

# COMMUNICATION TOOLKIT

FOR

RIGHTS-BASED

CAMPAIGN

OF

INDIGENOUS

PEOPLES IN

ASIA



AIPP

OPEN SOCIETY  
FOUNDATIONS



## COMMUNICATION TOOLKIT

for Rights - Based Campaign of Indigenous Peoples in Asia



### Published by

ASIA INDIGENOUS PEOPLES PACT  
112 Moo 1, Tambon Sanpranate,  
Amphur Sansai, Chiang Mai 50210, Thailand  
Tel: +66 53 343 539 Fax: +66 53 343 540  
aippmail@aippnet.org www.aippnet.org

### Copyrights 2022

Author & AIPP

### Printed by

AIPP Printing Press Co., Ltd.  
Chiang Mai, THAILAND

### Cover design, Artwork, and Layout

Gary J. Curzai

### Copy Editor

Evangelene Carina Nongkhlaw

### Editor

Nina J. Sangma

ISBN: 978-616-7898-49-0

### Acknowledgement

This publication is possible due to the support of The Open Society Foundations and the Swedish International Development Cooperation Agency.

However, the contents of this publication are the sole responsibility of the Asia Indigenous Peoples Pact (AIPP) and cannot be taken to reflect the views of the donors. The sharing of this publication with the external audience is aimed at sharing general information and recommendations and does not constitute an endorsement by the donors or its institutions.



## ABBREVIATIONS

**AIPP:** Asian Indigenous Peoples Pact

**IVAN:** Indigenous Voices in Asia Network

**NGO:** Non-governmental Organization

**UN:** United Nations

**IP:** Indigenous Peoples

**UNDRIP:** UN Declaration on the Rights of Indigenous Peoples

**FPIC:** Free Prior and Informed Consent

**EMRIP:** Expert Mechanism on the Rights of Indigenous Peoples

**UNPFII:** UN Permanent Forum on Indigenous Issues

**PPR:** Universal Periodic Review

**FBHR:** Forums on Business and Human Rights

**ILO:** International Labour Organization

**NGO:** Non-Governmental Organizations

**AM:** Amplitude Modulation

**FM:** Frequency Modulation

**TV:** Television

**PSA:** Public Service Announcements

**IVAN:** Indigenous Voices in Asia

**UNGA:** United Nations General Assembly

**ECOSOC:** UN Economic and Social Council

**HRC:** Human Rights Council

**OHCHR:** UN Office of the Higher Commissioner for Human Rights

**WHO:** World Health Organization

**WIPO:** World Intellectual Property Organization

**ILO:** International Labour Organization

**UPR:** Universal Periodic Review

**CSW:** UN Commission on the Status of Women

**FIMI:** International Indigenous Women's Forum

## ABBREVIATIONS

**Communication  
leads to community,  
that is,  
to understanding,  
intimacy and  
mutual valuing**

**Rollo  
May**

- COP:** Conference of Parties
- UNFCCC:** United Nations Framework Convention on Climate Change
- IIPFCC:** International Indigenous Peoples Forum on Climate Change
- SBSTA:** Subsidiary body for Scientific and Technological Advice
- SBI:** Subsidiary body for Implementation
- SGDs:** Sustainable Development Goals
- UNDP:** United Nations Development Programme
- IPMG:** Indigenous Peoples Major Group
- CBD:** Convention on Biological Diversity
- IIFB:** International Indigenous Forum on Biodiversity
- IPBES:** Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services
- UNEP:** United Nations Environment Program
- UNGP:** UN Guiding Principles on Business and Human Rights
- IGC:** Intergovernmental Committee
- FAD:** International Fund for Agricultural Development
- GIYC:** Global Indigenous Youth Caucus
- UNDESA:** UN Department of Economic and Social Affairs
- ASEAN:** Association of Southeast Asian Nations
- AHRD ASEAN:** Human Rights Declaration
- AICHR:** Intergovernmental Commission on Human Rights
- SAARC:** South Asian Association for Regional Cooperation

# TABLE OF CONTENTS

## CHAPTER: ONE

1

### Getting to know about Communication for Right-based Campaigns

- 1.1. Introduction
- 1.2. The need for a Communication Toolkit
- 1.3. What is a Right-based Campaign?
- 1.4. What is Advocacy?
  - 1.4.1. Media Advocacy
  - 1.4.2. Policy Advocacy
  - 1.4.3. Program Advocacy
- 1.5. What are the differences between Campaign and Advocacy?
- 1.6. What does this 'Communication Toolkit' do?
- 1.7. What is this 'Communication Toolkit' aimed at?
- 1.8. Structure of the Toolkit

## CHAPTER: TWO

7

### Steps for Successful Right-Based Campaigns

- 2.1 Introduction
- 2.2. Planning a Right-Based Campaign
- 2.3. Identifying the wrongs
  - 2.3.1. At the National, Regional and International level
  - 2.3.2. Where to look for information?
- 2.4. Defining 'SMART' goals
- 2.5. Considering wider objectives
- 2.6. Identifying Target Audiences
  - 2.6.1. Selecting Policymakers as Target Audiences
    - 2.6.1.1. Considerations while selecting policymakers
    - 2.6.1.2. What is meant by connecting with policymakers?
  - 2.6.2. Selecting Non-Policymakers as Target Audiences
    - 2.6.2.1. Evaluating the Position and Influence of Stakeholders
- 2.7. Developing the Right Messages to Right Audiences
  - 2.7.1. Facts and Figures
  - 2.8. Developing Engagement Strategies
  - 2.9. Identifying the means to Engage
    - 2.9.1. Organizing Events
    - 2.9.2. Co-organizing Events
    - 2.9.3. Conducting Field Mission for Community Meeting
  - 2.10. Producing Position Papers and Engagements
  - 2.11. Holding Dialogues and Follow-up Meetings
  - 2.12. Keeping Track of Engagements
  - 2.13. Developing Meeting Reports to Keep Track of Successes
  - 2.14. Monitoring and evaluating your Right-based Campaign
    - 2.14.1. Monitoring of the Campaign
    - 2.14.2. Evaluation of the Campaign
    - 2.14.3. Quantitative Methods for Evaluation of Campaign
    - 2.14.4. Qualitative Methods for Evaluation of a Campaign
    - 2.14.5. Evaluating the Event
    - 2.14.6. Evaluating the Campaigns
    - 2.14.7. A Data Collection Plan

## CHAPTER: THREE

21

### Selecting the Means of Communication

- 3.1. Introduction
- 3.2. Paid media-versus-Earned media
- 3.3. Creating Audience Profiles
- 3.4. Selecting the Media Channel
- 3.5. Interpersonal Communication Media
- 3.6. Indigenous Community Oriented Channels
- 3.7. Mass Communication Channels
  - 3.7.1. Television
  - 3.7.2. Radio
  - 3.7.2. Print Media: Newspapers and magazines
- 3.8. Alternative Communication Channels
  - 3.8.1. Billboards and hoarding boards
  - 3.8.2. Websites
  - 3.8.3. Posters
  - 3.8.4. Flyers/Brochures
- 3.9. Creating a Media Plan
- 3.9. Evaluating Mass Media Campaigns

## CHAPTER: FOUR

36

### Engaging with Social Media

- 4.1. Introduction
- 4.2. Facebook
- 4.3. Twitter
- 4.4. YouTube and Vimeo
- 4.5. Flickr
- 4.6. Instagram
- 4.7. LinkedIn
- 4.8. Snapchat
- 4.9. TikTok/Instagram Reels
- 4.10. Blogs
- 4.11. SoundCloud and YourListen
- 4.12. Evaluating Social Media Campaign
  - 4.12.1. Engagements; Likes, Comments, Shares and Clicks
  - 4.12.2. Counting the Reach or Impressions

## CHAPTER: FIVE

43

### Engaging with Media

- 5.1. Introduction
- 5.2. Planning Your Message
- 5.3. Creating a Media List
- 5.4. Creating Lists of Journalists
- 5.5. Preparing Media Kits
- 5.6. Ready Press Releases
  - 5.6.1 Making sure your issue/story is newsworthy
  - 5.6.2. Writing a catchy headline
  - 5.6.3. Grabbing attention in the first paragraphs
  - 5.6.4. Include numbers and quote
  - 5.6.5. Include your contact details
  - 5.6.6. Provide relevant links
- 5.7. Identifying the Right Media
- 5.8. Identifying the Right Journalists
- 5.9. Building Rapport with Journalists
- 5.10. Staying in regular touch
- 5.11. Understanding what is Newsworthy
- 5.12. Being truthful and honest
- 5.13. Understanding that Journalists have limitations
- 5.14. Responding to Journalists as soon as possible
- 5.15. Pitching your Story
- 5.16. Providing content in a Journalistic style
- 5.17. Holding Media Events
- 5.18. Writing a Letter to the Editor
- 5.19. Writing an Op-ed
- 5.20. Giving Interviews
- 5.21. Monitoring your progress while engaging with media

## CHAPTER: SIX 53 Capacity Building Tools

- 6.1. Introduction
- 6.2. IVAN, a regional Network of Indigenous Journalists
- 6.3. Increasing access to information through Regional News Portals
- 6.4. Creating Social Media Platforms for Active Participations
- 6.5. Knowledge Exchanges and Capacity Enhancement among Network Members
- 6.6. Small Reporting/Story Grants
- 6.7. Journalism Fellowship to Attend the Conferences
- 6.8. Indigenous Journalism Fellowships
- 6.9. Media Literacy Program for Communities
- 6.10. Promoting 'Indigenous Citizen Journalism' in Asia
- 6.11. Podcasting: Workshops on Storytelling in Audio/Sound
- 6.12. Vlogging: Workshop on Storytelling in Video
- 6.13. Using Videos for Community Engagement
- 6.14. Creating a Regional Platform for Indigenous Film/Documentary Premiere
- 6.15. Video Presentations as Evidence of National, Regional and International bodies
- 6.16. Producing Audio/Visual Public Service Announcements (PSAs)
- 6.17. Producing longer forms of Video Documentaries
- 6.18. Video: A source for News Broadcasting and Issue Archives
- 6.19. Indigenous Media Mentoring Program
- 6.20. Supporting Emerging Indigenous Reporters
- 6.21. Indigenous Reporters/Journalists Program
- 6.22. In-community Media Literacy Program
- 6.23. Field Mission for Community Meetings

## CHAPTER: SEVEN 63 Communication Engagements at International and Regional Mechanisms

- 7.1. Introduction
- 7.1. International Mechanisms
  - 7.1.1. UN Permanent Forum on Indigenous Issues (UNPFII)
  - 7.1.2. Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)
  - 7.1.3. Indigenous Peoples' Engagement with UN Special Procedures
  - 7.1.4. Indigenous Peoples' Engagement with Human Rights Treaty Bodies
  - 7.1.5. Indigenous Peoples' Engagement with Human Rights Council
  - 7.1.6. Universal Periodic Review (UPR)
  - 7.1.7. Indigenous Women's Engagement in Commission on the Status of Women (CSW)
  - 7.1.8. Indigenous Peoples' Engagement with Climate Change
  - 7.1.9. Indigenous Peoples' Engagement in the SDG
  - 7.1.10. Indigenous Peoples Engagement in the CBD Forum
  - 7.1.11. Indigenous Peoples engagement on Biodiversity and Ecosystem Services -IPBES
  - 7.1.12. Indigenous Peoples' Engagement with UN Business and Human Rights Forum (BHR)
  - 7.1.13. Indigenous Peoples' Engagements in WIPO's IGC
  - 7.1.14. Indigenous Peoples' Engagement with IFAD
  - 7.1.15. Forum for Global Indigenous Youth
  - 7.1.16. Forums for Indigenous Journalists and Communicators
- 7.2. Regional Mechanisms for Advocacy and Campaign
  - 7.2.1. Association of Southeast Asian Nations (ASEAN)
  - 7.2.2. South Asian Association for Regional Cooperation (SAARC)

## CHAPTER: ONE

# Getting to know about Communication for Right-based Campaigns



## 1.1. Introduction

Communication is the foundation for the success of every organization. Communication is even more essential in the case of community-based and membership-based Indigenous Peoples' organizations. Such organizations need to take proactive approaches in communicating with its members, unite them and to make claims in solving the problems or specific challenges faced by communities. This is especially important with regards to projects undertaken in land and territories without Free Prior and Informed Consent (FPIC) by the communities and also for negotiating agreements in their favour.

Every campaign involves communication; and Right-based Campaigns rely solely on communication. However, only a few organizations excel at it while many ignore it. This results in failure to achieve the required goals. Communication with community members is necessary to educate, inform and persuade them to take interest in supporting a campaign or a cause. In order to set up a campaign and sustain it until certain goals are achieved involves greater levels of communication. The campaign is usually not 'business as usual' as it is a highly focused, well-organized and involves strategic course of action taken up in order to achieve an intended goal within a span of time.

There are chances of failing if the undertaking is unstructured and poorly focused, with regards to communication plans in right-based campaigns. Most of the campaigns undertaken by Indigenous Peoples are intended for 'Righting the wrongs or correcting the injustices', in addition to securing their rights. The campaign for righting such wrongs is not easy and is often challenging. At times the campaign can be frustrating and unsuccessful. It is also the case that the campaign is undertaken when most feasible options are not present.

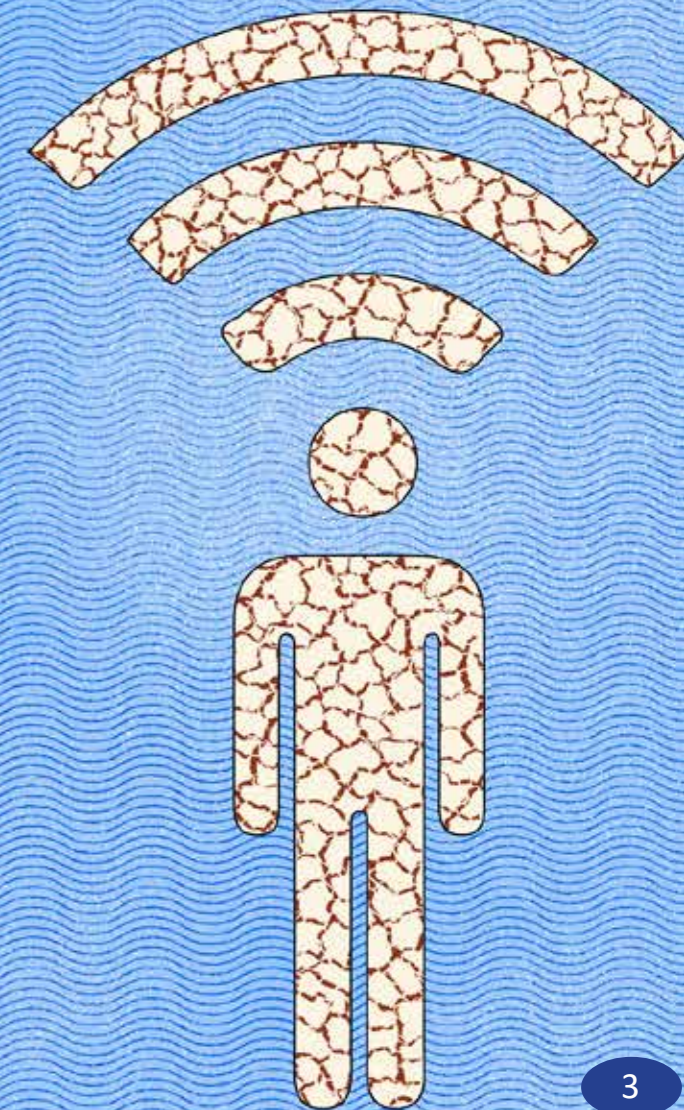
The Right-based Campaign, thus, involves multidimensional communication approaches. This ranges from educating at the grassroots level, to the public level and also strives to inspire supporters and allies alike. It then moves up and tries to motivate audiences and influence those responsible for doing wrongs or are responsible for correcting wrongs. Communication functions at different levels and may seem simple at first. However, one-to-one communication, communication with friends and communication with the masses and policymakers etc. involve very different strategies and is therefore difficult. Additionally, there are varieties of channels used in successful communication.

Therefore, a careful preparation of communication plans is required, keeping in mind, using of media and other factors in developing key messages. What to communicate, to whom, why, how and what can make it effective, all equally require carefully designed structures and tools for engagements.

Maintaining regular dialogue with members of the community is also necessary to achieve the intended objectives. Merely showing concern to the problem is not enough and may not lead a group of people to take action. Campaigners also need to be able to show people the opportunity to force a change and give them a way for action with varied levels of engagement. The carefully designed communication plans are necessary in order for supporters to align themselves with each stage until the final goals are achieved.

The government has law on its side and the business sector has money to gain public support. However, for most Indigenous Peoples' Organizations, the only resource to secure real change for 'righting the wrongs' is public persuasion. Thus, the need arises for effective communication to persuade the public and gain support at such times. Communication, thus, is the only instrument for bringing changes in the attitude of the public to align with the campaign for long-term periods. Hence this 'Communication Toolkit' is basically about how to use communication with Indigenous Peoples to achieve successes in their Right-based movements or campaigns. It is also about what steps are needed to be followed at the different stages of Planning, Monitoring, Evaluation and Learning (PMEL).

This toolkit is mainly for helping to improve the performance and visibility of the community's issues and organization's work.



## 1.2. The need for a Communication Toolkit

Communication is the process of exchange of information. The aim of communication is to provide intended information to a particular audience so that they can respond appropriately.

Indigenous People in Asia have limited opportunities to communicate their grievances and participate in decision making and public discussions. The reason behind this is the lack of information, in addition to inadequate and inaccessible communication channels for them to voice their grievances and influence public opinion. This communication toolkit, thus, provides knowledge on the available avenues for Indigenous communities and organizations for their voices to be heard while campaigning for their rights, and also provides accessible media in their language as set forth in the Article 16 of UNDRIP. Currently, Indigenous communities are largely dependent on mainstream media to report their concerns in this regard, there is a small percentage of news coverage (in proportion to the population) of the challenges they have faced, are facing and will continue to face.

On the other hand, Indigenous Peoples' Organizations generally lack skills and financial resources necessary to establish their own media for adequate portrayal of their situation. This toolkit will also be helpful to identify. Make use of use and access freely available media channels for dissemination of their issues and challenges.



Many Asian states still do not recognize the existence of Indigenous Peoples within their territories, although there are persistent claims of Indigenousness by many people. Many government programs relating to education, relocation and rehabilitation have massively led to the loss of Indigenous people's distinct culture and identity. The so-called development projects undertaken on or near Indigenous peoples' land and territories, without Free Prior and Informed Consent (FPIC) has become the most pervasive source of human rights violations.

It is also a great challenge for Indigenous people to exercise their full and internationally recognized human rights with regards to escalating conflict, forced displacements, irreversible loss of traditional livelihood and massive environmental degradation. The communities who stood against and obstructed such happenings are often detained, tortured or seriously injured and left devoid of justice. Likewise, traditional livelihoods such as shifting cultivation, hunting and gathering of forest products, fishing and so forth, have been prohibited and punished by the government in the form of law amendments.

Many groups of Indigenous people have been forced to migrate to other countries and other communities, due to large-scale infrastructure projects such as hydropower generation and dams which are responsible for submerging entire groups of Indigenous communities. Discrimination, violence and exclusion of Indigenous women are still prevalent in many Asian countries.

They are marginally involved or fully excluded from the decision making process at the local, national, regional and international level. Militarization of Indigenous communities is still common in many countries in Asia. Indigenous people and communities have suffered from various forms of injustices including racial discrimination, deprivation of practicing and further developing their cultures, diminishing of their languages and so forth.

They are still hugely marginalized in terms of accessing public services such as education, health and employment. These aforesaid factors prove that there is no dearth of issues for campaigning in Asia. Thus this toolkit is a guide for consolidated communication campaigning to address the challenges faced by Indigenous communities in Asia.

## 1.3. What is a Right-based Campaign?

It is a highly focused, well-organized and strategic campaign or action undertaken to ensure the rights of a particular Indigenous community and righting the wrongs done to them. The right-based campaign is thus, for achieving the goal of ensuring the rights of Indigenous communities by creating public pressure for social justice, influencing the decision of institutions and officials responsible and also making them fully accountable for their actions towards the targeted Indigenous communities.

## 1.4. What is Advocacy?

Advocacy is a coordinated effort designed to influence policy/decision makers, politicians, government authorities, ministers, parliamentarians, department heads in order to incorporate Indigenous Peoples issues and rights on the political agenda and bring about the government's national and international commitment to implement and improve Indigenous Peoples Policies.

Different techniques of Advocacy to influence the decision makers include lobbying, petitions, campaigns, partnership meetings, political events and so forth. There can be different types of advocacies as are listed below.

### 1.4.1. Media Advocacy

Media Advocacy mainly aims to bring Indigenous Peoples' issues and rights on the public agenda through proper use of media. The efforts will lead the media to cover Indigenous Peoples' issues, rights and agendas regularly and responsibly in order to raise awareness of the problems faced and the solutions to address these challenges.

Media advocacy uses media to help in promoting the concerns of the community to attract publicity and motivate stakeholders to address the problems. This type of advocacy involves working with the media, establishing personal relationships with media and media-related persons. A media advocacy campaign is similar to a political campaign in many ways, and is focused on undertaking media advocacy campaigns.

### 1.4.2. Policy Advocacy

Policy Advocacy mainly involves the lobbying of political leaders to bring about policy changes and support, so as to properly implement the government commitments expressed at the national and the international level.

### 1.4.3. Program Advocacy

Program Advocacy involves reaching out to targeted Indigenous communities, build their capacity and increase their participation in government programs and actions.

## 1.5. What are the differences between Campaign and Advocacy?

The essential difference between Campaign and Advocacy is with regards to public engagement. Campaigning needs public support to succeed, whereas Advocacy may or may not have public support or involvement. There are many reasons why Indigenous People need campaigning, most of which relates to 'righting the wrongs'.

Wrongs cannot be corrected merely through argument and protest, but need a rigorous and continuous, highly focused and well-organized course of action with the assistance of public support. This toolkit gives a glimpse of what is required for successful campaigning in 'righting the wrongs'.

## 1.6. What does this 'Communication Toolkit' do?

Communication, be it oral, written or visual, consists of tools that every individual would use on a daily basis. The key is to communicate effectively and strategically so that other people are thoroughly convinced. An effective communication plan thus requires a goal, a vision and proper implementation of the course of action until the intended goal is achieved.

This communication toolkit has been created as a step-by-step guide for communication plans which guide in planning, preparing and initiating the Right-based campaign. These tools can be adopted according to the needs and purposes of a certain project. Furthermore, AIPP can extend support when strategising and developing any country-focused campaign at the grassroots, national, regional and international level.

## 1.7. What is this 'Communication toolkit' aimed at?

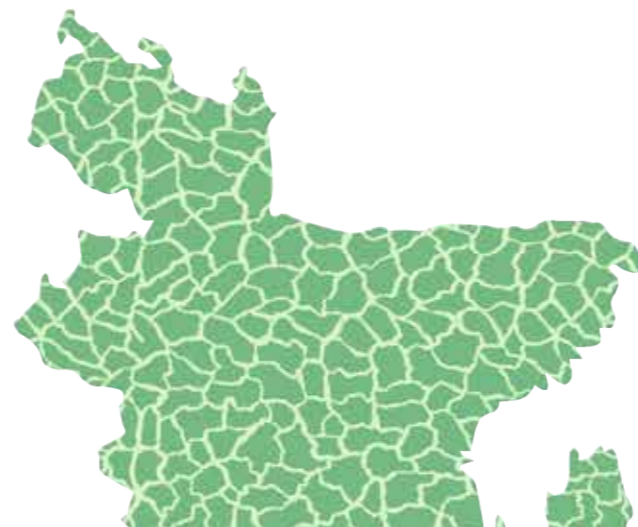
Effective and strategic communication has the power to change the way members in the community function. Thus, this toolkit aims to facilitate the communication plans for successful campaigns to ensure the rights of Indigenous People in Asia.

It has been designed to help AIPP's members, networks and partner organizations, to gather the confidence to support policy advocacy and campaign involved at the regional, national, and international level.

## 1.8. Structure of the Toolkit

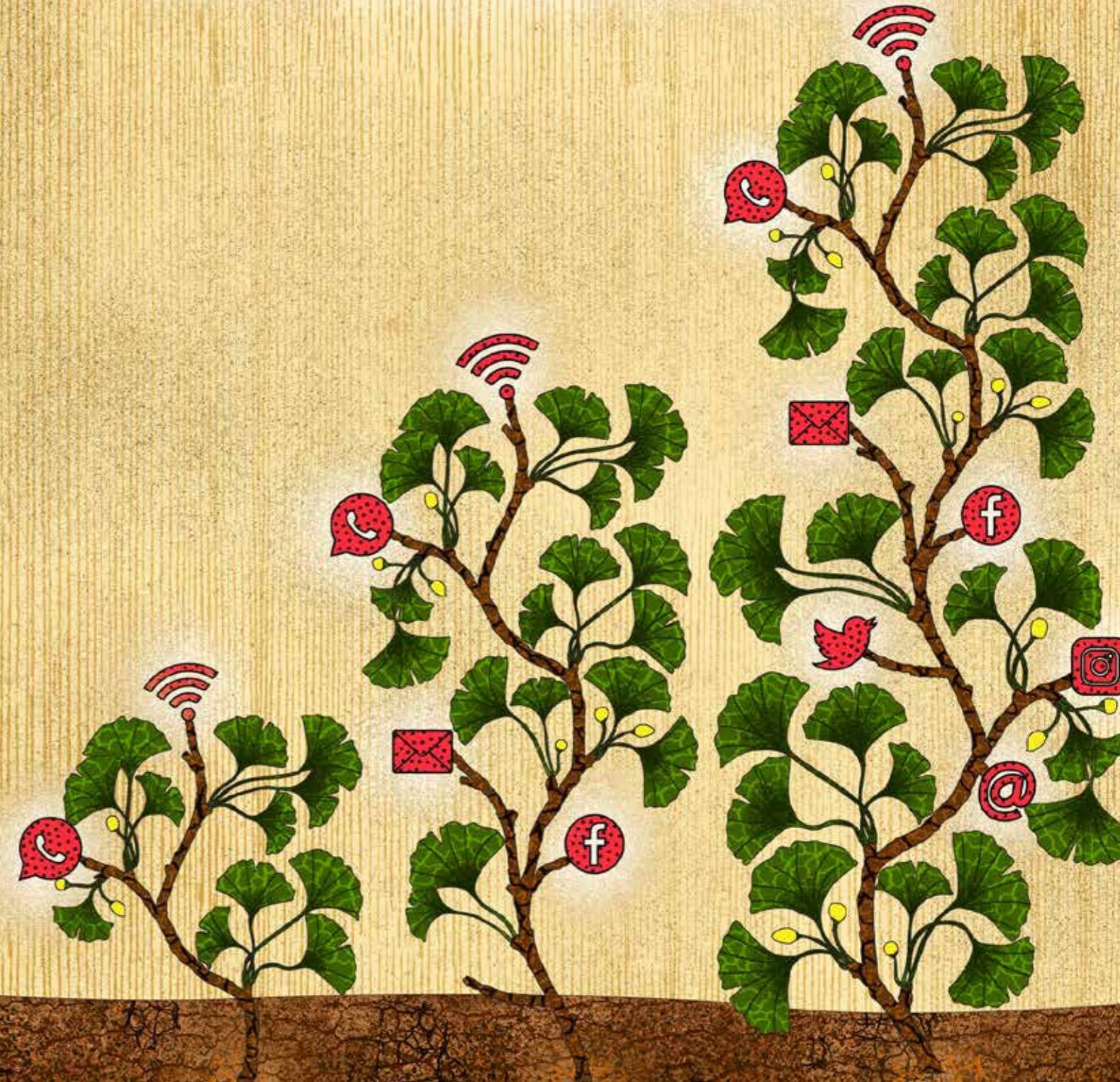
This toolkit is divided into seven chapters. Each chapter consists of steps acting as building-blocks to help in constructing long term campaign and communication strategies. This step-by-step approach will help in tackling each component separately or wholly, and adopt the tools as per the cultural, economical and political context of one's country.

Although there are step-by-step approaches, each chapter is structured to offer easy and quick reference without you having to read the entire toolkit. Thus, this toolkit will be useful for those organizations or networks that are just beginning their campaign. It will also be helpful to deliver short terms as well as the long-term communication campaign goals, and assist the work of any Indigenous Peoples' Organization with media.



# CHAPTER: TWO

## Steps for Successful Right-Based Campaigns





## 2.1 Introduction

A campaign rarely succeeds without solid and carefully prepared communication plans. In order to gain public support on issues or campaigns, or to impact policy makers to take certain actions, proper communication planning is necessary. It is also important to follow a set course of action and implementation. Highlighted below, are some steps that will assist in planning a campaign.

