



# Indigenous Women and Decision Making



## A Community Training Manual

**Asia Indigenous Peoples' Pact Foundation,  
UNDP Regional Indigenous Peoples' Programme and  
UNDP Asia Pacific Gender Mainstreaming Programme**

Cover photograph: Colin Nicholas.

Inside photographs contributed by Colin Nicholas, Helen M. Leake, Raja Devasish Roy, Rukka Sombolinggi and Sue-Ellen O'Farrell

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**United Nations Development Programme  
Regional Centre in Bangkok: Serving Asia and the Pacific**

3rd Floor, UN Service Building  
Rajdamnern Nok Avenue, Bangkok, Thailand  
Tel: +66 (2) 288 2470, Fax: +66 (2) 280 2700  
Website: <http://regionalcentrebangkok.undp.or.th>

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## Preface

Disparities in the power relations between women and men in cultures and societies throughout the world have demonstrable negative effects on both the experience of daily life, through violence against women, and the development of communities and societies – through marginalization of half the members of a given community from decision making. The forms of marginalization and disparities vary widely, and approaches to dealing with or overcoming such disadvantages need to be specific to both the context and the culture. For indigenous women, the experience of gender inequality is exacerbated by the simultaneous experience of ethnic discrimination and of economic disadvantage.

This training manual has been developed to address the power relationships that influence the daily lives of indigenous women at a community level. It focuses on the decision making roles and responsibilities that are an integral part of an indigenous woman's daily or regular life experience, and has been designed to be contextualized in the community in which it is being applied. The manual aims to provide participants with an understanding of gendered roles in their community/society and what these roles imply for decision making responsibility. The training manual also provides an opportunity for women to learn of the relevant national legislation and international laws regarding the rights of women, with specific focus on the cultural context in which these laws would be applied. Finally the trainings also provide all participants with an opportunity to share and exchange experiences, and the space to establish partnerships and learn from each other on how to enhance their decision making roles at the household and community level.

The training manual has been developed over the period of a number of years, with modules and sessions given sharper focus through the insight and practical experience of indigenous peoples' organizations throughout Asia. It has been translated into Bengali, Malaysian, Thai and Burmese, with further translations planned for future use.

The Asia Indigenous Peoples' Pact Foundation (AIPP) is a network of indigenous peoples' organizations in Asia, with a secretariat based in Chiang Mai, Thailand. It provides a forum for exchange and mutual support for indigenous peoples' organizations throughout the region, and advocates regionally and globally to meet the stated needs and aspirations of its membership. Gender-related work has formed a large part of its work over the past years, with strong involvement of the Cordillera Women's Education and Research Centre – also involved in the drafting of this manual.

UNDP has supported the implementation of these trainings in the region, and assisted in the development of the manual. UNDP, through the tool of its policy of engagement with indigenous peoples, has the mandate to provide assistance and support to indigenous peoples. In line with this, UNDP established a Regional Initiative on Indigenous Peoples' Rights and Development in Asia-Pacific in 2004 which is specifically intended to provide capacity development and training for indigenous peoples, and to foster policy dialogue to improve indigenous peoples' involvement in decision making at all levels. UNDP has also re-stated its commitment towards gender equality by establishing the Asia-Pacific Gender Mainstreaming Programme which is mandated to provide technical assistance to ensure gender issues are taken into account in development programming and to create a conducive environment for the progressive realization of women's economic and political rights through its programme interventions. Both of these programmes have been involved in the development of this training manual, and support the work of indigenous women to strengthen their capacity and potential to play decisive roles in their communities.

UNDP's regional programmes channel their work through capacity building initiatives (including trainings, sensitivity and knowledge sharing platforms), research oriented projects and pilots and creating alliances through networks in the region.

UNDP is excited and inspired to make a small contribution to the indigenous women's movement by supporting this series of trainings and the publication of this manual.

Chandra Roy  
RIPP Programme Coordinator

Radhika Behuria  
Asia Pacific Gender Mainstreaming Programme

Jannie Lasimbang  
AIPP General Secretary

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INTRODUCTION

# Introduction





## Objectives:

1. The participants are able to get to know each other's names and other information about each one.
2. The participants are able to express their expectations of the training so that these can be addressed by the facilitators and reviewed later to check if they were achieved at the end of the training.

**Time:** 1 hour and 30 minutes



## ACTIVITY I: Introduction of participants & expectation check

1. Each participant is given two manila cards (one green and one red) and a marker.
2. Instructions: In 5 minutes, think and write 1 – 2 words about yourself (use big words) on the red card answering the following questions:
  - ◆ What is your name and your origin (where do you come from)?
  - ◆ Who gave you your name?
  - ◆ What does it mean?
3. Again in 5 minutes, think and write 1 – 2 words about your expectations (use big words) on the green card, answering the following questions:
  - ◆ What do you expect to learn from the course?
  - ◆ What do you expect of your co-participants?
  - ◆ What do you expect to attain after the training?
4. After everybody has finished writing, each participant introduces herself and her expectations in front of the group for about 3 minutes, then pastes her cards on a designated area of the wall. The cards can be pasted in 2 columns – one column for names, origin and meanings, and another column for expectations.
5. The facilitator then summarizes the major and common expectations of all the participants and relates these to the objectives of the training. This summary can be presented the next day.

## ACTIVITY II: Orientation

Objectives, programme and methodologies of the training

**Time: 1 hour**

**Presentation:**

**General Objectives of the Training:**

1. The participants are able to discuss the various perceptions, concepts and roles of indigenous women in decision-making;
2. The participants are able to explore and understand some relevant issues faced by indigenous women in the community and are challenged to resolve such issues;
3. The participants are able to formulate strategies on how to place women in decision-making positions; and
4. Indigenous women participants are provided a space to share ideas and experiences in relation to decision-making.

**Programme:**

The training programme starts by looking at the present trends in decision-making in our society. In **Session 1**, we will examine the global scenario as far as women and men decision-makers and leaders are concerned. We will look into the stereotypes that many of us have about decisions made by men and women. We then start to challenge these stereotypes by looking at the important roles of women in our own community and then linking this to the wider arena. We do this in **Session 2** by telling stories of women over history – a group session we call “HerStory” as opposed to “History”.

In **Session 3**, we deepen the challenge by looking at women's capabilities in decision-making. We are not proving that **women are capable** of making decisions. Rather, we look at the role and knowledge of women, which are important in making wise decisions in indigenous communities. The session is about realizing and asserting to ourselves our own capabilities to make wise decisions. Through the session, we would also look at the important concepts and needs in order to make wise decisions.

In **Session 4** we look at one of the major emerging challenges that is facing indigenous women in communities in Asia, the spreading impact of HIV/AIDS. We look at the strategies that women have available to them to protect themselves from becoming infected with the virus, and the decisions about our own bodies that we take as women. The session also looks into the family-centred decisions that face women around the issue of HIV/AIDS – decisions that include our responses to people who are living with the virus, and care of infected family members.

In **Session 5**, we will consider specific case studies to examine what are the contemporary issues that indigenous women continue to face. We look at four issues – women and development, access to inheritance, domestic violence/sexual harassment and division of domestic work or housework. Other issues can also be considered, depending on the situation in the community. For instance, militarization can be one case study. In each case, we look at why such issues emerge, some of the constraints to discuss and address these case, and what kind of decisions would be wise to make in relation to these issues. We try to put ourselves as decision-makers in the community and see what we can realistically achieve.

Participants will also be given a chance to share about their work, their communities, their organizations and particular decisions that they have made that they are proud of. This will be done through informal **Sharing Sessions** at the end of the first and second days.

On the third day, we go on a **Field Study** by going out and interacting with people in the community. We hope to talk to women and men in the community about how decisions are made in their community regarding the issues discussed in Session 5. We will divide ourselves into groups, with each group going to a different community or focusing on a different issue. We will go to the community and learn from the people about their viewpoints on these issues. In the evening, we hope to come back together and share experiences and reflect on the lessons that we have learned.

