide anything from us. You'll have to tell us what the dam is for, if it will help us or not. What happens to our river? How will it affect our daily life? We have the right to say "Yes" or "No" to the project.
- Aini:** Did your company think how the construction of the dam will disrupt our lives here? How will we survive if you block the river we depend on for our food? Your project will harm our daily livelihoods. We'll be forced to stop fishing when you block the water because the fishes will disappear! We've heard of cases like this in other communities. We won't allow it. This river and our land sustain us.

Richard: (Angrily)	What do I care about all these? I'm not responsible for your survival and sentimental thoughts. My duty is to widen the road, conduct the survey and begin the construction. That's all. If you say so. But let me tell you this, we have every right to protest. Please stop your work now. We won't let you work from now on, until and unless, your company and the government agency talk with our community and ensure that our livelihood and survival are protected.
Rao:	Yes, this is our common concern. So, (turning to the other community people) let's stop this project!
»» SFX: (shouting, voice off mic)	Stop your work! Stay away from our area!
Richard: (Calmly but in loud voice)	Guys, guys, please stop! Please stop your protest, please! For now, we won't proceed. I'll tell the company to first hold a dialogue between you and concerned officials. We shall pack up and leave.
Aini: (Calling to the people off mic)	Yang, Rao, Mitha, everyone, please listen! Stop the protest for a moment. (louder) Listen! Mr. Richard here, who heads the project has promised that he will arrange a dialogue between the company and us, and government officials.
»» SFX: (Protest noise tones down and stops)	
Cue Mitha: (To Aini)	The Council of Leaders isn't aware of this.
Aini: (Speaking aside)	You're right, Mitha. It's all so sudden. We have to tell the Elders about what happened this afternoon. The company has to provide us with all the information about the project first. It's important that each one of us understands all of the information. We'll need all the time to discuss among ourselves and inform the company of our decision.
Mitha:	I see... ..
Aini: (To Richard)	Ok, Mr. Richard, you know your part and we expect that your company will be honest with us. We won't allow any harm or danger to come to our people. We'll respond only if we understand clearly what your project is all about.
Richard:	Thank you, I'll try my best.

Aini: (To Rao, Yang and Mitha) Let's head back to the village and inform our Council. They might be worried about all that noise.

Rao: Well, at least that man Richard had the sense to listen.

Yang: He saw that we're ready to protect our river.

Mitha: He'll surely tell his bosses that building a dam on our river isn't going to be that easy. We know our rights.

Yang: I'm so glad you discussed what F-P-I-C means, Aini.

Rao: Yes, the community meeting on F-P-I-C was timely. It's still fresh in our minds that we have to know our rights and we need to be alert to respond!

Aini: Yes, when we know our rights, we know how to deal with people from companies and government who may have plans around here.

Mitha: Well, it won't be that easy for them. They've seen the power of F-P-I-C!

» SFX: (Laughter and footsteps fading)

► Drama sign music 5 seconds up and out

Cue Host 2: We've just listened to the continuing story in Aini's village. That was a clear case of F-P-I-C violation.

Host 1: Yes, it's amazing how awareness on FPIC can empower a community. Remember at the very start of our drama series, Yang wasn't too interested about the U-N-DRIP? Through Aini's efforts and others in their community who work hard on raising awareness, people like Yang are stepping up for their rights.

Host 2: Awareness and knowledge are really empowering. If the entire community knows that FPIC is their weapon, then planners will think many times before pushing their projects on the people. To help our listeners remember the importance of FPIC, let's listen to these important lines:

Cue pre-recorded info:

“Free implies that the consent of the Indigenous Peoples must be given freely, without force, coercion, manipulation or undue influence or pressure. Prior means that the people’s consent or permission must be obtained first before any part of the activity starts. Informed implies that indigenous peoples need to be provided all relevant information about the planned project in a language and form that they can understand. They also must be provided with sufficient time to consider the information. Consent implies that Indigenous Peoples can either agree or not to the activity. Even with meaningful consultation, the people can still withhold their consent.”

Cue Host 1:

There we have it. F-P-I-C is important not only for indigenous peoples but equally necessary to be understood by companies, investors and the government.

Host 1:

That’s correct. Now, remember, dear listeners, don’t miss any episode here in our weekly program because we’ll make sure that the rights stated in the U-N-DRIP will enlighten you, the government, and development planners.

Host 2:

Well, here we are at the end of our program “Our Voices, Our Rights.” How did you feel about this program? If you have any suggestions, comments or queries, you can reach us by phone (read out the number), S-M-S, letters, email or post box, facebook and Twitter (address / Id). We will try to address your queries in the coming episodes.

Host 1:

Until then, we’ll catch you next week with a new theme: customary law as provided by the U-N-DRIP.

Both Hosts:

Good Bye. Have a good day.

Closing: Signature tune/signature song15 secs. Up and fade out

➤ 5) Week Five

➤➤ 3.5 Episode Five: Customary Law

Contents:

Interview
Indigenous music/song
Drama
Provisions of UNDRIP (informative piece)
Listener's experience
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand that Indigenous Peoples have the right to practice and strengthen their distinct systems of customary law
- To inform them about the provisions of UNDRIP that address Indigenous Peoples' right to practice customary law
- To illustrate how Indigenous Peoples practice their right to customary law, and the challenges they face

Message:

Indigenous Peoples have been managing their communities using customary laws. Indigenous elders have an important role in passing the knowledge of customary laws and practices to the younger generation. On the other hand, the indigenous youth's curiosity must be encouraged for them to take initiatives and leading roles in ensuring their rights to continue practicing customary laws as provisioned under international instruments. These customary laws co-exist with state laws.

➤ Radio Script for Episode five: CUSTOMARY LAW

▶▶ Opening: Signature tune/signature song 3 minutes

Pre-recorded host cue: Indigenous voices in Asia presents "Our Voices, Our Rights."

▶▶ Signature tune 15 seconds

Cue Host 1: Hello! Welcome to the fifth episode of our radio program "Our Voices, Our Rights," produced by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voice Asia. This is your host____.(Host 1)

Host 2: And I'm _____(host 2). Please stay tuned with us for the next half hour as we learn more about the rights of Indigenous Peoples in Asia and other parts of the globe.

Host 1: We're bringing you information and reflections on the provisions of the United Nations Declaration on the Rights of Indigenous Peoples also known as U-N-DRIP and how these can help Indigenous Peoples and the government as well.

Host 2: In our previous episodes, we came to know about who are Indigenous Peoples, listened to the history of the U-N-DRIP, understood the right to self-determination and self-government, and how important free, prior and informed consent or F-P-I-C is for Indigenous Peoples.

Host 1: In the coming episodes, we'll tackle the rights to land, territory, and resources, cultural rights and other important provisions of the U-N-DRIP on women and other equally significant sectors of Indigenous Peoples.

►► Bridge: 10 sec.

Host 1 Today's episode is an interesting one, in the light of changes and modernity. Do you still believe in the rules and ways of old or are you "mainstreamed" already?

Host 2: Hmm, that needs reflection and soul-searching. Of course we're already interacting with society in general, we abide by the laws, the ways, etc. of the modern world.

Host 1: Mainstream society and the government, through time, have ignored the fact that indigenous peoples have their own customary rules and laws. While state laws are strictly enforced and expected to be followed, the rights of Indigenous Peoples to observe and follow their existing customary laws should likewise be recognized and respected.

Host 2: That's true. That's why we have invited _____ (name of indigenous elder/lawyer) to shed light on this topic, and to briefly discuss the difference between customary law and state law.

Host 1: Before that, let's listen to this composition by _____ (name of singer or group), to inspire our discussion.

►► Cue Music 3-5 minutes Up and fade out

Cue Host 1: Alright, time check. It's now _____ and you're with us here at "Our Voices, Our Rights." We now have with us here our guest who shall help us understand co-existing customary and state laws. First, perhaps you could define for our listeners what customary law is?

Guest Lawyer (GL):

The simple meaning of customary law is traditional common rule or practice that has become an integral part of the accepted and expected conduct in a community, profession or trade. Customary laws are generally transmitted through oral tradition and practice, passed from one generation to the next. Indigenous Peoples have their own institutional structures such as judicial and administrative bodies or councils. These bodies have rules and regulations to make sure customary laws are followed. Failure to do so is often punished and each lapse often has its own specific sanction. There are three kinds of customary laws: first are laws governing family and kinship – these are matters pertaining to marriage, divorce, inheritance, child custody, etc. The second are rules on tenure, use of and access to forests, lands, water, and other natural resources. The third are laws governing feuds or violent conflicts among individuals or kinship groups within the community or between communities. We preserve our unique customs, practices, and customary laws to maintain a harmonious society.

Host 2:

The U-N-DRIP expressly refers to Customary Law in Articles Five, Eleven, Twelve, twenty-six, Twenty-seven, Thirty-four, and Forty.

GL:

Yes, Article Five states that Indigenous Peoples have the right to maintain and strengthen their distinct political, economic, social and cultural institutions, while retaining their rights to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Host 1:

What if the government or state declares indigenous lands as public properties, or for the common good, or national interest, as we often hear nowadays? What's the implication of such declaration on existing customary laws?

GL:

Article Twenty-six of U-N-DRIP says that States shall give legal recognition and protection to these lands, territories and resources, with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Host 2:

So governments should respect and recognize that customary laws co-exist with state laws?

GL:

Exactly, as cited here in Article Twenty-seven of the U-N-DRIP: “States, with the participation of the concerned indigenous peoples shall set up and implement a fair, independent, impartial, open and transparent process, to recognize indigenous peoples’ laws, traditions, customs and land tenure systems, to recognize and judicially declare the rights of the Indigenous Peoples to their lands, territories and resources, including those traditionally owned or otherwise occupied or used by them.”

Host 1: So traditional or customary processes co-exist and are practiced and recognized side by side with the government's legal system?

GL: That's what Article Thirty-four provides: "Indigenous Peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, where they exist, juridical systems or customs, in accordance with international human rights standards. In conclusion, the U-N-DRIP recognizes and emphasizes on Indigenous Peoples' customary law.

Host 2: So there we have it. Our guest who's an expert on customary law and the U-N-DRIP emphasized the importance of customary laws that should be upheld side by side with state laws.

Host 1: Thank you to our esteemed guest, who is one of the voices for our rights. We'll be right back after a short break. Stay tuned.

End of segment

►► Cue bridge music 10 seconds

Cue Host 2: Welcome back to the program "Our Voices, Our Rights." Our time is _____. Let's listen to a brief commentary of a respected elder from the _____ (name of indigenous group) on customary law and its importance to indigenous peoples.

Voice clip of elder : 2 minutes "Throughout history, our lives and practices have been guided by customary laws, which we follow to settle or resolve disputes, be these related to kinship, marriage, property rights, access to our resources, leadership, including warfare. Our customs and practices form our customary law which evolved through the years, and help us maintain a harmonious society. Such laws are part of our culture and values that they guide us on our behavior as we interact with each other and with our surroundings and which we actively enforce with other members of our community. These laws are unique to our specific culture and have been passed from one generation to the next through customs and oral traditions. They recommend appropriate behavior on the principle that the wrongdoer must compensate the victim for the harms. It is impossible to find such practices in the modern written laws. "

►► Cue Bridge music 10 seconds

Cue Host 1: We've just heard two respected authorities on customary laws; first from an indigenous lawyer who explained the U-N-DRIP provisions in relation to existing state laws.

Host 2: The second voice is that of Elder_____, respected Council of Elders member from _____. They have enriched our knowledge about customary laws, and given us new perspectives on their importance. Now, we move on to our much awaited segment, the radio drama.

Host 1: Let's peek into Aini's community and listen to how the people practice their customary laws while going about their daily lives.

End Segment

Drama:

Place: Village meeting ground

Characters:

1. Aini (Woman, 28years)-(lead character), Indigenous Woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Donga: (man, 79 years)
3. Rao (man, 41 years)-Aini's neighbour
4. Mitha (woman, 30 years)-Aini's neighbour
5. Yang (man, 25 years)-Aini's neighbour
6. Kalpana (old woman, 80 years)-Aini's neighbour
7. Tenzing (old man, 75 years)-Aini's neighbour
8. Tanok (old man, 72 years)-Aini's neighbour
9. Carmela (old woman, 76 years)-Aini's neighbour

►► Cue Drama sign music 5 seconds up and out

►► SFX: (Noise of people gathering, greeting each other, talking) 10 secs

Cue Elder Donga: (speaks loudly) Let's start our meeting! First of all, thank you for giving time to this important event. Why are we gathered now? These days, a lot of changes have been coming to our community. We, your elders have been discussing that we have to remind ourselves about our customary laws, that these are what unite us as a people, that put order and harmony in our community. Recently, there have been alarming instances where government laws seem to confuse us, and disregard our own laws. That's why, there are some cases of misunderstanding here in our community.

Kalpana: (Trembling but strong voice)

Thank you that you called this meeting, Donga. It's important that we remind each other about how we should address issues arising in our community. It's about time our young people join us in discussing these important matters.

Aini:

Thank you for reminding us, Aunt Kalpana. Many of us, young people should really find time to understand respect our customary laws and why these are still being enforced even if we have government laws in place already.

Elder Tanok:

We, elders got sufficient knowledge from our elders who came before us, as you know. It's our continuing practice of our customs and laws based on rules and regulations that puts order in our community. These days, however, many are confused that government laws even contradict some of our customary laws.

Elder Tenzing:

In our time, we used to solve our problems of all kinds, settle disputes within our community and restore unity according to how our laws specified this. These days, the youth, even the entire community are confused when government interferes and does not allow us to settle our problems by ourselves. I'm afraid that if the next generation won't care about these laws, then our way of life will gradually disappear too.

Aini:

I agree with you, uncle Tenzing. We should discuss how to strengthen our customary laws. I have here a copy of the United Nations Declaration on the Rights of Indigenous Peoples, or the U-N-DRIP which I have been explaining to you in our past community meetings. This says that as Indigenous Peoples, we have the right to practice and protect our customary laws!

Kalpana:

I would like to make some suggestions...

Elder Donga:

What is it, Kalpana?

Kalpana:

You see, we used to abide by many customary laws. I don't think we can take them all up today. We all, especially our youth, have to understand and realize the importance of these laws. Perhaps we can focus and try to discuss some laws and past practices?

- Elder Tenzing:** That's a good suggestion, Kalpana. An example is our recent community meeting, where we sent our representatives to the district meeting to discuss the fish business. How did we observe rules on fishing to sustain us then? What did we do to those who violated the rule?
- Mitha:** Yes, elders, please share your knowledge and experiences on customary laws on our livelihood traditions?
- Elder Donga:** Our customary laws are passed from one generation to another and these are enforced by the Council in the community. For instance, we have rules on limiting the harvest or taking of certain natural resources to protect their population and quality, such as plants and animals.
- Elder Tanok:** Yes, that was strictly enforced then because we had a rule that households should go fishing on a rotational basis. Each household would contribute their earnings equally for the good of the community.
- Kalpana:** Villagers can only use traditional way of fishing, and nobody was allowed to fish upstream in summer because that's when fish lay their eggs. People caught violating this rule were called by the Council to explain, or fined, or faced the possibility of being prevented from going upstream for a period of time.
- Carmela:** We have to strictly enforce the system of checking and monitoring pollution in our river. Outsiders were strictly not allowed to fish. If there were disputes in fishing, we were guided by rules to solve them amicably. Our laws encouraged us to take youngsters together and teach them fishing skills.
- Yang:** Oh! My father hasn't done that for a very long time with me. These are very interesting laws and old practices. We, the youth really have to learn them.
- Kalpana:** Well, what I want to add may not be related to fishing, but it still concerns our customary laws and beliefs on resources. I'm referring to our forest laws.
- Elder Tanok:** Yes, we strictly enforced rules on what was allowed and what was not, in the forest. I was then one of the members of our community forest protection committee and we made sure the people followed the customary rules.
- Elder Tenzing:** The first rule then was, no one was allowed to cut any big tree as they were considered spirit trees of our ancestors. There were defined sacred areas and areas where hunting and cutting of wood were allowed by the committee for the community's use.

- Carmela:** The second rule was, only medicinal plants and wild vegetables can be taken from the forest. Pranka can show you the areas where our healing herbs are found. She's very careful when collecting medicinal plants.
- Kalpana:** There was a law against over-using our forests, taking more than what one needed. That's why you now have those still abundant forests around our village.
- Aini:** While listening to you, dear elders, I realize again that the provisions in the U-N-DRIP aren't new. Our ancestors' and elders' customary practices and rules and regulations have always been effective in maintaining harmony in the community and protecting our resources to be sustainable for the benefit of the present and future generations.
- Yang:** Isn't that what the government has to respect? When it enforces laws, it also has to recognize our own customs and customary laws!
- Mitha:** You're right, Yang. So if the U-N-DRIP says we have the right to continue with our customary laws and practices, we have to be more aware of these laws in our daily lives, in our work, in our community!
- Rao:** Yes, Mitha, I agree! Let's work to revive our customary laws and practices!
- » **SFX: (cheers, applause, voices saying "That's right!" "We agree, our customary laws will do us good!")**
- Elder Donga:** It is heartening to hear you young people say that. Our community wouldn't have survived this long had we set aside our customary laws. Very well then, we all agree to be aware of our customary laws and strengthen these by enforcing and following them for the common good.
- Yang:** May I suggest, Elders, that we have another meeting with our youth organization to learn our customary laws, and of course the sanctions in cases of violation. Some of us are really not aware. Those who are here, though aware, are losing their discipline in following these. Not a good example, I must say.
- Aini:** I share your concern, Yang, especially with regard to our fishing tradition and we should assert this to the district council.
- Kalpana:** I suggest that the Council ensure sanctions so that our fellow villagers will follow our laws? If they can abide by government laws, why not the same discipline with our customary laws?
- Elder Tanok:** I see your point, Kalpana. Customary laws unite our people and maintain peace and understanding in our community.

Mitha: We agree with your observations and suggestion.

Rao: I'm glad our elders shared their precious experiences with us. Thank you, we learned a lot about customary laws from you.

Elder Donga: This has been a fruitful discussion. We have to keep our laws from being forgotten. I think we can now close this meeting. We expect cooperation from all in the coming days.

Kalpana: (Happily in her trembling voice) I'm delighted and assured that our youth are very keen to know about our customary laws and practices. I'm going home with a happy mind. Thank you to all.

»» SFX: (Clapping, people talking and laughing, saying good-byes)

►► Cue Drama sign music 5 seconds up and out

Cue Host 2: Our time is _____. Back to our deck here, we're still "Our Voices, Our Rights." We've just listened to an intense discussion among the elders and Aini's fellow villagers. It would be interesting to know their laws on family and relationships. Their commitment to revive their customary laws is admirable.