These steps are simply a guide that may suffice in undertaking the right-based campaigns especially for Indigenous Peoples' Organizations. The steps may also differ as per the context and status of Indigenous communities in specific countries.

## 2.2. Planning a Right-based Campaign

In the inception phase of a right-based campaign, it is important that you take time to develop a communication plan. Time may be taken to analyze the existing situation, identifying the problems, the solutions, specifying the target audiences, setting the objectives and goals and determining the appropriate course of actions, which will guide the work or have approaches to effectively achieving the targeted goals of the campaign.

The planning basically is to determine and cater to questions like;

- i. What to do?**
- ii. What needs to change?**
- iii. What specific problems need to be addressed?**
- iv. Who are the key stakeholders?**
- v. What to communicate with them?**

These are some steps for planning of a Right-based campaign



Picture courtesy: pkfeyerabend.org

## 2.3. Identifying the Wrongs

One of the most important aspects to any successful campaign is to identify the wrongs done to the communities or the problems faced by them. There may be numerous wrongs that your Indigenous communities are facing. Therefore, it is important to decide what aspects of wrongs done or problems to focus on. The problems for example, can be loss of language, loss of traditional knowledge, eviction from land or deprivation of natural resources, traffic or rape of Indigenous women and girls etc. Defining such specific wrongs/problems can help in designing and monitoring, ultimately achieving success in the campaign.

Some guiding questions for identifying of the problems can be:

- i. Who is affected by the problem and to what degree/extend?**
- ii. Where is it happening?**
- iii. Why is it happening?**
- iv. Possible outcomes if the problem/problems is/are not addressed?**
- v. What to communicate to whom?**
- vi. When to solve the problem?**
- vii. What other advocacy actions need to be undertaken?**

First and foremost, it is always better to draft out what the problem is, who is affected by the problem and ways in which the community is facing the problems and issues. This will ensure that the objectives for communication are set and followed.

The issue can be local; for instance, a police administration taking a member of the Indigenous community under custody. The problem can also be of a wider concern, such as in a country where there is an absence of national policy or law to stop forceful and unlawful eviction of a community from their land or deprivation of natural resources, in the name of development. The problem can also be political; for instance, relevant government ministries or officials are ignorant to implement the action plan to include or involve the representatives of Indigenous Peoples in the decision making.

In order to identify problems, it is also important to have a basic understanding of the national and international laws, policies and programs. This will help in understanding how and when to use knowledge to gain support not only from the communities that one is working for and with, but also gain the support from the policymakers, stakeholders, like-minded organizations at the country, regional and international level. It will equally help to undertake the Right-based campaign at a different and wider level.

### 2.3.1. At the National, Regional and International level

In order to approach the issues and put policies in place, the campaigns needs to be broken down into different levels depending on the capacity and vision, such as grassroots level, public or government figures and institutions within the country. Following this, the campaign then looks at the regional and international levels, bringing concerns or wrongs faced by the Indigenous communities to the forefront. These concerns include ill-planned decision at Expert Mechanism on the Rights of Indigenous Peoples (EMRIP), UN Permanent Forum on Indigenous Issues (UNPFII), Universal Periodic Review (UPR), different human rights treaties or Forums on Business and Human Rights (FBHR). If you are campaigning about issues of Indigenous peoples, for instance righting the wrongs, such concerns will need to be addressed.

In order for Right-based campaigns to function systematically, one has to focus on gathering information available at the national level, developing messages dealing with what kinds of impacts are faced by a particular community, how many people are impacted/affected by the ill-intended work and what the costs to the community are. These questions will be helpful in producing communication materials and presenting data and evidence that can be later used in the campaign process. It works equally well even when approaching the policy makers at different levels.

## 2.3.2. Where to look for information?

Better understanding is acquired, of the existing policy and legal issues at different levels and areas for campaigning, when one begins collating information focusing on a particular Indigenous Community. There can be number of sources of information, some of which are listed below.

- i. Indigenous community members facing problems resulting from the ill intended development works
- ii. The websites of the organizations working on similar issues
- iii. Local, national, regional NGOs, research institutions etc.
- iv. Media publications, journals and academic works etc.
- v. National, regional, international policies, laws, plans and programs

## 2.4. Defining 'SMART' goals and objectives

It is important to have 'SMART' goals for any kind of campaign or event to work. 'SMART' goals are clearly defined goals and objectives that would make for a successful right-based campaign. This helps to achieve the successful outcome that one wants to achieve. In other words, a right-based campaign is often undertaken to address specific problems and ensure the rights of a particular member or community and before taking on a campaign, the goals and objectives must be clear and defined.

The goals and objectives can vary from raising awareness to influencing national policies and laws. Ensuring that there are a set of objectives beforehand helps in developing a plan-of-action that can be measured and analyzed. The right-based campaign can also involve many stakeholders and might take a long time. The campaign may require lobbying to a key decision maker on a specific problem, lobbying on legal or policy reforms, or having to bring existing policies and laws into implementation or amendment.

Often, right-based campaigns also require influencing the media and changing the attitude and behaviour of the wider population, including those in charge of policy and law enforcement. New policy or laws are not widely known among different stakeholders. In such situations, campaigns can help raise awareness or provide information about the new policy and laws and create pressure or motivation to ensure the policies and laws are implemented properly.

Communication experts often say that the goals or objectives of a campaign must be 'SMART', which stands for:

**Specific:** One must be able to accomplish and evaluate the objectives. Each goal must be specifically addressed to a certain issue.

**Measurable:** One has to be able to keep track of progress. The goals like 'raising awareness of rights' can hardly be evaluated while a goal like increase in the coverage about the violation of rights of Indigenous Peoples by 10 percent in print, radio or TV or social media, can be something measured.

**Achievable:** The objective must be realistic and within the control of the organization. For instance, one can produce a documentary highlighting problems faced by a community due to violation of their rights by authorities, but making it go viral is beyond your control. With hard work, you can increase the media attention on the violation of rights of Indigenous communities, but cannot immediately solve the problems.

**Relevant:** The objectives must be related and relevant to the issues of the community at hand.

**Timely:** Without a timeline, objectives can languish. Thus, the goal of the campaign should have a clear deadline and time frame within which to work and function.

Listed below are a few examples of objectives:

- i. To amend the national legislation or the policy on the land rights by bringing discussions to the national parliament
- ii. Raising awareness about the challenges that a particular Indigenous community is facing
- iii. Highlighting the solutions to the problems faced by the community at the public and policy forums
- iv. Educating and influencing the policymakers etc.
- v. Discussing issues like disability, women and elderly people in the context of the Indigenous people.

## 2.5. Considering wider objectives

It is important to consider wider objectives within which to place the various objectives that a campaign might have. A campaign might function at the grassroots or national level to ensure the rights of a particular community. It is still important to have wider objectives within which to situate the various objectives. This means that even in campaigns, are undertaken at the national level, the messages need to resonate even at a regional or global level, as though it were the regional and global voice.

Even if the messages are based on Indigenous rights and laws in a specific context, the message of a campaign would need to resonate at a national and international level. Therefore, communication plans and strategies need to be tailored to a specific situation, needs and particular challenges of a certain community, but also hold a strong and clear enough voice to be heard at the national and global level.



Picture courtesy: [intercontinentalcry.org](http://intercontinentalcry.org)

## 2.6. Identify Target Audience

Whether it is to raise awareness or to influence policy makers, one must outline and identify the target audience, which will ultimately help develop the campaign messages and target groups that the campaign intends to reach. The right-based campaign may have many potential audiences, Indigenous youth, women and so forth.

Thus, it is important to do some homework in order to identify the target audience of the campaign. One can divide audiences into different categories such as policy makers and non-policy makers (media persons, leading academics, parliamentarians, leading rights activists, politicians, and Indigenous rights experts). All these audience groups have an important role to play in building successful campaigns at the national or the regional level.

It is important to do some research on key people who have been involved in decision or policy making, project leaders, the organizations they are involved in and the works they are doing. Identifying and reaching out to these key people will ensure that they are in favour of the community's rights.

It is important to have informal meetings to make connections with them, and also to profile your organization or make it known. Identifying who is important and influential to the campaign, will aid in prioritizing the target audience. If targeted audiences are identified, it will be helpful in communicating persuasively to them.

## 2.6.1. Selecting Policymakers as Target Audience

Selection of Policymakers as stakeholders is important to an organization that represents the concerns of Indigenous communities facing specific challenges in your country. Once the key issues are established, the key players need to be selected on the issues that are being worked on. The key players would be potential politicians, government officials, parliamentarians and policy/ decision makers.

There is the need to identify the officials who are most relevant with regards to specific issues you are campaigning for. An example would be parliamentarians who sit in relevant parliamentary committees dealing with Indigenous Peoples issues, like resources, Indigenous women or the elderly. The government officials in relevant ministries and departments catering to the issues of Indigenous peoples or social affairs are another example. If the right people are not accessible, local politicians may be able to help. The politicians, decision makers, or advisors may even agree to speak at public meetings or events organized by the campaign. Publicity is equally important to policy makers or politicians. Therefore, it is encouraged to invite photographers and/or journalists during such meetings.

### 2.6.1.1. Considerations while selecting policymakers

There are certain considerations to be made while selecting policy makers to be a target audience.

These are as follows:



### 2.6.1.2. What is meant by connecting with policymakers?

i. Connecting with policymakers, members of parliament, policymakers involves building rapport or relationships between the community or organization and such individuals; but also involves presenting cases, memorandums or letters of concern.

ii. It is necessary to write and explain clearly and straight away what concerns your communities have. When writing cases and stories of your community, ensure that everything is factually correct, backing up with evidence and factual data.

iii. Policymakers (including media) do not want to read long stories or cases, so letters, memorandum and/or cases need to be concise.

iv. Show that a reply is expected and ask policymakers, politicians or Ministers and other government officials you are meeting to take action on the issues or the concerns of your community. It is also required that you request them to raise the issues in parliament and to agree to a face-to-face meeting or event to discuss the issues you are working on.

## 2.6.2. Selecting Non-Policymakers as Target Audience

In order to help the campaign at the national level, you also should focus identifying and selecting audiences beyond policymakers and government officials. They will have vast experience, knowledge and expertise for the concerned campaign. An example would be the media.

The media is a very important key player that will hold the national government accountable toward the community. Media also can influence politics, report on government affairs, political decisions, policies and their effects on the local communities. Therefore, in order to grab attention and raise the interest of both policymakers and media, it is necessary to build a close relationship with both.

Involving media persons in your campaigns can help to publicise your issues in the media. It is important not to expect coverage or publicity in the mainstream media. However, media led by local and Indigenous people can also cover the issues and concerns of Indigenous communities you are working on rather well.

In addition to media and policy makers it is also good to try to involve academics, researchers, university professors, rights activists and so forth in your campaigns. They are more accessible and they are the one who often speak at the political conferences, attend public hearings, and add to the national debates. More importantly they can have more empathy for your issues and cause.

Similarly, rather than campaigning at the individual level, link your campaign with other umbrella organizations, like-minded organizations in your country or region that advocate for the rights and issues of Indigenous Peoples. Such umbrella groups can be effective in building strong campaigns and influencing the policymakers and legislatures.

Remember, that by joining forces with other groups, you will embolden the voices of your community and make them louder. The member organization or partner organizations can work closely with other Asian-level organizations along with AIPP, as well as human rights organizations at the regional and international level to organize meetings, lobby and advocacy at the international forums.

## 2.6.2.1. Evaluating the position and Influence of Stakeholders

It is important to evaluate and carry out assessments of the position and influences of the decision makers, stakeholders or the policymakers that have been identified. Not all the policymakers or decision makers are able to take up your issues in the discussions. The position and influences of the stakeholders on the issues of the Indigenous Peoples can be gleaned from their speeches, quotes in news reports, addresses in parliament or their position on specific issues.

Also, it is important to consider the reports produced based on activities or works undertaken by them, assuming their position in the ministries, departments, policymaking institutions that they work for, or the evidence of the past instances on which they have successfully influenced policymaking or helped in gaining wider political or media support. Engaging with lobby and advocacy campaigns with particular politicians, policymakers, and government officials is meaningful only after we have assessed their attitude, ability, position, relevancy to influence the needs that you are working on.

Based on the assessment you can prioritize stakeholders for engagements and start your engagements with those who are more approachable and who are more open for dialogue with your organization and the community.

The table below outlines a way in which to keep track of the evaluation of the Stakeholders in a right-based campaign:

Evaluation of the Stakeholders					
SN	Name and contact details	Relevance	Attitude towards IPs issues	Position and influence	Engagement record
1.	Mr./Ms (contact address, including email, department /ministries)	He/she is influential: Director General Social welfare Department/ Ministry Or the head of the department/ chairperson of parliament committee	He/she is interested in the issues and concerns of IPs	Government official/Department head/Chairperson of Parliament committee overseeing IPs issues or natural resource committee	Intervention made previously on IPs issues at the UNPFII, EMRIP, HRC, etc.

## 2.7. Developing the Right Messages to Right Audiences

In order to succeed in a campaign, the right message must be developed to the right audiences at the right time. Politicians and policymakers might have heard of the issues and concerns of the communities you are working on. It is thus your role to draw their attention with solutions.

It is not enough to simply say that things are bad for the communities you are working with, and also to seek solutions to the problems. It is essential to craft campaign messages carefully to the right audiences. The message you develop will be the basis for dialogue with your target audiences and useful for framing your strategies for campaigns.

### 2.7.1. Facts and Figures

It is important that your messages are backed up by solid facts and the figures. For example; the number community members that are affected, the cost of the impact, and whether costs can be cut by the right intervention. If your message is backed up by the right facts and figures, your message will not only be more persuasive but also attract the attention or the interests of the audiences and increase the chances of the messages being heard.

When developing the materials for different target audiences, the message must be reviewed to ensure that the messages are appropriate and adaptable to them.



Picture courtesy: unhcr.org

## 2.8. Developing Engagement Strategies

Every communication plan for a right-based campaign should have a strategy. After you have identified your audiences and have the key messages in place, you have to make plans for engagements. The engagements can be both direct and indirect. One to one meetings with the key policymakers, politicians or government officials and the media persons is the most effective and direct engagement. At times, when it is difficult to hold meetings with government officials, policymakers or parliamentarians, you can have indirect engagements.

For example, you can align your campaign with other umbrella organizations or alliances, publish reports, case studies, and send out newsletters, memorandum, press briefings or press releases to your target audiences. You also can attend workshops, formal and informal meetings, interaction programs and address the events then. You can take an example of how a journalist secures a one-to-one meeting for an exclusive interview from a high profile interviewee. As a campaigner you can use the same strategy.

Below are examples of some directives to follow while strategising engagements:

- i. He/she sends an introductory email with a reason to have a one-to-one meeting with potential high profile interviewee. This is followed by a follow-up within a few days through his/her assistant. By then, he/she builds a good relationship with a high profile interviewee's office, and be prepared to adapt any new strategy to meet in person.
- ii. In the meantime, the media person prepares, familiarizes with the opinion, attitude and expertise of the high profile interviewee, before communicating with him/her. Therefore during the meeting, the media person tries to convince his/her point of view which has been planned previously.
- iii. During the meeting, the media person makes a point on a focused issue, presenting a message/question with evidence.
- iv. Politicians, including some policymakers, thrive on media attention and publicity. If a media person is well prepared with well presented evidence, one meeting would be enough. From the second time onwards, a media person does not need to wait for long since they have a positive working relationship with the high profile interviewee.
- v. After an interview, he/she sends a follow up, 'thank you' letter or email.

If such courtesy is maintained, there are chances of building good relationships for regular engagements with high profile individuals. Sometimes it can be a daunting task to approach such opinion/policy makers, but they will ultimately listen to your issues and concerns.

## 2.9. Identifying the means to Engage

### 2.9.1. Organizing events

Organizing or sponsoring events, conferences, seminars, workshops, interaction or the debate programs is a highly used tactic in campaigns. This is because in such programs, one can invite politicians, academics, right activists, government officials, policymakers to speak or participate in the discussions on a particular topic.

However, such events need to be planned and prepared carefully in order to best publicise issues or meeting the objectives of the campaign. Preparation and planning is necessary with regards to appropriate timing, reaching for target audiences, possible outcomes, and ways of presenting key messages and follow-ups after the events.

### 2.9.3. Conducting Field Mission for Community Meeting

Field missions, also called site-visits, can be organized by inviting local politicians and policymakers to visit and meet with the community that is facing challenges. During such site-visits or community meetings, you also can invite media persons which help in the publicity of your campaign.

### 2.11. Hold Dialogues and Follow-up Meetings

It is not merely important to build relationships with stakeholders, but it is also important to maintain and hold regular dialogue with them. If you are campaigning for the cause, take certain initiatives so that you keep your stakeholders up to date on initiatives that you are involved in.

For that, organize follow up meetings, deliver case studies, factsheets, thank-you letters and emails and proactively share information and views from other stakeholders.

### 2.9.2. Co-organizing Events

There can be an opportunity to co-organize events with other established, renowned research institutions, universities, or think-tanks which have common interests on the issues or concerns your organization is campaigning for.

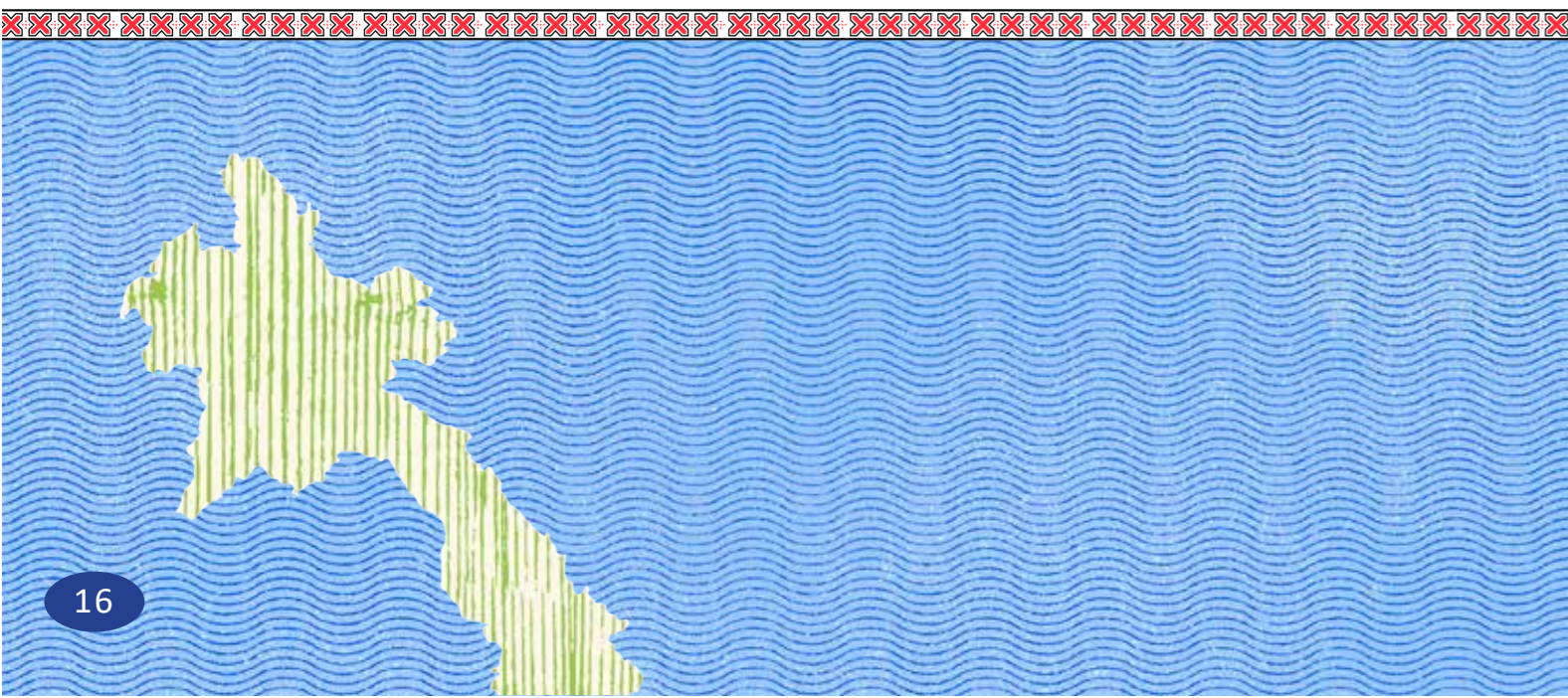
Such collaboration helps in gaining credibility and acquiring publicity for your campaign. It also creates an opportunity to invite policymakers to speak at such events.

## 2.10. Producing Position Papers and Engagements

Developing position papers on the issues that you are campaigning for consists of key facts, figures and case studies. Additionally, it also means engaging with policymakers and government officials.

The position paper is important to state the organization's position regarding the issues you are campaigning for. This position paper can be handed over to policymakers, government officials, politicians, and audiences at an event you are organizing.

Not many are interested in reading long and tedious papers. If the position paper is short, concise and brief, with all the facts and figures well sorted out, there are chances of them being read and heard. These messages containing facts, figures and backed up by evidence and recommendations highlighting the solutions to the problems are the ones that are more likely to be heard.



## 2.12. Keeping Track of Engagements

Examples of how to keep track of engagements

Date of meeting	Name of person you met	Position and organization of person you met	Contact details of person you met	What was discussed with the person you met?	What are the next steps?

## 2.13. Developing Meeting Reports to Keep Track of Successes

Example of Meeting Report

Persons attended the meeting	
Date, time and place	
Materials, information, documents provided	
Main points raised during the meeting	
Actions for follow up	

## 2.14. Monitoring and Evaluating Your Right-based Campaign

Although partly overlapping, both monitoring and evaluation have similar purposes. Both aim to assess the progress of the campaign to achieve the intended objectives. Monitoring and evaluating the impacts of your campaign is important.

When you set up or attend the meeting with your target audience, you will have an agenda and thus, an expected outcome. After the meeting, you should assess whether or not you have achieved the outcome that you planned for. If it is not the case, then it must be considered whether there are any follow-up actions that you can undertake to achieve the goals and objectives.

It is crucial to find out whether or not your campaign was successful. Therefore, it is important to plan for measuring and analyzing results. Therefore, monitoring and evaluation are important factors in Right-based campaigns.

### 2.14.1. Monitoring of the Campaign

Monitoring is the process of tracking the implementation of the campaign. It also involves the progress made towards achieving intended goals, objectives, risks and opportunities in the campaign. Monitoring happens concurrently with all the other activities that are being undertaken.

It is the process of measuring the progress of the objective you have set beforehand, in the campaign. Monitoring helps to determine the reach of the campaign and improve its successes.

### 2.14.2. Evaluation of the campaign

Evaluation uses the monitored data as well as the findings of the research that has been done in order to assess the effectiveness of the campaign. Evaluation is all about how you judge the quality and impacts of the activities. It is the process of asking why some actions went well and others did not.

This evaluation is important in order to assess whether the desired results of the campaign were achieved. A variety of quantitative and qualitative methods can be used for evaluation. One can use more than one method to gain a deeper understanding of why a campaign or the advocacy did/did not have the intended result.

### 2.14.4. Qualitative Methods for Evaluation of a Campaign

Qualitative methods of evaluation provide in-depth information on the perception or the opinion of the people towards the issue and rights of Indigenous Peoples. In a qualitative evaluation, rather than numerical data, we have analyses of texts, pictures or interview transcriptions that are involved.

This will involve descriptions rather than counting the numbers of people or figures. Qualitative data can be collected through direct or indirect observation of the participants, conducting interviews, focused-groups, case studies, surveys, questionnaires and so forth.

### 2.14.6. Evaluating the Campaigns

When evaluating the campaign, you can keep the track of the number of engagements with stakeholders. The number of meetings, events, interaction programs you have organized, the number of correspondences you delivered, the number of government officials, politicians, policymakers and other stakeholders you met with is part of the evaluation process.

Additionally, the impact of your engagement on changing the attitude of decision makers, the perception about your organization before and after the event/campaign, the impact of your activities at the political, economic, legal aspects is also important in this regard. You can also evaluate in terms of raising awareness and getting support on the particular issues you are campaigning for.

### 2.14.3. Quantitative Methods for Evaluations of Campaign

Quantitative methods of evaluation can involve analysis of numerical data collected with standardized format. This observes the statistics or the trend that indicate a change in the right-based campaign over time. The quantitative data is generated to answer questions such as; how many people were involved?

How many people were reached by the campaign/activity? Who was involved? How often did they listen to the radio? How much did it cost? and so forth. Such data can be collected by conducting surveys or questionnaires,

### 2.14.5. Evaluating the Event

If you have organized any event, it is important to know how many people attended or participated in the event, which will determine how much reach the event has had.

You can develop questionnaires to gauge what your audiences thought about the event, whether or not they understood the key messages delivered during the event, whether or not the event has been able to change their attitude towards the cause or the campaign, what they thought about the presentations and whether they have any suggestions to improve the events.

## 2.14.7. A Data Collection Plan

Here is an example of a mix of qualitative and quantitative data gathering:

Qualitative data can be collected through	Quantitative data can be collected through
Pre-and post campaign survey	Pre-and post campaign survey
Focused group discussion	Intervention group (questionnaire to a group)
In-depth interviews	Post-activity evaluation forms
Desk reviews	Records of activities taking places

Other ways of evaluating a campaign are highlighted in the table below:

Evaluating campaign		
	What did you set out to do in the campaign?	Is there any evidence of the success of your campaign?
What has been delivered?	How many decision makers, policymakers, politicians, and lawmakers have you engaged with directly or indirectly?	<p>No. of stakeholders you engaged with.</p> <p>No. of people who participated/attended the events</p> <p>No. of media coverage before, during, and after the campaign.</p>
What impact has your campaign had on your target audiences?	<p>What message did the decision makers, policymakers, politicians and lawmakers internalize from your engagement activities?</p> <p>-Whether or not the decision makers, policymakers, politicians, lawmakers etc. acted in line with the objectives you designed.</p>	<p>Monitor and analyze the decisions taken after the campaigns</p> <p>Collate statements, speeches, views by your target audiences.</p>
What impact has the campaign made on your organization?	Whether or not you have been able to create a stronger political support for the cause of Indigenous Peoples.	<p>Whether there have been any changes in the national policy, legislations, and programs.</p> <p>Whether or not there is any support from the local government for the community you are working for.</p> <p>Whether or not there is any increase of awareness about the rights of Indigenous peoples.</p>

# CHAPTER: THREE

## Selecting the Means of Communication



### 3.1. Introduction

This section provides a guide for selecting the medium to convey messages or information to the targeted groups of audiences. It is important to strategically plan how to reach the right audience, at the right time and with the right message.

In this regard, it is important to identify the appropriate medium of communication to deliver the specific messages to the target groups. There are a wide variety of communication media or channels available. Therefore, you have to be careful in selecting the best communication media for reaching the potential policymakers, decision makers as well as the Indigenous communities at the grassroots level.

The effectiveness of a message depends on the types of channels used to disseminate it. In order to reach the target audience and maximize impacts, media must be selected and used strategically. When working with Indigenous Peoples, it is more important in selecting communication media which are culturally acceptable and appropriate. Similarly, several factors such as cost, target audience, time, information to be conveyed etc. must be considered while selecting a medium for message dissemination.

There are varieties of communication channels listed below highlighting the advantages and disadvantages of each medium, which can be used selectively.

### 3.2. Paid media-versus-Earned media

In order to spread the message effectively, it is important to understand the difference between paid and earned media to be able to use them accordingly. 'Paid Media' is the kind that you pay for while marketing your campaign. This includes TV spots, Radio spots, and print advertising.

Today, social media marketing is one of the most popular forms of pay-per-click marketing or sponsored social media posts. On the other hand, "Earned Media" consists of all the contents created by or published by or giving coverage of your campaign or problems without payments.

In this section, you will find details of the kinds of media; including how and why these can be best used. This will be helpful to create a plan for best use of media in the campaign.