On the fourth day in **Sessions 6 and 7**, we will look at international instruments and national policies that support indigenous women in decision-making. We will also look at possible roles that women could play effectively at both the national and international arena and share some experiences or stories of indigenous women who have experiences in this field. This is so that we can realize that we also have a role to play and that we can also be effective decision-makers even at the national and international level.

In **Session 8**, we will look at our own position in our own community and draw some appropriate strategies to improve our decision-making position so that we can better implement the decisions that we have set on many of the issues that we have examined. Some of us may already be in a position to influence the elders or village committees, but others may yet have to struggle to this position. Whichever position we are in, there is always room for improvements. This session will attempt to strategize and tacticize on how to arrive at a few mechanisms to improve indigenous women's positions in decision-making. We will also look at how to widen the scope of what we have learned so that it can be applied to influence other decision-makers in the community and local government. We will look at the concept of position in society, examine the pros and cons of taking roles and responsibilities in the public sphere and look into what kind of hurdles we will have to face.

**Session 9** on follow-up will look at what we need to do to achieve our strategies, based on the hurdles that we identified. If we need funds, where do we get it? If we need further training, what kind of training and how do we get resource persons? If we want to conduct our own community training, how do we go about organizing it? The possibilities are up to you. Many of you have been

working to build an indigenous women's network. What is a network and how do we strengthen networks to assist us in our work? We will also look at some concepts of networking.

Finally for **Session 10**, we come together to evaluate the training. We have prepared two questions about what you have learned and how you will use what you have learned in the training. We have also prepared a simple evaluation form where you can write your comments on each of the training sessions. We hope to organize two in-country trainings a year and your feedback will be very useful for us to improve ourselves.

### Methodology:

The methodology of the training will stress on active participation and on making decisions in every step of the programme. There will be input on concepts but these will be drawn from the many exercises that will be used throughout the training. The exercises are designed to help participants visualize for themselves the issues and possible scenarios and solutions. Decisions to handle each issue may differ from community to community but the principles are usually the same. The training will expose participants to possibilities and help to draw out their skills in decision-making. Some participants will also be asked to act as reporters for the day, time-keepers, suggest icebreakers and perform other necessary tasks as part of the training.

The specific objectives and particular methodology per session are summarized in the following table:

SESSION	Objectives	Methodology
1	To challenge the stereotypes and perceptions on indigenous women and decision-making	Pictures Input & Discussion Workshop Buzz Session, Visualization
2	To share stories of indigenous women in society	Story-writing and telling Input and Discussion
3	To acknowledge the role and knowledge of women in making wise decisions in indigenous communities	Debate, Input & Discussion Workshop
4	To provide participants with a basic understanding of HIV and AIDS, including methods of transmission, effective measures to protect yourself and prevent transmission of HIV  To explore together the attitudes and values that we have about HIV and people living with HIV  To look at the decisions that we can take about our own risks towards HIV, and our relations with people living with HIV.	Simulation, Input and Discussion
5	To consider specific case studies on the issues of indigenous women  To explore insights on wise decision-making through sharing and field study	Case Presentation, Mind Mapping, Input & Discussion, Workshop, Card collection, Role Playing, Sharing Session, Field Study
6	To become familiar with existing international instruments that recognize rights of indigenous women in decision-making	Mind Mapping, Input & Discussion Agree or Disagree, HerStory Workshop
7	To become familiar with existing national laws and policies on women and indigenous peoples To explore possible opportunities for advocacy at the national level	Input & Discussion, Card Collection Workshop
8	To strategize and tacticize mechanisms to improve indigenous women's position in decision-making	Real exercise, Discussion, Drawing out ideas, Buzz Session, Visualization
9	To discuss and identify follow-up activities and implementation of the lessons learned in the training	Workshop
10	To evaluate the training	Evaluation Form Sharing Session



SESSION

1

# Trends in Decision-making



## Objectives:

1. To examine the global scenario of women and men as decision-makers and the kinds of decisions they make.
2. To look at the stereotypes that many of us may have with respect to decisions made by men and women.
3. To look at the reasons why women are not willing to take up positions in society
4. To challenge some of the stereotypes by looking at the roles of women in our own society.

**Time: 2 hours**

## Exercise I - Picturing Decision-Makers: (10 minutes)

An exercise to open up the participants and start the discussion.

1. Prepare 3 - 4 pictures of famous local, national or international male and female leaders in politics and business, e.g. Zia, Khaleda, S. Hasina, Bush, Corazon Aquino, Gloria Macapagal-Arroyo, etc. and paste them on the board
2. Ask the participants: What type of decisions do these leaders make?
3. Discuss for 10 minutes
4. Note the answers on the board, next to the pictures

### Input and Discussion: (10 minutes)

#### Trends in Decision-Making

Everyday, we are shown that men are the decision-makers. On TV, we see male politicians dominating the scene. What type of decisions do they make? Invariably these are about politics, policies, development and businesses. Where do these decisions tend to lead? We mainly hear about decisions to wage war, infrastructure and personal wealth for the country or individual but hardly anything about alleviating poverty and hardship of people. We seldom hear about real concern for the well-being and social upliftment of the poor, or land rights of indigenous peoples. Even world-famous women leaders think the same way as men leaders. The trend in decision-making is very masculine, i.e., it follows the trend of thinking of men and thus tends to alienate women.

## Exercise II – Workshop on Decision-Making Stereotypes (1 hour)

1. Divide the participants into 4 workshop groups to discuss the following questions (30 minutes):
  - ◆ What kinds of decisions do women/men make in the household?
  - ◆ What kind of decisions can women/men make for the community?
2. Each group writes the answers on a brown paper. Draw a table with one column for decisions in the household and one for community decisions. Each column has 2 sub-columns – one for women and one for men.
3. Report back, each group gets 5 minutes to report. (20 minutes)
4. Draw out the reasons why these roles are assigned to women or how these roles are acquired. Visualize by writing the answers on cards and posting them on the board. (10 minutes)



## Input and Discussion: (15 minutes)

### Stereotyping roles of women and men

If we look in our own society, it is actually a microcosm of the world situation. Decisions are made mostly by men and the issues are very much on issues in the community, even when these issues involve women too. Men dominate village committees, institutions, and if there are women, they are often stereotyped for certain roles. Men make much of the decisions on community issues such as land security, development projects and community activities while women stay on the sidelines or play supportive roles. Women get the task of preparing food and looking after children while men discuss during meetings.

The same goes for the household. Most men decide on the number of children or whether to opt for contraception. Also, men decide that they will continue working, while women usually resign from their jobs, once they have children. Men also decide on the cash crops to be grown and other business dealings. In many rural indigenous societies, these issues may not be discussed but are taken for granted as norms of society. However, some issues in the household may be left to women such as deciding on the education of the children, everyday food for family, health and deciding on type of crops for subsistence.

## Exercise III – Buzz Session: Women and Decision-Making in the Community (15 minutes.)

*To look at why women are not willing or able to take up decision-making positions in society*

1. Buzz sessions: 2 – 3 people seated next to each other discuss quickly on why women in communities are not willing or not able to take up decision-making positions.
2. Ask for the responses in plenary and visualize their answers. One facilitator asks and another writes the answers on manila cards and pastes them on the wall/board.
3. Give additional answers, visualizing your points on manila cards, if there are issues that are not covered in the buzz session. Cluster the answers, e.g. culture, perception, physical burden, etc.