Host 1: Yes, as our guest elder said earlier, every aspect of the lives of Indigenous Peoples has accompanying customary laws that make for harmonious relationships in the community. It's more on encouraging the positive, rather than punishing the negative. As these laws are evolving, there should be more efforts to change practices and laws that are not gender fair. That's a challenge to indigenous communities now aside from those whose customary laws and practices are slowly disappearing.

Host 2: In closing, we'd like to emphasize that the Indigenous Peoples' customary laws are closely linked to their economic, political, spiritual or religious and other cultural and social traditions. These serve as the basis of their identity and integrity.

Host 1: Well, we're at the end of our program "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries you can reach us by S-M-S, letters, email or post box, facebook and Twitter (address/Id). Our experts and we will try to address your queries in the coming episodes.

Host 2: We'll catch you next week with a new theme: Land, Territory and Resources under the UNDRIP. Till then

Hosts (both): Good Bye. Have a good day.

Closing: Signature tune/signature song... ..15 secs.

➤ 6) Week Six

➤➤ 3.6 Episode Six: Land, Territories and Natural Resources

Contents:

News Report
Interview
Indigenous music/song
A drama
Expert's answer on the queries of concerned IPs

Objectives:

- To understand why land, territories and natural resources are important to the Indigenous Peoples;
- To inform listeners about the provisions in the UNDRIP that address Indigenous Peoples' rights to land, territory and resources through autonomous management and conservation.
- To make listeners understand how development projects conducted in their land and territories have been adversely affecting them and what solutions are possible.

Message:

The UNDRIP enshrines the Indigenous Peoples' rights over their land, territories and natural resources which are the material basis of their survival and identity. Government and corporate interests should be aware that any plan to implement development projects must be in consultation with communities to be affected, and respect the Indigenous Peoples' right to oppose and resist any threat of destruction to their territories.

➤ Script for Episode Six: LAND, TERRITORY AND RESOURCES

▶▶ Opening: Signature tune/signature song (15 seconds)

(PRE-RECORDED HOST CUE) Indigenous voices in Asia presents "Our Voices, Our Rights."

Cue Host 1: "Our Voices, Our Rights" is produced by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices in Asia. This is your host, _____ (**host1**) and with me is my co-host, _____ (**host 2**).

Host 2: Welcome to our program and please stay tuned with us for the next half an hour of knowledge sharing on the rights of Indigenous Peoples in Asia.

Host 1: Our previous episodes have been contributing to the understanding of the provisions of the United Nations Declaration on the Rights of Indigenous Peoples also known as U-N-DRIP.

Host 2: We've discussed who the Indigenous Peoples are, the history of the U-N-DRIP and the provisions such as the right to self-determination and self-government, free, prior and informed consent or F-P-I-C, and customary laws.

Host 1: Today, we have a very interesting and important topic that we hope will keep you tuned in for the rest of the program. Indigenous Peoples' right to land, territory and resources as cited in the U-N-DRIP shall be our focus.

Host 2: A very timely topic, as we know that in so many parts of the world today, development projects and plans are taking over indigenous territories! I've just googled that around 60 million Indigenous Peoples around the world depend almost entirely on forests to survive.

Host 1: Yes, but the fact is, they continue to be evicted from their lands to give way to the establishment of protected areas, conservations or national parks, business and so-called development projects.

Host 2: Did you read about the indigenous leader who was murdered because she led her community in resisting the dam project on their river?

Host 1: Yes, I did. Terrible and disturbing news. Because they're standing up to their rights to defend their territories, they are silenced with bullets. To shed light on these developments and issues, we have invited a local leader, _____ (**name of guest**) to explain further what the U-N-DRIP says regarding indigenous peoples rights' to land, territory and natural resources.

Host 2: Before that, we have a report coming from our news correspondent in _____. Let's listen to this.

►► Cue Reporter's 2-3 minute voice clip

Cue Host 1: That was an update on the indigenous peoples in _____. Before we proceed to our interview, let's listen to this song to inspire and challenge us.

►► Cue music/song. Up and fade out (3-5 minutes)

Cue Host 2: That song _____ was composed by _____ '(give a brief background on the song).

Host 1: Ok, so let's welcome our guest today, _____ from _____.

Guest: Thank you for having me here in Our Voices, Our Rights and I hope to share my knowledge and experience on the issue.

Host 2: _____, there is much discussion nowadays about Indigenous Peoples and their land. Some opinion and policy makers say indigenous land and territories should give way to development for the common good.

Guest: First of all, majority of the world's remaining natural resources such as minerals, water, and forests, are potential energy sources and most of these are found in our territory and land. At the same time, we must understand that Indigenous Peoples have multi-dimensional relationships with their land, territory and natural resources. They're not simply protective of a physical area, but it's because their relationship to these extends to social, cultural, spiritual, economic and political aspects.

Host 1: But what if the governments and development planners don't see it that way and say that you are simply anti-development?

Guest: The U-N-DRIP, which States are obligated to uphold because they adopted it, clearly recognizes the importance of land, territory and resources for Indigenous Peoples. Article twenty-five says "Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters, coastal seas and other resources and to uphold their responsibilities to future generations." Article Twenty-six says that "indigenous peoples have the right to the lands, territories and resources, which they have traditionally owned, occupied or otherwise used or acquired. They have the right to own, use, develop and control these which they possess by reason of traditional ownership or occupation or use, as well as those which they have acquired.

Host 2: So, Indigenous Peoples are protected from being forced out of their land by the government or by companies who want to start their business? These planners really have to study the U-N-DRIP!

Guest: Both government and companies should read the U-N-DRIP provisions and bear in mind that Article Twenty-six also emphasizes the States' recognition and protection of these lands, territories and resources with due respect to the customs of the peoples concerned.

Host 1: As we're talking now, many rights are being violated. In Malaysia, Indigenous Peoples are fighting against timber and palm oil industries which have encroached in their territories. They are left with almost nothing when they're driven out of their lands. What can be done to address this?

Host 2: Did you read about the case of the Karen community in Thailand? They're being driven out of their community because the government declared it a National Park! That's ironic.

- Guest:** Yes, that case in Thailand is a violation of Article 10 which says 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 of the Indigenous Peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return. Article 8 provides protection from dispossession.
- Host 1:** Also in Nepal, the indigenous peoples are fighting for their lands, territories and the natural resources which are encroached upon and they are tricked and trapped by private companies. In the long run the peoples’ way of life is severely affected when they lose their land and sense of community.
- Guest:** Article 8 stipulates that Indigenous Peoples have the right not to be subjected to forced assimilation or destruction of their culture. The States are also instructed to provide effective mechanisms to prevent and redress any actions depriving Indigenous Peoples of their cultural values and identities.
- Host 2:** What about the cases where Indigenous Peoples have already been evicted by their own governments to give way to companies who plan to set up businesses like mining and plantations? Economic Land Concessions and Social Land Concessions have caused landlessness among Indigenous Peoples in Cambodia, for instance.
- Guest:** States have to set up mechanisms to either provide just compensation or restore/rehabilitate the peoples’ lands, territories and resources.
- Host 1:** It is unjust that these provisions are not respected by so-called duty-bearers. We still have a long way to go in informing the public and those concerned that Indigenous Peoples have rights that are enshrined and should be respected and protected.
- Guest:** I agree with you. That’s why radio programs like this are so important in reaching out to all concerned that the rights of Indigenous Peoples to their land, territories and resources must be asserted. I hope I was able to help enlighten our listeners.
- Host 2:** We thank you so much for sharing your time and knowledge, _____. More power to you and to your organization.
- Host 1:** You just heard an interview with _____, where we focused on the right to land, territory and resources. Our time is _____. You’re listening to our program “Our Voices, Our Rights.” We’ll be right back after a short break. Please stay tuned.

End of segment

►► Bridge 5 seconds

Cue Host 2: Welcome back to the program “Our Voices, Our Rights.” The interview was enlightening, and indigenous peoples should know there are provisions in an important document such as the U-N-DRIP, that protect their rights.

Host 1: There’s urgency in that especially that there’s no let-up in the violation of Indigenous Peoples’ rights to their territories.

Host 2: Thought provoking, indeed. We should remain ever vigilant, as this song’s message would tell us.

►► Cue music UP and fade out 3 minutes

Cue Host 1: Now, we’re on to the much awaited segment, our radio drama where we follow the events in Aini’s community. We’ve heard their previous encounters with development planners and how they stood their ground.

Host 2: Thanks to Aini’s efforts to help raise her neighbors’ awareness about their rights.

Host 1: Let’s join them now!

Drama

Place: Open ground at Aini’s village

Time: Scene 1- Early in the morning, Scene 2- 1:00 pm

Characters:

1. Aini (Woman, 28 years) - (lead character) Indigenous woman activist and organizer who knows the UNDRIP and tries to raise her community’s awareness about their rights
2. Rao (man, 41 years)- Aini’s neighbour
3. Mitha (woman, 30years)- Aini’s neighbour
4. Yang (man, 25 years)- Aini’s neighbour
5. Kalpana (old woman, 80 years) – Aini’s neighbour
6. Tenzing (old man, 75 years)- Aini’s neighbour
7. Tanok (old man, 72 years)- Aini’s neighbour
8. Donga (old man, 79 years)
9. Carmela (old woman, 76 years)- Aini’s neighbour
10. Richard – Chief Executive Officer of Construction Company

Drama sign music 5 seconds up and out

SCENE: ONE

»» SFX: (Early morning, drum beating, Rao is making an announcement)

►► Cue Rao: (Clearing his throat, beating the drum and with a loud voice)

Listen! Listen! Listen everybody! There is a call from the Council of Leaders for a village meeting and a dialogue with the hydro-power company people today at one o'clock in front of the community trading post. You all are invited to take part in this important meeting. **(louder)** I repeat, it's at one o'clock this afternoon. Your attendance is important!

Kalpana (Talking to herself):

It seems to be a very important meeting for our community. I should take a quick lunch and go there to participate.

Aini: (off mic, outside the door)

Father did you hear the announcement? That's the meeting I was reminding you about. Can you get ready for an early lunch so we can go together to the meeting?

Kumar: (from inside the house, off mic)

Sure, I'm very eager to find out what the meeting's all about! I'll cook lunch early!

Music for scene change 5 secs

SCENE: TWO

»» SFX: (people gathering, greeting each other, laughing, calling out to each other, noise of children, barking of dogs)

Elder Donga:

(In a loud voice) Good afternoon everyone! As we all know by now, last time, we stopped the road widening for the dam project in our river. We told the company we won't allow it as it will affect our community. Today, some company officials want to talk with us. We call on Mr. Richard to give their side.

Richard:

Let me begin by thanking you all on behalf of our company. We have considered your concerns carefully. We have also come up with an agreement paper and a proposal. Today I'd like you all to share your concerns one by one, so that we can address them accordingly. It's always best to discuss in a friendly and trusting atmosphere.

Elder Donga: (assertively)

Please don't talk about an agreement paper right away. Why so fast? We haven't heard yet from your company about the activities related to the dam project!

Richard: (Calmly, but a bit irritated) Alright, please listen, everyone. Here's a plan we have come up with to construct a two thousand megawatt hydropower.

»» SFX (paper being unrolled, muttering and gasps from the people)

We're going to construct a big dam at a certain point ...here down the river, as water reservoir. From here, a tunnel will be dug going to the Power House that will be located there...

»» SFX (more voices and mutterings by the people, someone heckles)

In addition, a passable road will be constructed connecting the dam site and the Power House.

Kalpana: (Shocked, with shivering voice) What? Oh no! The site of the dam is exactly where my house is, also the house of Rao and so many others!

Mitha: Look, look at his map, where the Power House is located. That's exactly where my house is standing now, and that of Yang's, Aini's and others'! NO! It's unthinkable.

Elder Tanok: (Shocked) Not only your houses, but even my land and many others' farms are going to be taken by the road construction.

Kumar: The Power House is near the path to our forests. I'm sure we won't be allowed to use that anymore. How do we go hunting and collecting our herbs and fodder? The plan is harmful to our sources of life.

Richard: Ok, I understand your fears. But you know when the project is put up, you'll have your TVs, refrigerators and appliances running all the time. You'll have good roads and easy access to city. We can even offer you a shuttle bus service! In other words, what my company is offering this community is - **(with emphasis) a better life than this one you have now!**

Elder Tenzing: (Angrily) After losing all our ancestral lands to your company, we get better lives? What are you talking about? Our ancestors would never allow this foolishness! Neither will we!

Aini: As facilitator of this meeting, may I request Richard to explain more about the effects of the project? How will the project make our lives better? Let's try to understand this matter step by step.

- Yang:** I see no point in his explanation. He'll only promise good things to get what they want, of course. We shouldn't be fooled!
- Aini:** Wait, Yang. Don't lose your temper, control yourself.
- Richard:** Ok, let me explain further. At the Dam site, only seven or eight houses, which are close to the river, will be affected. They would need to be relocated. Similarly, the Power House will need that area where about ten houses are standing now. The road construction will need five hectares of land.
- Elder Tenzing:** Oh no, no! That will be such a big loss for us! Our burial ground is included in those five hectares. That sacred site will be destroyed! We won't allow this!
- Mitha: (Inquisitively)** One more question, can we still fish in the river after the dam is built? Can we still gather medicinal plants in the forest nearby?
- Richard:** Ah, no. I'm afraid that won't be possible already because by then, that area will be very dangerous for fishing as well. The forest will be a restricted area because of vital installations there. For special reasons, you may have to seek permission to enter.
- Carmela: (angrily)** NO. What do you mean, we seek permission to enter our own territory? I really did not like this project the first time I heard of it. It will destroy our land, spiritual place and our livelihood.
- Richard:** Oh, but we're ready to give compensation to those whose land and houses will be affected. We have a package of alternatives for all of you!
- Elder Donga:** No, no, Richard, you're not getting our sentiments. Our point is, those offers will never be enough. Money can't replace what we have here, what our ancestors handed down to us to keep.
- Elder Tenzing:** We don't need your money because we have enough for our survival from our land and river. We won't die of hunger. But we will surely die if you take us away from here. Now please go back to your company and bring our message to them.
- Aini:** By the way, Richard, we suggest that you go through the U-N Declaration on the Rights of Indigenous Peoples or U-N-DRIP which clearly explains and addresses our rights to our land, territory and resources.
- Richard: (Losing his patience)** Look, we're trying our best to compensate you, people. This will benefit us all. I don't understand why it is so difficult to explain progress to you, to convince you about development. **(off mic, to himself)** This people are unbelievably stubborn.

- Rao:** Mr. Richard, you can't say that. It's our right to say "Yes" or "No" to your proposal. You're supposed to respect our decision even if we reject your proposal and you have to understand our concept of development is different from yours.
- Richard:** Alright, so what do we do to please this community? Tell us what our company should do to satisfy each one of you?
- Carmela:** We own this land and all resources in it, and we plan to keep it that way for future generations. Is that too hard to understand?
- Yang:** What will be left for our generation and the next if your company takes it away for your dam? Our idea of a better life is completely different from yours.
- Aini:** At this point, almost the entire community has been informed about your project. It's alarming that you did not consider our participation and involvement before you began drawing up your plan. You don't talk with the government alone. Think of us first, because this is our land and our lives depend on it.
- Elder Donga:** Didn't your company think of this community that has lived in this territory for generations? How can we just be transferred elsewhere? We're not mere grass that you uproot. We were born here, we will die here...
- Mitha:** Your company has to learn about how we value our life - and the land, river and forest that sustain us.
- Elder Tanok:** Richard, you've heard some of the villagers' opinion. The Council shall further consult all our people. The women, our youth, our disabled and even the children too-they ought to know about the plan you've presented today. Right now, you can prepare your company for our final decision to refuse.
- Richard: (half-heartedly, with a deep sigh)** All right. Thank you for your feedback. We'll come with a more detailed plan next time. See you all again.

»» SFX: (people talking among themselves saying “the plan is not good for us,” “I don’t agree,” “I won’t allow my house to be destroyed,” Etc., then footsteps fading)

Drama sign music 5 seconds up and out

End of segment

Cue Host 1: Time check, it’s _____ and welcome back to “Our Voices, Our Rights.” There we heard it, a tension-filled dialogue between the community and the company. We’re learning a lot from them.

Host 2: I now fully understand how important it is for the indigenous peoples to be aware of their rights to their land, territory and resources. The people in the community were knowledgeable about their rights. They were clear about their stand.

Host 1: Well, other communities in similar cases can learn a lot from Aini’s community. There is a need to know the U-NDRIP and its provisions in detail. Land, territory and resources are not only important physically to Indigenous Peoples. These define their identity, their entire system of resource management for their survival, the continuity of their knowledge and culture and the system of governance that keep them together as a distinct community and peoples.

Host 2: The U-N-DRIP says they have every right to defend these against unwanted development that will only mean destruction of their existence as distinct peoples.

Host 1: Well, time has passed quickly, we’re at the end of our program “Our Voices, Our Rights.” How did you feel about this program? If you have any suggestions, comments or queries, you can reach us by S-M-S, letters, email or post box, facebook and Twitter (address/Id). We’ll try to address your queries in the coming episodes through interviews with experts on the particular topic.

Host 2: We will catch you next week with another interesting theme: cultural rights! Tune in again next week. Until then, these are your hosts, _____ and _____.

Hosts 1 & 2: Good Bye. Have a good day.

Closing: Signature tune/signature song 15 secs.

➤ 7) Week Seven: Cultural Rights

➤➤ 3.7 Episode Seven: Cultural Rights

Contents:

Interview
Indigenous music/song
A drama
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners aware of the indigenous peoples' cultural rights as provided in the UNDRIP.
- To make listeners aware that culture is important for the Indigenous Peoples because it defines their distinct identity as a people who assert their rights to their way of life.

Message:

The indigenous youth have to realize the importance of indigenous culture and traditions in the face of modernization and globalization and they should take initiatives to revive and revitalize these.

Indigenous peoples should know when their cultural rights are being violated and how to apply the rights provided in the UNDRIP to revive, protect and promote these rights.

➤ Script for Episode 7: CULTURAL RIGHTS

▶▶ Opening: Signature tune/signature song 10 seconds

(Pre-recorded host cue): (10 seconds) Indigenous voices in Asia presents "Our Voices, Our Rights"

Cue Host 1: Hello, and welcome to the seventh radio episode of "Our Voices, Our Rights," produced by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices in Asia. With me here is _____ **(name of Host 2)**, and I am, _____ **(Host 1)**.

Host 2: Please stay tuned with us for the next half hour as we discuss issues related to the rights of indigenous peoples in Asia. We hope that our program is steadily reaching out to those who wish to know their rights and to others who need to understand the plight of indigenous peoples.