### 3.3. Creating Audience Profiles

Creating the right kind of audience profiles will help you best reach the right audience, at the right time and with the right message. The starting phase for creating audience profiles would be to ask the following questions and then plan accordingly:

- i. Who are the specific people/audience you want to target?**
- ii. How do they interact with others online and offline?**
- iii. What are they interested in?**

### 3.4. Selecting the Media Channel

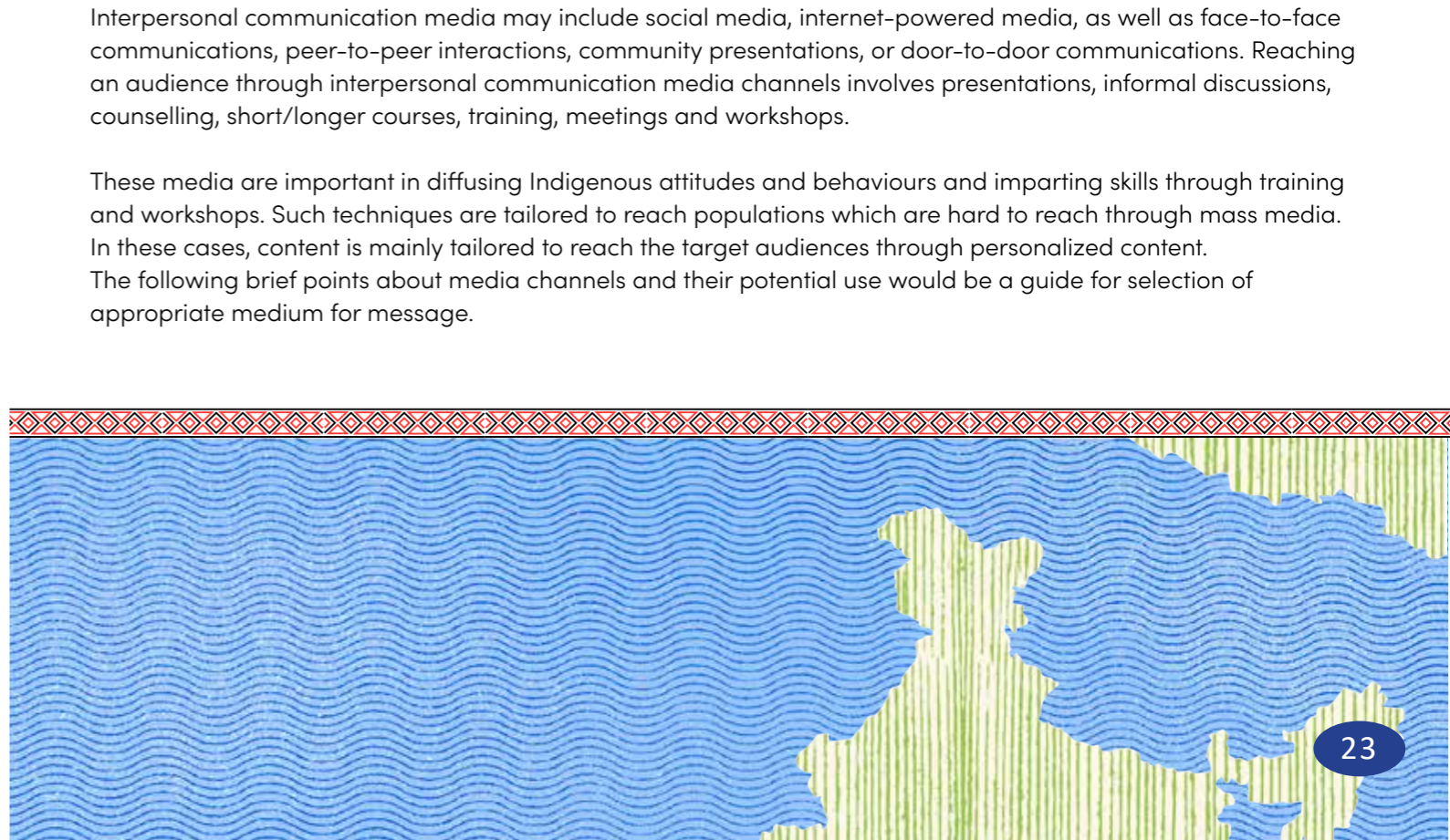
Together with creating an audience profile, it is also wise to choose specific media channels to reach target audiences. This is because selecting appropriate and culturally competent channels is an important factor in the success of your campaign. For this, the following questions would be a guide for selection of appropriate medium for message.

- i. What are the preferred media channels for your audiences?**
- ii. What channels do your target audiences currently have access to? (These can be newspapers, radio, TV, social media or others such as posters, flyers etc.)**
- iii. When, where and how do your audiences access these channels?**
- iv. What channels do your audience consider the most credible?**
- v. Where do they expect to receive information?**
- vi. Who are their influencers? (There are times when Indigenous Peoples trust Indigenous Customary Institutions and the Indigenous media more than modern media).**

Broadly, media today is classified as either mass media or interpersonal media. Mass media include print, radio and television. Now, it also includes social media and out-of-home advertising such as billboards and signs. In order to reach audiences through these channels, you can plan to publish feature articles, broadcasting documentaries, public service announcements, radio shows, call-in programs, social media engagements and others. These media are the most important to changing the social norms, increasing awareness in mass populations, reaching to the wider population which is mostly done through repetition messages.

Interpersonal communication media may include social media, internet-powered media, as well as face-to-face communications, peer-to-peer interactions, community presentations, or door-to-door communications. Reaching an audience through interpersonal communication media channels involves presentations, informal discussions, counselling, short/longer courses, training, meetings and workshops.

These media are important in diffusing Indigenous attitudes and behaviours and imparting skills through training and workshops. Such techniques are tailored to reach populations which are hard to reach through mass media. In these cases, content is mainly tailored to reach the target audiences through personalized content. The following brief points about media channels and their potential use would be a guide for selection of appropriate medium for message.





### 3.5. Interpersonal Communication Media

Interpersonal communication media refers to the kind that is used to communicate with another person. It is also called outreach communication in which people communicate their ideas, feelings, emotions and information face-to-face with one another. It is a process of transmitting information and common understanding from one person to another, which is very essential for the success of any organization. Effective interpersonal communication is a 'must' in network organization, especially to ensure the attainment of the organization's goal.

Interpersonal communication is also called a 'two-way' flow which is unlike mass communication. In such communication, the source and the receiver speak and listen to one another, in turn. Such communication can take place with or without the aid of a mechanical device. Such communication can be one-on-one, one-to-group and peer-to-peer communication. These can be either verbal or non-verbal forms, or even include visual communication. Such communication also focuses on spreading information through existing social groups such as family or community groups. One-to-group communication, for example, is a community based outreach staff meeting with a particular Indigenous community or Indigenous women's group. It can also be a telephone conversation or also raising awareness among a small group by physically being present.

Interpersonal communication is also outreach communication which is done during training in a community or village setting, during talks at public stages or in other local meeting places. It also includes distributing information at a community meeting or at community festivals. In this level of communication, participants manage the flow of information back and forth, between or among partners by alternating the roles of speakers and listeners. This sort of communication is effective in providing counselling on the rights of and the challenges faced by particular Indigenous communities or groups like for instance, Indigenous peoples living with disabilities, Indigenous women, youth and so forth. Indigenous Voices in Asia Network, or IVAN, for instance can use interpersonal communication to provide a platform to promote solidarity and cooperation among Indigenous journalists, non-Indigenous journalists and Indigenous rights activists in advancing and defending media freedom, right to information and Indigenous people's rights and democracy in Asia. IVAN, therefore has the power to share information about Indigenous peoples' issues and rights, empowering Indigenous media practitioners and Indigenous rights activists through capacity-building activities, or building networks among Indigenous as well as non-Indigenous, mainstream media, raising awareness about collective rights and assisting personally to Indigenous communities to set up and manage their own media enterprises.

#### Possible Uses of Interpersonal Communication:

- i. Encourage representatives of member organizations, regional partners, Indigenous Peoples Organizations (including IVAN members) in member-countries etc. to take up some campaigns or agenda for regular advocacy or setting up and managing their own media enterprises.
- ii. Influence the behaviour of Indigenous community members and groups of Indigenous journalists about the collective rights of Indigenous peoples, their issues, violation of rights through peer communication, similar status about the rights of Indigenous communities relating to education, health, right to information on public decisions, right to land, natural resources and so forth.

### 3.6. Indigenous Community Oriented Channels

Indigenous community oriented communication channels help in spreading information and messages through existing socio-community networks or Indigenous traditional customary institutions and other Indigenous community groups, women's groups, mothers' groups, Indigenous Peoples organizations and so forth.

These channels are effective in dissemination of information to particular Indigenous community groups. For instances during the COVID-19 pandemic, the traditional Indigenous customary institutions across Asia played an immense role in delivering key COVID-19 messages in their respective languages, like staying indoors during nation-wide lockdown, avoiding crowds, temporarily cutting off connection with the outside world, promoting the culture of sharing food, consuming locally-available traditional food and also to enhance their immunity system against the deadly diseases.

There are a number of Indigenous community oriented channels which were proactive during the pandemic. The messages were effectively channelled by a number of Indigenous community organizations in Nepal; like Kisan, Meche, Kushbadiya, Santhal, Jhagad, Bote, Gangai, and Urau etc.

Similarly, Indigenous traditional customary institutions such as Badhghar/Bhalmansa/Mahatawa (Tharu Indigenous peoples customary institutions), Ghampa/Terha Mukhiya Pranali (Thakali), Ghampa (Barhagaule), Majhiwarang (Dhimal), Syorpo (Gurung), Katwal (Ghale, Barpak) played effective roles in communicating messages relating to pandemic. These Indigenous traditional-customary institutions of different Indigenous communities are highly trusted by Indigenous communities and have their own system or channels of communication which are effective in disseminating crucial information. Some Indigenous communities use loudspeakers and PA systems in order to reach potential community members within their community.

Below is a comparison between the advantages and disadvantages of Interpersonal Communication:

Interpersonal Communication	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Interpersonal communication disseminates personalized information, information about Indigenous people's issues or their rights to groups, and therefore has power to change Indigenous community-led behaviour.</li> <li>- Peer or group education is effective in getting not only influential information about the personal and group rights, but also raising awareness about the rights, issues of Indigenous peoples and assisting personally to set up and manage their own pressure groups, media enterprises etc.</li> </ul>	<ul style="list-style-type: none"> <li>- Outreach facilitators and the country or community contact-persons must be equipped with a set of skills and knowledge about effective communication with the Indigenous group or community. It is also important to consider information exchange and techniques of dealing with questions and answers,</li> <li>- They must equally have influential behaviour to succinctly deliver messages about the collective rights and issues and influence the groups to take up actions.</li> </ul>



Picture courtesy: swaviman.com

Below are the advantages and disadvantages of Indigenous Community Oriented Channels:

Indigenous Community Oriented Channels	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Low cost</li> <li>- Highly trusted by Indigenous communities.</li> <li>- Effective in reaching illiterate and grassroots targeted Indigenous populations</li> <li>- Adaptable and flexible in dissemination of crucial information.</li> </ul>	<ul style="list-style-type: none"> <li>- Availability of Indigenous community oriented channels at the community level.</li> <li>- Messages cannot be too detailed.</li> </ul>

**Possible Uses of Indigenous Community Oriented Channels:**

i. Announcements made through such channels can be made at the level of the Indigenous villages and communities. They can also target certain members or representatives at the community or family level. Announcements must be simple and should focus on the potential target community or the local authorities.

### 3.7. Mass Communication Channels

Mass communication channels, simply called media or mass media, is an all-encompassing term for print and broadcasting media organizations that disseminate information to the public. Geographically, media is divided into local, regional or international media. Mass communication intends to reach mass or large audiences using technological tools and modes of communication.

The mass media channels, therefore, aim at mass production and distribution of information and for reaching out to mass audiences. These mass media are effective and powerful in agenda setting even though they are a one-way traffic; which means that audiences are rarely involved to provide any direct input or feedback. The formats vary from educational to entertainment to marketing or advertising. They also range in terms of forms of mass media channels such as radio, television, newspapers, magazines, online transmissions and so forth.

Lately, many Indigenous communities in Asia have began exercising their right to information establishing their own media, Indigenous peoples-led community radio and television, print (daily, weekly, fortnightly and month magazines) which can also be run online by and for Indigenous Peoples. While selecting mass media channels, if the message or information is to reach out to the Indigenous communities, priority should be given to those media run and managed by Indigenous communities.

### 3.7.1. Television

With regards to the kinds of technology used and transmission of signals, television channels are divided into terrestrial, cable and satellite. In terrestrial television, the TV signal is transmitted by radio waves from the terrestrial transmitter of a television station to a TV receiver having an antenna. Terrestrial is one of the oldest technologies used for television broadcasting, and although it still exists in some parts in Europe and Latin America, this mode of transmission is almost dead. Cable television transmits TV signals through fibre-optic cables. This is a small-scale system and is comparatively newer and cheaper. In satellite channel, TV signals are relayed from satellite communication systems and viewers receive TV signals via set-top boxes. It is modern and expensive technology as it uses large scale uplink and downlink satellite signals.

In the spirit of adaptation, many Indigenous communities sought to harness the television to better serve the goals of preserving Indigenous languages, cultures and identities. In Asia, for instance, a group of Indigenous Journalists in Nepal which is united under the Indigenous Media Foundation founded 'Indigenous Television', which is a cable television, also functioning as a satellite TV channel called ITV Nepal. TV channels are dedicated to telling the story and serving the needs of Indigenous peoples and have counterbalanced the assimilating influences of mainstream media.

Below are the advantages and disadvantages of Television:

Television	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Television reaches a wide and targeted Indigenous community.</li> <li>- Can also target an illiterate Indigenous community.</li> <li>- Can be influential and effective in bringing about behavioural changes if the message is well-developed in the language spoken and understood by particular Indigenous communities and is friendly to their culture.</li> </ul>	<ul style="list-style-type: none"> <li>- Limited access by ALL Indigenous Peoples</li> <li>- Difficult to establish attribution to measure the attitude or behavioural change as a result of television programs or TV spots.</li> <li>- Costly for TV programs, spots, serials, films, productions and broadcast.</li> </ul>

**Possible uses of Television channels:**

There might be channels that are run by Indigenous people and are dedicated to Indigenous communities that can partner with other Indigenous communities. Campaigns can be developed in partnership with such TV channels and video production houses led by and dedicated to Indigenous people, producing TV serials and short films on relevant Indigenous issues. Below are some possible ways in which to optimise the use of TV channels:

i. It would be useful for the campaigns and the cause of the Indigenous if there are TV production and broadcast of programs and documentaries featuring the rights of Indigenous peoples as set forth in ILO Convention no. 169, UNDRIP (including the status of their exercise). Additionally, they can also feature Indigenous Peoples' customs, customary institutions, Indigenous knowledge and its use, traditional occupations, access to resources and participation in decision making. Further, Indigenous Peoples' tangible and intangible culture, loss and use of Indigenous languages, access of information, education, justice in mother tongue, Indigenous women and children etc. can also feature in these programs and broadcasts.

ii. Production and broadcasting of jingles or Public Service Announcements (PSAs) short informative message blending with Indigenous music about the rights of Indigenous Peoples as set forth in various provisions in UNDRIP, ILO Convention no. 169, Child Rights, Women's rights can be produced and broadcasted. The message or the information must be framed into respective Indigenous languages, using the tune and typical music of respective Indigenous communities targeted so that respective Indigenous peoples will remember the tune therefore the information.

iii. Interviews and panel discussions, public hearings, pre-recorded or live broadcasts are another means of spreading the word. Pre-planning is necessary to conduct interviews, public hearings, panel discussions so that interviewees and panellists are clear on the issues about the Indigenous peoples that are discussed. Similarly, a variety of participants from various stakeholders must also be taken into account. These are government, rights activists, right holders, academics, researchers, and women, youth who could be present and have the opportunity to ask questions about the discussions. A set of questions must be prepared and sometimes a rehearsal can be done prior to the shooting or recording of the programs.

iv. Production of TV serials and short-films and broadcasts could also be done. TV series and films are the best medium for best dissemination of information so as to influence behaviour. Script, characters and information must be developed and made relatable to the target community.

### 3.7.2. Radio

Today, people have the choice of tuning into varied types of radio stations than ever before. Most used radio broadcasting are AM (Amplitude Modulation) and FM (Frequency Modulation). AM radio uses the long-wave band that is better for broadcasting over long distances, while FM uses the short-wave reaching to a certain distance. Both ARE and FM, also called analogue radio, are in use to broadcast audio signals via home, car and moveable receivers. Lately, digital radio systems have also come into existence, where audio signals are broadcasted using terrestrial or satellite services. Similarly, internet radio, using internet or online streaming on the websites have been used massively. However, analogue radio AM and FM are still more popular worldwide.

Additionally, community radio stations mainly broadcasted through FM bands have been the major medium for Indigenous Peoples to communicate with the rest of the society. It has been one of the most accessible platforms for Indigenous peoples and in many Asian countries; this has resulted in an active community radio movement. Indigenous-led, small community radio stations make it the ideal tool for defending their cultures, lands, natural resources and rights. The radio reaches even the most rural areas and provides Indigenous communities with access to programming in their own languages. It also serves as a voice that promotes their cultures, traditions and belief systems. Radio thus has been the most important source of information and widely owned and accessible among the Indigenous community in Asia.

Indigenous peoples-led community radios have played a crucial role in defending the right to freedom of expression of Indigenous peoples and right to information in their languages and appropriate to their culture. Radio is an appropriate medium for reaching Indigenous peoples because it is comparatively cheap to produce and access and is also appropriate to reaching an illiterate community.

Below are the advantages and disadvantages of the Radio:

Radio	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Wide reach among the target population.</li> <li>- Portable medium which allows the listeners to listen while on the move.</li> <li>- Can target illiterate members of the Indigenous community</li> <li>- Radio dramas can be entertaining, informative and educational and can attract the attention of listeners.</li> <li>- Low cost, thus cost effective.</li> <li>- Radio spots, panel discussions, interviews can be produced at the same time.</li> </ul>	<ul style="list-style-type: none"> <li>- Radio dramas need to be well-designed, well-written. Production can also be time-consuming and costly.</li> </ul>

#### Possible uses of Radio:

i. Production and broadcast of weekly radio programs in magazine format can feature the rights of Indigenous peoples set forth in ILO Convention no. 169, UNDRIP (including the status of their exercise). Also, Indigenous Peoples' customs, customary institutions, Indigenous knowledge and its use, traditional occupations, access to resources, participation in decision making can be broadcasted through the Radio. Indigenous Peoples' tangible and intangible culture, loss and use of Indigenous languages, access of information, education, justice in mother tongue, Indigenous women and children etc. can also be part of the broadcasts.

ii. Production and broadcasting of jingles or Public Service Announcements (PSAs) short informative message blending with Indigenous music about the rights of Indigenous Peoples as set forth in various provisions in UNDRIP, ILO Convention no. 169, Child Rights, Women's rights can be produced and broadcasted. The message or the information must be framed into respective Indigenous languages, using the tune and typical music of respective Indigenous communities targeted so that respective Indigenous peoples will remember the tune therefore the information.

iii. Interviews and panel discussions, public hearings, pre-recorded or live broadcasts are another means of spreading the word. In order to conduct interviews, public hearings and panel discussions, pre-planning is necessary so that interviewees and panellists are clear on the issues about the Indigenous peoples that are discussed. Similarly, a variety of participants from various stakeholders such as government, rights activists, right holders, academics, researchers, women and youth could be present and have the opportunity to ask questions regarding the discussions. A set of questions must be prepared and sometimes a rehearsal can be done prior to the shooting or recording of the programs.

iv. Production and broadcasts of radio drama could also be done. Radio dramas are the best medium for best dissemination of information so as to influence the behaviour of the targeted audiences. Script, characters and information must be developed so as to make them relatable to the target community.

### 3.7.2. The Print Media: Newspapers and Magazines

Print tends to be the most permanent medium. Once a publication is printed, it becomes a permanent record. There are various types of publications including newspapers, journals, magazine, newsletters etc. The Newspaper as a form of print media is one of the oldest forms of mass communication in the world. Newspapers are periodical publications containing news on current happenings of special or general interest, published at regular intervals; typically, daily, weekly, fortnightly or monthly. Also, there are many newspaper bulletins which have quarterly publications; sometimes there are even multiple editions in a day. With the advent of digital publishing, digital newspapers are also being published, and are increasingly popular, while the readership of printed newspapers faces decline. Indigenous peoples also began using this medium of written communication upon realizing the need to record their daily life activities. For long, Indigenous peoples have owned and operated newspapers and distributed them among communities or across their region; providing news, views and other materials of interest to Indigenous people. They have been published at regular intervals, made available digitally, and also made attempts to access mainstream corporate newspaper publications to defend their rights. In recent years, media coverage of Indigenous peoples and communities has become more prominent. In Newspapers and on the web, stories of Indigenous peoples have been made to become more accessible and well-known. There are also news magazines dedicated to telling stories about Indigenous people, covering Indigenous literatures, arts and events.

Below are the advantages and disadvantages of the Newspaper:

Newspapers	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Rich sources of information.</li> <li>- People can rely on newspapers for learning about current affairs and world happenings.</li> </ul>	<ul style="list-style-type: none"> <li>- Newspapers follow the customary pattern and particular languages, as per the need.</li> <li>- Only the literate can read.</li> <li>- Easily discarded once read.</li> <li>- Once published, news cannot be updated or changed.</li> <li>- Inadequate distribution, illiteracy and non-reading culture of Indigenous peoples.</li> <li>- Stories are difficult to be picked up by the media.</li> </ul>

#### Possible uses of Newspaper:

- i. Published stories can include case studies, opinion pieces, feature articles related to Indigenous peoples' rights, culture, customs, customary institutions, knowledge and its use, traditional occupations, access to resources, participation in decision making, Indigenous Peoples' tangible and intangible culture, loss and use of Indigenous languages, access of information, education, justice in mother tongue, Indigenous women and children and so forth. The stories can be both challenges faced by Indigenous people and also, the best practices of Indigenous communities.
- ii. Newspaper space can be purchased to disseminate important messages, announcements and advertisements.
- iii. If there are newspapers specifically dedicated to Indigenous peoples, readers also can be informed about the events and activities. Announcements and articles can be placed with advertisements.

### 3.8. Alternative Communication Channels

#### 3.8.1. Billboards and hoarding boards

Billboards are a common form of advertising in the world. They are available in traditional poster formats, and digital versions, which can take the form of animations and video, as well as still pictures. They are often situated at roadsides to catch the attention of drivers, pedestrians and commuters, but they can also be found on the sides of buildings, in shopping centres and even in bus stops. The roadside versions and the displays on the sides of buildings are often large, which allows them to dominate the space and ensure that they grab the attention of consumers.

Hoarding boards are advertising hoardings on construction sites. When buildings are enveloped by scaffolding during a project, advertising is often displayed on that scaffolding or around the perimeter of a site to promote the company or the business that is doing the work. It is also used to promote what is being built. Depending on the scale of the project in progress, hoardings can be hundreds of meters in length, which means there's a lot of room for graphics to build brand awareness.

Both these forms of advertising can be useful in a Right-based campaign since they easily attract the attention of those passing by and/or travelling.

Below are the advantages and disadvantages of Billboards and Hoarding boards:

Billboards or Hoarding boards	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Attract the attention of the community easily and be useful for best communication.</li> </ul>	<ul style="list-style-type: none"> <li>- Legal requirements are required to follow to place billboards.</li> <li>- It is costly.</li> <li>- Hard to measure its effectiveness.</li> <li>- Limited amount of information.</li> </ul>

#### Possible uses of Billboards and hoarding boards:

- i. Billboards and hoarding boards can be placed in strategic and prominent areas such as intersections, community houses etc. to gain the necessary attention of people and to be able to effectively pass on the message of a campaign.

### 3.8.2. Website

The Web is an immediate communication channel. Web news and blogs are increasingly becoming a more accepted and used form of media for communication. Websites have been a part of organizational communication in the recent times. Today, websites have become an important part of most communication strategies. Websites are effective for communicating with broad and varied audiences. For instance, member-based organizations exist to fulfil certain missions through member organizations and the people associated with them.

Websites of such an organization not only connects its member organization, but also relates to donors and journalists. The dedicated website with a series of links and updated information on the site is helpful in promotions on social network platforms to gain visibility. Also, websites can be used to promote events, publications and key messages of your campaign and the organization. Therefore careful planning is necessary to meet the communication needs through websites. Websites also allow you in setting up two-way information flow with the visitors. You can conduct the online polls to gather the information from the visitors on your websites.

Below are the advantages and disadvantages of Websites:

Websites	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- In this era of information, the internet has been one of the major sources of information.</li> <li>- Organizational websites help in communicating clearly and concisely with its visitors.</li> </ul>	<ul style="list-style-type: none"> <li>- Lack of access to the internet among some members and groups of Indigenous communities.</li> <li>- Expensive and technically challenging means to developing and maintaining websites.</li> </ul>

#### Possible uses of website:

- i. Member-based organizations working on Indigenous Peoples issues should have up-to-date information on their websites which are targeted especially at the networks in the regions.
- ii. There can also be programs targeted to member organizations and rich resources benefiting members including the issues working, links of members, partners etc.

### 3.8.3. Posters

Posters are printed materials mainly prepared for distribution. In addition to posters, stickers can also be used. These are useful for dissemination of information about the rights and issues concerning Indigenous communities.

Below are the advantages and disadvantages of Posters:

Posters	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Effective for marketing the organization.</li> <li>- Are user-friendly</li> </ul>	<ul style="list-style-type: none"> <li>- Limited reach</li> <li>- Can mostly be used indoors</li> <li>- New designs and printing are required to update information; hence this method could be expensive.</li> </ul>

#### Possible Uses of Posters:

- i. Posters and stickers can be posted in strategic locations, such as community houses, schools, buses, bus stations or even households to disseminate information about the rights of Indigenous peoples.
- ii. Can be used as advertisements.

### 3.8.4. Flyers/Brochures

Flyers or the Brochures are a common communication tool widely used among organizations. However, in order for them to be effective communication tools, their layouts need to be attractive, clean, simple and powerful. Information needs to be presented in the form of bullets, captions with photos. Additionally, the organization's brand such as logos, themes and graphics should be able to grab the attention of the audiences.

Flyers/Brochures	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Easy to hand out to organizations, government authorities etc.</li> <li>- Affordable as it is comparatively cheap to design and print.</li> <li>- Can provide short and crisp information about organization to partners, members and other like-minded organizations.</li> </ul>	<ul style="list-style-type: none"> <li>- Can be easily discarded</li> <li>- New design and printing requires updating information.</li> </ul>

### Possible Uses of Flyers/Brochures:

- i. Flyers or the brochures can be disseminated in schools, during training, workshops, community mobilization activities etc.
- ii. Can be used as a handy advertisement plan.

## 3.9. Create a Media plan

The template below will be useful to build a proper and effective media plan:

Media Objectives	List your objectives of communication.
Target audience	List your audiences and what populations you intend to reach with your communication campaign
Key message (s)	List the key messages/points you want to communicate.
Channels:	List the areas where you can best reach your audience, and through what channel
Activities :	Lists ways in which you will communicate with your audiences

You also can plan as follows:

Activities	Decide on what activities would be most useful to deliver messages
Steps	List the steps you need to take to implement the activities.
Channels	List the channels that you will use
Budget & resources	List material costs of resources needed
Stakeholders involved	Who is leading this activity; What roles will other staff and partners have?
Outcome measures:	No. of copies printed or distributed, no. of advertisements broadcasted, no. of days broadcasted.

## 3.9. Evaluating Mass Media Campaigns

It is important to keep track of how and what is being said about the issues of Indigenous Peoples in the news or media. Whether or not you have initiated the media campaign, it is important to monitor or evaluate media coverage of the same. You can consider media monitoring options that tracks references to Indigenous peoples and their issues in the media. Without evaluation and media monitoring, it is impossible to assess the effectiveness of media relations and the campaign. The media monitoring and evaluation helps in focusing on activities and resources so as to achieve tangible results.

Here are the few steps you can undertake for media monitoring and evaluation:

- i. You can count and analyze the number of press releases you have issued and the amount of news covered or media responded; the breaking down of which can be done in terms of the types of media, namely, print, broadcast, web news portal etc.
- ii. You can also review news clippings. You can subscribe to newspapers to ensure that all coverage of your community and campaign can be monitored.
- iii. You can view the coverage about your campaign or Indigenous people's issues on the news portal or news media website.
- iv. You also can monitor social media platforms and discover who is talking about your campaign or about Indigenous peoples and what is being said.
- v. You can alert people as to whether or not people have heard about your community, the campaign or the organization, and whether they are being covered in newspapers, online or on radio and television.

News clippings can be monitored, collated and analyzed to determine how effective you have been getting the key message or issues of your community across. You can analyze media online and offline media coverage and understand Indigenous people, the campaign or organizations are portrayed to the public through media. Such evaluation and monitoring is essential to determine how you communicate with the media to meet your objective of getting covered in the media. By analyzing the media coverage, you can bring changes in the ways of media campaigning and approaching the media to ensure continuous presence of your campaigning in the media.