**Note:** *This exercise will be referred to again in Session 7, so keep the answers up.*

## Input and Synthesis: (10 minutes)

There may be various reasons why women do not take up decision-making positions in society. Many may be due to discrimination that has become a norm in society. Discrimination perpetuates women's lack of confidence, lack of experience and lack of knowledge on many issues. Another reason can also be the women's overburden in the household, depriving her the time to participate in meetings. Many women may also be uninterested to make decisions because the solutions expected or acceptable for many of the issues in many communities today are not what a woman wants to pursue, e.g. confrontation or war versus peace and reconciliation.

These are the trends and stereotypes in decision-making in society today, the decisions that men and women make, and the reasons why women are usually not in positions of decision-making.





SESSION

2

## HERSTORY - Indigenous Women's Role in Society



## Objectives:

1. For the women to appreciate their contribution to the family and society.
2. To learn about what other indigenous women have done to help their family and community.

**Time:** 1 hour 30 minutes

## Exercise I - Group Work: Herstory (1 hour)

1. The participants can work alone, in pairs or in a group, to make a story about the women's role in the family and in society. Women who cannot write can tell a story to another one who writes. Another option is to use drawings to tell her story.
2. After the women have finished making their stories, they will present it to the whole group.

**Note:** *If there is not enough time, presentations can continue in the evenings during the Sharing Sessions.*

### Discussion: (30 minutes)

From the "herstories" of the participants, we can identify some of the important roles that women play in the family and community such as the following:

#### Some Roles of Women within the Family

1. Meeting the needs of the family - gathering, preparing and cooking food; collecting firewood, looking after the physical health, spirit and soul of the family
2. Weaving and embroidery/making crafts
3. Acquiring the skills, knowledge and teachings and passing on the traditions to the next generation through practice and oral methods.
4. Maintaining peace and harmony
5. Preparing for ceremonies and rituals

#### Some Roles of Women in the Communities

1. Preparing for community ceremonies and festivals
2. Contributing during community events like weddings, funerals and birth ceremonies.
3. Supporting other women who are in need, e.g. victims of domestic violence, women who have to go through mourning rituals
4. In some communities, the women are also expected to contribute labor to the shamans and blacksmiths in their community as a form of respect for their services to the community

#### Some Untold Stories

There are many women who have become legends or heroes in storybooks such as Mulan, Joan of Arc and Pocahontas. There are also simple, untold stories of indigenous women who have made either collective or individual decisions for the good of the whole community. The following "herstories" of these indigenous women can be shared to the participants:

### ***A Brave Decision to Fight***

The Khasis in Meghalaya, Northeast India were not always a matrilineal society. In the olden days, men used to organize hunting parties, leaving only women and children in the village. During one hunting party, intruders attacked the village, burning down houses and killing any villager they encountered. Without the men, the Khasi women had to stand up and fight the attackers. The women fought bravely and with all their might. When the men who were out hunting saw the smoke from their village, they rushed home fearing the worst. When they arrived, they found that the women had slain many of the attackers and had driven the others off. Because of this incident, the community decided to pay tribute to the women by changing and passing the clan names to the female side as well as passing down properties through the youngest female child in the family.

Source: Mr. Julius, Khasi Leader

Meeju, is an Akha, one of the indigenous groups of Thailand. For the past 10 years, she has been mobilizing members of the Akha community to help fill up complicated citizenship application forms to be submitted to the government. She trained groups of young Akhas to fill up forms not just for Akha people but for other indigenous peoples of Thailand. In fact, they have given priority to other indigenous groups. The groups have unselfishly been working late at night when most people are already asleep. Between the months of March – August 2002, they completed and submitted about 30,000 forms. Meeju knows that without citizenship, indigenous peoples of Thailand will not have the opportunity to get an education, jobs and most importantly rights to their traditional lands and territories. Despite threats of arrests, she continues to be committed to the work and continues to ensure the rights to citizenship of indigenous peoples of Thailand.

Source: IMPECT Volunteer

When an oil palm company started to open a huge plantation in Ulu Niah, Sarawak in 1996, two longhouse communities had to face constant threats by thugs employed by the company. The Iban communities did everything to petition the government to intervene but to no avail. As the company started to bulldoze the Iban customary rights land, anger and frustration led to a violent encounter between members of the community and company thugs in 1999. Three people were killed, leading to an arrest of 19 Iban men. Elam, mother of 3 and daughter of the headman (one of those detained) worked tirelessly for about three years to seek redress for those who were arrested and to continue the campaign for the community's rights to land. Elam also performed ceremonies and rituals to keep the morale and spiritual well-being of the community. Her efforts, together with many other women, finally paid off when all those accused were acquitted by the Sarawak court and upheld their rights over their customary lands. Though Elam faced numerous hurdles both within the community and the wider male-dominated society, she gained the trust and respect for the leadership she has shown in their struggle.

Source: Ideal, Sarawak-Malaysia



Meet CK Janu, an Adiya from Kerala, India. She comes from a family of five children, three of whom are girls. At about age 10, Janu began work in the fields at Rs 2 per day. When she was 16, she began to learn how to read and write and became a literacy instructor while working as a coolie. When Kurumarchira, her community's traditional land was encroached, the Adiyas launched an agitation, with Janu's help to organize them to struggle for their territories. Many people were arrested because the authorities were behind the encroachers. In 1993, she visited all the indigenous communities in Kerala to organize and demand for the implementation of the Kerala Scheduled Tribes (Restriction of Transfer and Restoration of Alienated Lands) Act 1975. To this day, Janu continues to be active leader, not only among indigenous peoples, but also among the Dalits.

Source: C.R Bijoy, Activist



SESSION

3

## Capability in Decision-making



## **Objective:**

To understand the principles in making wise decisions

**Time:** 1 hour 30 minutes

## Exercise I: Debate on Decision-making (30 minutes)

Statements:

"To make good decisions, you must be formally educated."

"Decisions should be made slowly, involving as many people as possible."

"Men are more intelligent, so they can make better decisions."

1. Choose the statements to be debated on.
2. Divide the participants into two groups by letting them choose which group they want to join. Group 1: Agree or Group 2: Disagree
3. Each group gives the reasons why they agree or disagree, and the participants discuss and debate on the reasons.

## Input and Discussion: (20 minutes)

### Traditional Decision-Making Process

In traditional societies, decision-making is an open process. Elders tend to play a bigger role because of the experiences and knowledge that they have. Thus, decision-making is often left to those who are considered knowledgeable and wise, and not just by age. For example, the decision on the varieties of rice to be planted is normally left to the women to decide because she knows what the family enjoys eating and whether certain varieties store well. When a tribe decides to go to war, the elders ponder over it for days and because the men are the ones who know the terrain, they are the ones who decide on the strategies.

With decisions comes responsibility. Courage is also necessary to ensure that the decisions are carried through. Women make decisions daily in their lives in order to survive.

Knowledge, wisdom and responsibility are necessary for capable decision-making. We can clearly see that women have these, as seen in their making crafts, healing, embroidering, maintaining traditional songs, folklore, moral values, keeping her family together, resolving conflicts within the family and the community, and using land and resources responsibly and sustainably. Women are also accustomed to sharing their knowledge and experiences with each other through talking and discussions as they carry out specific work. This openness to express her ideas or feelings is important in fostering understanding, transparency and confidence among the people.

### Wise and Unwise Decisions on Gender Issues

While the family's survival depends on the women's decision-making, it is still not socially acceptable for women to make decisions on community matters. In many indigenous groups, there is no clear opportunity for women to participate in decision-making, particularly in the community's activities, ceremonies, festivals or the hearing of the cases. It seems that few women participate in the administration of the community. The women's role in decision-making is blocked by customs that give power to the men, which many justify as "tradition and culture". As the result, women have little experience or skill on matters regarding the administration of the community.

Society's norms and customs sometimes supersede the sense of justice and fairness of the

community, and women also contribute to perpetuating such norms. It is therefore very important to subject each issue to a process of reflection. For example, in some societies, a woman who is raped or taken advantage of by her suitor and becomes pregnant is forced to marry the person. The main concern of the family is to avoid society's disapproval of children born out of wedlock or sex outside marriage, even though the marriage may not be a suitable match.