- Host 1:** This series on U-N-DRIP provisions is in line with our efforts to inform all concerned sectors about the continuing violation of Indigenous Peoples' rights in Asia, and the need to uphold and protect these rights. If you missed our previous episodes, we had discussed and presented dramatic situations about the history of the United Nations Declaration on the Rights of Indigenous Peoples, or the U-N-DRIP.
- Host 2:** The U-N-DRIP provides rights to self-determination and self-government, to FPIC, to customary laws, to land, life and resources: all these through interviews and the continuing events in Aini's community as they assert their collective rights as enshrined in the UNDRIP.
- Host 1:** We're hoping that this radio series isn't only reaching out to indigenous peoples but helping the government as well in realizing their role in protecting, respecting, and fulfilling the rights of Indigenous Peoples as their constituents, the same way they safeguard the rights of other groups and sectors.
- Host 2:** This program knocks on corporate doors for them to respect the rights of Indigenous Peoples and heed the reminder that you cannot force development or progress by stepping and trampling on peoples' rights. More on this in our program, your program, "Our Voices, Our Rights." Time check, it's _____. We'll be right back.
- Bridge: 10 sec.
- Cue Host 1:** In the last two weeks, we talked about Indigenous Peoples' rights to their customary laws and how these are still so crucial to the protection of land, territory, and resources, as provided by the U-N-DRIP.
- Host 2:** Today we'll take up cultural rights. What comes to your mind when you hear the word culture?
- Host 1:** I think of the beautiful songs, legends and stories our grandparents used to tell us, chants and music, with interesting traditional instruments. I think of dances and meaningful body movements, of designs on cloth woven by indigenous women, of the different languages spoken by different groups, of traditional food---
- Host 2:** Wow! You seem to be an expert on culture! Talking of chants, I remember when I was a kid, I would sit mesmerized by the chanting of old men and women when there was death in the community. I'd stay up late just to listen to them. That still has an effect on me till now.
- Host 1:** How about you sample a chant for us? Oops wait, I forgot. I might get reprimanded here by the elders. My grandmother used to say it isn't proper to be so casual with cultural rites just for the sake of a show. My teacher in anthropology said many elements make up a people's culture.

Host 2: Good you remembered your grandmother's reminder, otherwise... Well friends, we'll have a deeper discussion on culture later in our program. Our time now is _____. Here's a melodious way to illustrate indigenous culture, through a song entitled _____ from _____.

►► Cue track. Insert song, fade in, up, then fade out (3-5 minutes)

Cue Host 1: That song isn't only inspiring, but challenging as well. The hope of indigenous peoples lies in their own hands and the youth.

Host 2: Which is why the cultural rights of Indigenous Peoples, as stated in the U-N-DRIP must be allowed to flourish, and must never be used to discriminate them, or to be made fun of, trivialized and worse, forcibly integrated into the mainstream culture. It's the states' responsibility to ensure that indigenous peoples can freely practice their culture and tradition without discrimination.

Host 1: But with all these development plans and modern commercial influences coming into indigenous communities, their culture is gradually being eroded, if not damaged. When you bring unwanted changes, there will be trouble and disturbance in the life of a community, so how will the people continue to practice their customs and traditions, their rituals, and festivals?

Host 2: Again, a clear example is this case of land concession in an indigenous territory in Cambodia. The people were forced out of their community, and their land was bulldozed, flattened! The sacred sites were gone, their burial grounds were totally destroyed, their forests were fenced by the company! Not only their livelihood, but the spaces to practice their beliefs were obliterated, erased just like that.

Host 1: That's destruction of culture, no doubt. How will people perform their traditional rituals for harvest, for marriage, for birth, and for all the important milestones in their lives as a community? Their traditional knowledge and skills are wiped out with the destruction of their territory. Why did government allow the company to violate the peoples' cultural rights?

Host 2: Imagine the proofs of their indigenous identity damaged just to give way to development?

Host 1: Before we get carried away with our interesting discussion and insights, let's have an expert to share views on these matters. Our guest, a cultural worker is from the _____ (**name of organization**). A _____ (**ethnic origin**), (**he/she**) has been active in organizing the youth in indigenous communities for them to learn about the rich and diverse cultural traditions and practices. Let's listen to the views on cultural rights as provided by the U-N-DRIP.

Cue Guest Expert (GE):

Good day to our listeners, and thank you for having me here in your program. I was listening to your discussion earlier and I agree with your observations. In fact Article 11 of the U-N-DRIP is very clear on cultural rights. It clearly states that we, indigenous peoples, have “the right to maintain, protect and develop the past, present and future manifestations of our cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.” Once these are gone, it’s like they erased our identity as a people.

Host 2:

Can you please share with our listeners the other U-N-DRIP provisions on cultural rights?

GE:

Yes, allow me to read some of the articles such as Article 12 (one). It says that indigenous peoples have “the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.” You see when there are development projects, and militarization is in place, these rights disrespected and the lives of Indigenous Peoples are disrupted. Article 15 states that “Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.” Article 31 guarantees that “Indigenous Peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and cultural expressions, as well as the manifestations of sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.” There are more articles that emphasize the importance of cultural rights.

Host 1:

I think what you have shared and discussed, can also be explained through Indigenous Peoples’ action and continued assertion of their right to express their indigenous way of life.

GE: That's true. I and my fellow cultural workers urge all Indigenous Peoples to take pride in our roots and identity and be vigilant in safeguarding these from threats of development that will eventually erode our ways of life, if we let our guards down. That's the reason cultural workers are active in the advocacy to defend land, territories and resources because these are the wellsprings of our culture. I hope we could reach more people, especially the youth, through various forms and channels.

Host 2: Very well said, _____ (**name of guest**). It is also Article 16 which ensures that "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. Thus, we have this radio program right now.

Host 1 and GE: Exactly!

Host 2: On that note, we'd like to thank our guest for today for an enlightening discussion about cultural rights in the U-N-DRIP. You're listening to our program "Our Voices, Our Rights." Our time now is _____. We'll be right back after a short break. Please stay tuned.

End of segment

►► Program sign music 10 secs

Host 1: So, after quite a lengthy discussion on this topic for today, we're bringing you now, the continuing story of Aini's community where indigenous peoples show how they assert their rights. Join us here at "Our Voices, Our Rights."

►► Bridge music 10 secs

Place: Aini's house, then Tenzing and Maya's house

Characters:

1. Aini (Woman, 28years) - Indigenous Woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Mitha (woman, 30 years)- Aini's neighbour
3. Yang (man, 25 years)- Aini's neighbour
4. Kalpana (old woman, 80 years) – Aini's neighbour
5. Tenzing (old man, 75 years)- Aini's neighbour
6. Tanok (old man, 72 years)- Aini's neighbour
7. Carmela (old woman, 76 years)- Aini's neighbour
8. Maya (woman, 65 years)
8. Dikki (young woman, 24 years)- Aini's neighbour
9. Rim Rem (young man, 23 years)- Aini's neighbour
10. Sunie (young woman, 22 years)- Journalist, Aini's neighbour

►► Cue track: insert drama sign music 5 seconds up and out

- Cue Yang:** Hi Aini! How are you?
- Cue Aini: (Surprised)** Hello Yang! I'm good. Thank you. Oh! This is a pleasant surprise? **(Laughter)** So many young and energetic people are here in my house!
- Yang:** Yesterday, we were jamming and telling stories with friends here. We were wondering why we young people don't sing the songs of our elders, that we get reminded by the elders, our parents, uncles and aunts to be mindful of our ways and customs. Also, we notice that some of our friends who've gone to study in the city seem to have changed already. It's like they don't like being seen with us. What happened to them? We thought about this seriously and we'd like to ask you to be in our discussion, if you're not very busy?
- Dikki:** Yes, Aini. Our elders seem sad, always comparing our practices before and now. They're disappointed that we don't seem to appreciate and show interest in what they explain about our practices and customs. They said we must not allow these to disappear. They said "When it's your time to have families, what will you teach your children? We thought that we should take steps to study and revive what the elders are talking about. What do you think, Aini?"
- Aini: (Happily)** That's very touching. I'm glad to hear this from you. Definitely, I will fully support you in this regard.
- Rim Rem:** We think it's about time we learn our culture such as our beliefs, festivals, rituals, knowledge and skills, our historical places, our language, the proper way to dress, to dance, to sing!
- Aini: (laughing)** Oh that's a lot to learn! I should really discuss the U-N-DRIP's provision on cultural rights with all of you. We'll have to do this seriously and systematically then. Yes, Sunie?
- Sunie:** Yes, Aini. I'm Sunie, Tenzing and Maya's youngest daughter. I'm a journalist and I'm visiting here after six years. I'm now a reporter for a newspaper in the city. I'm keen to learn and write about our culture.
- Aini:** Oh! Sunie, you're so grown up now! Welcome home! So you're part of this group that seems very eager and enthusiastic to do something good for our community. What if we go over to your house? We'll get plenty of information from your parents. On the way we can also gather our respected elders and invite them to go with us. What do you think?

Everybody: (Cheerfully, excitedly)	Yes, yes, let's go!
Aini:	I'll bring the materials on the U-N-DRIP then.
Sunie:	(laughing) I'm with you!
»» SFX: (Fast walking) 10 secs	
Cue Dikki: (Calls Out off mic)	Aunt Kalpana! Come with us to Elder Tenzing's house!
Kalpana: (In a shaking voice)	Hmm, what's over there? Ok, wait for me then.
Yang: (Calling out, off mic)	Elder Tanok! Aunt Carmela, let's go to Elder Tenzing's!
Tanok:	What's up? Alright! Alright!
Carmela:	You go ahead, I'll join you shortly.
Rim Rem: (Calling out, off mic)	Mitha! Rao! Please come to Elder Tenzing's house! See you!
Mitha: (wondering, to herself)	I don't see Rao with them. (shouts) On my way!
»» SFX: (voices greeting happily and laughing, dragging of benches)	
Maya: (Surprised)	Welcome to our home. This is a pleasant surprise! Is there anything we can do for you? Sunie, roll out the mats so the others can sit.
Sunie:	Mama, Papa, we just came from Aini's house. We're interested to discuss our culture and traditions. We were just talking about this yesterday, that we have to take this matter seriously...and soon!
Aini:	Yes, Aunt Maya. I told these young people that it's best to have a storytelling session with you and our elders, regarding our culture and traditions. We should take this chance to learn about our culture. I'd like to take this opportunity to discuss some provisions in the U-N-DRIP on cultural rights.
Tenzing: (Excitedly)	This is really good. We are very happy that our daughter Sunie is also here. Where do we start?
Aini:	First of all, thank you, our respected elders and young friends for this instant gathering (laughs) to learn. Briefly, please allow me to share about the U-N-DRIP provision on cultural rights.
Yang:	Yes, this is the best time to share with us!

Aini:	Listen to this. Article 11 of U-N-DRIP says we have the right to practice our traditions and we young people here are going to give our culture a fresh perspective. So, we're the fresh air that will give excitement to our customs. But look, we also have big responsibilities because as this Article says we'll be caretakers of all that represent our culture.
Mitha:	But where do we begin?
Aini:	You've all mentioned that you're interested to learn our elders' songs and stories. So you can tell them to others too.
Carmela:	Then, we have a bright future ahead!
Sunie:	That's very important. I've read Article 11 but you're explaining it more simply now.
Aini:	What we're doing now is actually Article 13 because it says the future generation, and that is all of us, should learn about everything there is to learn of our history and culture. So let's be patient and serious to know the chants, the stories, beliefs, our names for places and many more. Because we are the continuity of our culture, we shall revitalize our cultural traditions and customs.
Kalpana: (Happily, in her trembling voice)	That's what we're doing now. So you, young people, have to listen well because tomorrow, we old ones won't be here anymore. You should find time to listen when we, elders tell stories, so you can share these to those who will come after you when you yourselves grow old. That way, we continue as a people.
Elders Tanok and Tenzing: (together)	Yes, you're right Kalpana!
Dikki:	What does "revitalize our cultural traditions and customs" mean? What do we need to do?
Kalpana: (In her trembling voice)	To begin with, as an example, we your elders are the only ones Now using our traditional dresses and ornaments, but you young people rarely use them. You should be proud to wear these to define our identity as peoples. When we celebrate our festivals or rituals, wear them properly! It's a way of showing ourselves and other people who we are. Wear our attire and be proud of it!

- Elder Tanok:** That's very nice. I agree with Kalpana. It's also important that during our biggest festival, people should stay in the community and find time to celebrate and rest from work or jobs outside. It would help a lot if we're familiar with the important events in our community.
- Maya:** What a wonderful suggestion! Also, speaking our language is an important part of our culture and identity wherever we go. It's sad that we're slowly forgetting our language, especially the youth. What's there to be ashamed of? When they go to the city, they refuse to speak our language so that others won't know they come from the village.
- Kalpana:** Ah, that's nonsense. We have to speak our language as often as we can. We should encourage each other to speak in our mother tongue. That's one way we identify ourselves and others distinguish us from other people.
- Aini:** That's why we have to demand that the government recognize our language as one of the national languages, promote the use of our language as a mode of instruction, and to make learning our language a compulsory subject in primary level education.
- Rim Rem:** I'm learning a lot! Let's listen to Elder Tenzing.
- Elder Tenzing:** We have our space here in our community where we old people have regular storytelling. You young people who can write, write all these stories and learn our songs! Don't be lazy! In our time, we didn't write these, we kept them in memory - stories of our ancestors who protected their homes from danger. We tell and retell so as not to forget. Learn our customary laws, understand our beliefs.
- Elder Tanok:** You have to know all these practices and rules so that when your time will come to be in the council of leaders, you have the wisdom.
- Carmela:** What about a place here to keep our artifacts like what they have in the big cities where they keep and display items for others to view? But this one I'm thinking of is for the future generation of our community, so they'll learn our local history and culture.
- Sunie: (Excitedly)** You mean like a museum in the city? It sounds like a good idea but is it possible to set up a community space or center for these?
- Aini:** I think it's possible, Sunie. We just need the help of everybody, in whatever way possible. We can collect from each one, things that carry our identity as a people.

- Mitha:** What could those items be?
- Kalpana:** It can be a fishing trap, net or basket or hook which we make ourselves.
- Elder Tanok:** Or a replica of a raft and oar, our traditional utensils, axe, hoe, sickle, plough, spade, hunting weapons, and many more. Those are the things that identify us.
- Carmela:** Also our traditional dresses and ornaments, and items used by healers or priests, traditional mats, bamboo baskets, handloom.
- Yang:** Aini, shouldn't the government support our efforts? They could maybe give money to build a center for our cultural materials?
- Mitha: (Agreeing happily)** Yes, that's important! And what about an accessible space for our herbs to be propagated! So that Aunt Pranka and my father can teach me while I document our herbs and medicinal plants and cite their healing values. We know that not all can just go to the forest and take medicinal herbs without purpose.
- Aini:** I think that's possible, Yang and Mitha. We'll look into that. Alright, I must say we had a very fruitful sharing today.
- Elder Tenzing:** It's good to talk about our traditions and customs, coming young people who brought this up. We have a list of things to do. You just approach us, your elders, if you need our advise.
- Aini:** Thank you, elder Tenzing. If you all agree, can we divide ourselves to take on tasks?
- All: (Happily, together)** Yes! Yes! Aini. Let's do that!

»» SFX: (Voices discussing about work division) 10-15 secs

- Cue Sunie: (excitedly, to Aini)** I will file a report about today's meeting in the paper where I work to let other people know about our community's initiatives on our culture.
- Aini:** That's great! Thank you, Sunie. Let's hope other communities will do the same as we're doing now.
- Elder Tanok:** You, young people, should write our stories, write the names we have for our river, the mountain, what we find in the forests, what stories were told about them so you know their importance. All have their use or significance.

- Maya:** I remember some years ago when a friend came to visit our village and he was with some researchers from the university in the city who wanted to study our ways of life. That's funny, looking back now, we're like insects being studied (laughing). But they can't just come to study us without our consent and without bringing back the results of the study.
- Aini:** We also can lobby to the government to declare our festival celebration as a holiday, to include our language in the school curriculum, and to request funds for building our community cultural center. For this, we, Yang, Rim Rem, Rao and myself, volunteer to discuss more on this and plan what action to take.
- Elder Tenzing:** You must inform others, especially the youth who are not in this meeting today about these plans and include them in the working teams.
- Yang: (Happily)** Yes, elder, we shall. We're so happy. You and the not so elderly (**laughing**) took our concerns very positively and seriously. We're making concrete plans to revitalize our cultural traditions and customs. Our elders need not worry anymore that the youth are neglecting our ways of life and culture.
- Aini:** We're also happy to realize how important our culture is and we're taking the initiative to revive and preserve it. Our culture is linked to our identity and existence as peoples. If we do not take steps to revive and revitalize these, our way of life will also fade away.
- Maya:** My husband and I thank you all for gathering at our home. We hope to see you all in our next meeting.

»» **SFX: (People getting up, benches being moved, mats being folded, side talks, good-bye's, laughter) 10 secs**

End of segment

►► **Drama sign music 5 seconds up and out**

Cue Host 2: What a very inspiring story about this community! You can feel the excitement and eagerness of each and everyone on how to keep their culture, tradition and customs alive and going. Friends, our time is _____. We're here on your favorite radio program "Our Voices, Our Rights."

Host 1: I liked the energy and enthusiasm of the youth. They're showing the way! I wish the indigenous youth will always have that sense of pride about their culture!

- Host 2:** To recap our program for today, culture is more than material manifestations. It's a people's way of life and thinking, and what distinguishes them from other people. Culture is crucial to their identity and linked to their land and territory. It should not be regarded separately from their existence as distinct peoples. With the insights that our guest shared earlier, we can be assured that indigenous culture will not bow out in the midst of all these mainstream influences and commercial developments.
- Host 1:** Now, time has run out and we are at the end of our program. That doesn't mean you can't ask questions or share your own experiences. We have more episodes coming where we shall take up issues on rights you want to know about more deeply. If you have any comments or suggestions, or queries you can reach us by S-M-S, letters, email or post box, facebook and Twitter (address/ Id).
- Host 2:** To end our program "Our Voices, Our Rights," we bring you a song by ____ (**name of singer or group**) that we hope will stay in your hearts as you keep in mind that culture is the soul of a people.
- Host 2:** Next week, our theme is Development Issues and peoples. Till then ...
- Hosts (both):** Good Bye. Have a good day.
- Closing: Song 3-5 minutes Up and fade out**

➤ 8) Week Eight

➤➤ 3.8 Episode Eight: Development Issues

Contents:

Interview
Indigenous music/song
A drama
Provisions of UNDRIP (informative piece)
Listener's experience
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand how development, when implemented without the involvement of affected Indigenous Peoples, can have adverse effects on their existence.
- To familiarize listeners with UNDRIP provisions that address critical concerns related to development;
- To help listeners come up with strategy to cope with violation of their rights due to development.