Picture courtesy: intercontinentalcry.org

## CHAPTER: FOUR

# Engaging with Social Media



## 4. Introduction

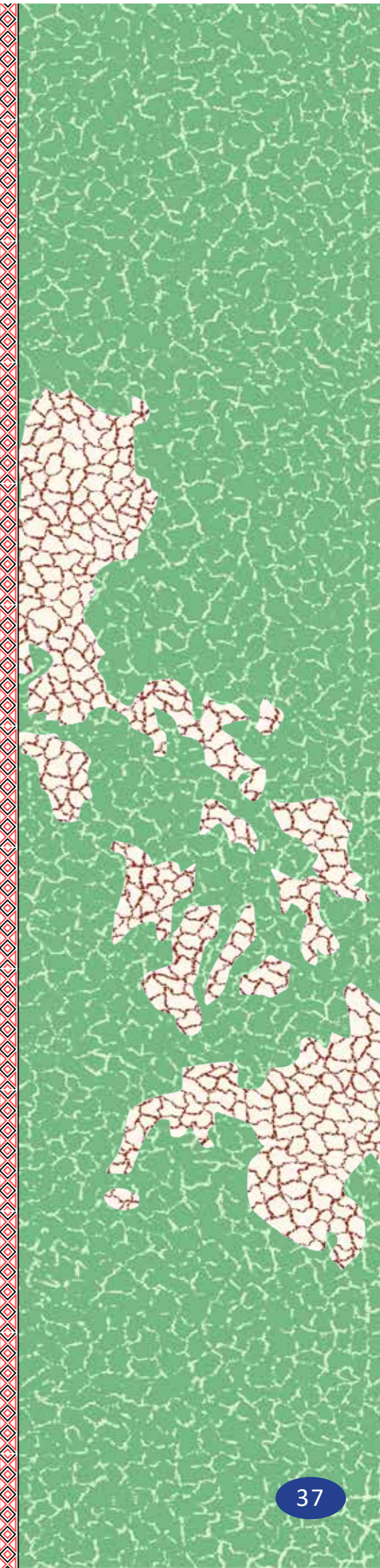
Social media, today, has completely revolutionized the way we communicate and share information. There may be numerous definitions for the term 'social media', but in simple words, it refers to the sites, websites or web applications that are designed to allow people to interact, create and share content quickly and in real time. Today, many people have access to smart phones and mobile applications, and this has made it easy and quick for users to share content, information and engage with other users.

Smart phone and mobile application have enabled people to share posts in the form of photos, videos, views or opinions, including those regarding events and campaigns in real time. This has completely transformed the way people live and the way people perform their activities.

Social media encompasses a wide range of websites and applications such as **Facebook, Twitter, YouTube, Blogs, Vimeo, Instagram, Flickr, LinkedIn, TikTok, Snapchat**, and so forth. These applications have been built to optimize the sharing of photos, videos and opinions as well as to interact on particular issues, creating individual connections, connections with community and building relationships. These social media platforms allow us to create, share and exchange information and ideas, virtually, among networks and communities. Social media does not only mean communication channels; but are also a tool for marketing and campaigns.

Social media not only allows you to engage in conversation, but also allows you to hear what people say about your organization, and also enables you to respond. Social media, today, are great tools for social networking, engagements and two-way communications. Social media is a new communication tool with tremendous opportunities for achieving particular goals in the campaign. In order for Indigenous Peoples organization to enhance their reach and widen their networks, basic guidelines are necessary on how to best use social media for communication and also to spark conversation among social media practitioners on Indigenous peoples' movement.

Through social media engagement, such organizations would learn from each other and explore various available opportunities. There is ample information on the internet about social media, but what you have to understand is, social media is constantly evolving and there are tricks for how to best use social media in order to achieve certain objectives. Some social media platforms have been presented as follows. This will be helpful in order to have a basic understanding about social media and its various uses in promoting campaigns.



## 4.1. Facebook

Facebook is one of the most popular social media platforms available. It is also regarded as the world's largest social networking site and app, meaning there are millions of one Facebook users, globally. Facebook was initially designed as a tool for friends to keep in touch with one another, regardless of being far from one another. Today, however, not only individuals, but also organizations use it to strengthen their presence and ensure that people are engaged with their cause and campaigns.

In Facebook, individual users and organizations can create a personal profile and add other users as friends and exchange messages, including status updates. One can also create 'brand pages' where Facebook users can 'like', 'share', and 'comment' on the brand pages of the campaign. Further, Facebook can also be used in covering live feeds of events, campaigns or movements.

## 4.2. Twitter

Twitter is a form of micro-blogging which allows users to publish short updates about what they are doing or campaigning about. The posts famously called 'Tweets', not exceeding 140 characters, are published online and displayed on the users' profile, where other users can view and follow them.

It is much like sending someone a text message but in a public forum. Users can also share their tweets to websites or blogs, news stories, or the campaigns hosted on other social media platforms. This can attract users to hold dialogue by replying to other people's tweets. Twitter, in a way, allows groups and individuals to stay connected through the exchange of short status messages.

## 4.3. YouTube and Vimeo

YouTube and Vimeo are social media platforms which involve hosting and sharing of videos. These social sites allow people to upload video clips which are either produced by themselves or by others, which can, then, be seen by a worldwide audience. For example, your organization may produce videos of either short or long lengths that document the challenges faced by your community members. Additionally, you may wish to produce videos about your campaigns or promote your work in the channels provided. You can, then, upload these video clips on YouTube and even link websites or other social media platforms such as Facebook or Instagram pages.

YouTube allows you to produce and upload videos where users can like, dislike or comment on such videos. This can help in boosting your brand and your mission, and also allow people to engage with the content in the comment section. YouTube, therefore, can be one of the best platforms in which you can brand and promote your campaign. In this way, Indigenous peoples' organizations can capture videos of their events and upload them on YouTube to reach specific audiences.

## 4.4. Flickr

Flickr is another social media platform which allows you to upload posts in the form of photos, and share them with others. Along with photos, you also can add descriptions which make the image more detectable to search engines and makes the site a more effective tool for campaigning. Flickr has been used massively by celebrities to post their pictures and thus has been quite popular.

## 4.6. LinkedIn

LinkedIn is another social networking platform where a group of professionals with similar areas of interest, share information and participate in conversations on the issues concerning similar sectors; for example, educational, corporate, events etc. LinkedIn allows individuals to post information about their campaigns either current or past.

It also functions as an online Curriculum Vitae/bio data where people or groups can document their work and professional experiences. It also allows people to connect with others by conducting similar campaigns or undertaking similar initiatives. Thus, this social networking site helps to connect with potential supporters, stakeholders and volunteers. One of the interesting things about LinkedIn lies in the interest groups. These platforms share personal and professional information through interest groups based on some specific topic or issues; after which, it allows for discussions on the issues relevant to them. Indigenous Peoples' organizations can use this social networking site to increase awareness of their work and issues and also to promote their causes and campaigns.

## 4.5. Instagram

Instagram is a free application for photo and video sharing, which allows users to apply digital filters, frames and special effects to the photos uploaded after which, they are then shared on the 'app', and a number of other social networking sites.

Instagram has been an incredibly popular content sharing platform. You can use Instagram to share images of your initiatives, community meeting, campaign or movement with supporters who were not able to attend those activities. Instagram also has a 'live' option which allows people to virtually attend your programs, campaigns and initiatives.

## 4.7. Snapchat

Snapchat is a mobile application that lets users send photos and videos to their friends. The chats or snaps in this application disappear after viewing or after 24 hours. However, Snapchat provides for an immediate and attractive advertising and promotion and might be useful in promoting causes and campaigns.



## 4.8. TikTok/Instagram Reels

TikTok is a social media platform for short video making and sharing networking mobile applications and sites. The TikTok mobile application allows users to create a short video of themselves with music in the background and share through social media platforms. TikTok is a popular social media platform to promote Indigenous music, dance, culture, Indigenous food and so forth. It can also be a means of influencing the younger generation through fun. TikTok has now been replaced by Instagram Reels in India but the latter has the same interface and is as user friendly as the former.

## 4.9. Blogs

Blogs are an effective social media platform. These are also said to be online diaries or daily journals. This is because in many cases, blogs are used by individuals as online daily diaries about their personal lives, social issues, political views and so forth. They are created for audiences. Blogs can contain information related to specific topics and are therefore useful learning tools, effectively used to educate and inform a specific audience.

There are an ample of free blogging sites which can be used as educational and informative tools, as these sites allow you to write content, share photographs, videos, and interact with your visitors. Not many can integrate web design, as this is complicated and expensive, and requires special training and time. In that sense, blogs are easy to design, and once you have an account, you can easily add images and texts without any problem.

Indigenous youth, representatives of Indigenous Peoples' organizations can be trained and equipped on the tricks and techniques of blogging and using them for specific purposes. The newspapers and broadcasting media such as radio and television even have incorporated blogs in their main websites to act as channels for their writers and viewers. A number of Indigenous Peoples organizations cannot afford to have and maintain websites, and blogs allow them to archive their issues, movement and activities.

## 4.10. SoundCloud and YourListen

SoundCloud and YourListen are audio and music sharing social media platforms or websites which allow users to upload, listen, discover, download and store music and audio contents without limits. The music and audio files can include not only commercial music, but also cultural music recordings, podcasts, live performances, audio blogs and more.

There are ample of other audio hosting and sharing platforms available with paid membership or for free. They are available for desktop and mobile devices and these audio hosting social sites can be embedded in other social media sites such as Facebook and Twitter, allowing people not only to listen, archive and download the music and audio programs but also engage with discussions.

Below are the advantages and disadvantages of using social media platforms:

Social Media platforms	
Advantages	Disadvantages
<ul style="list-style-type: none"> <li>- Social media are powerful tools for spreading awareness and gaining supporters. - Offers audiences the chance to respond and engage in interaction immediately.</li> <li>- Social media also allow two-way communication and people can engage in dialogue and also build stronger relationships with partners, volunteers including with funders or fundraisers for your campaign.</li> <li>- The content for social media can be produced at little or no cost; thus, online campaigns through social media are without budget and can make more impact.</li> <li>- Campaign through social media is affordable and is often free in terms of access.</li> <li>- Social media enables you to reach out to people who might be interested in contacting your organization, engage in your campaign or the community's causes.</li> <li>- Social media can be a perfect channel to find people who are interested in your campaign, or the issues you are working on, help fundraise or encourage others to donate for your community's cause.</li> <li>- Chances of spreading your causes and campaign quickly, which is often known as 'going viral' thus can catch the attention of a large public and can capture the attention to help your cause.</li> <li>- No need to be trained or knowledgeable about IT to start social media.</li> </ul>	<ul style="list-style-type: none"> <li>- Not many Indigenous communities have access to smart phones or the internet.</li> <li>- Not many Indigenous Peoples Organizations have the time or the resources to engage with social media, thus they may not be able to hire communication staff for regularly maintaining social media pages and engaging the community online.</li> </ul>

### Possible Uses of Social Media Platforms:

- i. Encourage member organizations, regional partners, Indigenous Peoples Organizations etc. to use text messages through mobile phones to communicate, create networks and share information on Indigenous issues with other members.
- ii. Set up pages in social media that publish the contact details of members of Indigenous Peoples Organizations.
- iii. These pages will also contain updated information about operations, rights of Indigenous Peoples, movements, activities, events, and links to relevant international laws such as UNDRIP, ILO Convention no. 169.
- iv. The presence in social media platforms will allow member organizations, regional partners, Indigenous Peoples Organizations to connect with one another and strengthen networking, interacting and updating the information about the events undertaken by the member organizations.

## 4.11. Evaluating Social Media Campaign

Although evaluation of social media campaigns seems easy, it is often a difficult task. This is because the interface and features of such media keep changing every now and then as these social media platforms regularly upgrade their features. For that reason, it is important to constantly keep track of the results from campaigns. However, you can produce specific data of your social media campaigns such as number of posts, net followers, gain or loss, number of likes, post reach, number of comments, shares, views, clicks on the post links, story views, video views and so forth. There are ways and techniques to measure whether or not you are achieving certain goals in social media.

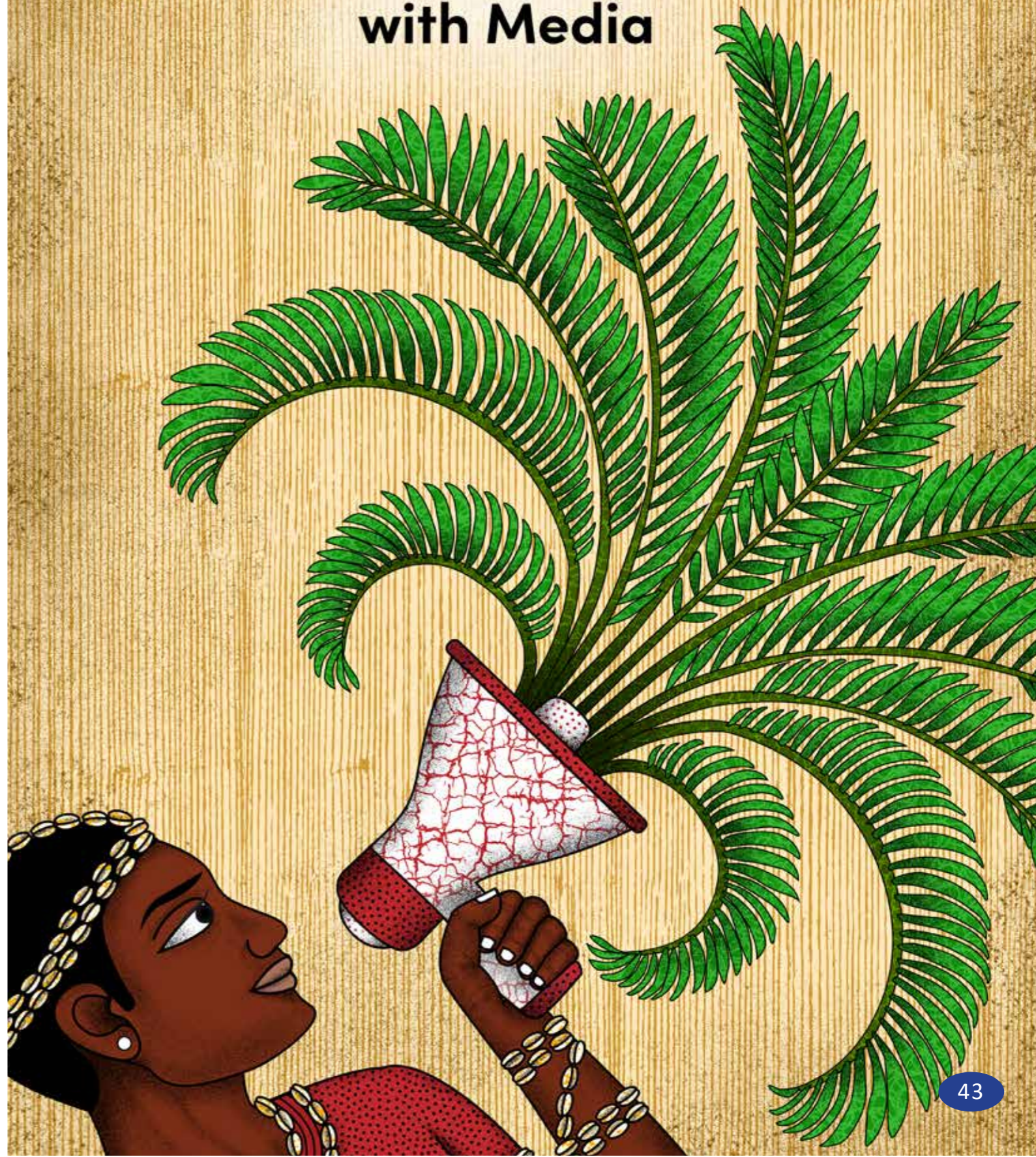
### 4.11.2. Counting the Reach or Impressions

Observing impressions is a way to evaluate how many times a post shows up in someone's timeline, while the reach is mainly to gauge the unique viewers to a post. The number of times certain content has been seen is regardless of whether or not the audiences are engaged with the post. There are multiple ways of evaluating the reach of the posts. On Facebook for instance, there are categories called 'organic', 'paid' and 'viral'. You can count the number of people who have viewed your posts in their feed or your paid content; or even count the likes, comments or shares of your posts by fans or the followers.

Data in Facebook pages can be tracked automatically, but the option has to be manually turned on. Similarly, in Twitter, there is a section called Twitter Analytics. In Instagram there is a tool called Instagram Insight, and in LinkedIn, there is a section where you can view visitors, updates or followers. There are similar analytic facilities in Snapchat, Pinterest and so forth.

## CHAPTER: FIVE

### Engaging with Media



## 5.1. Introduction

Media, no doubt, is an essential means of disseminating information and educating the target audiences. Media, in this section basically means mass media channels such as television, radio, newspaper, online news portals; which have a reach to a large audience. Almost every campaign involves substantial engagement with media and its different forms. Media or communication plan is mainly a tactic for building strategy to reach the right audience, at the right time and with the right message. A majority of campaigners use media for strategically reaching different audiences as well as to mobilize support for a cause.

It is, thus, important to develop a close and good working relationship with the media house and media persons involved. Rapport building with journalists and media is essential for wide coverage of your campaigns. Often, the mainstream media are ignorant to Indigenous Peoples issues. The best ways to reach Indigenous communities is if issues, causes and campaigns are disseminated through media that is being operated at the community level, for and by Indigenous community members themselves. On the other hand, mainstream media is the best way to influence policymakers and make the government officials accountable to the Indigenous community.

Engaging with media is creating a strategy to involve media in the campaign or advocacy work that is required. Media is the primary source of information and plays a powerful role in shaping public opinion. It also leads to the amendment of existing laws or devising new laws. In this section, we will look at some of the tricks for engaging with the media or the journalists involved with mass media channels to get wide coverage in mass media channels.

## 5.2. Plan Your Message

Before you begin your media advocacy, you need to develop a plan and craft the message that you are trying to get across, so as to further the actions you want to be taken by the public, like-minded organizations and policy makers. For this, it is important to first develop your goals so that you are targeting your audience through the use of media. For developing overall media strategy you can ask the following questions:

- i. What is the main problem that you are highlighting?
- ii. Is there a solution to the problem? If so what are the solutions?
- iii. Who can solve the problem? Whose support do you need in order to make the solution happen?

Once you identify the goal, you can design the message that you want to get out in the public. It is necessary to craft a message with a more powerful, persuasive and compelling manner to capture the attention of the public.

## 5.3. Creating a Media List

Before you begin to contact the media, make a list of media running in local, regional and national media which cover the issues of Indigenous Peoples. This will give you an idea of who would be most likely to cover the stories of your community.

This will also give you an idea of the reporters covering the issues of Indigenous Peoples. Then, you can track them down and see how they cover such issues; and if this is the type of reporter you would want to cover the story of your community. In the same way, it will also help you get to know about the audience that the media reaches and also the audience you are intending to reach out. For example, if you are willing to mobilize the local community, perhaps local media may be the best medium to use; while if you are intending to get the attention of legislators, you may want to find media that reaches a broader audience. Towards this end, you have to create a list or lists of media contacts.

This is the most important tool for conducting media advocacy. Developing such lists takes time and would continuously evolve as issues and causes are in constant change. The lists include names of media persons and their contact addresses, including phone number, email addresses etc. so that you will be able to send them the stories that need exposure and coverage. Once the media lists have been created, it is important to keep in mind that this will need to be updated. Once you create media lists, create good working relationships with media and ensure continuous contact between you and them.

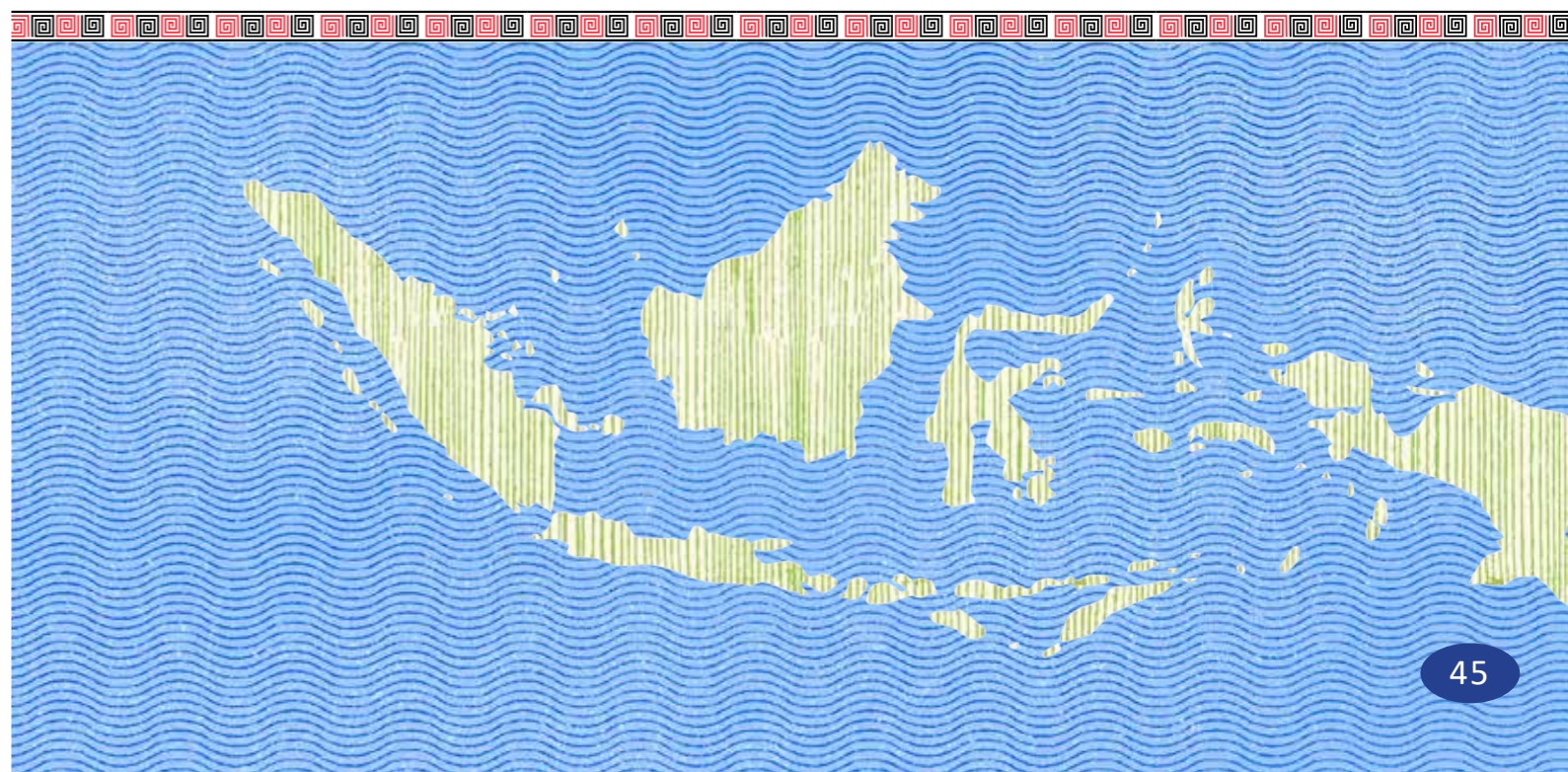
## 5.4. Creating Lists of Journalists

The list containing various media people, media groups, journalists or the press is a document with details or contacts of specific journalists, editors, writers, bloggers and influencers who write about your issues or your campaigns.

The list includes the names of journalists, their designation, and contact details including phone number, email addresses, and the name of the media they work for. The list also includes the links of their recent articles, the addresses of media houses, websites, links to social media, fax numbers and so forth.

These media contact lists will make it easy to build relationships and engage with the media houses and journalists. The lists need to be updated regularly.

You can also create lists according to priority – like primary and secondary contact lists. Once you have a media kit ready and if you wish to promote your campaign or issue a press release, strategically approach the media. You can create lists of phone numbers, emails, SMS groups, Skype lists and so forth.



## 5.5. Preparing Media Kits

Media kits, also known as Press kits are a pre-packaged set of promotional materials consisting of information prepared for journalists to help them write a story on the issues you are working on, or the campaigns you are undertaking. Media kits are an assembly of all documents and pieces of information about your campaign or the issues you are working on. This kit is also the go-to for journalists including all information needed in writing stories. This media kit can be used when engaging with the media, especially during the launching of events or campaigns. If you are prepared to engage with the media; regardless of what issues you are working on, the organization you are involved in, or any type of campaign you are undertaking, you will have favourable coverage during these times. Therefore, before undertaking any initiatives or campaigns, it is important to spend some time to put together a media kit. The media kit is also to attract journalists and make them write an article or do an interview on the issue or campaign you are undertaking. The kit may contain information about the community's issues or campaign, contact details of persons who can be interviewed; including press releases, stories, audio/video interviews, images, quotes of the officials, annual reports, interesting facts and figures, recent news coverage, links of social media etc to introduce your issues, campaign, about the community, organizations and so forth. The kit can be compiled in a cardboard folder or in PDF format and made available on the website or sent through email. It is also useful to hand over the media kit every time you engage with a media person. Creating a digital press kit, electronic or online press kit; including press releases on the event, or issues, contact information, associated personnel, images, logos, related arts etc. is necessary in this age of electronic communication. The press kit provides reporters with comprehensive background information about an issue or event.

The press kit generally comprises some of the following elements:

- i. A folder to hold all the press material; such as a press release covering the story of the community and fact sheets with thorough background information.
- ii. Biographies of speakers to familiarize reporters with experts on the issues or the lists of victims facing problems.
- iii. Brochures or other promotional materials that help provide more details about the event or activities.
- iv. Explanation about the nature and extent of involvements or partnerships with the community.
- v. Anecdotes (short stories) with quotes from victims and others.

## 5.6. Readyng Press Releases

Press releases are information that tells the reporter the basic information of a story (who, what, when, where and why). This information helps the reporter determine whether or not to write an article or cover the issues of Indigenous communities. The press release is, thus, an essential element for publicity of your issues or the campaign.

Press releases, also known as news releases, are brief and compelling news stories or pretend statements that outline the major facts of a news story in a journalistic style. This is, then, handed over or sent to the targeted media houses or journalists. News releases generally follow a standard format, which is designed to give the media person all the information that they need, quickly. The press release should read like a news story in a newspaper, with cited quotes and sources containing interesting facts and figures in a summative manner. Therefore, writing press releases requires special focus. There is a basic format for writing press releases.

There are some techniques necessary for writing press releases.

*(See annex 1 for the examples of press release issued by United Nation on the occasion of 'International Day of World's Indigenous Peoples in 2018)*

### 5.6.1 Making sure your issue/story is newsworthy

Before you write a news release, it is important to think about the story you would like to read, watch and listen to in the media. We all are interested in things we have not heard before and find surprising means to help solve the problems.