Discuss other examples of unwise decisions on gender issues such as “witches”, polygamy, others.

**“Every society needs to challenge its norms on women and review unwise decisions on gender issues”.**

## Exercise II – Workshop on Principles of Decision-Making (40 minutes)

1. Divide the participants into smaller workshop groups. Each group answers the following questions: (20 minutes)
  - How are wise decisions made? What are the principles of wise decision-making?
  - What are the conditions that are necessary for indigenous women to make good decisions?
2. Each group presents their answers to the whole group. (15 minutes)
3. From the reports of the participants, the facilitator summarizes the key principles and conditions/mechanisms for wise decision-making. (5 minutes)

### ***Some Key Words:***

Wisdom, time consuming, reflection, gathering information, involvement, sense of justice and fairness, unselfishness, consensus







SESSION

4

# HIV/AIDS and Decision-making Process



## Objectives:

1. To provide participants with a basic understanding of HIV and AIDS, including methods of transmission
2. To provide participants with knowledge of effective measures that can be taken to protect yourself and to prevent transmission of HIV
3. To explore together the attitudes and values that we have about HIV and people living with HIV
4. To look at the decisions that we can take about our own risks towards HIV, and our relations with people living with HIV

**Time: 2 hours**

This session is designed to draw participants into discussions on risk factors in their own lives for HIV transmission, factors of transmission, and the decision-making roles that they play with regards to the spread of, and care for people living with HIV/AIDS. Detailed instructions are contained here for a role play and a series of reflection exercises & discussion.

### Input and Discussions: (10 minutes)

Some Figures: The latest estimates show that 8.3 million people (2.4 million among them adult women) were living with HIV in Asia at the end of 2005. More than two thirds of them live in one country, India. In Asia, about one in six people (16%) in need of antiretroviral treatment are now receiving it. While progress has been strongest in Thailand, coverage still remains well below 10% in India (which has more than 70% of the region's total treatment needed) [...] <sup>1</sup>

The simulation exercise presented below should be done following the instructions provided. The rest of the reflection sessions can be contextualized. The instructions should be written on flip charts for the participants. There are three sets of reflection cases, which involve facilitated discussions among participants.

## Exercise I – Simulation (20 Minutes)

1. Arrange for participants to sit in a semi circle.
2. Prepare one bag per participant containing 20 beans. All bags should contain white beans except for two which will contain red beans
3. Place the bags of beans under the participant's chairs before the session, and instruct them not to look into the bags.
  - ◆ Ask participants to take their bags (without looking into them) and to walk around the room
  - ◆ The facilitator should ask the participants to begin the exercise upon hearing the word "GREET".
  - ◆ The participants should introduce themselves to one other person in the room and exchange beans (without looking into the bag).
  - ◆ This mingling and moving around should be continued till each participant has exchanged beans with three different people.
4. Ask participants to come back to their seats.
5. Explain to participants that everyone began the exercise with a bag of white beans, except for two persons who had a bag of red beans. Ask participants if anyone knows what this may mean, if no one guesses, explain that red beans represent HIV infection.
6. Participants still don't look at their bags at this stage.

### Reflection One: HIV positive, our feelings and behaviours

Lead the participants in discussing the following questions while they still have their bags and have not yet looked inside them.

1. What does it mean to be HIV positive? What are you feeling right now? (at this point no one knows they are infected so the WHOLE group can experience anxiety etc) Do you know who among you are positive? (like in real life, you cant tell a positive person from a healthy one) What behavior did you indulge in that could put you at risk of being positive.

<sup>1</sup> UNAIDS 2006 Report on the Global AIDS Epidemic, Executive Summary pg 8

2. Participants could give many different replies including hugging, shaking hands etc; write them all down on flip charts. The facilitator has to structure the replies as risky behavior and non risky behavior (20 minutes)
3. Stimulate participants to think of other behaviors that they did not indulge in during the game, that can be considered risky behavior in the transmission of HIV

## **Input and Discussion: (10 minutes)**

The facilitator should write out answers in a structured way on a flip chart, separating ways of transmission from non transmission. The facilitator can now put a big red X on the sheet that indicated non risky behavior. The sheet with risky behavior should be clearly understood by all. It will be visited again when discussing prevention.

Some of the answers are:

### **Flip Chart 1: How is HIV transmitted:**

Only 4 fluids in the body can transmit HIV: Blood, semen, vaginal fluids and breastfeeding milk, therefore HIV can be transmitted through: blood borne (Sharing needles, Contact with blood of an HIV-infected person); unprotected sex (vaginal sex, anal sex) or mother to child transmission (Breastfeeding, Mother to child during pregnancy, during delivery)

### **Flip Chart 2: How is HIV not transmitted**

The rest of body fluids cannot transmit HIV: sweat, saliva, tears, urine, feces, and vomit. There is not enough HIV in them. Therefore the HIV will not be transmitted through: Working or living with a person living with HIV; eating or drinking from the same dish; hugging, shaking hands or kissing a person living with HIV; by proper use of a condom during sex; by letting someone cry on your shoulder or by mosquito's bites.

## **Reflection Two: Infection and our responses to others**

While all the participants still have the bags with them, explain that in the role-play they have been exchanging beans – and some of these exchanges have been (unknowingly) with people living with HIV. They may now have been exposed. Walk the whole group together through the steps described below to bring up our feelings and responses to exposure, possible infection, testing, and test results.

## **Exercise II – our responses (20 Minutes)**

1. Ask participants what they would like to do at this point. Some might simply return their bags to the facilitator without looking inside; some may want to take a look at the beans in their bag.
2. Prepare around envelopes with test results for each participant (Four or five of these should be positive and the rest negative).
3. At this stage suggest to them the possibility of going for a test. If they would opt for testing address some the following questions:
  - ◆ Where can you get tested?
  - ◆ Apart from physical testing is there anything else you may need?

*(Link it to the previous feelings of anxiety and then bring up depression and suicide – hence the need for counseling. No testing without consent and counseling)*

4. Invite the rest of the participants to look into their bags. Remind them that even if they have one red bean in their bag they have been exposed to HIV. Allow a few quiet moments for participants to absorb their feeling.
5. Invite those who have been exposed (have one or more red beans) and have decided to go for an HIV test to move their chairs into the centre of the circle.
6. Give envelopes containing the test results and ask them to wait a few minutes before opening the test results. Once they have seen the results, address those who have tested positive. Ask them:
  - ◆ Describe your feelings right now. How do you feel about the result?
  - ◆ What do you intend to do next? Will you tell some one in your life? Who would you tell? And how?

Be sure to use the answers to begin a discussion about some of the typical reactions to testing positive, such as shock, denial, anger, fear and so on.
7. Then address those who tested negative. Ask them how they felt about their test results. Ask what they intend to do now. And what is their feeling towards those HIV positive? Those who have tested negative will ask you “how come” start a discussion around this issue. Be sure to give accurate information – simple non confusing messages.
8. Don't forget those who returned in their bags! Now ask them if they would like to check their bags and if anyone has changed their minds. If yes, let them come up and take their bags. (you can be tested anytime you want) If they still do not want to be tested (i.e. see what's in the bags), make them aware that they could be infecting the next person through indulging in risky behavior. The aim here is also to encourage testing and access to treatment.

## Input and Discussion: (20 minutes)

### Testing

To go for an HIV test is a very courageous exercise that may change the course of one's life, however it is very important to know one's status to protect one's self and others. In some parts of the world, like Asia and Africa 90 % of those infected don't know they are infected, which is leading to a wider spread of the epidemic. It's also important to add that the global scaling up of the response to AIDS, particularly in relation to HIV testing as a prerequisite to expanded access to treatment, must be grounded in sound public health practice and also respect, protection, and fulfillment of human rights norms and standards. The voluntary nature of testing must remain at the heart of all HIV policies and programmes, both to comply with human rights principles and to ensure sustained public health benefits<sup>2</sup>.