Message:

Development that is led by government or private parties causes massive displacements, loss of livelihoods, and food insecurity of Indigenous Peoples, and equally, affected indigenous communities have means in dealing with such development aggression.

➤ Script for Episode Eight: DEVELOPMENT ISSUES

▶▶ Opening: Signature tune/signature song (15 seconds)

(Pre-recorded host cue): Indigenous voices in Asia presents “Our Voices, Our Rights”

Cue Host 1: Hello and welcome to the eighth radio program of “Our Voices, Our Rights” produced by Asia Indigenous Peoples Pact or (A-I-P-P), under the program of Indigenous Voices in Asia.

Host 2: We're your hosts, _____ and yours truly, _____ **(host 1)**. We invite you to stay tuned with us for the next half hour. Today's program is still about raising awareness on the rights of Indigenous Peoples in Asia.

Host 1: Again, the provisions of the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP, are threshed out here to inform our listeners about peoples' rights. We also remind the government about their duties in upholding and protecting these rights.

- Host 2:** We've taken up rights to self-determination and self- government, to FPIC, to customary laws, to land, territory, and resources, and to culture, which we discussed last week.
- Host 1:** In the coming weeks, we shall talk about the rights of Indigenous Women, media rights, migration and trans-border issues, militarization, human rights and issues and concerns of special sectors.
- Host 2:** Today, we have a burning issue which is at the heart of the Indigenous Peoples' campaign for survival – this big word called DEVELOPMENT.
- Host 1:** We're fortunate to have with us, _____ (**name of guest**), an indigenous leader from _____ who will talk about development and how this is affecting Indigenous Peoples' livelihood and survival.
- Host 2:** To fire up the discussion, let's listen to this song of courage by _____ (**name of singer or group**).
- **Cue Track: Insert Song, fade in, up, then fade out (3-5 minutes)**
- Cue Host 2:** This is the kind of song to sing when confronted by issues like development, don't you think so?
- Host 1:** I agree, so many songs have been created about the Indigenous Peoples' stand on development. But come to think of it, who doesn't want progress? It means better life and livelihood.
- Host 2:** Only if that's the kind of development the Indigenous Peoples want and need.
- Host 1:** Right on point there. Now let's listen to our guest who's at the forefront of advocacy for development as seen through the lens of Indigenous Peoples. She'll help us with this topic as outlined in the U-N-DRIP.
- Host 2:** Welcome to "Our Voices, Our Rights," _____. Please enlighten us on the U-N-DRIP provisions with regard development and Indigenous Peoples?
- Guest:** Hello. Thank you for having me here in our program. Yes, the U-N-DRIP clearly ensures, through Article 3 that Indigenous Peoples have the right to self- determination which means they can freely choose their political status and pursue their economic, social and cultural development.
- Host 1:** That word "development," to my understanding has come to mean the construction of dams, mining operations, conservation programs such as national parks, protected areas, and also land concessions.

- Guest:** Yes, and if we are to be direct about it, the term development does not sit well with Indigenous Peoples, especially because they are excluded from the whole process of decision making, and it has done more harm than good to them. Evidence shows that development has resulted in massive destruction of lands, territories and resources of indigenous peoples. These development projects have had tremendous impact on indigenous peoples who are forced out from their territories and worse, branded as anti-development.
- Host 2:** Plain, simple and outright violation of human and collective rights, isn't it?
- Guest:** Precisely. The state that approves and facilitates corporate development efforts violate Article 20 (one) which states that Indigenous Peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities. Also, Article 20 (two) states that Indigenous Peoples, deprived of their means of subsistence and development are entitled to just and fair redress.
- Host 2:** What laws can protect them from these violations? What does the U-N-DRIP say?
- Guest:** Here, Article 21 (one) says that Indigenous Peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security. In the same way Article 21 (2) recommends that States shall take effective measures and, where appropriate, special measures to continuing improvement of their economic and social conditions.
- Host 1:** Perhaps there really should be measures to ensure that the indigenous peoples plan for themselves and not to be dictated upon or ordered by the government and business planners?
- Guest:** Yes, because Article 23 of the U-N-DRIP ensures that indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programs affecting them and, as far as possible, to administer such programs through their own institutions.

- Host 2:** How can they assert their rights when they are driven away from their communities? Cases are piling up.
- Guest:** That's where we invoke Article 29 of U-N-DRIP that ensures that Indigenous Peoples have the right to the conservation and protection of their environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programs for Indigenous Peoples for such conservation and protection, without discrimination.
- Host 1:** Indigenous Peoples have always been capable of managing their lives and communities, which is why it's alarming that it's as if their lives are being taken over by planners and policy-makers. What can you say to that?
- Guest:** Again, if we refer to Article 32 (one) of the U-N-DRIP, it guarantees that Indigenous Peoples have the right to determine and develop their priorities and strategies for the development or use of their lands or territories and resources. Article 32 (two) adds that States shall consult and cooperate in good faith with the Indigenous Peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
- Host 2:** Are there mechanisms in place where Indigenous Peoples can file complaints in case of violations?
- Guest:** Article Thirty-two (three) of U-N-DRIP says that States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.
- Host 1:** Besides those articles you mentioned, are there other provisions pertaining to rights in relation to development? We can share with our listeners so they can go over their copies of the declaration.
- Guest:** Yes, Articles 14, 15, 16, 24, and 31 specifically ensure the rights to health and development. The key is to understand the U-N-DRIP to arm Indigenous Peoples with the knowledge in asserting their rights, to inform the government of its duty to fulfill these rights, and for development planners to respect these.
- Host 2:** You are listening to our "Our Voices, Our Rights." We thank you so much, _____. Our time is _____. We'll be right back after a short break. Stay tuned.
- End of segment**

►► Bridge music 10 secs

Cue Host 1: Welcome back to the program “Our Voices, Our Rights.” We’ve just listened to a lengthy interview on development and the rights of indigenous people.

Host 2: Let’s cap the interview with this popular song by _____.

►► Cue track: insert song, fade in, up, and fade out (3-5 minutes)

Host 2: We’ve just listened to the music/song of _____.

Host 1: Last week we listened to an inspiring discussion on the revitalization and preservation of indigenous cultures, traditions and customs in Aini’s village.

Host 2: We also learned how the youths understood the importance of their culture and took the initiative to revitalize and enrich this. Today we have a different story. It’s about a community seeking help from Aini’s community because something dreadful is about to happen to them. Stay tuned and be with Aini as she meets interesting people.

Drama

Place: Aini’s home

Time: 1:00 pm

Characters:

1. Aini (Woman, 28 years) - Indigenous woman activist and organizer who knows the UNDRIP and tries to raise her community’s awareness about their rights
2. Rao (man, 41 years) - Aini’s neighbour
3. Pasang (man, 55 years) – from Aini’s neighbouring community
4. Nizam (woman, 42 years)- from Aini’s neighbouring community
5. Noki (man, 40 years)- from Aini’s neighbouring community

►► Drama sign music 5 seconds up and out

►► SFX: (Footsteps, Voices of people asking for Aini’s house)

Cue Pasang: Excuse me! May we know where Aini’s house is, please?

Rao: Oh! I’m also heading to her house. Just follow me. By the way, I’m Rao, where are you from? Are you her relatives?

Pasang: I’m Pasang, nice to meet you. We’re from the district beyond those mountain ranges. We’re here to seek her support and guidance about some problems that our community is facing.

Nizam: I’m Nizam, from the same community with Pasang. We’ve heard about how your community was able to stop a dam project. That’s what we came here for.

Rao: (Proudly)

Is that so? How did you come to know about that? So you've heard about Aini's workshops? Well, Aini, she's a community leader here and she's attended trainings on Indigenous Peoples' rights and shared with us the U-N-DRIP, if you've heard about it.

Noki: (Excitedly)

Yes, one of our friends from your community shared your story when he visited our village recently. By the way, I'm Noki.

Rao:

Oh! It's good to meet you all. Now here we are at Aini's house. I hope she's home. **(Off mic)** Aini! Are you there? Some new friends want to speak to you! They're from our neighbor district.

Aini: (From inside the house, off mic)

Yes Rao! I'm here in the kitchen preparing lunch. Have a seat. I'll be there in a while.

Rao:

O.K. Thanks, Aini. Take your time. We're coming up now.

»» SFX: (Footsteps, door opening)

Cue Aini: (Surprised)

Hello! Good morning! Oh, it's almost noon. I'm Aini. Come in, please share my humble lunch. Have we met before?

Pasang: (Laughing)

Thank you, Aini. We ate along the way. We haven't met, but we heard about you and your work here in your village. As Rao has mentioned, we're your neighbors from Ataki District. I'm Pasang, she's Nizam, and he's Noki.

Aini: (Happily)

It's nice to meet you. Welcome to our village. Is there any special work with us?

Nizam: (Worried voice, takes a deep breath)

Yes, Aini, we're worried. The government has sent us a notice that the area where we live, and which has belonged to our great grandparents since the 1920s is soon to be declared a National Park.

Pasang:

The government officials in the district have warned us that we won't be allowed anymore to collect firewood, fodder, herbs, wood for our houses, from the forest. They said they'll be fencing off the declared site soon for development. Now we're totally prohibited from the area. It's government land, they say.

- Nizam:** For the longest time, ever since we can remember, we never heard of the government. There was no clinic nor school, our children have to walk many miles to learn to read and write, until they give up because of harsh weather and terrible road condition. We rarely go to the city to see a doctor for serious illness or cases, if we have money for that. We thought the government didn't even know we existed. Then now, there's government, coming only to drive us away.
- Rao:** That's terrible! So even in your community, they have started to make trouble for the people.
- Noki: (In a curious tone)** We heard that you also had this kind of problem but you were able to prevent it? How did you deal with it?
- Aini:** Well, yes, there was once the district officials tied up with some business people to change our fishing livelihood for their benefit. So we resisted that. Then we stopped the company who wanted to widen the road to build a dam along our river. But that's for now. We had to assert our rights especially when they said it was a development project. They may listen for a time, but we don't know their next moves. They're serious about development but they're not asking us if that's the kind we need or want.
- Pasang:** That's what we're thinking of too. While we go on with our daily lives, we have to learn about our rights. It's important to be alert if they come again with their order or proposals.
- Aini:** We're glad to help our neighboring village in any way possible. We face similar problems in many parts of our country. What they call development is dangerous but it should not scare us. So tell us, how we can help you?
- Nizam:** Thank you very much Aini, for understanding our situation. The National Park officials have stopped us from going to the forest and river and this is already affecting our livelihoods!
- Pasang:** They say we're doing harm to the environment, by living there. Their plan is to develop this side of our country, so they've declared our entire community a part of a conservation project, or National Park, complete with tourists lodges. Then some people from an organization said it's important to protect the forest and keep out human beings. But we've been part of the forest! What should we do? They're not listening to us! Their warning has brought much anxiety and fear to us!
- Rao: (To Aini)** Aini, I think it will help them to know how you made our villagers aware of our rights. It can work with them as well because we're in the same situation.

- Aini:** I agree. **(To the three visitors)** Have you heard of the United Nations Declaration on the Rights of Indigenous Peoples? It's also called U-N-DRIP. Our government adopted it and it contains our rights as Indigenous Peoples. If we can discuss this document with your community, they will become aware of their rights and the duty of the government to abide and uphold these. It's important to know our rights to protect ourselves and our community from any development that they will bring in.
- Noki: (Excitedly)** So we're right when we say "no" to the government's plan to develop our community as part of a national park? But they are the government, very powerful. When we said it's our land, they ask us for documents to prove our ownership.
- Aini: (Confidently)** Yes, we can say NO, but we should also know well their plan and proposal. Based on the provisions of the U-N-DRIP, if the government has development plans in our areas, it should first get our free, prior and informed consent or FPIC. They can't force their development activities on us without our consent. Each and everyone should be aware of the possible effects of a development project in detail. There could be traps like bribery, threat or personal benefits, to convince the people to agree and it can even divide the community.
- Nizam: (Worried tone)** What are we to do now? Some of our people are thinking of moving to the border where they have heard of other homeless people starting new lives there. It's so uncertain. Our elders said they'll stay, no matter what. Some of our youth have gone to the city to look for work and stay there for good, they say. It has started to divide our community
- Aini:** For now, I suggest that you request the government officials not to start any move unless your entire community has clearly understood the plan. Ask them for a detailed plan about the national park. It's possible that they will have attractive offers like compensation packages, scholarship for your children, and jobs or livelihood where you'll get resettled.
- Rao:** That could be harmful in the long run. Right now, I suggest that you mark your sacred spaces, your grave sites, worship areas that you've always been using as proof that you've occupied the area for the longest time. I suggest that your community be made aware of the U-N-DRIP provisions on the right to development.
- Aini:** I agree with Rao. After that, you can plan your course of action while negotiating with government officials. We shouldn't panic. We must understand and discuss our rights regarding the government's plan. You can take copies of the U-N-DRIP from us so you can start reading.

Nizam: Many in our community can't read, Aini. We can help you in the discussion. Do we then look forward to your support?

Aini: We shall help each other. We can schedule a visit to your village and discuss further and plan with you.

» SFX: (Aini walks to take copies, puts them on the table, then gives to the three guests)

Pasang: (Happily) Thank you very much Aini and Rao, for your support, advice and for these documents. We'll call a community meeting soon as we return to our village. If your time permits, can you be with us in our meeting?

Nizam: I agree with Pasang. Our people have many queries and it will be good if you were there to explain about the U-N-DRIP.

Aini: (Happily) I understand, Nizam. Please let me know when the meeting will take place. Rao and I and some elders will be there, if that's fine with you.

Noki: That's great Aini! We'll be more than happy to have you all in the meeting. Let's get each other's contact numbers so we'll send a message or call you once we fix the date and time of the meeting. Thank you, Rao, for your help, we hope you can come to our village too, for the meeting?

Rao: Sure, I'll go with Aini.

Pasang: Thank you, Aini and Rao once again for your time. It's a relief that we learned of possible ways to resist this unwanted development project in our village. We're hopeful that our community will be inspired to fight the plan once they know of our rights. We shall go now and we look forward to seeing you soon.

Aini and Rao: (Together) Goodbye! See you soon. Have a safe trip back to your village!

» SFX: (People getting up, moving chairs, footsteps moving away)

► Drama sign music 5 seconds up and out

End of segment

Host 1: That left us wondering what's going to happen in the coming days. Aini's new friends are in danger. Let's keep in mind that Indigenous Peoples' right to development is exercised when they're able to maintain and develop their political and economic systems and institutions. They're able to secure their own means of subsistence and development, including the freedom to engage in their traditional livelihood and activities for their sustenance and survival.

- Host 2:** Those deprived of such means are entitled to just and fair redress. They have the right to determine their priorities and strategies for their own development and to be actively involved in health, housing and other economic and social programs which, they will administer through their own institutions. These were all mentioned by our guest much earlier.
- Host 1:** That's how we can summarize the U-N-DRIP provisions on development.
- Host 2:** Well friends, we're here at "Our Voices, Our Rights" and our time is _____. We're at the end of our program but we shall be following Aini and her friends in our next episodes.
- Host 1:** You have just been listening to "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries you can reach us by SMS, letters, email or post box, facebook and Twitter (address/Id). Our experts we, your hosts, shall try to address your concerns and queries in the coming episodes.
- Host 1:** We'll catch you next week with a new theme, Media and Indigenous Peoples, and what the U-N-DRIP says about these. Till then
- Hosts (both):** Good Bye. Have a good day.
- Closing: Signature tune/signature song**15 sec

➤ 9) Week Nine

➤➤ 3.9 Episode Nine: Media and Indigenous Peoples

Contents:

Interview

A drama

Provisions of UNDRIP (informative piece)

Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand, why Indigenous Peoples' right to access to information, communication and the media is important.
- To make listeners understand the UNDRIP provisions on Indigenous Peoples' right to media.

Message:

The Indigenous Peoples' access to media is important because the various forms of media are effective and powerful tools in delivering information and raising the visibility of Indigenous Peoples and their issues and concerns to the wider public.

➤ Script for Episode Eight: MEDIA AND INDIGENOUS PEOPLES

▶▶ Opening: Signature tune/signature song 10 secs

Pre-recorded host: Indigenous voices in Asia presents "Our Voices, Our Rights."

Signature tune (15 seconds)

Cue Host 1: Hello and welcome to our radio program "Our Voices, Our Rights," brought to you by Asia Indigenous Peoples Pact under the program of Indigenous Voice Asia. We're your regular hosts, ____ (host 2) and yours truly, ____ (host 1).

Host 2: Keep us company for the next half hour as we give you interesting facts that will raise awareness about the rights of Indigenous Peoples in Asia.

Host 1: For that we have the provisions of the United Nations Declaration on the Rights of Indigenous Peoples or the U-N-DRIP to guide us. We hope that the past programs have enlightened the Indigenous Peoples in their communities, the government, as well as other stakeholders.

- Host 2:** Do you remember that we've taken up in our previous episodes? There were many information and insights shared and presented here and we hope we have enriched our listeners' understanding of Indigenous Peoples' issues and concerns.
- Host 1:** By now, we know and appreciate the importance of the right to self-determination and self-government.
- Host 2:** And the need to assert the need for FPIC in any development project being planned in our areas.
- Host 1:** Here's a feedback we got from a regular listener: "Dear _____, I'm a regular listener to your program and I seriously followed the episode where you discussed customary laws. I and my family realize how important it is to understand and continue to follow these laws because they are for the protection of our land, and so that we know how to take care of our resources. I have many children and I want them to benefit from these and continue taking care of what our ancestors handed down to us. Knowing our rights is really empowering. Thank you for a wonderful radio program..."
- Host 2:** Oh, did you know that we got a lot of messages and favorable reaction to the episode on cultural rights too? One elder suggests an on-the-air exchange of ideas between him and the youth. He's very concerned about the importance of keeping indigenous culture alive.
- Host 1:** That's a good idea! We can invite two generations to speak on Indigenous Peoples' rights and the U-N-DRIP in one of our episodes. This program is getting attention, especially because we got good reviews in the media. They said it's about time that a regular program sheds light on the U-N-DRIP.
- Host 2:** Which brings us to our theme for today, Media and Indigenous People.
- Host 1:** We're delighted to have with us today _____, who shall exchange views with us regarding Indigenous Peoples' right to information and access to media without discrimination.
- Host 2:** But before that, to inspire our discussion for today, let's listen to this song by _____.

► Cue track, insert song, fade in, Up and fade out (3-5 minutes)

- Cue Host 1:** Did my voice blend well with the song? **(laughs)**. I couldn't help but sing because that's one of my favourite songs by my favorite ethnic band.