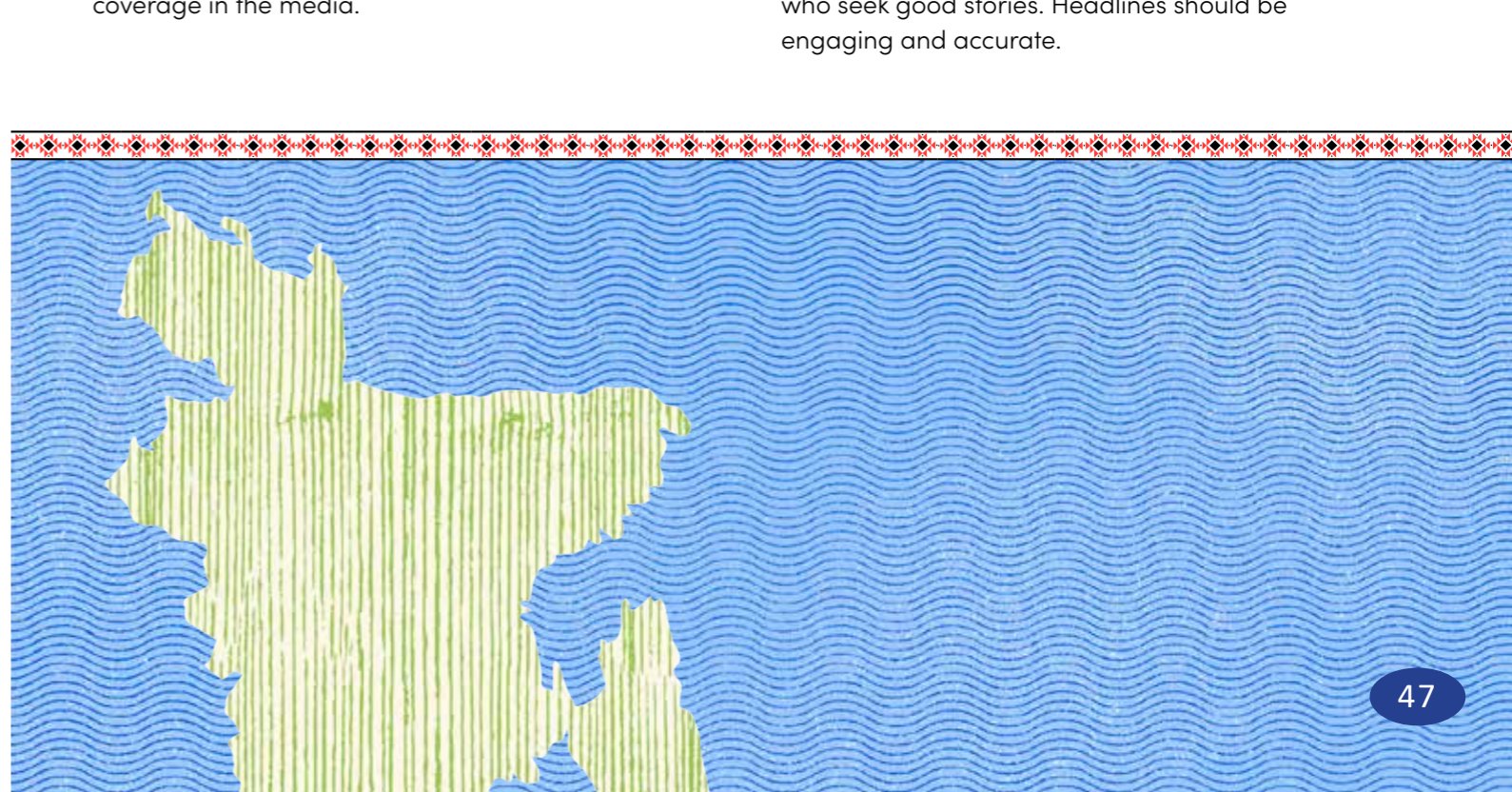
Therefore, before drafting a news release, ask yourself whether there is anything new in the story and if there is anything unusual/unexpected about it. Additionally, you can figure out if this would be of interest to everyone reading the news and whether anyone would care about this. If you could answer these questions, you will have an amazing story for coverage in the media.

### 5.6.2. Write a catchy headline

Journalists and media houses get hundreds of emails every day. Label your release as 'press release' or simply mention that you have an idea for a story.

If you have a catchy headline, there is a chance that journalists might decide that your story looks interesting. If journalists do not immediately grasp or understand what your story is about, they might ignore it.

Thus it is necessary to begin press releases like you would begin a magazine article or a book headline writing catchy headlines, which will attract journalists who seek good stories. Headlines should be engaging and accurate.



### 5.6.3. Grabbing attention in the first paragraphs

Journalists are busy people. Many choose to read only the first few sentences and then scan the rest. So the first sentence/paragraph or opening of a press release should be like a summary of the story.

Journalists are taught to read news stories based on the **5 'W's** (who, what, where, why and when) in the opening line of a news story. So while drafting the first line for a press release, look at a daily newspaper for examples of good first lines. Another trick is to imagine your story being introduced in the news or by the program presenter in TV or Radio shows which range between 5 to 6 seconds.

### 5.6.5. Include your contact details

It is important not to forget to include your contact details for journalists to do a follow up with; though you can also include your contact information on the letterhead in which you will issue a press release. Whether you or others in your organization are a contact point, do not forget to include relevant email addresses and phone numbers on the release (on bottom or on the top page).

### 5.6.4. Include numbers and quote

Every important point should be addressed in the few sentences, backed by the supporting information, numbers and quotes. Use these quotes, opinion/views or insights of an important person in your

organization or campaign whenever possible (the actual person speaking on the issue).

Quotes will lend a human element to the press release. You can also include bullet points which present figures and statistics to make the information easy to understand. The press release will not always be a news story for publications; it can also be a useful background document for journalists.

### 5.6.6. Provide relevant links

In cases of press release, it is necessary to remember that the shorter the write-up is the better. If the press release is longer than a page, there are chances that journalists might ignore it. You can show people how to learn more about your issues or campaign by providing relevant links to your website and links to media kits.

However, do not make journalists search for more information on their own. Therefore, guide them to quick access of your website or other relevant information and keep raising their interest in your campaign.

## 5.7. Identifying the Right Media

Once you are ready with a media kit, press packs and news release, the next step is identifying the right media. Though media is vital for delivering the key message, the important aspect is to identify the right media that is appropriate to reach out to your target audiences. For Indigenous Peoples and Indigenous Peoples Organization, the 'mainstream' media operated from the capital city may or may not be perfect means. However, a newspaper published in Nepali, English or relevant languages or broadcasting media operated from the capital city may be great means to influence policymakers, politicians or government officials while these may not be appropriate for raising awareness about the rights of Indigenous communities.

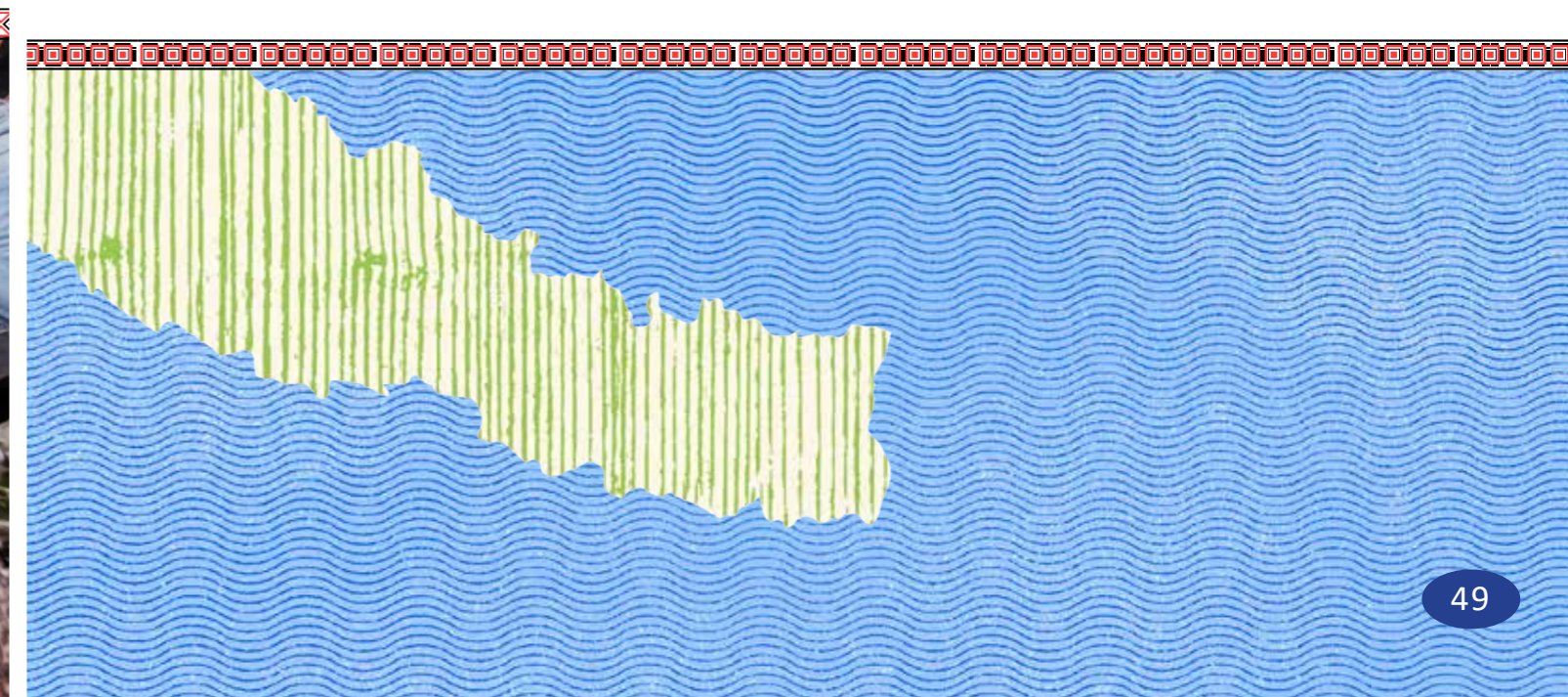
Community radios run by Indigenous communities in their language can be effective in influencing the attitude and understanding of the grassroots Indigenous communities. Therefore, you have to be careful in choosing and making media distinctions while approaching the media. Compile media list into simple spreadsheets in programs like excel and list newspapers, magazines, broadcast media radio, television and other media outlets such as community or organizations newsletters, community websites.

## 5.8. Identifying the Right Journalists

Not all journalists cover the issues of Indigenous Peoples because big media houses assign journalists based on the beat (thematic areas). Therefore, make sure you approach the relevant media persons for the type of stories you want to give publicity to regarding your community. The issues and stories you want to tell about your community may be related to impact on health and requires better approaches to health journalists or media specialized in health. If it is related to the impact on economy or livelihood of the community, better approach to journalists covering the economy is required. Moreover, in many parts of Asia, the mainstream media and media personnel working in mainstream media tend to ignore Indigenous peoples' issues; therefore it is better to approach media which are in favour of Indigenous Peoples, or media-led and run by Indigenous peoples.

## 5.9. Building Rapport with Journalists

Before pitching your stories to journalists, it is important to establish a personal connection with them. You have to get connected with media persons long before you need them. By pitching your stories to journalists, you are asking them for a favour to cover your campaign. Without establishing rapport ahead of time, you are asking strangers for favours. Successful media outreach is all about building relationships. The chances of coverage of your campaign depend upon your relationship with media persons. Thus, start connecting with journalists, follow them on Twitter; connect with them in mail or in person with local journalists.



## 5.10. Staying in Regular Touch

In order to not only pitch stories or promote campaign events, but also to get in touch with journalists covering your communities issues, it is important to call them regularly and have a cup of coffee/tea to discuss current events or the status of your community. Be available for calls from journalists at any time and become a helpful resource to them. In every instance, alert the journalists to your upcoming stories long before their release. If you become proactive, there are chances of having your stories covered in their publication immediately and effectively.

## 5.11. Understanding what is newsworthy

The term newsworthiness is used to describe whether or not an issue or topic is interesting enough for people to read and want to know more about it. It is the first criteria that journalists consider before pitching a story. Therefore, when reaching out to the media with a press release, it is essential to keep in mind whether or not you are handing a story and whether or not it is interesting for the audience. Journalists weigh news value when determining whether or not to cover an event or the campaigns. Therefore, you must ensure that the stories you share would give journalists the necessary information which would be interesting to their target audiences and also something that they would normally cover.

The stories are more likely to be covered if they are new or linked to special dates or special events; for example, **'August 9, World Indigenous Peoples' Day;** or **International year of Indigenous Languages'** are both good and timely links to pitch stories related to Indigenous communities and issues, and can be released into the media. In order to be newsworthy, the campaign or issues you are working on can be framed with certain angles. Therefore, understanding what is and what is not newsworthy, gives you an advantage especially when suggesting stories or issues to reporters, journalists and when planning for media events.

## 5.12. Being Truthful and Honest

Journalists rely on their sources for accurate data and information. So position yourself as being credible news and contact sources or commentators. Always tell the truth and provide accurate data. In being honest, journalists may then come to you for your opinion on other stories that are related to Indigenous Peoples. If you provide them inaccurate information, they will not rely on you in other times.

Therefore, provide data with citations and also point out the reliable sources so that journalists can use it in their story, in order for you to become a good source of information for journalists. If you provide truth and accurate data or information, this helps build your organization and campaign, as well as the credibility of journalists. For that, monitor news coverage from a variety of sources and learn the types of stories that different media outlets generally cover and types of stories that journalists would like to write.

## 5.13. Understanding that Journalists have limitations

Journalists work under tight deadlines and high pressure. Therefore, there is no need to insist or impose on them. It is also the case that you cannot expect journalists to cover your issues or the campaigns all the time.

Make it easy for them to incorporate information into a story by providing research sources; and also by suggesting and providing contact addresses of people concerned for an interview.

## 5.15. Pitch Your Story

The pitching of a story is an art. Media love to run stories that are exclusive and no one else has yet covered. What you have to understand also is that simply contacting the media or journalists will not guarantee the coverage of your stories.

If you could persuade journalists that your story idea is newsworthy, there are chances of having your campaign or issues covered. You can pitch your story via email, phone calls or giving a briefing through any other means updating the interesting facts, figures and story briefs etc. from time to time. Before pitching, it is important to understand your key audiences, their interest and media preferences.

## 5.14. Responding to Journalists as soon as possible

Journalists work under tight deadlines and they are always in a rush. Thus, the sooner you respond, the better. Sometimes, they might be working on daily deadlines. Journalists might be struggling to confirm date, time or some fact and want to confirm before they pitch the story to the desk.

You cannot expect that they will wait for long periods of time, so it is important to respond to the call of journalists as soon as possible. If you need time to consider your responses, ask them for time to prepare a response and then call them back as you agree to call them. However, immediate replies and contact is necessary

## 5.16. Providing content in a Journalistic style

Journalists write stories with a structure popularly known as the inverted pyramid style. This is a style involving writing the most important detail first in order to ease readers into reading a story and then providing nonessential information in the subsequent paragraphs. Therefore, it is important to understand, produce and provide story content that is useful and needed. If you do provide in such a style or the format used, you are making journalists' jobs easy to put together the news story.

Thus, first think about types of stories journalists might like to work on, focusing on your campaign and provide the relevant content. A clear and concise press release along with a press kit consisting of data and contacts of sources etc. will make it easy to write a news story about the campaign you are undertaking.



## 5.17. Holding Media Events

In some cases, you may want to consider holding a media event to disseminate issues or information about your community. The most common media events are holding press meets/briefings and/or press conferences. The press meets or briefing is held to provide journalists with background information about the community or on the issues of a particular community. The briefing is a good way to provide journalists with an update of key developments and issues, policy and problems faced by the community. Such meetings can also be informal and are a good way to make contacts with the media and media persons.

Holding a press conference requires a great amount of work and preparation, especially in cases where important information needs to be released on critical situations that have arisen or when an important speaker has become available to speak on the issue. In that sense, contacting reporters individually or holding a press briefing for a small group of media persons is a better use of time and resources. However, on occasion, you may need to hold a news conference to draw attention to the public on a particular issue. Holding such events require a lot of legwork and numerous considerations such as determining convenient locations for journalists to get to, time for journalists to attend the event, contacting the media, production of materials to give out to the media, resource persons to speak on, persons available for interviews, follow-up stories and so forth.

## 5.18. Writing a Letter to the Editor

The letter to the editor is a segment that is designated by the editor of newspapers and magazines to write a letter containing information or opinion on certain issues. A letter to the editor is one of the ways to communicate and further an opinion to the general public. It is the editor who will decide on what information would be suited for the purpose, also keeping in mind, the length required. The letter to the editor is brief and concise, mostly referring to some published stories.

## 5.19. Writing an Op-ed

Writing an Op-ed or opinion piece to be run on a newspaper's opinion-editorial page is one another way of contacting the media. Op-eds are written by members of the community rather than by journalists. This carries more weight than a letter to the editor. Such an Op-ed piece presents a point of view with much greater details and persuasion than a short letter.

## 5.20. Giving Interviews

Giving interviews to television and radio channels is another way of working with the media. There are several things to keep in mind to ensure the interview goes smoothly. They are – preparing main messages, points, facts, figures and arguments. These things need to be presented with conciseness.

## 5.21. Monitoring your Progress in engaging with Media

You can keep the track of your engagements with the media or the number of journalists you have met, communicated, contacted or e-mailed, about the issues you are working on and the coverage in the media afterward. You can keep track of data of the engagements with the media and measure the successes of your campaigns, by assessing the engagements with the media persons. You can easily keep or maintain a record of how many journalists you have interacted with and what is the result afterward. This can be done by keeping track of your engagements with online reviews, social mentions, media coverage, and publication in the blogs, news sites, media reports in the radio and Television etc.

# CHAPTER: SIX

## Capacity Building Tools



## 6.1. Introduction

In 2007, the UN General Assembly adopted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). It was done with a mind to enhance the meaningful and inclusive participation of Indigenous Peoples through media environment and communication interventions; this also promised their empowerment. Guaranteeing the rights to media, under Article 16, in accordance with their own needs and interests, it was stated that:

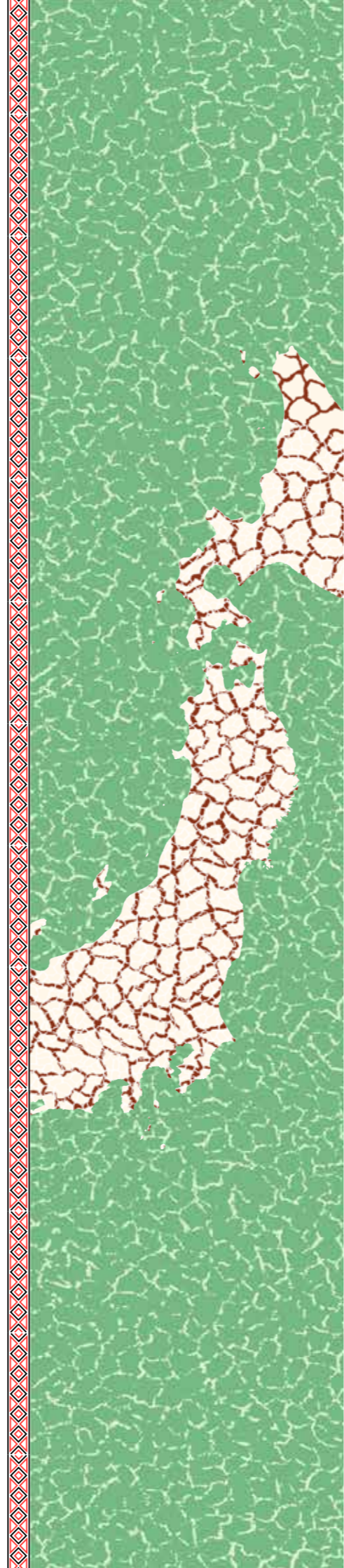
1. Indigenous Peoples have the right to establish their own media in their own languages and to have access to all forms of non-Indigenous media without discrimination.
2. States shall take effective measures to ensure that state-owned media duly reflect Indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect Indigenous cultural diversity.

Identifying the information and communication needs of Indigenous Peoples in Asia, AIPP has undertaken the Indigenous Voices in Asia (IVAN). This is a regional media initiative to enable journalists from Asia to cover the issues involving Indigenous Peoples more effectively. IVAN is a truly regional network of members from 7 countries. It aims to improve the quantity and quality of reporting on Indigenous Peoples' issues, enhance awareness about exercising their rights, communicate their grievances and participate in public debate.

IVAN offers workshops and training materials, and develops dedicated news sites for giving voices to Indigenous Peoples in Asia. It also offers fellowship programs and small reporting grants, establishes and builds up a network not only among Indigenous journalists but also among non-Indigenous journalists interested in reporting Indigenous Peoples' issues. This can support local news production through feature bulletins and investigative reports.

AIPP concludes that the media - both traditional forms as well as the new digital media channels - has so far failed to fully support the inclusive participation of Indigenous Peoples. This, they mean specifically, in terms of the content they produce and the diversity in their staff in the media house. Thus, IVAN was established to bridge this gap. It serves as a platform for promoting solidarity and cooperation among Indigenous journalists as well as non-Indigenous journalists. It raises the issues of Indigenous rights activities in advancing and defending media freedom, freedom of information, and Indigenous Peoples' right to democracy in Asia.

The aim of the network is to promote and defend the democratic rights of citizens to freedom of media and have access to all forms of media. This will help strengthen the capacity of Indigenous peoples to effectively engage with the media and to establish their own media, so as to provide support to the media practitioners for media mobilization through dissemination of relevant information on Indigenous Peoples in Asia. This can be done by using different forms of media that works towards generating attention and better understanding of Indigenous Peoples' rights and issues. This chapter briefly lists possible programs for IVAN and its members of the network that can be undertaken for continuously promoting solidarity and cooperation. This will allow for louder voices to emerge in the Media. Additionally, each member of the Network can replicate the program in their respective countries.



## 6.2. IVAN, A Regional Network of Indigenous Journalists

IVAN is a regional network of Indigenous Journalists and Indigenous media practitioners. It aims to create and strengthen a network of Indigenous journalists and media practitioners from Asia and the Pacific. It advocates for the rights of Indigenous Peoples in Asia. IVAN is a platform for Indigenous journalists and media to unite them with the region. This will help make a consolidated advocacy towards addressing the pressing issues of the Indigenous community-led media and communication movements. It will also help undertake collective action. Also, efforts can be made to help the Indigenous media practitioners to come together. This will help push for the recognition of the right to freedom of expression as well as the right to information in the mother tongue of Indigenous peoples within the state, regional and international legal framework.

The development of societies cannot occur without media. Media, in the hands of Indigenous communities, can promote their own development as well as strengthen the use of Indigenous languages, music, knowledge and so forth. In this context, it is possible to create, strengthen and sustain Indigenous media only through the consolidated advocacy efforts that improve the laws regarding access to media. This may be possible through the IVAN initiative. IVAN, thus, plays an important role in bringing together Indigenous journalists from different countries in Asia and the Pacific, as well as strengthening the capacity of the members of the Network.

## 6.3. Increasing access to information through Regional News Portal

Communication facilitates access to information in order to have more opportunities for empowerment, raising awareness on the policies and programs that affect them. They also can be informed of their role within their countries.

Thus, IVAN revives its regional news portal [www.indigenousvoicesasia.org/com](http://www.indigenousvoicesasia.org/com). The Indigenous media operating at the regional level have special significance for building a participatory relationship between the regional Indigenous media and Indigenous Journalists.

The news portal also has the capacity to foster public discussions and engagements with the Indigenous Peoples' issues in the region. The regional news portal has the capacity to facilitate intercultural dialogues and serves as a regional forum for circulating information, ideas and public debate.

## 6.4. Creating Social Media Platforms for Active Participation

Social media platforms are also equally important in enhancing participation of Indigenous Peoples in the venues where they can express their own view point, influence decisions that affect them and share their vision. For this, IVAN created a Facebook page to start the creation of regional social media platforms for Indigenous journalists, media practitioners and communicators.

It also plans to create other online groups and best possible social platforms to exchange views and news. This allows the network to be of help for Indigenous communities in Asia and sustain their efforts in realizing their right to media in their own language from, by and for their communities.



## 6.5. Knowledge Exchange and Capacity Enhancement among Network Members

In order to foster broader relationships and strong networks, IVAN plays an important role in interacting among inter-members and for their collaborative exchanges. For instance, IVAN provides support for members of the Network to travel to other members in order to collaborate in media practices, documentation of technical and scientific knowledge. A member or two from North-East India can travel to observe Nepali Indigenous community radio.

They can also spend a few days learning the operation of community radio or running online radio streaming. Similarly, this collaboration between IVAN network members helps in creating spaces for members to work together. This will bring them together in order to learn to operate a news site, podcast platforms, and audio/visual platforms. IVAN also plans the programs for greater interactions and sharing of expertise between the senior and novice Indigenous journalists.

### 6.6. Small Reporting/Story Grants

IVAN also awards small grants and holds programs to support reporting and story-telling on issues related to the Indigenous Peoples. These small grants and awards can help in producing stories through different mediums such as print, online, audio or visual. This is at the heart of IVAN's mission. The small grants go towards supporting bloggers, journalists, documentary makers, podcasters, filmmakers and storytellers among others from the Asia region. These grants focus mainly on supporting the production of stories.

IVAN sets certain themes and makes selections of a certain number of grantees by running competitions. These can be run either by itself or in collaboration with Network members. For this, a call for applications can be issued with different themes such as land rights, conservation and Indigenous Peoples, development aggression, environment, and climate change issues, etc. These will be held a few times a year.

## 6.7. Journalism Fellowship to Attend the Conferences

IVAN, in partnership with regional organizations or donors, gives travel grants and provides fellowships in order to bring together journalists who attend and report on the UNPFII, EMRIP, and other regional summits related to the Indigenous Peoples.

Such fellowships enable Indigenous journalists to cover the events for their media organizations. It also allows them to equally meet and work with experienced and knowledgeable journalists from other regions. This helps them gain a multifaceted understanding of various issues being discussed in the regional and international conferences.

### 6.8. Indigenous Journalism Fellowships

In order to help storytellers, journalists (mainly early career Indigenous Journalists) partner with Indigenous Production houses to produce short courses in journalism with fellowships so as to develop new spaces and opportunities to learn and grow future careers in journalism.

Such journalism fellowships will provide an opportunity to explore the issues of their interest. The fellowship can be offered to journalists from Indigenous communities or non-Indigenous communities to produce relevant media stories which will raise awareness of Indigenous Peoples' rights, the challenges they are facing in accessing land, territories and resources etc.

The selected Fellows can be trained on Indigenous Peoples' issues through seminars, training or one-on-one professional mentorship support with the result of producing media stories.

## 6.9. Media Literacy Program for Communities

IVAN aims to raise awareness about media among the youth from Indigenous communities and encourage them to participate in public discussions related to the best use of media. IVAN or its members also take the lead in conducting short-term or long-term training for targeting representatives of Indigenous Peoples, youth and women on techniques of writing 'Press Releases.'

It also helps them in the production of media contents. Such capacity building at the community, regional and national levels can help utilize social and mainstream media to get wide coverage of their issues, struggles and successes and place them into the national discourses.

Many Indigenous communities in Asia are not technically aware of the use and utilization of freely available social media including lack of technical knowledge on writing of press releases and maintaining relation with mainstream media. Therefore, there is a need for technical training in using social and mainstream media for massive visibility of Indigenous Peoples' struggles.

The training course would include running and effectively using social media sites such as Twitter, Facebook, YouTube, YourListen, Pinterest and writing blog posts, among other things. They also have to learn to widely disseminate their struggles, right-based movements, cases and success stories.

## 6.10. Promoting 'Indigenous Citizen Journalism' in Asia

The term 'Citizen Journalism or citizen reporting' has been popular these days as many people have been able to use the blogs for sharing information, news and views. There is still a need for enhancing the capacity of Indigenous youth, women and communities for maximizing the use of blogs and producing citizen journalists. The members of IVAN such as Indigenous Peoples Communicators in Philippines and Indigenous Media Network in Thailand can best train journalists in such new trends and build capacity of Indigenous youth interested in media with these freely available social or citizen media sites. Citizen journalism includes different collaborative projects including blogging, podcasting, picture sharing, Vlogs among others. Such journalism does it almost without any cost or special resources. Social media today allows its users to actively participate in them without any special training or qualification or even permission to publish their materials.

The citizen journalists can publicise their events immediately and comment on them. This allows them to receive instant reactions. Comparatively, traditional journalism is complicated as it is difficult to change content once it has been published or broadcasted. Social media enables the participants to comment on, change, and rearrange its content regularly and effectively. Social media provides a publicly open space where people can exchange their ideas and opinions. The various social media technologies and their applications are gaining more and more importance because they stimulate digital literacy. They also act as effective means of raising awareness and lobbying that brings attention to their ideas and shares it with the world community.

## 6.11. Podcasting: Workshops on Storytelling in audio/Sound

Though the definition of Podcasts vary, the audio shows and serialized audio blogging on specific topics or issues is relatively simple. All the journalists have to do is upload them to YourListen, SoundCloud and other audio sharing social sites thereby enabling the internationalization of the local struggles and issues of a particular Indigenous community. A podcast is an audio program, just like 'radio talk shows' which you can subscribe to on your smart phone and listen to it whenever you like. Podcasts are short MP3 format audio files that could be downloaded onto the computers and then listened to at the time chosen by the users. There is a Podcast webpage which allows the sharing of any kind of audio information. This is a series of audio episodes, uploaded in the websites, which can be listened to whenever you like on your headphones or in the car, computer or through speakers. The mobile communication technologies today have opened up the great potential for reaching more people, especially from the grassroots level. Indigenous communities have access to ready-made, mobile and global or web-enabled social media platforms for accessing information, sharing their opinions, and promoting campaigns. These new forms of media have also equally provided opportunities for democratizing media and fostering actions on the issues, rights and concerns of Indigenous Peoples.

Indigenous Peoples share their cultures and stories orally or in songs and in drumming. Podcasts and audio shows, therefore, in many instances, can become the tools used by at least some Indigenous communities to share their stories and the challenges faced by Indigenous peoples. For Podcasting, smart phones have provided an opportunity to record audio, even individuals having no experience working in audio can record and tell stories. Millions of people globally enjoy podcasts today that are hosted by Apple and android mobiles.