### To tell or not to tell

Generally it takes a long time for those who have tested positive to disclose their status. In order to help them build the skills and inner strength to disclose their status, it is important to provide them with help through hotlines, counseling, PLHIV groups, etc. that will also build their capacity to gradually prepare their environment. It is important to emphasize that they don't need to disclose their status, unless they are ready and the environment they live in has been sensitized, several people living with HIV have told their status to support groups or external organizations but not to their families.

<sup>2</sup> UNAIDS Global Reference Group on HIV/AIDS and Human Right may help supporting the discussion.

## Reflection Three: Our decisions about HIV

1. Ask participants what they intend to do now. How can they prevent transmission? Go back to the flip chart that has listed risky behavior and address HIV prevention methods for each of those behaviors. For example:
  - ◆ When engaging in sexual intercourse (which could have risks); being faithful and using a condom could be two ways of prevention.
  - ◆ When going to the hospital (which could involve risks); one should ask for sterilized needles and screened blood as ways of prevention.
2. Emphasize that the inner circle was made to show that People living with HIV should not be excluded but rather supported by colleagues, friends and family.
3. Discuss the various manifestations of stigma at different points of the exercise. Keep a close eye on body language.
4. Explain that you will spend the next moments to explore those feelings of loss associated with a positive result, which also introduce us in more depth to issues around stigma and discrimination.
5. While exploring these feelings, it will be important to steer the reflection towards how women as principal care takers of the family have an important role to play, by caring and supporting those infected and not pushing them away. Who will look after them if they are infected? Bring the discussion towards how women as 'decision makers' can decide to care and support each other and advocate against discrimination in their communities.

## Inputs and Discussion (20 minutes)

### Some Prevention methods

1. Blood borne: ensure that if you are getting a blood transfusion the blood has been screened, do not share needles
2. Sex: use a condom if you don't know the status of your partner
3. Parent to child: do not breastfeed (when possible), provide specific medicines to avoid MTCT (prophylaxis with Nevirapine), and avoid natural delivery (Caesarian section)
4. ARVs

### Women as decision makers in the context of HIV

Throughout the exercise women were confronted with four decisions to take exemplifying the type of decisions they could be engaging with in their communities:

1. Testing: to get tested or not (look or not into the envelopes)
2. If results were positive if to tell anyone or not – disclosure, confidentiality
3. Prevention: To protect themselves or not and how
4. Attitude towards those infected: if to judge them and condemn or accept them with care and compassion

### Prevention

To date 95% of HIV new cases worldwide are through unprotected sex, therefore even though condoms may be a source of discomfort for many of us, is important to discuss them and understand basic facts. Sexually active people that don't know the status of their partners should protect themselves by using condoms. In Asia however, with the increasing feminization of the epidemic and with near to 90% (in some places) of new female infections being faithful married women, this poses several challenges with complex solutions that can only be addressed with a longer term vision, that would focus on women's empowerment through education and economic contribution to the family. In the context of parent to child transmission, when women know their status they should take all precautionary measures during pregnancy and delivery, and avoid (if possible) breast feeding. For injecting drug users, don't use contaminated injecting equipment



(syringes and needles) and finally if you are in a hospital for blood transfusion ensure that the blood has been screened and is safe.

All these measures put women at the conjunction of having to take decisions of protecting themselves or not, in some circumstances will be easier to take these decisions because the environment and circumstances will be more favorable than others. However it's important to explore them and give the space for women to express themselves and discuss challenges and opportunities.

### **Stigma and discrimination**

Stigmatization and discriminatory attitudes are often associated with fear of the unknown. By exploring the fear and addressing what is not known, for example, by making very clear how HIV is transmitted and how HIV is not transmitted and that even if living with the virus what can live a healthy and productive life for ten to twenty years, some of these attitudes may gradually diminish.

It is also important to make the reflection that women as principal care takers of the family have an important role to play, by caring and supporting those infected and not pushing them away. The 'Beans' game will have brought up several feelings associated with discrimination and at the same time care. As illustrated repeatedly in earlier sessions in the manual, women as 'decision makers' can decide to care and support and advocate against discrimination in their communities, generating an extraordinary change and promoting respect and care in their environment.



SESSION **5**

Field Study



## Objectives:

1. To go out and interact with the people in the community.
2. To learn from the women and men in the community about how decisions are made regarding the various issues they face.

**Time:** 1/2 Day or 3/4 Day

## Exercise I: Orientation on the Field Study (30 minutes)

1. Divide the participants into groups according to issue of interest, with each group going to a different community or focusing on a different issue, i.e., development, inheritance, domestic violence and sexual harassment or domestic work.
2. Discuss the objectives of the field visit.
3. Facilitators provide a brief orientation on the following:
  - ◆ Background of the area, issues they face
  - ◆ What to expect, what to bring
  - ◆ Do's and don'ts in relation with the people in the community
  - ◆ Schedule and technical/logistical arrangements for the community visit

## Exercise II: Community Visit

1. Preparations should have been done beforehand with the community people for them to expect the group
2. Participants visit the community and learn from the people about their viewpoints on the various contemporary issues discussed in Session 4. Depending on what has been prepared, we can have an ocular tour, informal conversations with community members, interviews or meetings with leaders, members and organizations, community meetings, and other activities.

## Exercise III: Reflection and Sharing Session (1 hour)

At the end of the day, all the participants come back together to share experiences and reflect on the lessons that were learned during the field study.





SESSION

5

# Indigenous Women and Development

1



## Objectives:

1. For the participants to define what development means to them.
2. To see the difference between the development projects they have seen or experienced from the kind of development they would like to have.
3. To challenge the participants on their role in deciding or influencing development in their communities.

**Time:** 1 hour 30 minutes



## Exercise I: Mind Mapping – Impacts of Development on Indigenous Women (40 minutes)

1. List down 3 or 4 development projects or programs relevant to the participants, e.g. dams, infrastructure, mining, health, etc. Divide the participants into small groups, with each group choosing which development issue to discuss. The facilitator can draw an example of a Mind Map using one of the issues to guide the participants. (5 minutes)
2. In 15 minutes, discuss and draw a Mind Map in brown paper showing the kind of development they have seen or experienced its impacts and how indigenous women are affected.
3. When everyone is finished, the groups have 5 minutes each to present their Mind Map to the whole group (20 minutes)

### Input and Discussion: (10 minutes)

#### What is Development?

Development means different things to different people. For indigenous peoples, development is the maintenance of traditional values and principles that are holistic and interlinked. Development encompasses social and cultural beliefs, health, education, economy, technology, politics, governance and judicial matters. For governments, development is often equated to modernization and thus, the need to ensure that “modern” culture replaces “traditional” culture, which is seen as an obstacle to development.

#### Policies and Realities

The modernization theory of development explains the development model of production, marketing, consumption, assimilation, acquiring technology and control over lands and resources. Policies and programmes are therefore being made to reflect this model. For instance, development programs encourage large-scale cash crop plantations for export and import businesses, advertising and food processing. Perceptions of people are changing leading them to leave small-scale production and enter into regimented cash crop production using sophisticated technologies. Lands and resources are being acquired for centralized production such as plantations, building infrastructure and urban centres.

These have brought rapid changes to many indigenous communities, resulting in many negative impacts such as social decay (decline in traditional values and principles), massive rural-urban migration, decline in traditional market economy and other traditional ways of life, and even prostitution. Many men leave families in search for work and women are forced to fend for the family. Many families have either abandoned their traditional subsistence way of life in favour of cash crop cultivation or are forced into it when their traditional lands were taken from them. Family roles have also been disrupted. Indigenous peoples suffer from severe handicaps of social and economic underdevelopment, which render them vulnerable to exploitation, discrimination or neglect.