- Host 2:** Who knows? You might be the next radio sensation!
- Host 1:** Seriously now, let's welcome our guest to the program. May I ask the first question? Why is there particular focus on media rights of Indigenous Peoples in the U-N-DRIP?
- Guest:** To begin with, the Indigenous Peoples belong to the most vulnerable, impoverished and marginalized groups because of the non-recognition of their collective rights. They often don't have access to media; neither can they express their voice in the so-called mainstream media. The result is, they are denied participation in dialogues and cannot influence decisions that affect them, their lives and community. The U-N-DRIP acknowledged that Indigenous Peoples have suffered from historic injustices as a result of colonization and dispossession of their lands, territories and resources which further prevented them from exercising their right to development in accordance with their own needs and interests. The declaration stressed that it's important that Indigenous Peoples should have access to media for the full realization of their rights.
- Host 1:** What's the assurance that the Indigenous Peoples' right to information, access to media, and freedom of expression can be actualized?
- Guest:** Article 16 (One) says that 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.
- Host 1:** Because if they're unable to establish their own media, they'll remain in the fringes of society's awareness.
- Guest:** That's actually happening now. But Article 16 (Two) of the U-N-DRIP says that States shall take effective measures to ensure that State-owned media should reflect indigenous cultural diversity. This means that governments should encourage privately owned media to adequately reflect indigenous cultural diversity. With the injustice, discrimination, exclusion and misrepresentation that they have been subjected to, it's important that they have access to media to not merely tell their compelling stories, but also to bring to the world's attention their way of life, how they preserve their culture, languages, spirituality, traditions and equally to advocate for their rights to their land and resources.
- Host 2:** At this point, there is very limited information about their issues in mainstream media. How can this be addressed?

- Guest:** It's stated in Article Sixteen that Indigenous Peoples have the right to create their own media outlets such as radio, TV and newspapers in their own language and to access non-indigenous media. So just like mainstream media, they should enjoy freedom of expression. As we can observe, Indigenous Peoples, now have also started using the new media, the product of new science and technologies to tell their stories, and make their voices heard.
- Host 1:** In your observation, how has this been effective in raising the Indigenous Peoples' issues to a broader audience?
- Guest:** At this point, they have limited reach and access to modern media such as film, television, radio, internet and social media. These media have been really effective and powerful tools in getting international attention to their issues of human and collective rights violation. Recently, there have been efforts such as your program to embark on the establishment of Indigenous Peoples' own media to fight against myths and misconceptions constructed by the mainstream media which can partly be attributed to their lack of awareness on Indigenous Peoples' rights and issues.
- Host 2:** So you're saying that the U-N-DRIP has always provided that opportunity for Indigenous Peoples to optimize the mass media to let their advocacy reach the wider public. What hindered us from doing this?
- Guest:** One of the reasons, I think, is the vicious cycle of social and political exclusion and marginalization that we, as Indigenous Peoples are facing, therefore the lack of information and inadequate media or communication channels to voice our perspective and to influence public opinion. So, I can say that there really is a need to make greater effort to improve Indigenous Peoples' access to information and communication channels for sustainable and equitable development.
- Host 1:** There we have it, _____ shared her views on the U-N-DRIP provision on Indigenous Peoples' right to media. Thank you much for your time and insights.
- Host 2:** Thank you _____. So friends, dear listeners, you're listening to our program "Our Voices, Our Rights." Time check, it's _____. We'll be right back after a short break. Please stay tuned.
- [End of segment](#)
- Host 2:** Welcome back to the program "Our Voices, Our Rights". The former UN Secretary General, Ban Ki Moon addressed the International Day of the World's Indigenous Peoples and he said:

Cue voice clip of BKM:

"...since the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, communities and individuals have been taking advantage of the reach of traditional and new media to tell their story. On this International Day, I pledge the full support of the UN system to cooperate with Indigenous Peoples, including their media, to promote the full implementation of the Declaration. I also call on Member States and the mainstream media to create and maintain opportunities for Indigenous Peoples to articulate their perspectives, priorities and aspirations. Let us use the media – indigenous and non-indigenous, and especially new outlets – to create bridges and establish a truly intercultural world, where diversity is celebrated; a world where different cultures not only coexist but value each other for their contributions and potential."

►► Cue track, insert song, fade in, up and fade out 3-5 minutes
(Different voices talking):

►► Cue track, insert song, fade in, up and fade out 3-5 minutes

Drama

Place: Kalpana's home

Characters:

1. Aini (Woman, 28 years) - (lead character) Indigenous Woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Mitha (woman, 30 years) - Aini's neighbour
3. Yang (man, 25 years) - Aini's neighbour
4. Kalpana (old woman, 80 years) – Aini's neighbour
5. Tenzing (old man, 75 years) - Aini's neighbour
6. Tanok (old man, 72 years) - Aini's neighbour
7. Carmela (old woman, 76 years) - Aini's neighbour
8. Nee (young woman, 24 years) - Aini's neighbour
9. Rim Rem (young man, 23 years) - Aini's neighbour
10. Sunie (young woman, 22 years) - Journalist, Aini's neighbor
11. Rao (man, 41 years) - Aini's neighbour

►► Drama sign music 5 seconds up and out

Cue Kalpana: (Happy but shivering voice)

Yes? What brings you to my house, young people?
Come in, this old woman needs cheering up and
I'm glad to see all your smiling faces. What's up?
Why are you waving that newspaper at me?

Sunie (Excited)

Aunt Kalpana! Good afternoon! We have news about us! Do you remember some weeks ago when we had a discussion over at my house? I promised I'd write something about it and submit it to the paper where I work at?

Kalpana:

Oh, that's really good news to be happy about! What did you write about us? This old brain of mine can't recall what we talked about that day. **(laughing)**

»» **SFX: (Sound of paper being fast unfolded)**

Yang:

Yes, Aunt Kalpana! Here it is, news about us! Story about us! You even have a photo that Sunie took!

Kalpana: (Laughing)

My dear Yang, you know I can't read. Maybe you should read it aloud for all of us? Everybody's interested and eager to listen to what Sunie has written in the paper. Do you agree?

»» **SFX: (voices: Yes! Yes! Read it aloud, Yang, so everybody can hear. Shhh... let's be quiet now. Let's listen! Go ahead Yang!)**

Yang:

O.K. then. The headline of the news is **(in a loud and declamatory manner)** "Indigenous Peoples Vow to Preserve and Revitalize Culture." Indigenous Peoples from _____ community/village got together to talk about their ways of life and committed to continue observing and giving their culture a new perspective. Aware of their elders' concern that their traditions and customs are slowly disappearing from their society, a group of enthusiastic youths have expressed their interest and approached their elders Kalpana, Tenzing, Tanok and Carmela for storytelling and transfer of traditional knowledge, customs and practices. The village elders responded enthusiastically and have encouraged and challenged the youth. Among them is a woman activist, Aini, who has had adequate training in facilitating workshops on the United Nations Declaration on the Rights of Indigenous Peoples or U-N-DRIP and patiently guides her fellow youth and the elders in discussing the provisions of the U-N-DRIP on cultural rights. The discussion concluded with the commitment of each and everyone: youth, women, elders, and healer to take on particular tasks to revitalize their culture. This step is going to be a milestone to preserve indigenous cultures and identity. The indigenous youth and elders vowed to help each other especially in these times of many changes that pose challenges to their culture and community. They exemplify unity among Indigenous Peoples to assert their cultural rights.

Aini: (Happily)

How nicely written, Sunie. Thank you very much for this great work. Your news coverage was very clear and interesting. Let's give a big round of applause to Sunie.

»» SFX: (People clapping) 10 seconds

Sunie: (Happily) Thank you to all of you. I'm honoured. It made me more aware and responsible to write about indigenous issues.

Aini: Well, Sunie it's our honour too, to have you as a journalist from our community. As this news has very well set the tone, I'd like to share with you the U-N-DRIP provisions on media and Indigenous Peoples.

Rao: (Excitedly) Oh, perfect timing. That's really wonderful, Aini. So the U-N-DRIP also addresses this issue? We should really know about it.

Elder Tanok: Yes. We should know that, please go ahead. Next time, we might be on radio already! **(Jokingly)**

»» SFX: (Everybody laughs)

Aini: Yes, who knows? Seriously, the U-N-DRIP addresses our right to media. By just listening to the news about us today, we're so happy. Imagine if we had our news written or broadcast in our own language and if the government would be supporting this, we would be happier!

Nee: That's right. It would be so good if we all could read, listen and watch our news in our own language.

Aini: Exactly! There are two very important things to consider. First, there's a need to produce media professionals from among our youth, like Sunie. Second, we should know what the government is doing to address our issues through the media.

Yang: (Excitedly) Sounds challenging! What do we do to have media professionals among us? Not all can go to study like Sunie did. No offense to you, Sunie.

Aini: (In an assuring voice) I get your point, Yang. But we can request for training workshops for us, on basic or community journalism to encourage us to write about our concerns and issues.

Yang: So we can help Sunie inform the public about our community.

Aini: You're right, Yang, the more we have the youth joining the media, the better. Now on another point, because we know our rights, we should assert how we should be portrayed by the media, that we shouldn't be discriminated based on our physical features or because we're indigenous peoples, or minorities.

Rim Rem: (seriously) Yes, Aini. I've come to realize that there are very limited news about us, and newspapers or radios, especially TV, wouldn't even bother with us.

- Aini:** That's right! We don't have enough journalists from our community to write about our issues or to broadcast these. Not only that, in general, the media aren't aware of our issues. So, what do we do? Let's reach out to journalists to cover our issues and concerns. We need to convince and make them understand as well.
- Sunie:** I'm lucky to have come from this community and write something about us. I know there are a few other indigenous journalists but they also can't ensure that our issues will reach the public.
- Aini:** Did you have any problem getting your story out?
- Sunie:** Yes, that's exactly what happened. I had to negotiate quite a lot with the editorial desk to get our story published, convincing them that this is a rare story that would be of great interest and value to the readers.
- Aini:** We think you did great, Sunie. I can imagine the situation, which brings me to this second important point. Let's take the case of Sunie as an example. The U-N-DRIP says the government should inform all mainstream media to facilitate Indigenous Peoples' access to media.
- Elder Tenzing: (jokingly)** Oh, if only I had so much money, I will put up a radio program and a newspaper and hire all of you to write and broadcast about us!

» **SFX: (laughter and heckling and cheers)**

- Aini:** Don't laugh at Uncle Tenzing because there's truth in what he just said! Because the U-N-DRIP says that we have a right to set up our own media! And, take note, the government should even help us set it up! We should conduct trainings in setting up our own media such as community radio and aim to have one set up here in our community.
- Elder Tenzing:** Oh, there are so many things to know. Thank you, Aini. We had no knowledge or idea in our time of these new means to communicate.
- Kalpana and Carmela:** Hmm, yes, Tenzing is right, we had no idea then about these things before.
- Kalpana:** What else should we do, Aini?
- Aini:** Well, on one hand we have to do something by ourselves, and the government should do something on their side. We should also encourage our friends who have been in media for some time now to take up our issues also. In the first place, they're indigenous like us. We have to network with them.

Rim Rem: (Curiously) Huh? What do you mean by network, Aini? It's my first time to hear that word.

Aini: Well Rim Rem, as you know we only have a few journalists from our communities and sadly we don't even know them. We should try to reach out to them so we have contact with all indigenous professionals and workers in media and share with them our experiences, issues, and concerns. They can help make these known to the public and the public will know about our rights, how we're protecting our community. They'll support us when they understand our issues.

Rim Rem: Oh I see. It's a very good idea. After listening to you, I myself think I ought to be a journalist! **(laughing)** So, what should we do to have this network?

Aini: We can start with Sunie. Of course by now she has contacts with other indigenous journalists in other local media outfits. What do you suggest Sunie? You can explore ideas on how we can bring our issues to your fellow indigenous journalists.

Mitha: That's a good idea, Aini. I also have one suggestion. After Sunie has come up with her plans, maybe we can invite those journalists to a gathering here in our community, so they'll know us and our stories and about things that have been happening here lately.

Aini: What do we think of Mitha's suggestion?

»» SFX (voices agreeing "Yes, yes. Good idea! Let's do that!")

Sunie: (Excitedly) Thank you very much for giving me this task and responsibility. Give me time to explore first, then I'll let you know of my suggestions or plans. A gathering here with indigenous journalists is a good idea. I think fellowship is foremost.

Aini: Thank you Sunie, we wish you all the best for your enthusiasm and commitment. Are there any more ideas, or shall we end today's discussion?

Kalpana: Oh, meeting is already ended? Time has passed so quickly. Let's have tea and sweet potatoes first before parting. Rao, please help Nee, go to the kitchen and bring out the tea and food?

Rao: Ok, no problem, Aunt Kalpana.

»» SFX: (footsteps, then tinkling of tin cups)

Cue Nee and Rao: (Together) Ok, everybody, let's have tea and sweet potatoes that Aunt Kalpana prepared for us.

Kalpana: You can take them home if you want to. Just leave my cups.
(laughter)

Aini: Thank you, Aunt Kalpana for these. Hope to see you all soon.

Kalpana: It was my pleasure, dear.

»» SFX: (People saying good-bye and thank you)

End segment

►► Drama sign music 5 seconds up and out

Cue Host 2: We've just listened to a very lively discussion at Kalpana's house.
We hope you were keeping us company on that one.

Host 1: It's fascinating to go with the changes in Aini's community, how they make us realize that they're becoming aware and protective of their rights.

Host 2: Did you realize that this program "Our Voices, Our Rights" is one example of how we claim our rights to media?

Host 1: Yes, precisely. We hope by now, our listeners realize how Indigenous Peoples are gradually understanding the importance of media for their own development, as well as for getting their voices, issues and concerns heard.

Host 2: That's true. Well, time check, it's now _____, and we are at the end of our program. How did you feel about "Our Voices, Our Rights" today? If you have any suggestions, queries or comments, you can reach us by S-M-S, letters, email or post box, facebook and Twitter (address/ Id).

Host 1: We shall try to address your queries in the coming episodes through interviews with indigenous experts.

Host 2: We will be with you again next week with a new theme, Migration and Trans-border Issues and Indigenous Peoples, as cited in the U-N-DRIP. Till then ...

Host 1 & 2: Good Bye. Have a good day.

Closing: Signature tune/signature song 15 secs

➤ 10) Week Ten

➤➤ 3.10 Episode Ten: Migration and Trans-border Issues

Contents:

Interview
Indigenous music/song
A drama
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand how development causes dislocation of Indigenous Peoples who face the possibility of migration from their customary lands and territories
- To explain the possible effects of migration on Indigenous Peoples today
- To study how the UNDRIP can be used to address critical issues related to migration and trans-border issues among Indigenous Peoples.

Message:

Development, if not self-determined or planned by the Indigenous Peoples themselves result in the dispossession of their lands and livelihood and dislocation from their communities. Lack of livelihood opportunities in resettlement areas leads to out migration and this results in problems along the borders that aggravate their situation.

➤ Radio script for episode nine: MIGRATION AND TRANS-BORDER ISSUES

▶▶ Opening: Signature tune/signature song 10 seconds

(Pre-recorded host cue): Indigenous voices in Asia presents “Our Voices, Our Rights.”

▶▶ Signature tune (15 seconds)

Cue Host 1: Hello and welcome to our program “Our Voices, Our Rights,” brought to you by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices in Asia. This your regular host, _____ (**host 1**) and with me is _____ (**host 2**).

Host 2: Another 30 minutes of discussion and interesting presentation of indigenous peoples’ rights, as stated in the United Nations Declaration on the Rights of Indigenous Peoples, also known as U-N-DRIP will hopefully make you, our listeners tuned in.

- Host 1:** The past weeks have given us the opportunity to understand the importance of the U-N-DRIP for Indigenous Peoples, the government, and the corporate sector. We hope that the past episodes on the right to self-determination and self-governance, FPIC, customary laws, land, territories and resources, culture, development, and media have given us a clearer picture and better understanding of the situation of Indigenous Peoples.
- Host 2:** The issues we've been taking up are actually daily experiences of Indigenous People. You know, I'm personally affected by what I just read about a community being forcibly relocated to give way to a coal-powered plant which has surveyed their territory.
- Host 1:** Another result of development? We've learned about forced relocation where Indigenous Peoples find themselves in a new place where they have no source of livelihood, no services, no market, nothing to sustain their survival. Many have died of the deplorable conditions in resettlement areas where medical services are not available and sanitation is poor.
- Host 2:** Yes, that's the consequence. I read that the community was seeking a dialogue with their local administrator. They're about to be displaced and the entire community has been discussing the possibilities of staying and defying the project. Some members of the community are opting to go to the city or adjacent province to start their lives there.
- Host 1:** That's right. We have stories of disruption of lives in communities of Indigenous Peoples brought about by various factors, foremost of which is the entry of development projects, accompanied by militarization. At the same time let us be guided and informed by the knowledge of an expert on Indigenous Peoples' rights as stated in the U-N-DRIP.
- Host 2:** We have as guest today, _____, our expert from _____. We're grateful for your presence here in our program to update us about the situation of these communities, at the same time to inform us about the rights of affected people as stated in the U-N-DRIP.
- Guest Expert (GE):** Thank you for having me here to share updates and information about Indigenous Peoples' rights and the impact of migration and trans-border issues on them. To begin my sharing, I'd like to quote an indigenous leader from an affected community. He said, "It's really terrible that we're treated like dirt being swept away by project planners. We had expected our local officials to help us when we approached them many times, but they refused to dialogue with us and even said that we were getting in the way of development. Where do we go? Who do we turn to but ourselves, build our strength as a community."

- Host 2:** That seems to be the story of so many indigenous communities these days. They are being pushed out from their land to look for a living somewhere else. That's like uprooting plants from where they have thrived and transferring them to where they're uncertain if they'll survive or not.
- Host 1:** That to me is plain and clear violation of their rights.
- GE:** Many displaced families who have no option are forced to the borders. There are reported cases of human trafficking corruption by the border patrol who are taking money from these people searching for new settlements.
- Host 2:** It's not as simple as leaving a community that you'll return to after a month or so. That community you are forced to leave behind for good holds meaning to your identity and culture! So, can you please enlighten us on the U-N-DRIP provisions that pertain to their rights to remain in the community where they are as citizens of that place?
- GE:** Let's focus on the continuing migration and trans- border issues with the corresponding rights of Indigenous Peoples as provided by the U-NDRIP. Let me read the meaning of migration. The term means "to change one's home or dwelling place; it refers to any movement of people from one locality to another. This occurs over short or long distances. It also can be as individuals or in large groups, and on a short-term, seasonal, or permanent basis.
- Host 1:** Thank you for the definition. _____ (**name of expert**). For a couple of years now, you've been working with migrant workers who've been displaced from their land of origin. Based on your own experience and knowledge of the U-N-DRIP, please help us understand this present issue faced by Indigenous Peoples. Can you share with us the reasons for increased incidence of migration of Indigenous Peoples, and the implications of this?
- Host 2:** We've come to know that in the case of migration, a large number move to cities or towns to seek for livelihood opportunities. But in the case of Indigenous Peoples, displaced communities and groups are removed by force.
- Host 1:** We've raised a lot of queries for our guest expert. Before we further into the discussion, let's listen to this song that captures the story of Indigenous Peoples in search of peace in their land, so that they don't have to leave their loved ones. listen to _____ (**title of song**).