Indigenous youth or newcomer Indigenous journalists can be trained to use the voices of their elders and community members to tell the stories of their community. Anybody can easily record the interviews, conversation, and experience of the effect on their life and livelihoods and share them easily in the audio sharing platforms. There are hosts of examples of Podcasts helping to uplift and service Indigenous communities to internationalise their issues, struggles and stories related to every facet of their lives. Not many Indigenous communities are lucky to have access to radio; therefore, these sorts of audio hosting and sharing social media platforms have provided leverage to the Indigenous communities in sharing their stories of struggles. As these are cheap, available for free and accessible globally, anyone can start podcasting.

IVAN and its members organize workshops and training to provide practical skills for producing distinctive podcasts on Indigenous Peoples issues, teach essentials of audio storytelling from professional radio producers and podcasters, writing script and narrations to podcasting, choosing right audio equipments or technique of available audio for recording stories or voices, editing the podcast produced and uploading it to the blogging platforms. There are a number of stories that communities can tell including stories about their struggles to their livelihoods as well as their knowledge to adapt to the pandemic. A campaign can be designed to engage young Indigenous youth to interview community members on their mobile and store it in YouTube, where youth can be trained on visual storytelling, capturing interviews, putting audio and music to their videos through their mobiles. This will help not only in documenting problems that the community members face regularly, but equally bring them to the attention of policy makers. Ivan believes in training the Youth to live in the moment. There are a lot of opportunities that can be created for Indigenous journalists for networking with fellow colleagues and engaging them for real-time interaction.

## 6.12. Vlogging: Workshop on storytelling in video

Visual storytelling has been like a revolution due to the continued evolution of social media platforms for hosting videos along with an increase of users. There is a proliferation of social media platforms today as never before, with impressive audience size to match. From Facebook to Twitter, Instagram, Pinterest, Tumblr, YouTube, SlideShare and so forth, each platform offers unique opportunities for visual storytelling, Vlogging and engaging an audience. When it comes to visual storytelling, the power of videos is undeniable. Videos offer a compelling way for communities to stand out and for good reason.

Videos help draw attention to the issues at hand and they also resonate with viewers in a way other mediums cannot. YouTube has been the grand dame of videos since its inception in 2005. With sites like YouTube and Vimeo paving the way, the power of video continues to evolve in ways that make it easier, faster and more cost-effective for every individual and organization to produce and consume media.

The apps are available on mobile devices and they are meant to capture and share short form videos in real time. The popularity and variety of video platforms provide a prime opportunity to reach a large number of people and leave a lasting impression. Organizations can also use videos to communicate an important platform and boast mission. With cameras in the vast majority of peoples' pockets, it is no surprise that social media platforms that deal with images and videos, info-graphics and presentations, are gaining popularity. This unprecedented usage of visuals has resulted in a thriving social media in today's world.

A picture may be worth a thousand words. Videos which continue to delight, entertain and inform are evolving with consumer's attention. Moreover, the video also has been a powerful tool for advocacy, building coalitions with like-minded groups working on the same issues. In order to tell stories through videos or convey messages through videos does not require literacy. It can document the human rights abuses which can be used as evidence for advocacy to influence policy makers. IVAN and its members can organize comprehensive participatory video workshops that include mobile videography, video storytelling and video editing workshops that include participants from different regions or countries.

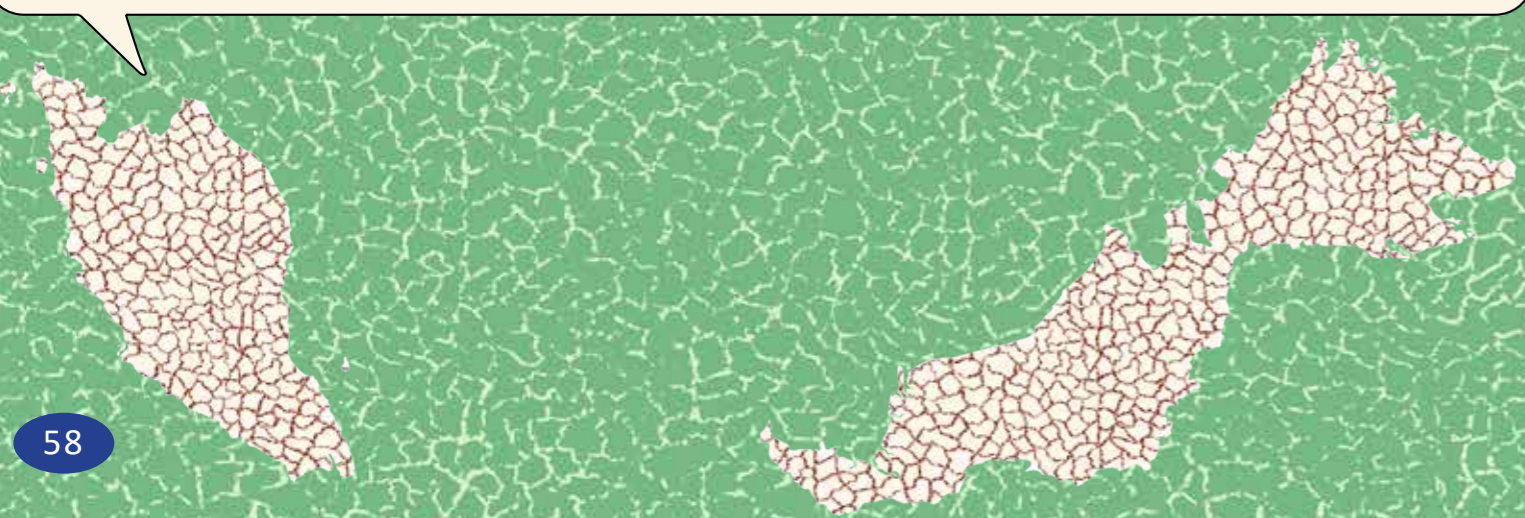
## 6.13. Using Video for Community Engagement

Video can be used as a tool to mobilize Indigenous youth and community members. They actively participate in documenting their meetings, record their discussions and movements, their views and demands, share their problems, threats, experiences, and successes through these videos. Later on, such videos can be used in human rights campaigns. Videos can thus be tools for mobilizing people to take action and empowering victims of human rights violations. They bring to the attention of the institutions that deliver justice their issues and create pressure on the responsible authorities to change the situation. Videos can be used to document human rights abuses thereby allowing campaign participation from grassroots level to the international level.

## 6.14. Creating a Regional platform for Indigenous Film/Documentary Premiere

The mainstream film market, their production and screening in Asia have been dominated by non-Indigenous language films and often have ignored the identities and stories of Indigenous Peoples. There is no dearth of Indigenous filmmakers, visual storytellers and curators from the Asia-Pacific region. These days, technologies have also made it possible to showcase them virtually. A number of Indigenous Film Festivals have been hosted nationally and thus IVAN can create a regional platform to Indigenous Filmmakers from Asia to showcase their films.

This can help celebrate and value their stories, cultures and rituals, and help Indigenous peoples in representing themselves in films. Moreover, with the increasing importance of films in storytelling, IVAN and its members can develop training workshops and seminars devoted to strengthening the development of Indigenous media and film production, script writing, production and post-production including acting in films from the Asia-Pacific region. They can also promote them by organizing film festivals in different member countries of IVAN. It can create small audio-visual grants and awards to media-makers on a yearly basis to produce visual stories in different themes such as land rights, human rights, women's rights and challenges they face in accessing natural resources among other things. This will further help promote Indigenous stories and foster emerging Indigenous Filmmakers and media artists in the regional context.



## 6.15. Video Presentation as evidence at national, regional and international bodies

Video can be used to document human rights violations, which later can be presented or submitted to various human rights bodies and UN treaty bodies. This will help in exposing the dehumanizing conditions of Indigenous Peoples. Additionally, such video footage can also be brought to the attention of the general public by streaming them on websites, screened on Television run by Indigenous communities or can be used for follow-up stories.

Even the court can admit 'unedited footage' as a powerful source of evidence. Various UN Treaty bodies including a working group and Special Rapporteur on the Rights of Indigenous Peoples can take up these videos as testimony. Similarly, the background documentary on particular issues related to Indigenous communities can complement a written 'shadow report' submitted to UN bodies and other committees. In many situations, a direct, raw or unedited video footage acts as evidence and a powerful testimony for victims of human rights violations. The raw or unedited version of video footage can be helpful in showing an actual violation or depicting the situation.

## 6.17. Producing a longer-form Video Documentary

A longer-form video documentary can be produced showing the degradation or precarious condition in which Indigenous Peoples are living due to ill-development project initiatives in their land and territory. The documentary also can portray the conditions which the Indigenous Peoples are living in and facing in their daily lives. It can be helpful in storytelling in order to educate the public through public broadcasting and public screening.

### 6.16. Produce audio/visual Public Service Announcements (PSAs)

PSAs can be produced for mobilizing people in order to pressure their governments to ratify certain treaties. They can also help in implementing the treaty obligations in different languages with short length. The short PSA (both in audio/visual) can be less than a minute in length.

It can be an effective tool in any campaign to mobilize a broad audience around the issue. This can be distributed or broadcasted through Television channels, social media platforms and Indigenous Civil society networks.

## 6.18. Video a source for News Broadcast and Issue Archive

IVAN trains Indigenous youth to use video as a tool for documentation and advocacy. Video can be used as a tool to document human rights violations, attacks on Indigenous Peoples or the atrocities committed by authorities on Indigenous communities and their failure to act on the atrocities. They can also interview the victims and record crime scenes. Such footage can be used as a source of news for television. It can also be used as evidence for advocacy in the rights-based movement.

The high quality, unedited footage of a violation can at times be the only source of news or evidence available about an important incident or event. You can provide copies of your raw footage to local, national, regional and international broadcast channels showing the highlights and providing background information. For this IVAN can conduct training workshops for capturing quality footage and conducting interviews.

## 6.19. Indigenous Media Mentoring Program

In order to provide intensive media training, media mentoring programs can be designed. Such programs can be framed in partnership with media and media houses in order to provide the Indigenous youth with practical hands-on media experiences. IVAN and its members can design programs to promote one-on-one informal mentoring sessions thereby allowing Indigenous reporters to receive mentorship from select media leaders.

The mentoring program can also include designing a series of structured workshops and events that bring together media leaders and novice reporters. The mentoring program can also include a programme on 'how to utilize social media' in order to train Indigenous youth that is interested in storytelling through social media. The mentoring program can provide practical tips and tools to the youth in using social media networks. Similarly, this can also be replicated in 'media engagement.'

The mentoring program includes one-on-one mentoring partnerships for mentoring a group, pairing the youth with well-experienced media persons. The mentorship program can be designed for all novice reporters to be paired with well-experienced reporters, from digital media mentoring to social media mentoring. The workshops or training can be developed in order to provide skills on digital media, on audio and video editing, and using software's etc.

## 6.21. Indigenous Reporters/Journalists Program

Every reporter either, Indigenous or non-Indigenous, needs a guide. Journalism is a skill which requires certain methods and techniques mainly in regards to where to find information and how to compose a viable story. Reporters follow certain steps in the process of researching issues and writing before getting their stories published. Therefore, the novice reporters and mid-career reporters need certain skills for writing and reporting. Guiding reporters into the community with an overview of the main issues affecting their lives and livelihoods, including the best practices of the communities in adoption of climate change, food crisis etc., helps reporters build opportunities for Indigenous journalists to cover Indigenous stories.

In the meantime, they can also help by reporting accurately and frequently on the stories of Indigenous peoples. This will help their voices be reflected in the media. In order to write a story about a particular Indigenous community, a reporter needs to visit the community. For reporters, venturing into a completely unfamiliar Indigenous community is not an easy task. Therefore, IVAN and its members can develop programs to bring reporters to the Indigenous communities. Programs can be designed to work directly in and with Indigenous communities. Such programs will help to increase both the quality and quantity of stories of Indigenous Peoples and raise their voices in the media.

## 6.20. Supporting Emerging Indigenous Reporters

IVAN and its members can develop programs to support emerging Indigenous Reporters through paid internships, scholarships or fellowships, and story grant opportunities. They can also help through professional development programs that will help grow their careers in journalism or build networks with the media. The internships and story grant opportunities can be offered in partnership with certain media houses.

These reporting grants and fellowships to Indigenous journalists/reporters help them build their capacity as communicators or broadcasters. The grants help to support the production of stories on various story themes such as climate justice, racial justice, land rights and get coverage in the media.

The capacity building training for emerging Indigenous Reporters will include workshops, regional/national conferences, and media exchanges that facilitate the development of regional/national networks and support their work by creating an 'Indigenous media fund.'

## 6.22. In-community Media Literacy Program

IVAN and its members can develop programs to work with Indigenous communities in order to provide media literacy training, especially for the young community members. Trainers can be brought to the community for a few days to live and work closely with the community. They can also equally train young community members on how to produce stories, how best to use social media etc., and support community storytelling. Such programs are important in order to reach the unreached, underserved and disadvantaged communities.

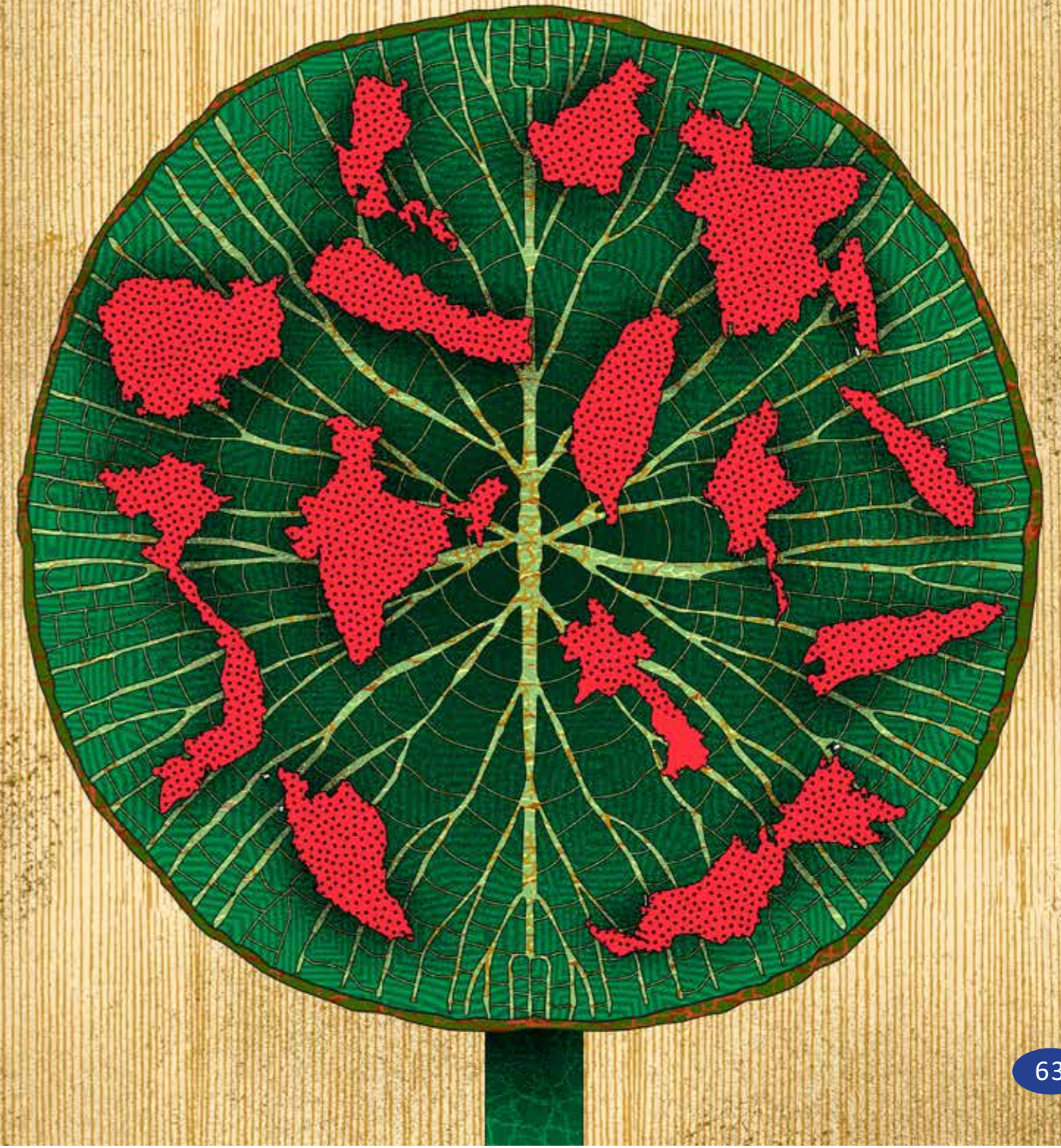
## 6.23. Field Mission for Community Meeting

Field missions, also called site visits, can be organized with a team of journalists from Indigenous and non-Indigenous communities. This can also include inviting local politicians and policymakers to visit and meet with the community that is facing challenges. Such site visits or community meetings can help publicity of your campaign.



# CHAPTER: SEVEN

## Communication Engagements at International and Regional Mechanisms



## 7.1. Introduction

The media advocacy at the regional and international forums and mechanisms need strategic communication. Strategic communication contains various goal-directed communication activities, including maintaining public relations, campaigning issues, and presenting ideas concisely, persuasively, and systematically in a timely manner to the right people. Strategic communication is not merely sending out occasional press releases, but communicating purposefully to advance interests and issues of the community and missions of the organization. Strategic communication, further, implies the engagement of people in deliberate communication on behalf of the organization, its causes and community movement at different forums in different ways. Strategic communication includes public dialogue, organizing or participating as a panel at events, holding press conferences, meeting with officials at the missions with information, press/media and organizations (UN agencies, IPs organizations, funders etc.). It also includes communicating on behalf of the community or organization, and mobilizing social media in order to influence public debate.

The regional and international forums, sessions, and mechanisms provide an opportunity to network with organizations working with Indigenous Peoples, funders and institutions. It also, equally, provides an opportunity to build alliances with Indigenous delegates with like-minded organizations, UN agencies, representatives of member states, NGOs and so forth. More importantly, these forums and mechanisms provide an opportunity to understand and stay connected to trends and major issues faced by Indigenous Peoples in other parts. For organizations like AIPP, as for any grassroots organization, the forums and sessions provide venues to showcase the works of AIPP and its partners. It helps carry out the advocacy work with Indigenous partners. It also helps communicate and report on discussion at the UN level, back to communities' via media/social platforms-newsletter, bulletins, social media, website, radio or TV contents.

Each forum, session or conference may discuss different themes or agenda items, and may also discuss different ways to let delegates make interventions under different items. Therefore, there is a need for proper preparation, planning for meetings, side events or engaging with different regional and thematic caucuses. These include the Asian Indigenous Peoples Caucus, Indigenous Women Caucus, Indigenous Media Caucus, and Causes of Persons with disabilities, Global Caucuses of Indigenous Peoples and so forth. There might be several training, exhibitions, and side sessions conducted by NGOs, Caucuses, or International Organizations. Thus, it needs planning in advance and making different strategies. The mechanisms or forums, like UNPFII, allow only listed speakers from Indigenous Peoples' representatives, organizations, caucuses etc., make group statements and interventions. These are arranged and finalized by the secretariat in advance and during the sessions.

The lists of speakers are registered in advance for the sessions delivering the statement. Therefore, each mechanism and their sessions, and procedures need to be followed regularly. Likewise, during the sessions, a number of specific meetings take place outside of the plenary meetings. The UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples attends the session and holds meetings with Indigenous Peoples' representatives. This is an opportunity to draw attention to the situation of the various Indigenous Peoples' communities. During sessions and forums, merely making intervention is not sufficient. It is essential to plan for setting up meetings with permanent missions or other UN organizations. Social media coverage during the sessions includes collecting quotes, photos, videos, taking interviews for radio and TV programs, producing web and blog articles. Here are some lists of regional and international forums and mechanisms which provide guide for strategic communication and engagements:

## 7.1. International Mechanisms:

### 7.1.1. UN Permanent Forum on Indigenous Issues (UNPFII)

The UN Permanent Forum on Indigenous Issues (UNPFII) was established as a high-level advisory body to the UN Economic and Social Council (ECOSOC) in 2002. The UNPFII has been meeting annually for two weeks at the UN Headquarters in New York for interactive dialogue with Indigenous Peoples delegates, states and UN agencies.

UNPFII provides expert advice and recommendations on Indigenous Peoples' issues to the UN systems through ECOSOC. Therefore, Indigenous Peoples can utilize UNPFII to raise awareness, bring policy change to the other UN bodies and influence how Indigenous Peoples' rights are implemented at the local and national levels.

The Permanent Forum is one of the largest conferences held at the United Nations. The Forum provides a special opportunity for networking with organizations working with Indigenous Peoples. These also include funders and institutions among Indigenous delegates that can form alliances with other like-minded organizations including UN agencies, donors, member states representatives, NGOs etc. It also provides an opportunity to understand and stay connected to trends and major issues faced by Indigenous Peoples around the world.

UNPFII provides a forum for showcasing the work of Cultural Survival. It also carries out advocacy work with Indigenous partners, communicating and reporting on discussions at UN level back to communities via platform updates through social media, website etc. They also network with other organizations, funders, and institutions in order to understand and stay connected to major players and trends in the field. During the UNPFII session, a number of specific meetings take place outside the plenary meetings of the Permanent Forum. The events happening parallel to the plenary sessions, but are organized by NGOs; these are called "side events." Similarly, the UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples attends sessions and holds meetings with Indigenous Peoples' representatives. Such events provide an opportunity to advocate on community rights at the global forum. The advocacy strategy at UNPFII is to make interventions, set up meetings with permanent missions or other UN organizations, raise awareness through side events etc. AIPP as a regional organization can facilitate partners and member organizations to carry out advocacy at the forum. In order to keep informing the grassroots communities, media contents at UNPFII can be produced and covered through social media during sessions, including taking quotes, photos, interviews, and writing web articles.

Several meetings, preparations and side events of regional and thematic Caucuses take place before and during the sessions. These include Asian Indigenous Peoples' Caucus, Global Indigenous Youth Caucus, Indigenous women Caucus, Indigenous Media Caucus and many others. This also includes persons with disabilities, language etc. The Global Caucus of Indigenous Peoples organizes preparatory meetings (Church Centre for the UN), which meets, exchanges information and experiences and finally submits joint statements, positions and recommendations in the Forum sessions. In the preparatory meeting, you can raise questions or participate. Similarly, there are several training, exhibitions, and side sessions conducted by NGOs, Caucuses, or International Organizations, etc. AIPP organizes regular side events including in Indigenous Media Zone, and participates in them.

## 7.1.2. Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)

The Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) was established in 2007 by the Human Rights Council. It follows a mandate to provide HRC with expertise and advice on the rights of Indigenous Peoples as per UNDRIP assisting member states upon request. This helps in achieving the goals of UNDRIP through the promotion, protection and fulfilment of the rights of Indigenous Peoples.

EMRIP is composed of seven expert members from seven socio-economic regions, which holds a week-long annual session in July in Geneva, Switzerland at the UN Secretariat building. Here, representatives of Indigenous Peoples Organizations have an opportunity to express their perspectives on the theme set by the EMRIP secretariat. EMRIP carries out research work and studies based on the information provided by the Indigenous Peoples' representatives and the states.

There are Indigenous Peoples Caucuses which meet for exchange of information and experiences. They also make joint statements, clarify their positions and provide recommendations which are taken into consideration by the Expert Mechanism. This is also an opportunity to meet and present the cases to the Special Rapporteur on the Rights of Indigenous Peoples, whose mandate is to gather information and communications on violations of human rights and fundamental freedoms of Indigenous Populations.

It also formulates the recommendations and works in close relation with other special rapporteurs, experts etc. While in Geneva, one also can request meetings with representatives of countries' permanent missions to the UN. Here, OHCHR also deals with various thematic country issues. Meetings can be set up with the OHCHR-based secretariat of the various UN Human Rights Treaty Bodies and other UN agencies present in Geneva such as WHO, WIPO, ILO and so forth.

For effective media advocacy, a plan is produced in advance for strategic use of media, preparing agendas and cases or statements to engage with Indigenous Peoples Caucuses. Many meetings, side events, sessions are also held that helps in providing opportunities to network with other representatives of Indigenous Peoples, including NGOs working on Indigenous Peoples' issues.

## 7.1.3. Indigenous Peoples' Engagement with UN Special Procedures

The special procedure specific to the concerns of Indigenous Peoples is called 'the Special Rapporteur on the Rights of Indigenous Peoples'. These special procedures are the mechanisms established by the Human Rights Council (HRC). They work under specific mandates that deal with a specific situation or theme or even a country. These are mainly carried out by independent experts who are appointed as 'special rapporteurs, special representatives, independent experts or members of working groups.

The special Rapporteur on the Rights of Indigenous Peoples, whose mandate is to gather information and communications on violations of human rights and fundamental freedoms of Indigenous Populations, replies to them. They also carry out official country visits and make recommendations to states.

They work in close relation with other special rapporteurs, experts etc. It is, thus, possible to send communications to the special rapporteur on the situation of Indigenous Peoples in a particular country or invite them to visit the country. However, the approval of the government is necessary to conduct a country visit. There are 44 thematic and 11 country mandates. They act on individual cases of reported violations based on communications sent to them. They also conduct annual thematic studies, seek information from calls for inputs and convene expert consultations.

They engage in advocacy, raise awareness and provide advice for technical cooperation as well. Indigenous Peoples can assess different special procedures by theme relating to Indigenous Peoples' rights besides Special Rapporteur on the Rights of Indigenous Peoples. This can include Special Rapporteur on the Rights of persons with disabilities, Special Rapporteur on the Rights to food, Special Rapporteur on adequate housing to name a few.

The current Special Rapporteur on the Rights of Indigenous Peoples' is Francisco Cali Tzay from Guatemala. The UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples attends sessions and holds meetings with Indigenous Peoples' representatives. Such events provide an opportunity to advocate on community rights at the global forum.

## 7.1.4. Indigenous Peoples' Engagement with Human Rights Treaty Bodies

The UN Human Rights Treaty Bodies are committees of independent experts mandated to monitor the states' implementation of the international legal instruments they have ratified. After being party to ratification of any international human rights conventions, the state is required to submit periodic reports to the relevant committees. The committees review the reports submitted by the states and make concluding observations and recommendations. The states then express commitments to following these recommendations. The NGOs, Indigenous Peoples organizations and civil society groups also have the opportunity to engage with these committees by submitting the shadow reports based on the states' report on the human rights violations.

Though there are not any specific UN Human Rights Treaty Bodies or committees for Indigenous Peoples, Indigenous Peoples have an equal opportunity to engage or work closely with the treaty bodies and participate in the submission of reports. There can be space for ample media campaigns during every step based on the state report to treaty bodies and the shadow reports submitted by Indigenous Peoples' Organization. Through the concluding observation and recommendation made by the treaty bodies, media contents can be produced and shared widely to inform the targeted community members. There are currently 10 Human Rights Treaty Bodies that monitor implementation of the core international human rights treaties. The bodies are listed as follows:

1. **Human Rights Committee (ICCPR)** : International Covenant on Civil and Political Rights (1966) and its optional protocols
2. **Committee on Economic, Social and Cultural Rights (CESCR)** : International Covenant on Economic, Social and Cultural Rights (1966) and its optional protocol
3. **Committee on the Elimination of Racial Discrimination (CERD)** : International Convention on the Elimination of All Forms of Racial Discrimination (1965)
4. **Committee on the Elimination of Discrimination against Women (CEDAW)** : Convention on the Elimination of All Forms of Discrimination against Women (1979) and its optional protocol (1999)
5. **Committee against Torture (CAT)** : Convention against Torture and Other Cruel, Inhuman or Degrading Treatment (1984)
6. **Subcommittee on Prevention of Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (SPT)** : established pursuant to the Optional Protocol of the Convention against Torture (OPCAT) (2002)
7. **Committee on the Rights of the Child (CRC)** : Convention on the Rights of the Child (1989) and its optional protocols (2000)
8. **Committee on Migrant Workers (CMW)** : International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990)
9. **Committee on the Rights of Persons with Disabilities (CRPD)** : International Convention on the Rights of Persons with Disabilities (2006)
10. **Committee on Enforced Disappearances (CED)** : International Convention for the Protection of All Persons from Enforced Disappearance (2006)

## 7.1.5. Indigenous Peoples' Engagement with Human Rights Council

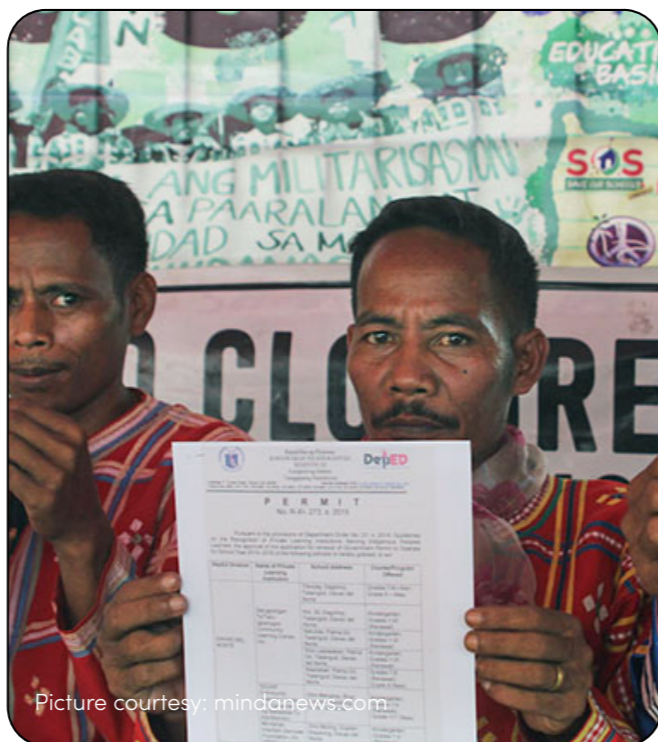
In 2006, 'Human Rights Council' (HRC) replaced the oldest UN human rights body called the Commission on Human Rights, 1946. This is the principal body of the UN in matters relating to human rights. The HRC is located in Geneva, Switzerland. OCHR is its secretariat. The HRC is a subsidiary body of the General Assembly. It is composed of 47 member states that meet throughout the year and hold regular sessions per year. This is totalled at ten weeks and each year constitutes a cycle of sessions starting in June.