Nevertheless, indigenous women particularly those in the rural areas, have continued to bring food for the family on a daily basis, realizing that income from the outside does not suffice. They continue to tend their vegetable plots, rear poultry and other farm animals, gather food, fodder and fuel from nearby forests or fallow fields, fish from rivers, streams or paddy fields, and produce handicrafts. Surplus produce is sold at local markets and the income is used to buy needed supplies that are not produced. Women also have special knowledge on medicinal plants and natural

resource management, which is related to their practices in agriculture, healing and ceremonies and their foraging from the forest for food and materials for handicrafts.

## Challenges

Women are in a constant dilemma whether to venture fully into modern economic development programmes or maintain part of their subsistence economy. They are constantly being pulled away from their traditional values, principles and way of life into a different set of values and systems. Often these are beyond their own control, particularly in the field of education and health of the family. Thus far, women have succeeded to some extent in passing down their mother tongue and indigenous practices to the present generation. However, these practices and use of the languages are slowly eroding.

It is important to note that women's knowledge on biodiversity conservation and on sustainable development is getting global recognition and respect. However, there is still much to be done in order to translate such recognition into action.

In the face of development and modernization, women have to seriously reflect on the type of decisions and interventions that are needed with respect to development of the community as a whole. There is also a need to explore how women can influence community leaders once there is an understanding about the roles and path they need to take. Influencing leaders will depend again on the present position of women in the community – the lower the position, the more effort is needed to exert influence. It will also depend on how open the leaders are. The type of action is also important.

## Exercise II – Workshop and Card-collection: My Vision of My Community (40 minutes)

This exercise provides an opportunity for participants to reflect on the reality of the situation in the community and to decide on the path that the women need to take.

1. The participants go back to the small groups to discuss the following questions. They write their answers using key words in manila cards: (20 minutes)
  - ◆ What type of development is beneficial for your community as a whole?
  - ◆ What kind of development do indigenous, rural women need?
  - ◆ What roles can women play concerning the development of the community?
  - ◆ How can women influence or change the perception of policy makers?
  - ◆ What kind action is needed to influence community leaders?
2. Each group reports the results of the discussion by reading and submitting the cards. (10 minutes)
3. The facilitator summarizes the reports of the different groups, noting the most important and common answers. (10 minutes)





SESSION

5

# Indigenous Women's Access to Inheritance

2



## Objectives:

1. To reflect on whether there is any gender-bias in the customary laws and practices of the community.
2. To find out, in the situation of women in indigenous societies today, whether there are weaknesses in the customary practices or cultural norms on women, particularly in relation to women's access to inheritance.
3. To consider possible changes that are needed, both in community perception and practice, with respect to women and inheritance.

**Time:** 1 hour 30 minutes

## Exercise I – Role-Playing (20 minutes)

1. Before the session, the facilitator asks 6 participants to volunteer to show a short skit on women and inheritance based on the following situation:  
In a family of five, the eldest son inherited all 3 pieces of land. After some time, their mother grew old and sick. The five children met and it was revealed that the eldest brother was too busy to look after their mother. Finally, one of the younger daughters agreed to look after her in her house. It was also revealed that the brother used the land for his own benefit and did not offer any assistance to his younger siblings.
2. The volunteers present the short skit that they have prepared to the other participants. (10 minutes)
3. A short discussion follows about the issues arising from the situation presented. (10 minutes)

## Exercise II - Workshop Discussion: Issues Related to Customary Practices on Inheritance (40 minutes)

1. Depending on the composition of the group, participants can divide themselves into smaller workshop groups or have the discussion in one big group.
2. The discussion will answer the following questions: (20 minutes)
  - ◆ Under customary law, who inherits family properties and what is the rationale behind it?
  - ◆ What are the consequences of these customary practices on the women in the family?
  - ◆ How have these practices changed through time until the present?
  - ◆ What can be done to make the situation fair?
3. The groups report the results and the facilitator summarizes the main points of the discussion. (20 minutes)

## Input and Discussion: Village Powerpoint (10 minutes)

### Customary Practices

In many indigenous societies, traditionally indigenous women do not inherit properties. In some communities, the eldest male child inherits all the family assets, especially traditional family land as he is expected to look after all his younger siblings and parents/grandparents. In cases where there are no sons, the eldest daughter normally inherits. Although the family plot is passed down to the next generation, the whole family continues to cultivate it together and share the produce between the siblings.

In many communities, even if assets are divided among family members, often women inherit less or do not inherit anything. The rationale is that women are expected to marry and that she will share in the inheritance of her husband. There is also fear that women may marry outside the community and if they inherit properties, it would go to the hands of outsiders.



## Present Context and Problems

Although traditionally the rationale may have been a pragmatic one, in the present context, it is no longer viable. Most communities are no longer cohesive and there are many cases where the eldest male does not look after the welfare of his siblings or even his own parents. Many aging parents are looked after by their daughters. Many communities are also no longer cohesive and the customary laws that govern and ensure that these unwritten agreements are adhered to are no longer respected. Families and communities have become more individualistic and parents do not stress the conditions with the handing down of the family assets to their sons.

Also in the present situation, we find more indigenous women not getting married, getting divorced or left by their husbands for various reasons. After a divorce or after a woman finds that her husband left her, she is left to fend for herself and her children. She may return to her parents, live with relatives or continue to live by herself. Many become destitute because they do not own any inherited property, especially agricultural land, which could allow a woman to be more economically independent.

One misunderstanding that usually comes out about indigenous women's access to inheritance is the question of claims on communal lands. It has been made clear by indigenous women that they are not referring to communal lands, only family lands. Such family lands may have private titled ownership or may be part of communal lands that have been allocated to all families in the community through a common agreement and could be passed down from generation to generation.

It must be stressed that the situation of women today is a social ill, a result of the social system, and is not brought about by the men only or by the indigenous women themselves.

## Exercise IV - Plenary Group Discussion: Ways Forward (20 minutes)

1. What can women leaders do to make some changes in the community perception and practice in relation to women and inheritance? Possible options to be considered are the following:
  - ◆ Addressing past wrongs, e.g., if women have been disinherited, what can be done in the present-day situation for women without land?
  - ◆ Instituting change in the customary laws?
  - ◆ Instituting change within families?
2. How can community leaders/elders be encouraged to make a fair decision on women's access to inheritance?

Some communities have been facing the problem of appointment of community leaders and replacement of traditional councils or institutions by government. As such, these would be a barrier to convincing new community leaders on any issue. In addition, some community leaders may be open to suggestions about changes in customary laws, arguing that customary laws are dynamic and changes with time, while others may insist that it is static and resist any kind of change. Some possibility to convince leaders could be by compiling cases or conducting studies on women owning land and to demonstrate the responsibility to which they have held and developed the land.



### 3. New Ways Forward

Many Maoris in New Zealand have established a Family Land Trust. Lands that used to be handed down to one person are now put in a trust so that the whole family has a right to the land and decisions are made collectively on the use of the land. Many families elsewhere have also adopted this mix of traditional concept of collective ownership employing a modern concept of trusteeship. How possible are these new ways in your communities?



SESSION

5

# Violence Against Women

3



## Objectives:

1. To provide a venue for indigenous women to discuss the issue of violence against women, particularly domestic violence, sexual harassment and/or militarization
2. To identify the root causes of violence against women

**Time:** 1 hr 30 minutes

## Exercise I – Sharing Session

### (1 hour 10 minutes)

1. Ask two or three participants to share their experience and knowledge of the following topics:
  - ◆ Domestic Violence
  - ◆ Sexual Harassment
  - ◆ Militarization
2. Each one shares the problems related to her topic, actual experiences, the actions taken by the women, and why actions were not taken. Each one is given 20 minutes to share.
3. After the sharing session, discussion follows. The facilitator summarizes the main points of the discussion/sharing by clustering the ideas into problems, actions taken, and why no actions were taken. (10 minutes)

### Input, Discussion and Synthesis: (20 minutes)

#### Forms of Violence Against Women and Children

Women and children suffer violence in three main forms: physical violence (use of physical force or weapons), psychological violence (actions or negligence resulting in psychological suffering, cruelty or the restriction of freedom of women and children) and sexual violence (actions which take liberties with or violate the sexual rights of women).