►► Cue Music: (Insert track, Up and fade out 3-5 minutes)

Cue Host 1: That was a sad song, but still full of hope and determination, by _____(name of composer/singer).

Host 2: Yes, indeed. Our time now is _____. Let's listen to our guest who'll be sharing her views and important information.

GE: After sharing the definition of migration, I'd like to continue by citing the U-N-DRIP's Article 6 on citizenship, which states that every indigenous individual has the right to a nationality. Article 9 states that Indigenous Peoples and individuals have the right to belong to a community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Host 1: It's really an injustice for Indigenous Peoples to be told to leave their land with which they identify with, which defines their origin and nationality. Not to mention the land as their source of survival as peoples. Forced relocation must be resisted.

GE: Yes. For that, Article 10 of the U-N-DRIP deals with forced migration or relocation. It states that "Indigenous Peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the F-P-I-C of the Indigenous Peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Host 2: What about in cases where the indigenous community is near the border, like Thailand and Myanmar, or in Northeast India, or in Borneo and Malaysia? How will the neighboring country regard the dislocated people? Won't the displaced people be turned away by state authorities of the neighboring country?

GE: We can cite Article 36 (one) about indigenous territories divided by international borders. It says that Indigenous Peoples, particularly those living near international borders, "have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders." Then Article 36 (2) says "The government will have to consult and cooperate with Indigenous Peoples, and take effective measures to ensure the implementation of this right. It is thus important that the U-N-DRIP be studied by indigenous communities threatened by relocation because they still stand a chance not to be forced out of their land. Others who are uninformed, instead of finding out what they can assert, already look for options in other places. We can understand their fear and uncertainty.

- Host 1:** So, Indigenous Peoples should first be made aware of their rights, as stated in the U-N-DRIP, for them to continue to negotiate with their local officials about the latter's obligations to the community. It's also important to seek support from the wider indigenous communities and organizations to make their concerns public. To speak as one voice is important.
- GE:** It's crucial for the people to assert their right to FPIC.
- Host 2:** This radio program will always be ready to inform the public so they can support affected communities. We still need to drum up wider media coverage to inform other communities so they're prepared for any possibility.
- Host 1:** Can other communities invite you so you can help them understand their rights and seek better options?
- GE:** Certainly. It's about time more communities learn about the U-N-DRIP so they can be empowered to assert their rights.
- Host 2:** Knowing about the UNDRIP will encourage and convince them not to give up in cases of possible dislocation or settlement and forced migration. We thank you for your invaluable sharing.
- GE:** I'm thankful too, to our listeners. Have a good day to you all.
- Host 1:** You're listening to our program "Our Voices, Our Rights." Our time right now is _____. We'll be right back after a short break.

End of segment

►► Bridge (Station ID) 10 seconds

- Host 2:** Now, it's time for our regular drama segment and let's follow the continuing events in Aini's friends' community.

Drama

SCENE: ONE

Place: Pasang's village

Time: 9:00 am

Characters:

1. Aini (Woman, 28 years) - (lead character) Indigenous Woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Rao (man, 41 years)

3. Yang (man, 25 years)
4. Pasang (man, 55 years)
5. Nizam (woman, 42 years)-Pasang's neighbour
6. Noki (man, 40 years)-Pasang's neighbour
7. Devashis (man, 40 years)-Pasang's neighbour
8. Rukka (woman, 26 years)-Pasang's neighbour
9. Lilak (woman, 75 years)-Pasang's neighbour

►► Drama sign music 5 seconds up and out

»» SFX: ext.(Noise of people talking, gathering, greeting each other)

Cue Pasang: (In a loud voice) Good morning everybody! We can't lose time now that we're facing a serious threat. This important meeting will help us decide on how to deal with the government's order that we all leave our village as they are bent on taking over our land. Almost half of our village have fled to the border as they fear for their safety. Some of our youth have fallen victims to unscrupulous border police who forced money out of them so they can get to the other side.

Nizam: Before we take more drastic steps, let's look at other options. It's not easy to seek a new life in a strange place where we aren't sure if we can find land to till or find work to feed our families, or if we shall be welcomed by people already settled there.

Pasang: Today we have with us friends who came all the way from their district to support us. Let's welcome Aini, Rao, and Yang who have kindly accepted our invitation to them to join our meeting. We went to their village a few weeks ago to seek their support and advice about the problem we're facing now. They know that some of our relatives and friends have left for the border.

Nizam: When we visited Aini's community and talked to her and her friends about our problem with the park officials here, we had a chance to know about the U-N-DRIP and our rights to stay on our land here. We asked them to share with us more information about our rights, how to deal with our problem, and how to help our fellow villagers who have left for the border.

Pasang: Today, we'll talk about three matters. First, our rights according to the U-N-DRIP; second, we have to plan on how to engage with the National Park authorities and the soldiers who are constantly threatening and forcing us out from our village; and third, if there is no other way but to follow others to the border, because our lives are endangered here, how do we help each other rebuild our community there? So now, I'd like to request Aini and her friends to discuss the first point to us.

- Aini:** This is a very unfortunate situation but we're thankful that you invited us. When we learned about your problem, we felt it was our problem too. Our community has also been experiencing similar issues and we're trying to unite to resolve these. As Pasang suggested, I'll begin with the U-N-DRIP in brief.
- Rukka:** We've been trying to talk with local officials but they've turned deaf. They just tell us to leave and move to the border. My relatives were the first to go. I'm worried about their condition now, especially the children.
- Aini:** I understand. Let's see what we can do for now. It's best to be aware of our rights. The U-N-DRIP was adopted by many governments, including ours, so the park officials must listen to our side and respect our rights. The U-N-DRIP is a declaration that says we have the right to know fully about any government or corporate plan on our land. We have the right to agree or not, to the plan. That's free, prior and informed consent or F-P-I-C. We have to assert our right to protect our land and everything in it. But in cases where conditions don't allow for continued stay, and our lives are threatened and the only option is to migrate or relocate to other places, there are still provisions for migrants especially those who are driven to the borders.
- Lilak:** If our government knows about the U-N-DRIP, and they agreed to it, why are they doing this to us? They have driven many of us from our land! My sister is worried about their condition in the village at the border. She feels they're not too welcome there.
- Rao:** Our government is aware of the U-N-DRIP but they're not upholding it. But this is the situation now. You decide if you're leaving like the others, or assert your right and stay.
- Nizam: (Agitated)** Our problem is very serious. We want to stay so we talked with the government authorities, but in vain.
- Yang:** That means they're ready to turn this into a national park.
- Rao:** The women and the children who are at the border now are the most affected. There are rampant cases of human trafficking there and the targets are those who are desperate to get jobs. Let's hope this won't happen to them.
- Lilak:** We've learned that their situation is far from good at the border. Just a few days there and already, problems are cropping up about living conditions, chances of work, sanitation. My nephew came back for their things and said his children are getting sick.

Pasang:

The government officials are coming here soon. We have to inform them about the situation at the border. It's still the government's responsibility. We shall face them as a community. Elders and women and youth, your voices are important! Thank you, Aini, Rao and Yang for your valuable suggestions. **(to the crowd)** Let's prepare to meet with the park authorities. In the meantime, we discuss with Aini what we can cite from the U-N-DRIP.

SCENE CHANGE MUSIC

SCENE: TWO

Place: Pasang's village

Time: 2:00 pm

Additional Characters:

1. David – National Park official
2. Cristina - Government official
3. Mona- new settler at the border

»» SFX: (Noise of people discussing, dogs barking)

Cue David:

Listen, all of you. As you've been informed a couple of times already, our agency has decided to turn this area into a national park to preserve its biodiversity. You all are therefore ordered to leave. You will be relocated near the border. From now on, this area will be under the National Park Authority and the fencing off shall continue.

Nizam: (defiantly)

We have decided to stay here. Our relatives had no choice but go to the border because you have fenced off their land and threatened to burn their houses if they don't leave.

David:

It's every citizen's duty to follow government plans to contribute national development.

Mona:

I have just come from the border where we are forced to live in a new community. I can't begin to describe to you our dire situation now. You threaten us if we go back to our homes here. Over at the border we're threatened with sickness and lack of shelter and lack of food to feed our children, no jobs and land to till.

Nizam: (Still angry but off mic)

This government plan is cruel and inconsiderate.

- Pasang: (Bravely)** We think the government has undermined us. We're aware that our government adopted the U-N-DRIP where our rights are clearly stated.
- Cristina: (Loudly)** Don't throw the U-N-DRIP at me. You said a lot already! We came to meet with you. We listened to your ideas and questions. You're being fed with lies. Those among you who will obey, the government has a package for your relocation and resettlement at the border. Migrants are sure to find livelihood there!
- Pasang:** Don't confuse and divide us with your promises. We can't follow an order that would mean hardship or even death to us. We need to have enough time to discuss with our community.
- David:** There are only a few families left to consult here.
- Aini:** I come from the next village which could be affected in the future by the same government plan. May we remind you that there shouldn't be any kind of threat, fear, pressure and bribery from the government while getting our free, prior and informed consent. The government should respect our decision should we reject the proposal.
- David: (angrily, impatiently)** You all have said enough. Why don't you just cooperate with the government? Don't think only of yourselves. Look at the side of the government. We'll provide new jobs, and other needs. Those who agree, sign your names here---
- Pasang: (Calm but decisive)** You really don't see our situation clearly. Please take our message to your superiors in the government.
- David:** We just do our jobs. You've been informed enough. It's time you start packing and clear out this area. We'll let the office know and decide on what to do with those who have decided to move to the border. **(To Cristina)** Let's go.
- Pasang: (Aloud)** Alright everybody, let's end today's meeting. Thank you Aini, Rao and Yang for supporting us. You have a long travel back to your district. We'll update you on our situation here.
- Aini:** Alright Pasang, Noki and Nizam. We'll be on our way. Bear in mind your rights, whether you decide to stay or follow the others at the border. On our end, we'll let the public know of your situation. We have friends in the newspapers that can write about this case so you can have a wider support. We won't stop drumming up this issue until the government upholds your rights and those at the border.
- Pasang, Noki and Nizam:** Good-bye and thank you again! We'll be in touch!

►► Drama sign music 5 seconds up and out

End of Segment

Host 2: Time check, it's _____. We're here at "Our Voices, Our Rights." We listened to the views of the villagers from Aini's neighbour district and government officials about eviction and migration as a result of development plans.

Host 1: There's fear and anger among the people who become landless and turn into migrants. Let's bear in mind that if dislocation is inevitable, it is just and mandatory to resettle them with sustainable livelihood where they can practice their traditional or customary ways. In the first place, migration wouldn't happen if Indigenous Peoples were left to chart their own development.

Host 2: We heard how indigenous communities are uniting and supporting each other to defend their rights as per the provisions of the U-N-DRIP.

Host 1: We are at the end of our program "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries you can reach us by – S-M-S, letters, email or post box, facebook and Twitter (address/ Id). Our experts shall try to address your queries in the coming episodes.

Host 2: We'll catch you next week with a new theme, militarization and human rights of Indigenous Peoples, cited in the U-N-DRIP. Till then.

Hosts (both): Good Bye. Have a good day.

Closing: Signature tune/signature song (15 secs)

➤ 11) Week Eleven

➤➤ 3.11 Episode Eleven: Militarization and Human Rights

Contents:

Interview
Indigenous music/song
A drama
Listener's experience
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand the deeper concept of individual and collective rights of Indigenous Peoples and the impact of militarization on their assertion of rights.
- To make listeners aware of how Indigenous Peoples assert their rights in the face of militarization as cited in the UNDRIP.

Message:

Militarization is a serious violation of the Indigenous Peoples' collective and individual rights. As a method to cow communities into submission, military might and presence is institutionalized. Despite this, Indigenous Peoples unite and strengthen their capacity to assert their rights.

➤ Radio Script for Episode Eleven: MILITARIZATION AND HUMAN RIGHTS

▶▶ Opening: Signature tune/signature song (15 seconds)

Pre-recorded host cue: Indigenous voices in Asia presents the radio program "Our Voices, Our Rights!"

Cue Host 1: Hello and welcome to the eleventh episode brought to you by the Indigenous Voices in Asia program of Asia Indigenous Peoples Pact (A-I-P-P). This is your host, ____ (**host 1**) and with me is ____ (**host 2**).

Host 2: We invite you to stay with us for another half hour of discussion and drama about the rights of Indigenous Peoples in Asia.

Host 1: We're almost at the end of our series of themes of the Universal Declaration on the Rights of Indigenous Peoples. By now we're all familiar with the U-N-DRIP. I hope our listeners still recall what we've taken up during the previous weeks?

- Host 2:** Just a brief recap: We discussed who are Indigenous Peoples, the U-N-DRIP's history, rights to self- determination and self-government, to free, prior and informed consent or F-P-I-C. Our fourth episode was on customary law, then the right to land, territory and resources, cultural rights, rights to development, to media, and our most recent one was on migration and trans-border issues.
- Host 1:** Today we have a topic that has caught the attention of the wider public. It happens mostly in areas where Indigenous Peoples are, and where so-called development is happening.
- Host 2:** As Indigenous Peoples become more aware of their rights, their communities become more threatened and endangered.
- Host 1:** There is a rise in cases of rights violations with more state forces and company security forces sent to silence the people!
- Host 2:** That is our topic for today, militarization and human rights. The U-N-DRIP has stipulations on these. But first, this song.

►► Cue Music: Insert track of indigenous song, Up and fade out 3-5 minutes

- Host 1:** In the face of human rights violations, be assertive and stay firm, the song goes. Written and sung by _____ (**name**). Time check, it's _____.
- Host 2:** The U-N-DRIP deals with militarization and its impact on the individual and collective rights of Indigenous Peoples. Article One says that "indigenous peoples, collectively or individually have the right to fully enjoy all human rights and fundamental freedoms cited in the UN Charter, the Universal Declaration of Human Rights and International Human Rights Law."
- Host 2:** That means they are free and equal with all other peoples and individuals; they are free from any kind of discrimination, in exercising their rights.
- Host 1:** Yes, in our earlier episodes, we said that Indigenous Peoples have the right to self- determination, so they have the right to freely determine their political status and pursue their economic, social and cultural development.
- Host 2:** Then Article Seven (one) says that Indigenous Peoples have the right to life, physical and mental integrity, liberty and security of person. So in many parts of Asia now, Indigenous Peoples' rights are being violated with stepped up militarization.

- Host 1:** With all these development projects going on in indigenous communities, Article 7 is disregarded. It states that “Indigenous Peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or violence.”
- Host 2:** Can’t indigenous peoples sue the government and corporations for causing so much tension and strife? It’s alarming when you read and hear of atrocities being done to Indigenous Peoples!
- Host 1:** Actually they can, because states are accountable. Article 24 says “indigenous individuals have the right to enjoy the highest attainable standard of physical and mental health and States shall take the necessary steps to fully realize this right.”
- Host 2:** Indigenous Peoples being affected by militarization should know that Article 30 (one) states that “military activities shall not take place in their lands or territories, unless justified by relevant public interest or otherwise freely agreed with or requested by the Indigenous Peoples concerned.”
- Host 1:** Governments who resort to military actions, please take note that Article 30 (two) clearly says that “States shall conduct effective consultations with the Indigenous Peoples concerned, through appropriate procedures and in particular, through their representative institutions, prior to using their lands or territories for military activities.
- Host 2:** If governments have adopted the U-N-DRIP, why do they violate it? They should uphold it. It’s urgent to look into human rights and how the military suppresses these.
- Host 1:** You’re right. The truth is, militarization doesn’t stop Indigenous Peoples from asserting their rights to protect their lives and livelihood from destruction. In a while we shall be listening to a message from an indigenous human rights defender.
- Host 2:** You’re still with us here on “Our Voices, Our Rights.” The time now is _____. Here’s a song for victims and survivors of human rights violations. It’s a song of courage and hope.

► **Cue Music: Insert track, UP and fade out 5 minutes**

Cue Host 2: Welcome back and let’s listen to this message from _____.

Pre-recorded voice of HR leader:

The horrific atrocities and grave violations of Indigenous Peoples' individual and collective rights by state forces have been daily stories in Asia. Militarization is not merely the physical presence of military forces and camps, but the deployment of armed forces by the government instead of civilian agencies to implement state policies and programs. States militarize Indigenous Peoples' areas where there is strong resistance against a planned government project or policy. Military power is used to violently suppress Indigenous Peoples' movements for self-determination. It is also used to implement State-sponsored or corporate development projects. Military camps are established within or just beside the communities to be used as base for military operations and trainings resulting in numerous human rights violations, such as the rape of women, engagement in prostitution or using them as sex slaves. They are ostracized due to cultural norms or are stigmatized, particularly if they get pregnant. There is disruption of people's economic activities and restriction of their freedom to engage in hunting, fishing or plant gathering for traditional medicines. Displacement and relocation of Indigenous Peoples are due to intensified military activities. Communities are left without food, shelter or protection and are often forced to migrate to cities or other areas. There is environmental destruction with extractive projects, pollution and desecration of ancestral and sacred lands and waters. The environment is contaminated due to the dumping of toxic wastes and use of explosives and land mines that cause injuries and deaths of Indigenous Peoples. Legitimate Indigenous Peoples' groups are labeled as terrorist, their leaders assassinated to sow fear. In nearly every region of the world, Indigenous Peoples are severely impacted by violence, their lifestyle and survival directly threatened by militarization. The armed forces destroy the social and political fabric in a community so they can occupy indigenous land and territories, effectively committing genocide. States have justified militarization through laws and provisions at the national and local levels. These are clear violations of human rights, as these laws were enacted supposedly to combat terrorism and insurgency or in response to a state of emergency. Indigenous representatives from across the world have been raising to the United Nations and other international forums, the use of militarization by the state as a policy and pretext to gain control of natural resources, such as land, minerals and oil, without compensation. It is high time that indigenous peoples from across Asia and world stand together against such grave violation of human and collective rights.

Cue Host 1:

We've just listened to an important voice for indigenous rights, _____. Our time is _____. We'll be right back.