The HRC also holds special sessions as per the requests made by one-third of the member states. More importantly, the situations in states following the ratification are monitored to check their compliance with the obligations and commitments in the areas of human rights in their states. By resolution, UNGA established a mechanism under HRC called Universal Periodic Review (UPR). Under this, in every four and a half years, each state has to submit a report on the human rights situation in their respective countries, the initiatives undertaken and the fulfilments of each of their commitments. Based on this, there will be an assessment of every state.

The representatives of Indigenous Peoples and the members of civil society are also invited to submit the shadow report. After the end of each country's assessment or review, a report with several recommendations is made to every state by other states. This is made public through the official website of UPR. All reports, including those submitted by states, civil society or Indigenous Peoples Organizations, with the recommendations made to the states are available on the UPR website. This opportunity for engagement with HRC and UPR allows the Indigenous Peoples' Organizations and civil society organizations to submit the shadow report.

This report highlights the human rights violations of Indigenous communities which are then put under consideration. Likewise, the media as well as Indigenous Peoples Organization (IPOs) can also be engaged through follow-ups to the recommendations made to the states. It can also discuss the commitments made by the state government during the reviews.

Lately, the representatives of Indigenous Peoples are also allowed to participate in the UPR and HRC sessions.



Picture courtesy: mindanews.com



Picture courtesy: eeb.org

## 7.1.6. Universal Periodic Review (UPR)

The Universal Periodic Review (UPR) was established in 2006 by UNGA resolution as a mechanism of HRC to create a consistent commitment of each UN member state to meet its human rights duties through interactive dialogue. Every four and a half years, each state must submit a report on the human rights situation in their respective countries, the initiatives undertaken and fulfilments of each of their commitments.

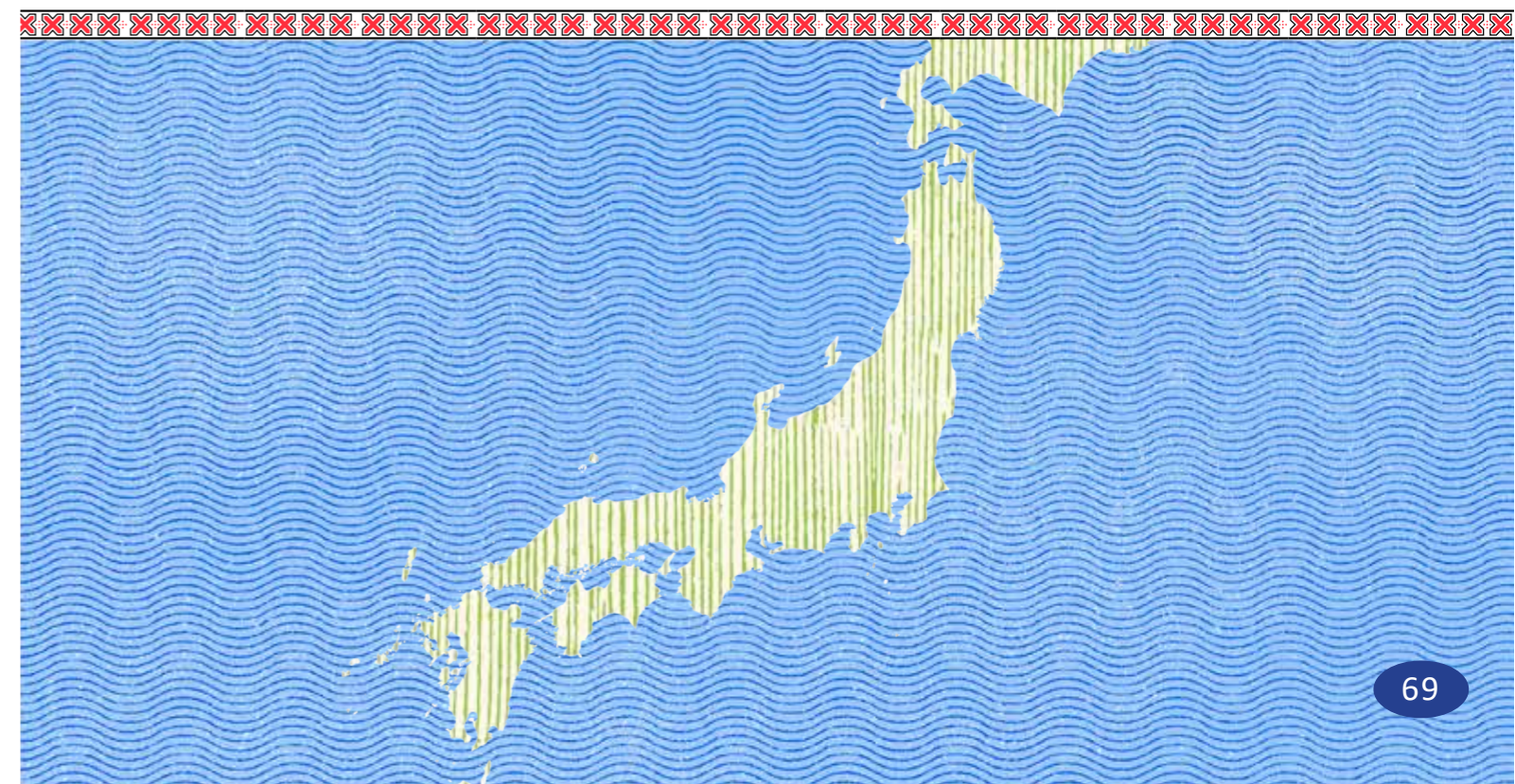
It is on this basis that there will be assessment of every state. The representatives of Indigenous Peoples and the members of civil society are also invited to submit the shadow report. After the end of each country's assessment or review, a report with several recommendations made to the states is made public through the official website of UPR. These include all reports including those submitted by states, civil society or Indigenous Peoples Organizations. This also includes the recommendations made to the states and these are available on the UPR website.

In the first cycle (2008-2011), each of the UN member states participated in its national review, appearing before their colleagues to present their human rights record. In the second cycle (2012-2016), every state participated and they appeared before their colleagues to share developments regarding recommendations, implementation and emerging rights challenges. The third cycle which started in 2017 until 2021 is now underway.

In UPR, there are a total of five-phases of participation; that include, preparation, interaction, consideration, adoption and implementation. In total, these five-phases amount to a 24-month campaign that educates, engages and empowers Indigenous Peoples to connect issues at the grassroots levels with global government responsibility. This can be done through drafting recommendations among communities and engaging with other countries.

Indigenous Peoples Organization or media organization can continue the conversation in the review process, involving community members and other stakeholders; prepare stakeholders reports and advocate for realization of their rights. They can also engage in follow-ups during and after the UPR sessions end. Thus, the opportunity to engage with HRC and UPR allows the Indigenous Peoples' Organizations and civil society organizations to submit the shadow report. This report highlights the human rights violation of Indigenous communities.

Likewise, the media as well as Indigenous Peoples Organization (IPOs) also can be engaged through follow-ups to see that the recommendations made to the states are being implemented. It also looks at the commitments made by the state governments during the reviews. The representatives of Indigenous Peoples are also allowed to participate in the UPR sessions.



## 7.1.7. Indigenous Women's Engagement in CSW

The UN Commission on the Status of Women (CSW) was established in 1946 by the ECOSOC resolution. It is the principal global inter-governmental body exclusively dedicated to the promotion of gender equality and the empowerment of women. It plays a leading role in monitoring and reviewing progress and problems in implementation of the Beijing Declaration and Platform for Action. It also helps in mainstreaming a gendered perspective in UN activities. CSW holds two-week annual sessions at the UN headquarter where representatives of UN member states, civil society organizations and UN agencies gather at the UN headquarters in New York. Here, they discuss the progress and gaps in the implementation of the 1995 Beijing Declaration and Platform of Action, the key global policy document on gender equality, Beijing+5 (23rd special session of UNGA held in 2000) and emerging issues that affect gender equality and the empowerment of women.

The Beijing Declaration and Platform for Action, adopted unanimously by 189 countries at the Conference in 1995, is considered to be the most comprehensive global policy framework for women's rights. It recognizes women's rights as human rights and sets out a comprehensive roadmap for achieving equality between women and men. Since the Beijing Conference, the implementation of the Platform for Action has been assessed by the CSW every year. Through a review process carried out every five years, it re-affirms the state's commitment to its full implementation.

The 1995 Beijing Conference, also regarded as the fourth 'World Conference on women,' saw global coordination and participation of Indigenous Women. Since the 1995 Beijing Conference, various national and regional Indigenous Organizations have been established across the world. Various regional organizations have consolidated strategic alliances, leading to the establishment of international networks such as the International Indigenous Women's Forum (IIMI), established in 2000 during the CSW session dedicated to the Beijing+5 review. IIMI acts as a global network of Indigenous women's local, regional and national organizations from Asia, Africa, the Americas, the Arctic and the Pacific region. It advocates for Indigenous women's issues at the international level.

Since 1995, Indigenous women have been contributing to the implementation of the Beijing Declaration and Platform for action at the local, national and international levels. They have participated in the follow up meetings on the implementation of the Beijing Platforms for Action as well as in the sessions of the CSW. Indigenous women can take part in the officials and periphery events, coordination meetings and training sessions.

During each event, meetings, training sessions, press conferences or press meets can be organized. There can also be panel discussions and interactive dialogue. This can be conducted jointly with women's network organizations and the indigenous women leaders and media persons. They can be conducted to highlight the persistent obstacles to the full realization of the Indigenous women's rights.

## 7.1.8. Indigenous Peoples' Engagement in Climate Change

The UN Climate Change Conference, also known as Conference of Parties (COP) is one of the largest annual inter-governmental meetings in the UN system. The COP is the supreme-governing or the decision making body of the UN Framework Convention on Climate Change (UNFCCC), adopted in 1992. All the 197 states that are signatory parties to the Convention meet annually in COP. The formal meetings usually take place in November/December where the world's leaders, state actors, activists and others meet. Here, they review the implementation of the Convention including additional legally binding international treaties on climate change.

These include the Kyoto Protocol, adopted in 1997 (192 parties) which aims to reduce greenhouse gas emissions, the Paris Agreement, adopted by 196 states in 2015 (at COP 21 in Paris) which aims to limit global warming, and other such environmental issues. The first UN Climate Change conference took place in April 1995 in Berlin Germany. Since then, the COP meets every year in different locations around the world to review the national communication and emission inventories submitted by the parties. COP also assesses the measures taken by the parties and the progress made in combating climate change and limiting global warming.

Indigenous Peoples have increased their engagement in international negotiations. Indigenous Peoples and their representatives from different parts of the world have been engaging with UNFCCC processes, taking their stand and demanding recognition and respect of their knowledge and rights. This is to ensure their full, effective and meaningful participation at all levels in their agreements.

There are committees and mechanisms such as Global Environmental Facility, Green Climate Fund, Least Developed Countries Fund, and Special Climate Fund which are focused on advocacy and lobbying. Indigenous Peoples can attend the meetings of the committee and mechanism. Prior to the COP, preparatory meetings can be planned to determine the common positions. They can also create social media presence or a media mobilization strategy can be employed in order to amplify one's message during the climate change conference. The COP is at the heart of these engagements.

They share brochures, contact information to connect after the conference and also include the printed materials for distribution. This is a non-stop two-week long negotiation and networking of nations in relation to climate change. There are negotiations taking place among multiple caucus meetings divided into different regions and thematic topics. There are various civil society spaces connected to the conferences. There are also several events such as panel presentations, film screenings, television booths etc. Thus, there are various ways to engage with climate justice.

There are both formal and informal spaces. People's climate Summit is one of them where different faith associations, labour unions, and human rights NGOs come together in international solidarity. They are brought together by their commitment to social activism. There is also ArtCOP which is a global festival of cultural activity on climate change bringing together artists, activists, authors, and advocates to exchanging information. More importantly, in order to bring together the world's Indigenous Peoples, since 2008, the International Indigenous Peoples Forum on Climate Change has been holding negotiations and meetings to consolidate priority issues at the country, regional and international levels. Therefore, there are ample avenues for media advocacy here. One can cover live press conferences through COP's accounts on platforms like Facebook, Twitter, and YouTube. All these provide different avenues for international activism.

In 2008, the Indigenous Peoples Caucus participating in the UNFCCC process formed the 'International Indigenous Peoples Forum on Climate Change (IIPFCC). This was done in order to sustain engagement and global coordination of Indigenous Peoples in the processes under the UNFCCC. The IIPFCC represents the Indigenous Peoples' caucus who attend the official UNFCCC COPs and inter-sessional sessions of the Subsidiary body for Scientific and Technological Advice (SBSTA) and Subsidiary body for Implementation (SBI) organized in conjunction with the COP. The IIPFCC is the global forum with broad inter-regional alliances of Indigenous Peoples. They carry the voices, concerns, priorities and proposals of Indigenous Peoples and their organization at local, regional, national, and international levels.





## 7.1.9. Indigenous Peoples' Engagement in the SDGs

The UN High-Level Political Forum on SDGs was established in 2012 by the outcome document of the UN Conference on Sustainable Development. This is also known as 'Rio+20. It is one of the UN platforms on sustainable development. The forum meets annually under the auspices of the ECOSOC for eight days. The first meeting of the forum was held in 2013. It replaced the Commission on Sustainable Development in order to ensure effective follow up of the Earth Summit UN Conference on Environment and Development in 1992 and Rio+20 in 2012. The first three-Forum sessions, from 2013 to 2015, shaped the creation of SDGs and charted a path to achieve the 2030 Agenda with partnerships for action and accountability procedures. In subsequent years, the Forum focused on reviews of states to achieve goals. The SDG has 17 global development goals and 169 targets which are equally important to realization of Indigenous Peoples' rights in line with UNDRIP.

The UN High-Level Political Forum on SDGs happens with a different theme every year at the UN headquarters in New York in the month of July. It conducts national reviews submitted by states voluntarily to the Forum. Thus, for Indigenous Peoples, there are various levels for engagements - preparation, interaction, consideration and implementation. The government as well as the UN country team and UNDP prepare the report to submit to the forum. Therefore, there is an opportunity at the community level to prepare a draft with priority issues and hand it over to the government officials and UN country team. There are different deadlines and formats for submission and they can be found on the UN SDGs website. During the review of the country report, there are opportunities for media advocacy including social media strategy to raise awareness about the state's comments. Finally, after the Forum, the campaigns can be launched to pressurize the government to implement the issues raised during the reviews.

Indigenous Peoples have been engaging in every process of SDGs since 1992 when the first Earth Summit was conducted. It is also called the Rio Conference. One of the major demands made by Indigenous Peoples in these processes are: respect, protection and fulfilment of the rights of Indigenous Peoples as affirmed by the UNDRIP. It also ensures full and effective participation in development, implementation, monitoring and review processes of action plans and programs on SDGs. In order to coordinate Indigenous Peoples globally and make consolidated efforts to advance the rights and development priority of Indigenous Peoples at all levels, Indigenous Peoples created a forum or the mechanism called, "Indigenous Peoples Major Group (IPMG). In 2017, IPMG formally established the global coordination committee of seven regional focal organizations with designated focal persons and representatives of Indigenous women and youth with two convenors of the IPMG. The Convenors take a leading role in organizing and coordinating the participation and engagements of Indigenous Peoples in the global process relating to the 2030 Agenda included in the Annual High Level Political Forum. For more, you may visit: (<https://www.indigenouspeoples-sdg.org/index.php/english/who-we-are/about-the-ipmg>)

## 7.1.10. Indigenous Peoples Engagement in the CBD Forum

The Convention on Biological Diversity (CBD) is one of the important international environmental treaties/-conventions adopted by the UN in 1992. The CBD has three main objectives: to conserve biodiversity, to promote sustainable use and to ensure the equitable sharing of the benefits arising from its utilization of biodiversity. The Convention has developed programs to work on various thematic issues like agricultural, forest biodiversity including traditional knowledge, access to genetic resources and protected areas among others. More importantly, the 10th meeting of the Conference of the Parties also referred to as COP-10 adopted the Nagoya Protocol on 'Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization.' It also adopted the Strategic plan for Biodiversity 2011-2020 (it had already commenced), including 20 Aichi Biodiversity Targets. All these programs of work of the Convention have a direct impact on the Indigenous Peoples' rights over land, territories and natural resources.

The statistics show that the world's last remaining forests and 80% of the biodiversity of the planet are found in the land and territories that are managed, owned and under control of Indigenous Peoples. Against this backdrop, especially during the 'Third Conference of the Parties (COP3) to the Convention on Biological Diversity held in Buenos Aires, Argentina, in 1996, the Indigenous Caucus in the Convention process formed the 'International Indigenous Forum on Biodiversity (IIFB). This was done in order to coordinate and facilitate the Indigenous Peoples participation in and advocacy at the Convention through preparatory meetings, capacity building activities, and other activities.

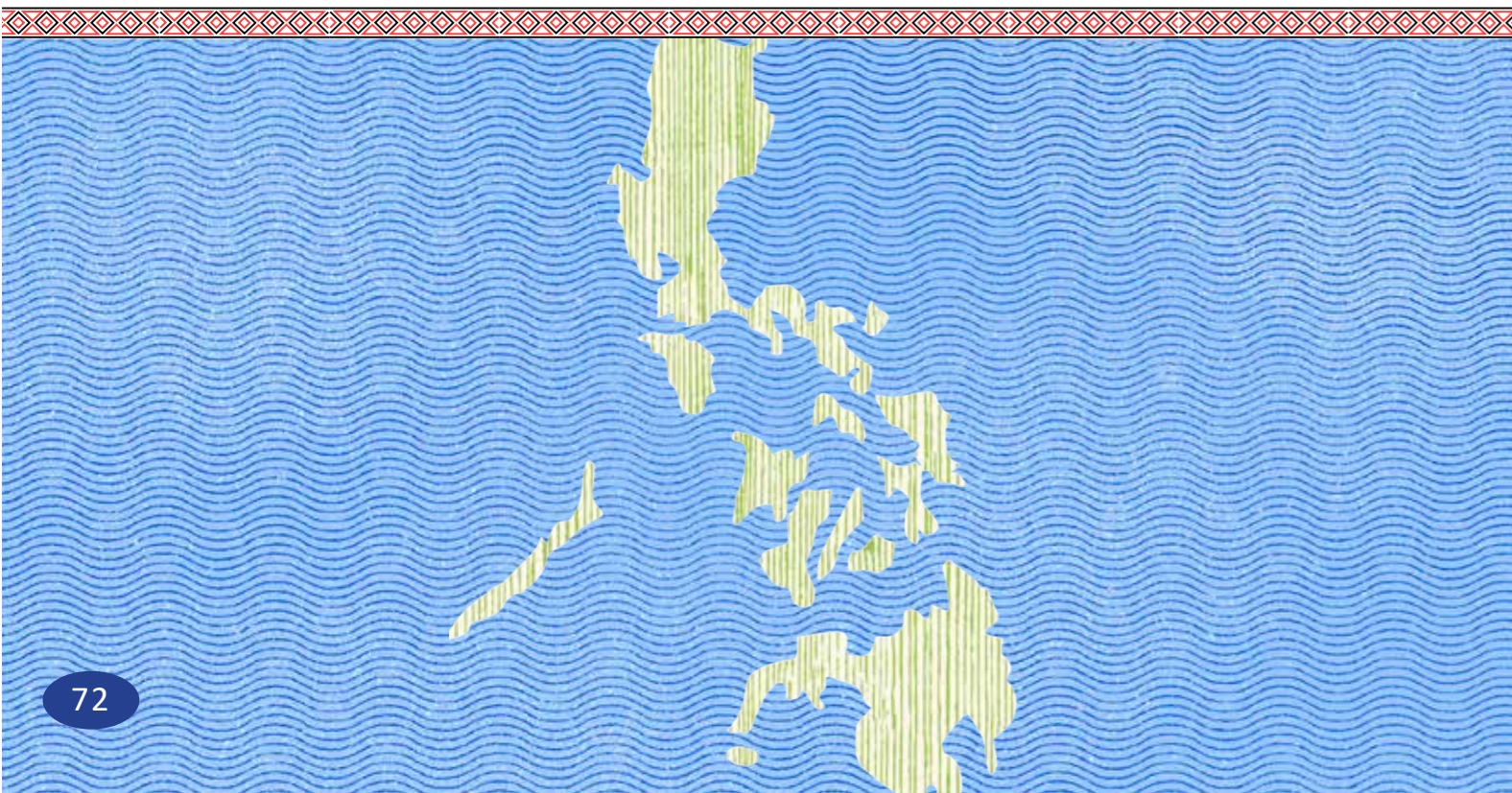
Its establishment has been able to coordinate the representatives from Indigenous governments, indigenous non-governmental organizations, Indigenous scholars and activists globally around CBD and other important international environmental meetings. This is to help coordinate indigenous strategies at these meetings, provide advice to the government parties, influence the interpretations of the government obligations to recognize and respect Indigenous Peoples' rights to the knowledge and resources. IIFB also has been active in the negotiations regarding access to genetic resources to defend the fundamental rights of indigenous peoples. This should be included so as to disseminate the information on indigenous perspectives on the rights to Indigenous Peoples' knowledge and resources.

## 7.1.11. Indigenous Peoples engagement on Biodiversity and Ecosystem Services--IPBES

The Inter-governmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) is the inter-governmental body, not a UN body. This independent inter-governmental body was established in 2012 in Panama, by 94 government officials present from different states in order to assess the state of biodiversity and of the ecosystem. It also looks at the services it provides to the society and in response to requests from the decision makers. Moreover, it strengthens the science-policy interface for biodiversity and ecosystem services for the conservation and sustainable use of biodiversity and long-term well-being of human and sustainable development. UN Environment Program (UNEP) provides secretariat services to IPBES. Currently, there are 137 member states parties and a large number of NGOs, organizations, civil society groups. They are actively involved in the IPBES processes. IPBES recognizes that Indigenous Peoples and local communities possess knowledge on biodiversity and ecosystem trends.

Lately, IPBES has made attempts to conduct consultations among Indigenous Peoples on the participatory mechanism bringing together global representatives of Indigenous Peoples to discuss and make recommendations about the IPBES participatory mechanism, including participation activities through the IPBES assessment cycle and governance issues. Undoubtedly, then, the Indigenous Peoples and their traditional knowledge and sustainable resource management practices have contributed effectively to safeguarding the global environment. Indigenous Peoples are not only victims of deteriorating global environment; they are also a source of a solution. Their knowledge systems are critical in helping to cope up with changing environmental conditions.

Indigenous Peoples and their organizations working in the sector of environment globally are making efforts to participate in this important intergovernmental body, i.e., IPBES. Indigenous Peoples have been well acknowledged to be major stakeholders as they have contributed to the enhancement and maintenance of the world's biodiversity and landscapes. Therefore, Indigenous Peoples are making efforts to lobby and advocate through active engagements in all processes mainly through International Indigenous Forum on Biodiversity (IIFB). It is also coordinating and facilitating the Indigenous Peoples participation in and advocacy through preparatory meetings, capacity building activities and other activities.



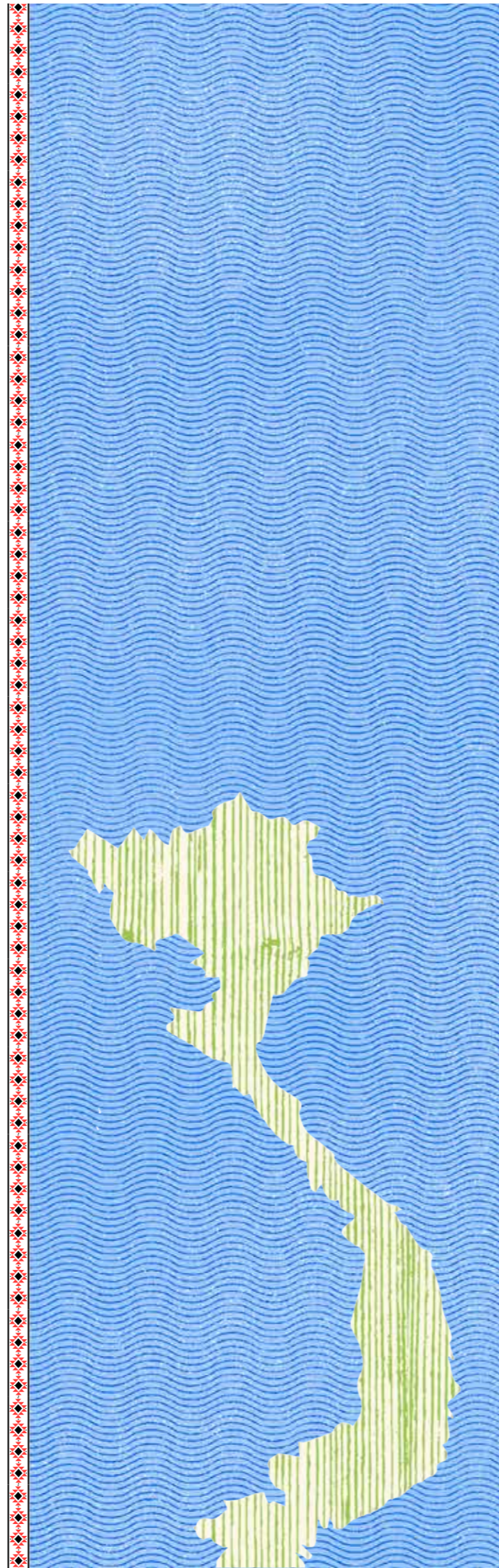
## 7.1.12. Indigenous Peoples' Engagement at UN Business and Human Rights Forum (BHR)

The UN Guiding Principles on Business and Human Rights (UNGPR), endorsed by the UN Human Rights Council, in 2011, was the first globally agreed standard for preventing and addressing the adverse impacts on human rights linked to business activity at a global level. In 2012, the UN Working Group focused on the issues of Human Rights and Transnational Corporations and other Business Enterprises. They produced the first thematic report on the Rights of Indigenous Peoples to the UN General Assembly.

They recommended acknowledging Indigenous Peoples as 'right holders' and stated that Indigenous Peoples are among the most severely affected by the business operations - oil and gas extraction, the construction of large dams or agricultural expansion for cash crops cultivation and others. This all resulted in a wide variety of human rights abuses such as the devastation of indigenous ancestral lands, forced evictions or extrajudicial killings by private security forces.

Against this backdrop, in 2011, in order to bring stakeholders together to discuss trends and challenges in the implementation of guiding principles, the UN Human Rights Council established the Forum on Business and Human Rights. This annual forum now serves as a global platform for all stakeholders including states, business groups and Indigenous Peoples. Since the UNGPR on Business and Human Rights were promulgated, there have been growing concerns over human rights in business. Indigenous Peoples form the highest proportion of victims of such business activities.