It is clear that women and children experience all three forms of violence in many different places. In the home, many women and children are victims of abuse by members of their families. The family is usually considered a place of love, warmth, safety, mutual support and understanding for women and children. However, the reality is that many women and children are victims of domestic violence within the family home.

Violence occurring in the community includes rape, sexual injury, sexual harassment, intimidation in the workplace, school or other public place. It includes seeking gain from the selling of the sexual services of women and children.

Government accountability with regards to violence against women is seen in cases of state violence such as rape, arrest and harassment of women by the military. This can also be seen in the policies and projects of the government, which impact heavily on the lives of basic sectors of the population, particularly on the lives of women.

#### Impact of Violence against Women

Violence against women and children, whether in their homes, in communities, or from the government, directly affects the victims, physically, psychologically and sexually. It causes injury and pain, from small injuries to permanent disability and death. Public health and medical research shows that sexual harassment and rape by people known to the victim, and physical or psychological injury from people known to the victim are far more common than injuries sustained from strangers. The impacts of violence are long-term. Women and children who have experienced such violence carry emotional and psychological burdens, losing confidence.

In the case of sexual harassment against women, the threat of HIV/AIDS is of serious concern. Spread of HIV through forced sexual encounters results in women facing a life time of increased need to watch their health and the health of subsequent children and family members.

In addition to direct impacts on victims, violence also has impacts on society. Children living in families in which domestic violence exists, who see violence between their parents, learn from the examples provided to them. When adult, they are more likely to use violence against their own families or others around them.

### **Factors that Cause Violence**

The roots of violence against women and children can be traced to the patriarchal social system, which lies at the heart of our culture and sub-consciously in each individual. Patriarchy causes differentiated behavior between the genders leading to sexual discrimination. Women are looked at as inferior or subordinate to men, good only for sex or for the home. It can even allocate and justify the right and authority of men to use violence against women and children. Thus, women tend to see violence against them as something that they should be ashamed of, or that it is somehow their fault. They thus try to hide the violence, scared that if it were known publicly they would be judged by society. It is necessary for women to break the culture of silence and report and fight back against any form of violence inflicted upon them.







SESSION

5

# Division of Domestic Work

4



## Objectives:

1. To understand the situation of the division of domestic work between men and women in the household.
2. To discuss what kind of change is possible and what can be done to change the situation

**Time:** 1 hour 30 minutes

## Exercise I - Task Division in our Family (20 minutes)

1. Divide the participants into 2 groups.
2. Group 1 makes a list of men's work in the house.
3. Group 2 makes a list of the work done by women in the house.
4. The two groups then come together, compare lists and discuss how domestic tasks are divided in the family.

### Input and Discussion: (10 minutes)

#### Division of Domestic Work

In traditional rural societies, agricultural work is based on a division of labor between women and men. For example in paddy farming, the men do the plowing and clearing of the land, which are considered heavy work. The women do the lighter work that requires long hours and days such as weeding. Harvesting is often done together by both men and women.

However, domestic or housework (excluding or including child rearing) are mostly left to the women. This is true today, even in some cases where the women may be the main income earners of the family. Housework ranges from cooking, cleaning, washing, ironing (in modern-day), fetching water and gathering firewood. Although modern appliances such as gas cookers and washing machines have lightened the burden of housework, other work and responsibilities have been added to women's workload such as managing the household expenses, paying the bills, etc.

As with many gender issues, it is often very difficult to discuss about division of domestic work with our husbands, brothers and parents in a family. This is because comments tend to be taken as accusatory and the discussion can therefore become polarized and personalized. As such, there is a need to discuss these issues at the community level. A first step would be to determine the most conducive venue and effective way to bring up the issue.

## Exercise II - Role Playing: Introducing issues of division of house work (20 minutes)

The objective is to propose a suitable way and venue for the participants to open up the discussion on the issue of domestic work.

1. Divide the participants into 3 groups and give each group a scenario to act out.
  - ◆ Scenario 1 – the issue is introduced to a family gathering
  - ◆ Scenario 2 – the issue is introduced to a community gathering
  - ◆ Scenario 3 – the issue is introduced to a group of women
2. Discuss the best scenario and condition to discuss the issue.

### **Discussion: (10 minutes)**

It is obvious that women are generally overburdened with domestic work. Thus, they do not have the time to participate in meetings or to go to other places for exposure programmes. These are venues that can provide the space for women to express their views and to have a say in decisions that affect women and the society. If this situation is not changed, then the present and next generation of women will continue to be discriminated and will not attain a positions of decision making in society.

## **Exercise III – Group Discussion: Bringing about Changes (30 minutes)**

1. Discussions can be done in one big plenary group. The facilitator draws out the ideas of the participants on following questions:
  - ◆ What kind of change is possible?
  - ◆ What can be done to change the situation?
2. Discuss the pro's and con's of the following changes. Visualize the answers by writing the pro's and cons on cards and pasting them in the appropriate column for each change.
  - ◆ Employ a househelp.
  - ◆ Buy more modern gadgets.
  - ◆ Inculcate in male children the willingness to do housework from a young age.
  - ◆ Ask men to do the cooking and cleaning in the house.
  - ◆ Ask men to carry firewood and water during community activities or when the organization has a live-in programme.
  - ◆ Inculcate respect for men who are willing to help women in their housework and not to frown or laugh at them.
3. The facilitator summarizes the results of the group discussion and relates it to the objectives of the session.







SESSION

6

# **International Instruments on Indigenous Women and Decision-making**



## Objectives:

1. To situate indigenous women within the wider international context
2. To raise awareness/learn of existing international instruments that recognize the rights and role of indigenous women in decision-making
3. To explore how indigenous women can have a voice in decision-making in the international arena.

**Time:** 2 hours



## Exercise I: Mind Map - How do international developments affect indigenous women? (30 minutes)

By tracing the impacts of major international developments on indigenous women, the participants will be able to situate themselves within the wider international context.

1. Divide the group into smaller groups. Each group will draw a mind map of a selected international development and what they perceive are its impacts on indigenous women. The groups can select from the following:
  - ◆ Globalization and policies of agricultural liberalization
  - ◆ War on Terror
  - ◆ Structural Adjustment Programs
2. The groups present their mind maps.

### Input and Discussion: (10 minutes)

#### Impacts of International Policies on Indigenous Women

By tracing the impacts of international policies on indigenous women, we can see that we are all affected by decisions being made by policy-makers at the international level. For example, the World Trade Organization's (WTO) Agreement on Agriculture has imposed quotas for the importation of agricultural products on underdeveloped countries. This has resulted in the flooding of the market with imported food, which compete with local products. This has also pushed local farmers to shift to modern high-yielding varieties of crops that are dependent on agro-chemical inputs and imported seeds. Buying of imported food and seeds has marginalized indigenous women from subsistence agriculture and has led to the loss of the important role of women in seed selection.

Another example is Structural Adjustment Programs (SAP) imposed by the World Bank and International Monetary Fund on indebted underdeveloped countries. These SAPs include cost-cutting and revenue-raising measures by government in order to pay their foreign debt, such as privatization and reduction of subsidies for basic social services. This is one reason why social services, such as water, electricity, education, health services for the grassroots are sorely neglected, which in turn has resulted in a heavier domestic burden for indigenous women.