►► **Break for station ID music 10 seconds**

Cue Host 2:

We move to our most awaited segment, our drama. Last week, Aini and her friends were in the village of Pasang, in a nearby district that had been declared as a National Park. Half of the village had been forced to migrate to the border and the other half of the residents remained. Let's find out what has happened to them since then.

Drama

Place: Pasang's village

Time: 2:00 pm

Characters:

1. Pasang (man, 55 years)–
2. Nizam (woman, 42 years)-Pasang's neighbour
3. Noki (man, 40 years- Pasang's neighbour
4. Rukka (woman, 26 years)-Pasang's neighbour
5. Komala (woman, 52 years)-Pasang's neighbour
7. Manag (man, 25 years)-Pasang's neighbour
8. Lt. Anthony–Head of military unit of the National Parks Authority
9. Mario-soldier

►► **Drama sign music 5 seconds up and out**

»» **SFX: ext.(Noise of people gathering, talking, shouting) 10 seconds**

Cue Rukka: (Shouting at the top of her voice)

Pasang! Noki! Nizam! Everybody! Look, a group of soldiers are heading this way! Come out everybody!

Pasang: (In a loud voice)

Manag and Komala, go and inform the community. I'll go with Noki and Nizam to meet them.

Manag, Komala: (together, loudly)

Go ahead! We'll inform and gather the others.

» SFX (footsteps of people coming to a halt)

- Pasang:** I'm Pasang. May we know what brings you here in the village?
- Lt. Anthony: (Dominating, loud voice)** Good that you asked. We're ordering you all to leave this area. You see this? We will post these signs and continue fencing this government property. Learn from your neighbors whom we have charged with trespassing in this national park.
- Pasang: (angrily)** You cannot do that! We have rights to this land! You've already forced out many of our families and neighbors from their homes and they now suffer lives at the border!
- Lt. Anthony:** Well, because you've been notified earlier, this area has been declared a national park. If you resist, that's your own lookout. We can't assure you of your safety. We have orders and we won't hesitate to use force if you continue to disregard the order. Last time, people from the Parks Authority offered you a relocation package but you refused. Now, we're here.
- Pasang: (Boldly and angrily)** You will evacuate us forcefully? With your guns? We sent our message of appeal to the National Parks authorities. Why do you threaten us now?
- Nizam: (Aggressively)** We know our rights. We're also trying to talk with supporters who are standing by us because they understand our situation.
- Mario: (roughly)** Yes, yes, you have rights! Blah, blah, blah! Yes, you have supporters. But we have orders from the government!
- Lt. Anthony:** Your stubbornness will get you nowhere. You want trouble? You better accept this relocation package and move out of this area soon. We won't hesitate to use force to get you out of this place. We won't be responsible for any unpleasant result.
- Noki: (Angrily)** The government does not have our consent for any project here. We know about the U-N-DRIP which the government must honor. We are citizens of this State.
- Mario: (sarcastically)** Well, too bad for you because it looks like you're not Recognized as citizens and the government has decided. So sorry about your U-N-DRIP.

»» SFX: (Noise from the crowd: We won't leave this place!)

Pasang: (Loudly)

Listen everybody! The government has sent troops to drive us away from our homes. They're not listening when we say we have our rights. The government doesn't want to talk with us anymore. They speak with their guns.

Nizam: (shouting)

We won't allow this project! We're not going anywhere. **(louder)** What do you say?

Crowd:

We won't leave our land!

SFX of people rallying and shouting:

**We are not leaving our village!
Leave us alone!
It's our land!!**

»» SFX (sudden gunshots, shouts and cries of people)

Lt. Anthony: (loudly ordering the people)

We're warning you! Nothing will stop us because this is the order. We will not hesitate to burn down this village if you insist with your actions. Start packing now! Do as the government has ordered you!

Pasang: (trying to be calm)

Look, Sir. Please tell your superiors to honor the provisions of the U-N-DRIP and respect our rights as Indigenous Peoples.

Lt. Anthony: (In a commanding loud voice)

I'm losing my patience with you. **(shouting to the soldiers)**. Boys! Make our message clearer to these stubborn people. I don't know if they have ears. Or if they understand at all.

Mario: (In a loud voice)

Yessir! We'll handle them. Boys! **(shouting to the soldiers)** Get the gasoline from the truck. It's time for a big bonfire! **(to Lt. Anthony)** Sir, ready for action!

»» SFX: People shouting "No! no! don't burn down our houses!")

Nizam: (Loudly, almost crying but bravely)

Don't you have pity and compassion? This is a peaceful protest. We don't have guns. We haven't done any harm to anyone nor to the government. This is our home. We've been living peacefully here. Don't you have families and homes that you want to keep and protect?

Lt. Anthony:

We came here to enforce the law, not to listen to your story.

Pasang: If you use force, the entire world will know what you have done to innocent people. We're merely fighting for our rights to be allowed to live peacefully in our community.

» SFX: (silence for 3 seconds then murmuring, whispering of people)

Cue Lt. Anthony: (shouting) Ok, hold your guns, boys. (to Pasang) O.K. Pasang, come with us and tell your opinion to our superiors.

Pasang: Why should I go with you? I've done nothing wrong but to speak for my community! If you take him, we all shall go with him to your camp and speak to your superiors!

Lt. Anthony: (roughly and menacingly) That's your own lookout. You've been warned, Pasang. Watch your actions, your moves. Next time you won't be so lucky. (to his soldiers) Boys! Let's go!

Mario: (to the crowd) Be thankful we're cool-headed today and we're not lighting up your houses. We saved bullets today, other wise, BRAT-AT AT!!! Let's go!

» SFX: heavy footsteps, kicking metal and rocks, fade out

Cue Pasang: (pacifying the crowd) Let's be thankful that no one was harmed today.

Rukka: But we all saw, the danger is real. They warned and threatened us, especially you, Pasang. You must be extra-careful now..

Manag: Did you hear what that Mario said? They would burn down our houses, those heartless men! Not enough that they fenced off a large area already including some houses!

Pasang: Yes, they really want us out of here. We have to carefully plan our next steps. It's really cause for fear and worry, but we have to be united in our action.

Komala: We were brave today to stand up to them. What about next time?

Nizam: Even if we are afraid, we have to assert our rights. I was trembling in anger and fear, for the first time in my life. But I thought, "may the spirit of our ancestors be with me if this man shoots me down!"

Pasang: We must remain vigilant. It's important that other communities know what's happening here so we can get their support.

Noki: The elders are calling for a meeting.

Pasang: We have to be careful from now on. The government is desperate and may bribe our fellow villagers to give in to their plan. But if they see a strong and united community that has support from other communities, maybe they will think again if they'll push through with their plans.

Komala: I dread the thought of those soldiers coming back here to do as they warned us.

Noki: That's true. We have to be alert. Alright, see you at the meeting later, everybody!

Everybody: Yes, we'll be there at the meeting!

►► Drama sign music 5 seconds up and out

Cue Host 1: That was a very tense situation in the community. Imagine that kind of situation in many indigenous communities around Asia. Militarization is the evil twin of development. It facilitates the dispossession of Indigenous Peoples of their land and territories. It can destroy the very life of a community by sowing disunity and fear.

Host 2: Just think of the many cases of indigenous leaders and activists being killed or abducted never to be seen again. State security forces hound and persecute them for leading the opposition to development projects that will destroy their communities. But these only serve to forge stronger unity among Indigenous Peoples not to be cowed in their defense of their land and territories.

Host 1: Yes, it's really reason for vigilance and advocacy for human rights. Now, we are at the end of our program "Our Voices, Our Rights." How did you feel about this program? If you have suggestions, comments or queries you can reach us by S-M-S, letters, email or post box, Facebook and Twitter (address/ Id).

Host 2: We'll catch you next week with our episode on the U-N-DRIP's provisions on Indigenous Women and their rights. Till then ...

Hosts (both): Good Bye. Have a good day.

Closing: Signature tune/signature song 15 secs.

➤ 12) Week Twelve

➤➤ 3.12 Episode Twelve: Indigenous Women

Contents:

Interview
Indigenous music/song
A drama
Provisions of UNDRIP (informative piece)
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand the situation of Indigenous Women and the issues and challenges they confront.
- To inform listeners about how the UNDRIP and other international legal instruments protect the rights of Indigenous Women.

Message:

Indigenous Women play a key role in ensuring the sustenance and continuity of community practices and traditions but these are rarely recognized and their participation in decision making in matters affecting them is not ensured. Indigenous Women have to be proactive in the assertion of their rights so that they can effectively participate in decision-making structures and processes.

➤ Script for episode twelve: INDIGENOUS WOMEN

▶▶ Opening: Signature tune/signature song (15 seconds)

(PRE-RECORDED HOST CUE) Indigenous Voices in Asia presents “Our Voices, Our Rights.”

Host 1: Hello and welcome to the eleventh episode of the radio program brought to you by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices in Asia. This is your host, _____(**host 1**) and with me is _____(**host 2**).

Host 2: Please stay tuned with us for the next half an hour. For the past eleven episodes now, we've been bringing you information and insights about the rights of Indigenous Peoples in Asia.

Host 1: We hope that we've kept you interested to know more about the different topics on rights that are stated in the United Nations Declaration on the Rights of Indigenous Peoples, or the U-N-DRIP.

Host 2: Our previous episodes have dealt with various themes reminding Indigenous Peoples to assert their rights and for government and development planners to respect and uphold these rights.

Host 1: For a short recap of what we've previously taken up: right self-determination and self-government, free, prior and informed consent (FPIC), customary law, right to land, territory and resources, cultural rights, right to development, to media, on migration and trans-border issues, and militarization and human rights.

Host 2: We've indeed covered a lot! It seems like we had a whole course on the U-N-DRIP. We hope that you, dear listeners are learning with us and will stay on until our final episode.

Host 1: This time, "Our Voices, Our Rights" brings you another timely and important theme. Here's our way of introducing our topic.

►► **Cue track: Insert song on indigenous women, fade in, up, then fade out: 3-5 minutes**

Cue Host 2: That beautiful song, _____ (**title of song**) written by _____. (**Give a brief background on the song**).

Host 1: As our song has introduced our topic for today, we're going into the situation of Indigenous Women and their rights, as cited in the U-N-DRIP.

Host 2: We have with us today, a pioneer in the Indigenous Women's movement who continues to be a leader in her own community raising awareness and inspiring other Indigenous Women to be assertive of their rights so they can participate in decision-making for the good of indigenous communities. _____, (**name of guest**) please join us here.

Guest Indigenous Woman Leader (GIWL): Thank you for having me here. I would just like to read this statement of our network of Indigenous Women's organizations. We shall distribute this to the media so that our situation, issues and rights can be appreciated, understood and recognized. Please allow me to read it:

Host 1: Yes, go ahead please.

GIWL:

We, Indigenous Women face challenges in the assertion and recognition of our human rights despite our many contributions to society. We come from different communities, countries, or regions, but, our concerns are similar because we are indigenous Women. Poverty, human rights violations, lack of access to education, health-care and socio-economic development are some of the multiple challenges we face. We are discriminated as women, as indigenous individuals and as Indigenous Women in our own community and society. Majority of us are subject to extreme poverty, human and sex trafficking, and illiteracy. Above these, we suffer from physical, mental, and sexual violence. Do we matter in the community and society? We are barely included in decision-making processes in matters that directly affect us, we lack control over our income to sustain ourselves and our families. We still don't have land ownership rights. When going about our daily work, we experience violence due to the militarization of our communities. However, we cannot remain silent in the face of all these. We are active contributors to the wellbeing of our communities, and we are stewards of our environment. Our roles cannot be disregarded any longer. We need to empower ourselves and reclaim our rights. We take on from the courage of indigenous women and our leaders who advocated for their rights and raised their issues to the United Nations back in 1982. Indigenous Women were active participants and contributors in the many decades of negotiations on the U-N Declaration on the Rights of Indigenous Peoples, until its adoption by the General Assembly in September 2007. Today, we stand on the local, national, regional and global platforms to bring our issues and assert our rights.

Host 1:

Thank you for that powerful message, _____ (**name of IWL**). Indigenous Women, when aware of their rights, make a big difference in their communities.

Host 2:

I definitely agree with you. Thank you for sharing your statement, _____ (**IWL**). We know you're active in various Indigenous Women's rights advocacy activities.

Host 1:

You're also immersed and helping in empowering women in your hometown by being active in the local organization, attending trainings and forums about the U-N-DRIP and other human rights mechanisms.

Host 2:

My first question: Why does the U-N-DRIP have particular provisions dealing with Indigenous Women's rights ?

GIWL:

Articles 2 and 22 state that "Indigenous Peoples are free and equal to all other peoples, and that Indigenous Women are also free and equal to all men and women. They have the right to be free from violence and any kind of discrimination in exercising their rights. The State must ensure that all women can enjoy the same human rights and fundamental freedoms as men in political, social, economic and cultural fields."

Host 1:

How do these rights apply in the daily lives of Indigenous Women?

- GIWL:** We have to be aware of matters that affect our lives, so we have to ensure that we make our voices heard, our thoughts and positions known in decision making in our community and even in the higher and wider levels. That's what Article 18 in the U-N-DRIP says. The state must always consider that we, Indigenous Women, matter in all political and public matters.
- Host 2:** That's a very precise way of putting it. But many are still not aware of that and in fact, their status remains inferior and is even uncertain in many cases. We know of such stories.
- GIWL:** If by status you mean identity and nationality, Articles 6 and 9 of the U-N-DRIP state that "every Indigenous Woman has the right to a nationality and the right to belong to an indigenous community or a nation, with their traditions and customs. States shall ensure that women are not forced to change nationality nor rendered stateless due to marriage."
- Host 1:** There are numerous cases of violence against women despite national and international laws on this.
- GIWL:** Article 7 of U-N-DRIP also guarantees that right to live free from violence. It says "Indigenous Women have rights to life, physical and mental integrity, liberty and security of person. States shall take all appropriate measures, including legislation to stop all forms of trafficking, exploitation or prostitution of women."
- Host 2:** Many Indigenous Women are deprived of education, and there's a low literacy rate among them. Isn't this a violation too?
- GIWL:** Articles 14 and 14 of the U-N-DRIP guarantee Indigenous Women's right to access education in their own languages and ensure the right to culture. These further state that Indigenous Women have rights to all levels and forms of state education without discrimination. Indigenous Women should be able to share with future generations their histories, languages, oral traditions, philosophies and literatures. States shall ensure that all women, regardless of their ethnic origin and where they live, have the same access to education as men.
- Host 1:** Women have been demanding equality on economic opportunities. Are there changes regarding this, so far?
- GIWL:** Hopefully yes, as Article 17 ensures the right to equality in work, employment opportunities and benefits, including social security and equal pay, even the right to property and to sign contracts .
- Host 2:** Indigenous Women are primary caregivers to their families but they themselves are neglected. Is there any provision for their wellbeing?

- GIWL:** Yes, Article 24 of U-N-DRIP ensures Indigenous Women's right to access to health care, to all social and health services without discrimination. They also have rights to cultivate and use their traditional medicines. Adequate nutrition and healthcare services including family planning, pregnancy and birth care shall be available to them. States should take all necessary steps towards equality in health care.
- Host 1:** Will Indigenous Women see that day when they can say that there really is equality in society in terms of opportunities?
- GIWL:** We remain positive on that. Articles 21 and 23 of the U-N-DRIP ensures the "Indigenous Women's right to economic and social equality, such as access to financial credit, social security and participation in cultural life, in decision-making about community development, especially housing and education. States should take measures to improve indigenous women's economic and social conditions.
- Host 2:** This has been an interesting conversation. We'd like to ask more questions, but perhaps it's also a challenge for us to read the U-N-DRIP and understand the provisions more. So, may we have a final message from our guest, please?
- GIW:** I'd like to remind the states to take concrete steps in eliminating discrimination so that indigenous women may enjoy all the rights stated in the U-N-DRIP.
- Host 1:** Thank you so much for the information and insights shared, _____ (to GIWL). We wish Indigenous Women the power to assert and protect their rights. Alright, you're still listening to our program "Our Voices, Our Rights." Our time right now is _____. We'll be right back after a short break. Hang on.

►► **Break (music or info-mercial) 3 min**

- Cue Host 2:** Let's move on to our most exciting part of our program. Let's join Aini and the women in her community.

Drama

Place: Aini's village

Time: 1:00 pm

Characters:

1. Aini (Woman, 28 years)-(lead character) Indigenous woman activist and organizer who knows the UNDRIP and tries to raise her community's awareness about their rights
2. Mira (young woman 30 years)-Aini's neighbour
3. Mitha (woman, 30 years)-Aini's neighbour
4. Kalpana (old woman, 80 years)-Aini's neighbour

5. KhunAung (old man, 75 years)-Aini's father
6. Maya (old woman, 73 years)-Aini's neighbour
7. Carmela (old woman, 76 years)-Aini's neighbour
8. Nee (young woman, 24 years)-Aini's neighbour
9. Sunie(young woman, 22 years)-Journalist, Aini's eighbour

►► Drama sign music 5 seconds up and out

►► SFX: int. (People talking, gathering)

Kumar: (Surprised) Hi everyone! Welcome to our home. Oh, why is it only women gathered here today? **(laughing)** Anything special?

Aini: Yes, Papa. We're going to discuss about the issues and rights of indigenous women. You may join us!

Kumar: Ah, I see. Good. Just don't pick a fight with us, men after this meeting **(laughs)**. I can join you for a while but I'll leave you to go to the forest to collect fodder.

►► SFX: (women laughing and saying "Yes, join us for a while!" "This is your house!")

Cue Mitha: (Excitedly) Alright friends, shall we start our discussion? I'm very eager to learn more about our rights! Aini, you can start sharing with us.

Aini: OK friends, I'll try as much as I can to explain what's in these two important documents about indigenous women like us. This one is the CEDAW or Convention on the Elimination of All Forms of Discrimination Against Women. It lists the rights of all girls and women and it's an international agreement on equality between girls, women and boys, men. It says discrimination against girls and women must end and...

Mira: (Interrupting) Aini, What is discrimination?

Aini: I'm coming to this point, Mira. Discrimination means unfair treatment of a person or group for being a girl or a boy, or for belonging to a particular race or religion or having disabilities, and so on. When people are discriminated against, they cannot enjoy their rights. So in our case, when we are treated differently from boys and men that prevents us from enjoying our rights, we are being discriminated.

Mira: I see. **(Sadly)** It means I was discriminated because I wanted to go for higher studies but my parents said girls can't go far from home for studies. My brother was allowed to go to the city to study...

Mitha: I have a similar story, Mira. I was interested to become a doctor. Besides not having money to study, my parents and some of our neighbours here said women can't become doctors. So my dream ended when I was younger. But I'm happy to be trained as a healer now.