Development projects, along with those undertaken by multilateral development banks and private sector investments, are creating suffering among the indigenous peoples. Such development projects are resulting in widespread human rights violations, including displacements from their customary land, and irreversible loss of their traditional lifestyles, livelihoods and identity. The annual forum session has provided spaces for Indigenous peoples to voice such violations collectively through the Indigenous Peoples Caucus, regionally and internationally.



## 7.1.13. Indigenous Peoples' Engagements in WIPO's IGC

Indigenous Peoples have rights over their traditional knowledge, traditional cultural expressions and genetic resources. This includes associated intellectual property rights, as recognized in UNDRIP, Article 31. But, the Convention and laws related to intellectual property are inadequate in protecting Indigenous Peoples' intellectual property rights. In the absence of effective legal recognition and protection, Indigenous Peoples' Intangible cultural heritage ranging from textile designs to traditional songs, knowledge related to medicinal plants and environmental conservation is often treated as being in the 'public domain.'

This misappropriation, by those within the fashion, film and pharmaceutical industries and others, is widespread and ongoing. The World Intellectual Property Organization (WIPO), a UN agency with 193 member states, provides a forum for negotiating international intellectual laws. In the year 2000, amid growing concerns about bio-piracy and with other international forums already engaging with Indigenous Peoples' intellectual property-related issues, WIPO member states established the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC). It is a forum where WIPO member states discuss the intellectual property issues that arise in the context of access to genetic resources. They also benefit from sharing as well as protecting traditional knowledge and traditional cultural expressions, including folklore.

Indigenous Peoples' participation is widely acknowledged as being critical for the legitimacy of the IGC negotiations. Each IGC session commences with an indigenous Panel of experts invited and funded by WIPO to present on topics relevant to the negotiations. But Indigenous Peoples participation in the actual IGC negotiations is limited, both in number of participation and in the scope of participation permitted. The WIPO's IGC holds a formal session at WIPO headquarter in Geneva for negotiation on different themes where usually WIPO member states attend. Lately, Indigenous Peoples have been given the opportunity to attend the session as 'observers' with limited influence. In 2005, member states established the WIPO Voluntary Fund for Accredited Indigenous and local communities to attend IGC sessions.

For several years now, the representatives of Indigenous Peoples have been organizing themselves in the form of an 'Indigenous Caucus', the only non-governmental stakeholder generally invited to participate with member states in informal meetings. From the outset, the IGC has granted ad hoc observer status to the representatives of Indigenous Peoples and local communities, since 2004, representatives following the WIPO session meet among themselves to prepare in advance of IGC.

Though, Indigenous Peoples cannot fully participate in these negotiations (as they cannot formally present proposals, amendments or motions and cannot vote at IGC sessions), lately, WIPO seems to have created mechanisms to increase the participation of these groups. At each IGC session, the work of the Indigenous Caucus commences with an indigenous consultative forum facilitated by the WIPO secretariat before the IGC session begins. Although Indigenous Peoples participation is limited, the Indigenous Caucus plays an important role in voicing indigenous Peoples' perspectives within the IGC.



Picture courtesy: fnadre.org

## 7.1.14. Indigenous Peoples' Engagement at IFAD

After repeated demands made by Indigenous Peoples for a systematic dialogue with UN agencies, the International Fund for Agricultural Development (IFAD) has taken a series of initiatives and developed key instruments to actively engage with Indigenous Peoples. In 2009, IFAD's Executive Board approved IFAD policy on engagement with Indigenous Peoples and established Indigenous Peoples' Forum at IFAD in 2011. The forum now works as a permanent process of consultation and dialogue between representatives from Indigenous Peoples' institutions and organizations, IFAD and government.

The forum provides spaces for consultation on rural development, poverty reduction and promotes the participation of indigenous peoples' organizations in IFAD's activities at the local, regional, national, and international levels. This global forum or meeting of the Indigenous Peoples' Forum convenes every other year in conjunction with IFAD's governing council.

This is the IFAD's main decision making body. In preparation of each global meeting, regional consultation workshops are organized to ensure that the forum reflects different perspectives and the diversity of recommendations gathered from Indigenous Peoples from various regions where IFAD operates.

Indigenous Peoples' Forum at IFAD is a unique process within the UN system as the Forum institutionalized IFAD's consultation and dialogue with Indigenous Peoples' representatives at all levels. It also provides an opportunity for Indigenous Peoples and IFAD to collaborate and partner to implement programs at the grassroots level. It provides Indigenous Peoples participation in IFAD's projects and implementations as well.

## 7.1.15. Forum for Global Indigenous Youth

In the year 2010-2011, ECOSOC began engaging youth in a partnership focused on ensuring the attainment of development agenda. ECOSOC prompted the first Youth Forum in 2012. In 2012, the first UN Youth Forum was organized, initially as a half-day conference titled, 'Creating a Sustainable Future: Empowering Youth with Better Job Opportunities.' The forum helped to enhance awareness on high youth unemployment rates and there were subsequent demands made by youth to actively engage in a full day conference in 2013. Subsequently, the forum has been transformed into a two-day conference. The themes of the youth forum are developed taking into consideration the internationally agreed development goals, including the SDGs. Lately, Indigenous Youth have come together and formed the 'Global Indigenous Youth Caucus (GIYC), where they began to explore their space.

They created a space through Global Indigenous Youth Caucus to advocate and represent themselves before international forums affecting their lives and to bring awareness to the issues affecting them on local, regional, national, and international levels. The caucus is made up of youth from each of the 7-UN regions. The Global Indigenous Youth Caucus is a global network of numerous youth from the seven socio-cultural indigenous regions. Since the first session of the UNPFII, young indigenous participants have gathered together to develop statements voicing their concerns. It is estimated that there are more than 450 million Indigenous Peoples in the world, approximately 45% of whom are between 15 to 30 years of age. This group of Indigenous Peoples face numerous challenges, including marginalization, migration and early motherhood. Despite these problems, indigenous youth continue to organize to promote their rights. The GIYC was formally inaugurated in 2006 and has since then convened every day during the annual session of UNPFII. In 2008 UNPFII recognized the GIYC as a working caucus. The GIYC aims to connect indigenous youth across borders and continents to contribute to the struggle for Indigenous Peoples' rights and to build their capacity to carry on the indigenous cultural heritage. From the first session of UNPFII, young indigenous youth have actively participated, delivered statements voicing the concerns of Indigenous Youth apart from UNPFII, EMRIP, UNFAO and other international forums. For more, follow them at: <https://www.globalindigenouslyouthcaucus.org/>

## 7.1.16. Forums for Indigenous Journalists and communicators

Globally, Indigenous communities are making incredible efforts to establish media in their own languages, and communities, which are by and for their people. The increased global media movement has helped not only to increase Indigenous voices, participation and access to media, but also have strengthened the use of Indigenous languages in the media. Indigenous media are weakened and threatened by antagonistic attitudes both by government agents as well as by commercial media. In many countries, mainstream media is only available in dominant languages, making it inaccessible to many Indigenous Peoples.

This also hampers Indigenous Peoples' right to access information in their own languages, contributing to further marginalization and loss of Indigenous languages. Thus, in order to coordinate advocacy efforts and to bring problems faced by Indigenous community media and media practitioners to the international level, a group of Indigenous journalists and media practitioners from four different countries (Bolivia, Guatemala, Nepal, and Venezuela), gathered during the 15th session of the UNPFII in 2016 and launched the Indigenous Media and Communication Caucus. The Caucus today has been a collective space for Indigenous journalists globally to unite voices, thoughts, ideas and actions. It has also helped them in making joint efforts to address pressing issues and exchange best practices, to coordinate advocacy among Indigenous media and communication practitioners.

The Caucus aims to stress the importance of democratizing community media and demands safety for Indigenous community and community journalists at the UNPFII, EMRIP and other relevant forums at UN and international forums. As a result, there were a lot of consolidated advocacy efforts made by Indigenous Media Caucus. In 2017, the UN, in coordination with the Department of Public Information and the UN Department of Economic and Social Affairs (UNDESA), provided a much needed working space for Indigenous Media Practitioners and media producers. They had to conduct live interviews, conduct press briefings/conferences with Indigenous human rights defenders and Indigenous experts. They also had to conduct media related discussions during the annual session of the UNPFII.

Moreover, since its inception, the Caucus has been making collective deliberations. These have submitted a number of recommendations to UN bodies, and have engaged in lobbying and advocating actions by bringing the increased risks and challenges faced by Indigenous journalists and communicators to the attention of international audiences. They have also been assisting Indigenous communities in their efforts to establish media in their own languages, by and for their communities. For more visit (<https://www.indigenousmediacaucus.org/>)



Picture courtesy: cultural survival.org

## 7.2. Regional Mechanisms for Advocacy and Campaign

### 7.2.1. Association of Southeast Asian Nations (ASEAN)

Association of Southeast Asian Nations (ASEAN), founded in 1967 in Bangkok, is made up of 10 member states. They are Malaysia, Philippines, Singapore, Thailand, Brunei, Cambodia, Lao PDR, Vietnam and Myanmar. The ASEAN aims to accelerate economic growth, social progress and cultural development, so as to promote regional peace and stability. They aim to do this through their respect for justice and the rule of law in the relationship between countries in the region and adherence to the principles of the UN Charter. In 2009, holding a summit in Thailand, ASEAN established an Inter-governmental Commission on Human Rights (AICHR) as an apex body with the responsibility to protect and promote and strengthen the regional cooperation on human rights in ASEAN.

In 2012, the ASEAN adopted the ASEAN Human Rights Declaration (AHRD) and Phnom Penh statement on the adoption of the ASEAN Human Rights Declaration. There is not a single wording about Indigenous Peoples in the Declaration and statement and no indication to address the Human Rights situation of Indigenous Peoples in Southeast Asia.

As it did, since its inception, the AICHR holds a number of meetings, workshops and conferences on human rights topics. During such events, ASEAN has given indications for consultations with civil society and their organizations. AIPP and members of the Indigenous Peoples Task force on ASEAN have been formed in order to continue engaging with the ASEAN. There are ample opportunities for media advocacy, lobbying, following-up and engaging with ASEAN during their annual and periodic review meeting in order to ensure that Indigenous voices are heard.

### 7.2.2. South Asian Association for Regional Cooperation (SAARC)

South Asian Association for Regional Cooperation (SAARC) was established in 1985 to promote the welfare of the peoples of South Asia. It also strengthened sub-regional cooperation among the South Asian countries. SAARC is made up of 8-member states. They are Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. The SAARC charter does not include any goals to promote human rights. However, in 2018, SAARC organized its first ever 'international conference on Human Rights.'

But, it has not yet adopted any human rights convention or charter, nor has it agreed to create any regional institution or mechanism to monitor adherence to and implementation of the various UN human rights conventions already signed by its member countries. But platforms of civil society engagement with SAARC exist such as 'People's SAARC' conference. Here, in order to engage civil society and human rights activists, it has also formed the Peoples' vigilance committee on human rights. It has been pushing SAARC to create a regional mechanism to ensure that all SAARC member states adhere to the international human rights standards and cooperation to address the human rights violations in the region.

There are ways for following up the progress with civil societies, media lobby and advocacy works in the periodic meetings of SAARC. They include civil society organizations' involvement in engaging with SAARC, specially before, during and after any periodic meeting, workshops or conference which are held by mobilizing or engaging with the media. There are several initiatives of civil society such as South Asia Forum for Human Rights, South Asia Coordinating Group for Ending violence Against Women and Children and so forth. These also periodically organize regional workshops and conferences and these are ample areas for media engagement.

## ANNEX 1

PRESS RELEASE

HR/5402-OBV/1809

7 AUGUST 2018

In Observing International Day, United Nations Draws Attention to Migration, Trans-Border Movement of Indigenous Peoples

Indigenous peoples continue to face discrimination, marginalization, violence and other infringements upon their basic rights, and these challenges are even greater when they migrate outside their traditional territories to urban areas or across international borders.

The 2018 International Day of the World's Indigenous Peoples (9 August) "is an opportunity to explore challenges and rapid responses in protecting the rights of Indigenous peoples within and outside their traditional territories, and to revitalize Indigenous identities and cultures"; more than 40 United Nations system entities and other international organizations said in a joint statement. "It is important to highlight the need to protect Indigenous migrants against all forms of violence and economic exploitation as a potential cause and consequence of migration", they emphasized.

Many Indigenous peoples are displaced or migrate from their ancestral lands due to, among other things, the increasing loss of their lands and resources, the impacts of climate change and the arbitrary establishment of national borders that divide their territories. Many of them end up in sprawling urban areas, and in Latin America, at least 40 percent of Indigenous peoples live in urban areas today, according to the Economic Commission for Latin America and the Caribbean (ECLAC).

In a separate joint statement, the Special Rapporteur on the Rights of Indigenous Peoples, the Chair of the United Nations Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples, and the United Nations Voluntary Fund for Indigenous Peoples declared: "We wish to remind States that all Indigenous peoples, whether they migrate or remain, have rights under international instruments, including the UN Declaration on the Rights of Indigenous Peoples."

Article 36 of that Declaration states that Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation with their own members as well as other peoples across borders. The United Nations General Assembly adopted the Declaration on 13 September 2007, establishing a universal framework of minimum standards for the survival, dignity and well-being of Indigenous peoples. That landmark document is the most comprehensive international instrument on the collective rights of Indigenous peoples, including the rights to self-determination, traditional lands, territories and resources, education, culture, health and development.

### Special Event at United Nations Headquarters

During a special event at United Nations Headquarters from 3 to 6 p.m. on 9 August, Indigenous experts from Ecuador, Mali, Mexico, Thailand and the United States will highlight the causes, challenges and opportunities of migration and trans-border movement of Indigenous peoples, and discuss various ways forward in promoting and protecting the rights of Indigenous peoples in those contexts. Preceding the discussion will be a high-level segment featuring remarks by Liu Zhenmin, Undersecretary General for Economic and Social Affairs; Mariam Wallet Aboubakrine, Chair of the Permanent Forum on Indigenous Issues; Rubén Armando Escalante Hasbún, Permanent Representative of El Salvador to the United Nations; and Rosa Montezuma, Miss Panama 2018. Chief Tadodaho Sidney Hill, of the Onondaga Nation in the United States, will deliver the ceremonial call to order.

### Partnering with Twitter to Amplify Visibility

To elevate the profile of the International Day on social media, the Department of Public Information partnered with Twitter to create and promote a branded emoji for the hashtags #WeAreIndigenous, #IndigenousPeoplesDay and #IndigenousDay. They will be live from 8 August to 17 September 2018, covering both the International Day, 9 August, and 13 September, the date upon which the United Nations Declaration on the Rights of Indigenous Peoples was adopted.

"We are grateful to Twitter for partnering with the United Nations once again by activating a special emoji for the International Day," said Alison Smale, Undersecretary General for Global Communications. "The emoji is a fun way to raise the profile of the International Day and engage broader audiences in promoting Indigenous peoples' rights," she added.

Colin Crowell, Twitter's Global Vice-president of Public Policy and Philanthropy, stated: "Twitter serves the public conversation around the world. Empowering Indigenous peoples to share their unique cultures and perspectives in a global conversation using #WeAreIndigenous and #IndigenousDay is consistent with that mission. We are pleased to partner again with the UN to help drive change and amplify awareness about the importance of the International Day."

### About the International Day

The International Day of the World's Indigenous Peoples is commemorated annually on 9 August, in recognition of the first meeting of the United Nations Working Group on Indigenous Populations, held in Geneva in 1982. The General Assembly established the International Day in December 1994. There are at least 370 million Indigenous people in some 90 countries around the world. Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies within which they live.

### Launch of Website for International Year of Indigenous Languages (2019)

Languages around the world continue to disappear at alarming rates. According to the Permanent Forum on Indigenous Issues, no less than 40 per cent of the estimated 6,700 languages spoken as of 2016 were in danger of disappearing. The fact that many of these are Indigenous languages places at risk the Indigenous cultures and knowledge systems to which these languages belong. To draw attention to the critical loss of Indigenous languages and the urgent need to preserve, revitalize and promote them at both the national and international levels, the General Assembly proclaimed 2019 the International Year of Indigenous Languages.

The website for the Year is now available here: [www.iyil2019.org](http://www.iyil2019.org).

### Experts Available for Interviews

**Mariam Wallet Aboubakrine** – a Tuareg medical doctor from Tombouctou, Mali. She is also the current Chair of the United Nations Permanent Forum on Indigenous Issues. She holds a medical degree from the University of Tizi-Ouzou (Algeria) and a Master's in Humanitarian Action from the University of Geneva, focusing on interventions in crisis: armed conflict, marginalization/exclusion and natural disasters. Ms. Aboubakrine is a member of Tin Hinan, a women's association working for the defense, promotion and development of Indigenous peoples in Africa, the Tuareg in particular. She has worked on many issues related to health, such as nutrition, malaria prevention and education on sexual and reproductive health among the Tuareg. She has participated in trainings on International Labor Organization (ILO) Convention 169 and the Expert Mechanism on the Rights of Indigenous Peoples. Ms. Aboubakrine has also volunteered with African non-governmental organizations (NGOs) for advocacy on human rights at sessions of the United Nations Human Rights Council and in the Universal Periodic Review. In addition, she is an independent consultant on gender issues, health and conflict resolution/peace agreements in Indigenous communities.

**Amy R. Juan** – from the Tohono O'odham (Desert People) Nation of south-west Arizona in the United States, she graduated from Tohono O'odham Community College and helped to establish its Borderland Studies Programme, which promotes local and Indigenous science and research on the impacts of Border Policy on O'odham lands and people. She is a founding member of the Tohono O'odham Hemajkam Rights Network, a grass-roots collective advocating for O'odham rights and freedom of movement across borders, as well as for an end to the militarization of border communities and the protection of O'odham lands and members in Mexico. Ms. Juan is a member of the Indigenous Food Knowledge Network Steering Committee, and an advisor for the I'iolgam Youth Alliance. She is also the CEO of Sovereign Remedies, which specializes in training on restorative justice practices, traditional O'odham food and medicine education and youth led organization and leadership. Ms. Juan currently works for the International Indian Treaty Council (IITC).

**Prasert Trakansuphakon** – of Karen origin, he is an Indigenous studies specialist in Thailand and Southeast Asia. He holds a PhD in sociology and has extensive expertise, both in the academic world and in civil society, as a researcher and senior Indigenous NGO activist. He served as Director of the regional Indigenous Knowledge and Peoples Network in Mainland Montane South-East Asia (IKAP) for many years, and is the current Chairperson of the Pgakenyaw Association for Sustainable Development (PASD) as well as the Inter Mountain Peoples Education and Culture in Thailand Association (IMPECT). Mr. Trakansuphakon also serves on the Advisory Board Committee of the Asia Indigenous People Pact Foundation (AIPP).

**Toa Elisa Maldonado Ruiz** – an Indigenous Kichwa woman from Otavalo, Ecuador, she is a sociologist with a mention in Development (PUCE - Ecuador); a Master of Social Anthropology (CIESAS - México); and a master's candidate in Culture Studies at the Universidad Andina Simón Bolívar in Ecuador. Her research work has focused on youth, transnational migration, trade networks, identities and intra-ethnic tensions among the Kichwa people of Otavalo. Ms. Maldonado's occupational experience includes designing public policies and projects focused on Indigenous peoples, collective rights, the rights of youth, the rights of nature and environment, educational processes and conflict resolution. She is a director and manager of intercultural projects, engaged in the protection and guardianship of the rights of Ecuadorean citizens in the context of migration in Central America.

**Carlos Yescas** – a researcher, entrepreneur and food advocate, he has worked with food producers in Latin America, Europe and the United States for more than 15 years and is recognized as the leading Latin American expert working with rural and artisan cheese producers. As a researcher, Mr. Yescas explores questions of collective rights and communal knowledge. He focuses on Latin American food politics, heritage and denominations of origin/geographical indications regimes. He has published on such varied topics as migration, Indigenous peoples, race/ethnicity and transnational affiliation, and, most recently food policy and heritage. Mr. Yescas is the author of *Indigenous Routes: A Framework for Understanding Indigenous Migration* (Geneva: International Organization for Migration 2008) and co-author of *Mexican Consular Diplomacy and Indigenous Migration: A Pending Agenda* (101 Revista Mexicana de Política Exterior 2014).

## Contacts

For media queries and interviews, please contact Martina Donlon in the United Nations Department of Public Information at Tel: +1 212 963 6816, or email: donlon@un.org.

For more information on the International Day of the World's Indigenous Peoples, please visit: [www.un.org/en/events/Indigenousday](http://www.un.org/en/events/Indigenousday).

To view a joint statement by the Inter-Agency Group on Indigenous Peoples' Issues, please visit: <http://bit.ly/idwip2018>.

To view a joint statement by four United Nations experts, please visit: <https://bit.ly/2niKeSV>.

On Twitter, follow: #WeAreIndigenous #IndigenousDay #IndigenousPeoplesDay @UN4Indigenous.

To view a live webcast of the event, go to: <http://webtv.un.org> on Thursday, 9 August. The press conference will be at 1 p.m., followed by the special event at 3 p.m.

.....

## ANNEX 2

Need Assessment of IVAN members through regional consultation meeting

### Philippines

1. Regional Consultation Meeting with Indigenous Indigenous Women's Network, Philippine (consultation meeting with Kakay Tolentino, National coordinator/spokesperson, held on April 22, 2021)

BAI Indigenous Women's Network, Philippine,

BAI Indigenous Women's Network, is a national network of Indigenous Women's organizations and leaders, which undertakes campaigns and advocacy works for Indigenous Women's rights to land, resources and self-determination. Indigenous believes in building a strong network of Indigenous women in grassroots for strong advocacy. Thus, BAI focuses its work on capacity building of members in the network in order to articulate their interest and agenda and participation in the decision making level.

Communication media use:

- i. Primary social media used by Network is Facebook, which works like a website.
- ii. In 2020 alone over 100 engagements/activities were conducted, conducted mostly through zoom. But no media coverage. Facebook was only medium to public.

Challenges:

- i. The biggest challenge is human resource. Kayak is the only person handling communications and social media.
- ii. Also that no media coverage of the activities conducted by BAI
- iii. Governments often crack-down on the media, suppress freedom of expression, and press.

Recommendations: (DEV)

- i. Identify a focal person for handling communication, salary from AIPP.
- ii. Outsourcing person from independent media network (close to BAI Indigenous Women's Network) to handle communication and train human resource,
- iii. Strengthen own communication and outreach channel.
- iv. Production of a documentary on Indigenous women's issues including the government's position.
- v. Training on best use of social media, mobile journalism is necessary to train each Indigenous women member in the network.

----

## Malaysia

Regional Consultation Meeting with PACOS, consultation meeting, held on April 22, 2021, with Anne Lasimbang, Nelson, Marshela Foh, Malaysia

Partners of Community Organization in Sabah, Trust (PACOS Trust) registered under the Trustees Ordinance (Sabah), in 1997, supports community organizations by organizing 'community organizing training, works for socio-economic development, including conducting community education, natural resource management, promote land rights, customs and culture including raising awareness on Indigenous Peoples rights. The PACOS trust was founded in order to prevent exploitation and raise awareness by organizing different communities and working together to overcome some of the most pressing issues that Indigenous Peoples in Sabaha face such as exploitation of natural resources of Indigenous Peoples.

- i. Expertise in community engagement through training, program on socio-economic development, conducting community education.
- ii. Uses multimedia—video, photo, which are great power in advocacy works to amplify the voices of marginalized Indigenous communities.
- iii. The Internet has given opportunity to share voices; the activities are documented through audio/visual and shared through YouTube.
- iv. Satellite TV Networks give coverage of Indigenous Peoples issues only during special occasions, even if they cover, they give very minimal air time, thus giving voices through media is challenging.
- v. Mainstream media are concentrated in capital and major cities only not physically accessible for Indigenous Peoples.
- vi. Don't have media communication strategy

### Challenges:

- i. One of the major challenges is 'censorship on media' before publishing, blogging.
- ii. No funding for regularly assigning 'communication' of organization to give the visibility of the works of organization.

### Recommendations (DEV)

- i. Train community on mainstream media engagement
- ii. Train on best use of social media with digital security, besides blog, producing of quarterly newsletter and sharing through mass mailing like (mail chimp and others), photo and video sharing through Facebook and YouTube.
- iii. Facilitate the internship at the big media.
- iv. Train on mobile journalism 'documentary making through mobile.
- v. Help develop communication strategy

## Thailand

Regional Consultation Meeting with Indigenous Media Network (IMN), Thailand (Phnom Thano: Consultation meeting with April 23, 2021 (Consultation meeting

Established in 2013, Indigenous Media Network (IMN) was created after rounds of talks among Indigenous Peoples groups and Indigenous youth, realizing a need to create Indigenous Media—which is called alternative media to help reduce ethnic prejudice in Thailand.

- i. Conducts community journalism training in order to create a pool of Indigenous Journalists, building networks and producing and sharing stories from Indigenous Community to a wider public.
- ii. IMN mostly used audio/visual media to document and share the voices of Indigenous Peoples.
- iii. Monitoring the media covering negative portrayals of Indigenous Peoples and engaging with the media to correct them.
- iv. Uses websites (imnvoices.com) to publish news articles, uses social media mostly—the Facebook and YouTube to reach the wider public.
- v. Alternative media means 'using freely available social media--online news portal, website, YouTube channel, Facebook pages widely used.
- vi. IMN also has trained over hundreds youth on journalism, but the challenge is to sustain them in the media.

### Challenges:

- i. Accessing mainstream media (community and public media--run by government) is a challenge; their primary focus is mainstream media. Thus, Indigenous Peoples issues are hardly covered.
- ii. The commercial media, mostly owned by corporations, have rare coverage of Indigenous Peoples issues, even if they cover, negatively portraying Indigenous Peoples. The IMN team often requests corrections.
- iii. Lack of human resources, budget to continuously engaging trained youth.
- iv. Expertise on audio/visual, 2020 alone, IMN produced around 15 video documentaries, lack platform to showcase them besides YouTube
- v. Full repression of the Media in Thailand.

### Recommendations (DEV):

- i. Create fellowships to cover audio/visual stories and continuously engage them in the media.
- ii. Facilitate 'Internship program for emerging Indigenous youth.
- iii. Create regional spaces to showcase short films or documentaries produced by IMN.
- iv. Building capacity on 'citizen journalism' also on best use of social media.

## Cambodia

Regional Consultation Meeting with Conserve Indigenous Peoples Language Organization (CIPL-Organization), April 28, 2021 (Cambodia team, CIPL Organization, with Sam Oeung)

CIPL-Organization, an Indigenous Peoples-led organization in Cambodia, aims to ensure Indigenous community leaders' access to communication. Since its inception, CIPL Organization has been strengthening 'Indigenous voice' in matters impacting on Indigenous Peoples rights. CIPL-Organization has been engaged with Indigenous Youth to produce media contents. It is mostly using media –audio/visual media to raise awareness on issues. CIPL-Organization observes that 'Indigenous Peoples are hugely marginalized because of lack of access to information in their language. Indigenous communities do not have access to or voice in mainstream media.

- i. Expertise on audio/visual, engaged in filmmaking, sound dubbing
- ii. Documented through video about—natural resource, forests, water and identity of Indigenous Peoples
- iii. Conducts workshops on audio/visual story-telling, video production, short film, writing news, photography, using social media to uplift the culture of the youth in video.
- iv. The best use of media is 'Facebook, website (though lack skills on web marketing), mostly used Facebook and YouTube.
- v. Building capacity for young people in video production, film making, news writing and story writing.
- vi. Conducted training to youth on film production, also in public photography.
- vii. In order to strengthen cooperation, we worked closely with the community to build networks mainly to connect communities.
- viii. Have trained on news package, writing news for 'citizen journalism'
- ix. Showcase film/documentaries to the communities.
- x. Trains social media use to promote their community issues, working mostly with youth groups.
- xi. Produced documentaries on various themes—young teenage marriage, drug issues to make community impact.
- xii. Community outreach program to produce media contents.
- xiii. In order to raise cultural awareness of Indigenous Peoples rights through media, mostly works with youth volunteers, mainly on documentation of issues through video.
- xiv. Worked closely with 'Cambodia Indigenous Youth Association' training on photography, story production for Indigenous Youth

### Challenges:

- i. The challenges are continually retaining/holding young peoples in organization and in the media sector, due to lack of budget.
- ii. Need to train young peoples and plan to continue training on Camera skills, video production, video editing.
- iii. Need of capacity building workshops.

### Recommendations (DEV):

- i. Create fellowship with small grants for youth for video documentary making, as a follow up and regular engagement in media production.
- ii. Train on best use of social media, besides Facebook other social media such as creating blog, using twitter and so forth.
- iii. Engagement in showcasing films, documentaries, produced through creating 'regional Indigenous film festival'
- iv. Besides video, develop the skills on news writing and engaging with mainstream media.