- Kalpana: (in her trembling voice)** You young women at least got the chance to go to school. In our time, we didn't even see the school. We looked after family members and did household works such as cooking, washing, and left the house to look after cattle, and work the farm or forest patch. The only time we were allowed to mingle was during family gatherings and festivals. Do you remember, Carmela, Maya and Kumar?
- Carmela and Maya: (Together)** Yes, you're absolutely right, Kalpana.
- Kumar:** Times were different then. At least Aini has opportunities now to do what she thinks is good for her and the community.
- Carmela:** We never spoke about our interests. We obeyed our fathers, brothers, husbands, fathers-in-law, even sons.
- Aini: (Sighs)** Yes, I'm fortunate to have an open-minded father. Some of you have shared actual examples of discrimination of women and girls. Around the world, we're still facing similar discrimination. There have been some changes because of movements, actions and measures by women all over the world. We, indigenous women, still need to do a lot for our own rights. That's why we need to understand the U-N-DRIP.
- Nee: (Excitedly)** It's interesting and challenging at the same time! But what does the U-N-DRIP say about our rights, Aini?
- Sunie:** Same question I have. And if the U-N-DRIP says these about our rights, why are women still not included when they decide on important matters in government? Those who join politics, public events, big development work are mostly men?
- Aini:** If we know the provisions in these important documents, we can assert our rights like other citizens of our country. More than equal rights, there should be equal opportunities and benefits in work, especially those working in factories and offices, they should have social security and equal pay. We have to keep reminding our government that it's their duty to end discrimination so that indigenous women like us can enjoy the rights provided by international and domestic laws.
- Maya:** We've never heard of this before. It's a good thing, Aini, that you attended those seminars and trainings on the U-N-DRIP and human rights. At least we now know what we've been lacking or missing. You're doing great work and we're proud of you. I'm glad my daughter Sunie here has better opportunities than I had.

- Kumar:** My late wife, oh, she would've been proud of Aini now.
- Kalpana:** Yes indeed, Kumar. And yes, Maya, I agree with you. Even if we didn't have those things before, at least our young women are working for these opportunities now. Look how they speak their mind! What's important is how we, women here in our community will get to enjoy these rights now. I say we should unite and move ahead with a plan on how to go about this.
- Mitha: (Happily)** Yes, aunt Kalpana, you're right. Let's focus where we can have access. How do we go about it, Aini?
- Kumar:** You just go on with your plan. I'm with you all the way. But I have to go get fodder now.
- Aini:** Ok, Papa. Thank you for joining us.
- » **SFX (door opening and closing, footsteps fading)**
- It's good that we're concerned about our rights. But let's keep in mind that women's voice is not enough. Men also have to be supportive and be made aware.
- Kalpana:** Well, at least we have your father to start with...
- Aini:** Yes, we can talk to him and the other men here. They have to understand that they should respect and also speak for our rights. We're Indigenous Peoples, we're women and we're Indigenous Women. We have to deal with these challenges.
- Nee: (Worried)** Oh, it's only now that I realize that. What shall we do then, Aini? I'm excited but also not sure and confident.
- Aini:** Remember that we, women have to be more active in voicing out our ideas to the Leaders' Council. Though our Elders decide for the community, we have to assert ourselves especially in decisions that affect us all. We're fortunate that our elders are open-minded. Let's not be silent when the Village Development Council makes decisions. In fact some of us can get elected there as members if they hold election. We have to be represented so we have a voice in decision making. We can start by organizing ourselves into a women's group!
- Carmela: (Happily)** Great! Aini, that's a very good idea. Now, let's form our group. Does everybody agree?
- Voices of women: (off mic)** Yes! Yes! We agree! Let's do that now!

Kalpana: (gently but with authority) May I suggest, that the group be headed by Aini? What do you think? We need young, energetic women who can lead us.

Voices of women: (off mic) That's right! We agree if Aini agrees!

Aini: Oh this is big work (**laughs**) but thank you very much for your trust in me. We have to choose who can help us for other tasks. Then we can set a meeting to think of what we can do for our community and how to invite other women to join us.

»» SFX: (off mic- women whispering, talking, discussing and mentioning names) 10-15 seconds

Cue Carmela: (**Loudly**) Alright, everybody! I think I hear the names of those you want to lead our women's group. Aini, of course, Mitha, Sunie, Mira, Maya, Nee and myself. We expect Aini, young she may be, to lead. Are there any objections or question?

»» SFX: (Clapping) 5 secs

Voices of women: No objection! It's a good team! Congratulations!

Aini: Thank you all. We'll meet again to talk about how our group will be a strong voice in our community. We can start by sharing stories about our situation as women, as mothers and daughters, as members of this community.

Mitha: Shouldn't we meet regularly to update on our tasks and plans?

Mira: We will, and let's invite more of our women to join us!

Sunie: I'll share to others who aren't here now, about what we discussed today. They have to be informed so that they too, will become part of our new group.

Kalpana: Oh, I'm so happy about this activity. This meeting's a milestone because we talked about our rights and we're doing something about these. I wish for this group to be productive and successful. I'm always available when you need me. We must all work to unite the women here and help each other learn about our rights and matters that affect our lives.

Aini: Thank you aunt Kalpana, you're such an inspiration, and to you all, for your time and enthusiasm. Let's keep in mind, we have rights and we have to stand and come forward for these. We won't be able to bring changes in our situation in the community, if we don't come together, and stand for our rights. Thank you once again.

»» SFX: (Clapping and cheering, moving of chairs, footsteps, talking) 10 seconds

Voices of women: Good-bye! That was a good meeting! Bye Aini! See you!

►► Drama sign music 5 seconds up and fade out

End of Segment

Host 1: I have only respect for these women in Aini's village. They're so dynamic! Well friends, we've just listened to that interesting women's meeting held in Aini's house.

Host 2: I felt I was part of that meeting! We, women, should realize that as Indigenous Peoples, and as women, we have to act to get to where we want to go. Being aware of our rights helps a great deal in changing our present situation. Dear friends, remember what our guest said much earlier in her message: "Indigenous Women should be free and equal to all men and women. They have the right to be free from violence and any kind of discrimination in exercising their rights. The State must ensure that all women can enjoy the same human rights and fundamental freedoms as men in the political, social, economic and cultural fields."

Host 1: Well, time has run out, it's _____, and we are at the end of our program "Our Voices, Our Rights." How did you feel about this program? If you have any suggestions, comments or queries, you can reach us by S-M-S, letters, email or postbox, facebook and Twitter (address/Id). We'll try to address your queries.

Host 2: We'll catch you next week for our final episode on Special Sectoral Concerns of Indigenous Peoples, based on the U-N-DRIP. Till then

Hosts (both): Good Bye. Have a good day.

Closing: Signature tune/signature song (15 secs)

➤ 13) Week Thirteen

➤➤ 3.12 Episode Thirteen: Special Sectoral Concerns

Contents:

Review of previous episodes
Radio report
Interview
Indigenous music/song
Provisions of UNDRIP (informative piece)
Listener's experience
Expert's answer on the queries of concerned IPs

Objectives:

- To make listeners understand the provisions in the UNDRIP in relation to the special sectors within indigenous communities – women, children, youth, elders, and persons with disabilities.
- To make listeners understand particular issues and concerns of Indigenous Women, children, youth, elders and the persons with disabilities.

Message:

UNDRIP has not merely guaranteed the rights of Indigenous Peoples as a whole, rather it also has ensured the rights of special groups within indigenous community-- women, children, youth, elders and persons with disabilities.

➤ Script for Episode Thirteen: SPECIAL SECTORAL CONCERNS

▶▶ Opening: Signature tune/signature song (15 seconds)

(PRE-RECORDED HOST CUE) Indigenous voices in Asia presents “Our Voices, Our Rights!”

Cue Host 1:

Hello and welcome to the thirteenth and the final episode of “Our Voices, Our Rights,” produced by Asia Indigenous Peoples Pact (A-I-P-P), under the program of Indigenous Voices in Asia. We’ve been your hosts, during the past twelve episodes and with me here is _____ (**host 2**).

Host 2:

Yes, _____ (**name of host 1**). It’s been a learning time for us as hosts and I do hope it’s likewise with our listeners. Please stay tuned with us for the last thirty minutes of our program on raising awareness about the rights of Indigenous Peoples in Asia for the past twelve weeks.

Host 1: Now we're on our final episode on the U-N-DRIP provisions and we hope that our contribution to help raise awareness among the Indigenous Peoples in the Asia Region has been successful.

Host 2: Our topic for today is Special Sectoral Concerns as provided by The U-N-DRIP.

Host 1: We have with us _____ (**name of indigenous activist**) who is working on disability issues, to share their knowledge on the U-N-DRIP provisions focusing on Special Sectors.

Host 2: Before we start our interview, let's listen to this music/song from _____ (community).

►► Cue track: insert song, fade in, UP and fade out (5 minutes)

Cue Host 1: I hope you continue to play and listen to our beautiful and inspiring indigenous songs. They tell the stories and struggle and dreams of our people. The young generation should learn these.

Host 2: Now, let's ask our guest to help us in taking up our theme for this last episode. What are the U-N-DRIP provisions regarding Special Sectoral Concerns? These refer to the issues that the youth, children, elders, and differently able people face in their lives. The U-N-DRIP ensures their rights in society.

Guest Indigenous Activist (GIA): Articles 21 and 22 say that "States shall take effective measures to ensure continuing improvement of the economic and social conditions and particularly attend to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities. States shall also take measures to ensure that Indigenous Women and children enjoy the full protection and guarantees against all forms of violence and discrimination. Article 7 (two) of the U-N-DRIP is about "the collective rights of indigenous children to live in freedom, peace and security as distinct peoples. They shall not be subjected to any act of genocide or any other act of violence, including forcibly taking them away from their families.

Host 1: In addition, Article 14 (two) states that "indigenous individuals, particularly children, have the right to all levels and forms of State education without discrimination. Further, the State shall take effective measures for children, including those living outside their communities, to have access, when possible, to an education in their own culture and their own language for their empowerment."

- GIA:** Article 17 (two) says that “States shall consult and cooperate with Indigenous Peoples to take measures to protect children from economic exploitation and from performing any work that is likely to interfere with their education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development.” It’s important to take into account their special vulnerability.
- Host 2:** So let’s take note of these groups of Indigenous Peoples who are included by the U-N-DRIP under Special Sectoral Concerns. Check your time, it’s _____ here in “Our Voices, Our Rights.” More discussions after our station break.
- Break for program ID 10 seconds
- Cue Host 1:** At this point we have with us other guests and experts joining our discussion. As we were saying, there’s a need to give special attention to particular groups among Indigenous Peoples. Fact is, they remain the most neglected and the most vulnerable group whose rights have been violated a lot.
- GIA:** Yes, we have to realize that they have their own particular issues and concerns that we need to be sensitive to and address as we strive for equality and dignity for all sectors in our society. Indigenous women, children, youth, elders and differently able persons are often subjected to particular forms of discrimination and oppression.
- Host 2:** Reports have surfaced about increasing incidents of human trafficking and prostitution of Indigenous Women who are often forced to migrate to the cities.
- Host 1:** Yes, as we’ve tackled in our episode on women, apart from discrimination, they are often stereotyped as weak and helpless, and denied the right to meaningful participation in community affairs as well as in decision-making in the family.
- Guest 1:** The situation of the youth and children are no different. In many indigenous areas in Asia, children are denied of their right to access formal and culturally appropriate education due to poverty and discrimination. Trafficking of children and child labor are alarmingly common and on the rise.
- Host 2:** Focus must be on the youth, who are the future leaders of indigenous communities and organizations. In some areas, they’re ignored and their ideas and roles aren’t appreciated. They’re increasingly becoming alienated from their indigenous cultures and drawn to foreign influences.

- GIA:** Just like the people with disabilities who have bitter experiences of discrimination and denial of their rights, they have a growing need for support to become productive and members of society.
- Host 1:** The governments have to reflect on their role if they have failed to provide the needs of these special sectors of society who have the right to develop their full potential to contribute to society. Now we know that the U-N-DRIP has provisions for governments to deal specifically with the special sectors of Indigenous Peoples.
- Host 2:** So we see that the U-N-DRIP has not only ensured the rights of Indigenous Peoples in general, but has also focused on Special Sectoral Concerns. In this final episode, with our invited guests, indigenous leaders and activists, we shall sum up the important points that we shared in the entire program series.
- Host 1:** We'll share a brief report on the impacts of "Our Voices, Our Rights" radio program on Indigenous Peoples, the government, and from our listeners.
- Host 2:** Our guests will refresh our listeners about the U-N-DRIP themes we covered here in "Our Voices, Our Rights."
- Host 1:** Before we go into that interesting round of discussion, let's listen to this beautiful song from _____, composed _____.
- ▶ **Cue Music: Insert track, Up , 3-5 minutes and fade out**
- Cue Host 1:** Time check – it's _____ here at "Our Voices, Our Rights." Let's listen to our guests.
- Guest 1:** Hello, everyone. I'd like to remind our dear listeners that the U-N-DRIP is not just the concern of Indigenous Peoples alone but the whole society as well. The issues of Indigenous Peoples are equally important to the government and other groups.
- Host 1:** Yes, good reminder. With our aim of raising awareness on Indigenous Peoples' rights among them and non-indigenous peoples, let's have a brief recall of what we covered in our previous episodes.
- Host 2:** The first topic of knowing who are Indigenous Peoples traced the need for the drafting and eventual adoption of the U-N-DRIP. We discussed the various concerns and issues of Indigenous Peoples and their rights stated in the U-N-DRIP.

- Guest 2:** I appreciate that we've learned together here in "Our Voices, Our Rights." I appreciate the discussion on who are Indigenous Peoples, the historical injustices they experienced and the unwavering advocacy and struggle for their rights. It paved the way for a clear and systematic discussion on the U-N-DRIP, its rationale and history.
- Host 1:** The provisions of the U-N-DRIP were threshed out through the various themes. What is the right to self- determination and self-government? Why is F-P-I-C or free, prior and informed consent required when the right of Indigenous Peoples to survival, and identity is threatened?
- Guest 3:** I think they were clearly explained and illustrated with your discussions, songs, and drama segments. I was personally inspired by the episode on Customary Laws. I realized why this indigenous institution is so important in maintaining and strengthening our distinct political, legal, social, economic, and cultural systems. It made me realize that by upholding this right, we retain our identity and life ways as distinct peoples.
- Host 2:** That is a valuable insight. We also explained that the U-N-DRIP provides the Indigenous Peoples' rights to their land, territory and resources. There are multi-dimensional relationships involving the social, cultural, spiritual, economic and political aspects of indigenous ways of life.
- Guest 4:** As a cultural worker and activist doing organizing work among indigenous communities, the sixth episode that discussed our right to practice and revitalize our cultural traditions and customs really strengthened my advocacy and commitment. We have the right to maintain, protect and develop the past, present and future manifestations of our cultures, as these are rooted in our land, territories and resources. Without these, we will cease as Indigenous Peoples..
- Host 1:** I agree with you. A listener also called to say he was interested in that topic. Another caller said we should've discussed more cases of development projects that are being forced on indigenous communities after she understood that the U-N-DRIP guarantees the Indigenous Peoples' right to decide and determine their own priorities and strategies to manage their lands, territories and resources.
- Guest 2:** I was equally engaged in the ninth episode where you clearly explained and effectively used drama to raise awareness about the importance of media for development and getting Indigenous Peoples' voices, concerns and issues heard.

- Host 2:** Another episode that got many reactions and questions was on migration and trans-border issues.
- Guest 1:** Yes, with the growing displacement of Indigenous Peoples from their own lands, that episode helped articulate the issue. It was an eye opener to understand the plight of communities and internally displaced people affected development projects and learn the causes of migration.
- Guest 2:** It's a reminder that Indigenous Peoples shouldn't be forcibly removed from their lands or territories. No relocation shall take place without their F-P-I-C and after agreement on just and fair compensation and, where possible, with the option of return. Governments have to take note!
- Host 1:** Our listeners sent feedback that the episode on militarization and human rights struck very familiar chords with them. It resonated among communities that are now militarized. A community that listened to "Our Voices, Our Rights" said it seemed as if they were listening to something illegal because their area was heavily militarized.
- Guest 3:** Knowing their rights really empowers a community and it unites them in the face of military repression. The relevant U-N-DRIP provisions were elaborated and aided the communities and local governments in being aware and watchful of these.
- Host 1:** Our twelfth episode last week was celebratory, to say the least. We got thumbs up here not only from women listeners but also from men who said they listened well and learned a lot from the episode.
- Host 2:** Yes, this is a message from one of our listeners: "It's really so uplifting to realize the link between the assertion of Indigenous Women's rights to their being pro- active and involved in decision-making structures and processes in their own communities.
- Host 1:** At this point, we can confidently say that this radio program has helped in opening the eyes and minds of the public about Indigenous Peoples' rights stated in the U-N-DRIP.
- Host 2:** As we bring to a close our program "Our Voices, Our Rights," we would like to thank our guests today and all the experts and guests who were generous with their time and invaluable contribution to enrich our knowledge and insights on Indigenous Peoples' rights and the U-N-DRIP.

- Host 1:** Most of all, we would like to thank you, dear listeners for having faithfully followed our program for thirteen consecutive weeks. We hope the learning journey had been fruitful and enjoyable for you as it had been for us. May we always have the spirit and commitment of Aini, Rao, Mitha and Pasang, and other brave Indigenous Peoples.
- Host 2:** We hope that “Our Voices, Our Rights” was not only a radio program that addressed your queries, but also a challenge to all of us to continue learning about Indigenous Peoples’ rights as enshrined in the U-N-DRIP.
- Host 1:** We’re very grateful for your valuable suggestions, reactions and feedbacks in each special episode of the radio program, which helped us to furnish better radio content. We also would like to thank every member of our radio production team especially our technician for a successful program. Thank you very much once again.
- Hosts (both):** Good Bye. Have a good day. Remember, ***our voices are our rights!***
- Closing: Signature tune/signature song 15 secs.**

»» About Us

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 48 members from 14 countries in Asia with 18 indigenous peoples' national alliances/networks and 30 local and sub-national organizations. Of these, 16 are ethnic-based organizations, five (5) indigenous women and four (4) are indigenous youth organizations and one (1) organization of indigenous persons with disabilities.

»» Our Vision

Indigenous peoples in Asia are fully exercising their rights, distinct cultures and identities, are living with dignity, 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.



Asia Indigenous Peoples Pact (AIPP)

112 Moo 1, T. Sanpranate, A. Sansai, Chiang Mai, 50210 Thailand

www.aippnet.org, www.ccmin.aippnet.org,

iphrdefenders.net, www.iva.aippnet.org



The printing press has been established with support from the European Union's European Instrument for Democracy and Human Rights



ISBN 978-616-7898-35-3



9 786167 898353 >