Still another example is the liberalization policy, which has pushed governments to open up their natural resources for exploitation by foreign multinational corporations. This is why we now see mining operations, megadam construction, energy projects, logging, plantations on indigenous peoples' territories. Many of these development projects displace indigenous peoples' from their land and territories leading to homelessness, unemployment and poverty.

Ultimately, indigenous women are affected by major international developments and policies, thus the need for indigenous women to make our voices heard and take part in decision-making up to the international level.

## Exercise II - Agree/Disagree: Can women have a voice in decision-making in international arena? (20 minutes)

1. Pose the following questions to participants and ask them to physically stand in two groups: Group 1 – Agree, Group 2 – Disagree
2. Discuss the reasons for their decision and propose solutions.
  - ◆ Women cannot participate in international meetings because men have been attending these meetings and therefore better experienced and able to negotiate better  
Solution: Must get women to participate in these meetings, otherwise, they will never learn.
  - ◆ Women cannot participate in international meetings because many women do not speak English  
Solution: Then choose those who can speak English or find an interpreter
  - ◆ International instruments like CEDAW are just nice on paper but cannot be implemented at the local and national level.  
Solution: True, but it can also be a tool for education and once women are aware of these international standards, they could find ways to call for its implementation.

### Input and Discussion: (20 minutes)

#### Knowing international instruments

There are number of existing international instruments that recognize the rights and role of indigenous women in decision-making. These can be presented in a chart or visual aid showing the different instruments, their main features and how these can be used by indigenous women.

#### Convention for the Elimination of All Forms of Discrimination against Women (1979):

It requires all States to take “all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality of men.” This is the main international treaty specific to women.

#### Universal Declaration of Human Rights (1948)

The Universal Declaration of Human Rights is the first international document that states that all human beings are “equal in dignity and rights.” (Article 1) Everybody is entitled to the rights in the Declaration, “without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.” (Article 2)

#### International Covenant on Civil and Political Rights (1966)

This Covenant outlines the basic civil and political rights of individuals. There are also provisions for collective rights. “In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members

of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.” (Article 27)

### **International Covenant on Economic, Social and Cultural Rights (1966)**

This Covenant describes the basic economic, social, and cultural rights of individuals. It also has provisions for collective rights.

### **Convention on the Elimination of All Forms of Racial Discrimination (1966)**

“Racial discrimination” is defined as “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.” (Article 1)

### **International Labor Organization Convention on Indigenous and Tribal Peoples, 1989 (No. 169)**

ILO Convention No 169 - and the earlier ILO Convention on Indigenous and Tribal Populations, 1957 (No. 107) – is the only international convention specific to indigenous peoples. It outlines the responsibilities of governments in promoting and protecting the rights of indigenous peoples, and contains comprehensive provisions relating to land and resource rights, consultation and participation, rights to mother tongue instruction and labour rights.

### **Convention on the Rights of the Child (1990)**

The Convention contains regulations and suggestions relevant to Indigenous Peoples on the non-discrimination of children (Article 2), the broadcasting of information by the mass media in minority languages (Article 17), the right to education, including education on human rights, its own cultural identity, language and values. (Article 29) Article 30 states that children of minorities or indigenous origin shall not be denied the right to their own culture, religion or language. (Article 30)

### **The Declaration on the Elimination of Violence against Women (1993)**

On December 20, 1993 the Declaration on the Elimination of Violence against Women was issued in the General Assembly of the United Nations. The Declaration states the principles of action to eliminate violence against women in homes and communities, and gets governments’ commitments and practices of compliance in eliminating violence against women.

### **United Nations Draft Declaration on the Rights of Indigenous Peoples**

This is the most comprehensive statement of the rights of Indigenous Peoples to date, establishing collective rights to a greater extent than any other document in international human rights law. It establishes the rights of Indigenous Peoples to the protection of their cultural property and identity as well as the rights to education, employment, health, religion, language and more. It also protects the right of Indigenous Peoples to own land collectively. Although States are not legally bound by the Declaration, it will exert a considerable amount of moral force when adopted by the General Assembly.

## How can we improve grassroots indigenous women's voices and participation in the international arena? (10 minutes)

Introduce the story of Tining, an indigenous woman farmer who experienced being involved in international activities.

### HerStory of Tining

Tining is an indigenous woman belonging to the Kalinga people of the Cordillera Region in the Philippines. She is a farmer, a mother of two children, who got married at age 16 and was widowed at age 23. They produce rice, vegetables and other crops, both in rice paddies and swidden farms in their community of Dupag, Kalinga. They use manual methods of farming, which make the work in the fields difficult and tiring. They continue to practice traditional agricultural knowledge, indigenous varieties and rituals that are sustainable and conserve the environment.

In the 1970s, the Philippine government planned to build four dams along the Chico River to be funded by the World Bank. The construction of these huge hydroelectric dams would have resulted in the flooding of rice fields, houses and whole communities of the Kalinga and Bontoc people along the Chico River valley.

Tining was one of those who joined the anti-Chico Dam struggle in the Cordillera during the 1970s. They sent petitions, held dialogues, rallies, long marches, dismantled camps of the surveyors, set up barricades and conducted numerous protest actions. Women played key roles in the resistance to the dams. In the course of the struggle, they had to endure militarization, arrests, detention, harassment, offers of bribery, even death. But in the end, the people's actions were successful in stopping the construction of the dams.

The struggle led to the formation of various organizations, including women's organizations. Tining helped set up her own women's organization in Dupag and later on became the chairperson of Innabuyog, the provincial federation of women organizations in Kalinga and of the Cordillera Peoples' Alliance Kalinga chapter.

In 1995, Tining was one of the delegates to the Beijing 4th World Conference on Women. Here, she spoke of her experiences as a farmer and indigenous woman representing her network in the Cordillera during the World Public Hearing on Crimes Against Indigenous Women. She also took part in the drafting of the Beijing Indigenous Women's Declaration.

Today, Tining continues to farm, work with her organization and participate in various activities. Her story is an example of how women can contribute to the indigenous peoples' movement for the recognition of their rights to land and self-determination.

### Discussion: (10 minutes)

Indigenous women can participate through various ways in the international arena. This can be done through our own participation in local activities, organizations and community struggles and the projection of these concerns to the international public through the media and information dissemination activities. This can also be done through the participation of our leaders, organizations and networks in international activities, processes and campaigns. Another way is to have solidarity linkages and cross-learning with other indigenous women. In this way, we can learn of the situation and concerns of other indigenous women and join hand and forces in letting our voices be heard internationally.

## Exercise III - Workshop: Overcoming Dilemmas (20 minutes)

1. Discuss the problems/dilemmas of women in participating in international meetings. Write down the answers on the board. These could include the following:
  - ◆ Grassroots women are tied to economic work for the daily survival of families
  - ◆ Lack of confidence, experience and skills in speaking in wider gatherings
  - ◆ Requires a lot of time and effort which takes us away from our families and work
  - ◆ Language barrier
  - ◆ Husbands prevent their wives from traveling
  - ◆ Lack of awareness among women on the need to be involved
  - ◆ Lack of opportunities and resources to attend meetings
2. Discuss ways how indigenous women can overcome their dilemmas, have a voice, get involved and be part of the decision-making on international matters affecting them.



SESSION

7

## **National Laws and Policies on Women and Women's Participation in Decision-making at the National Level**



## Objectives:

1. To become familiar with the existing national laws and policies on women and indigenous peoples.
2. To analyze the advantages and limitations of such laws and policies.
3. To explore possible opportunities for advocacy and promoting women's participation in decision-making at the national level.

**Time:** 1 hour 30 minutes



## Input and Discussion: (30 minutes)

National laws and policies exist that could be either advantageous or disadvantageous to women and their participation in decision-making. There are some examples from different countries that can be cited.

For example, in the Philippines, the Gender and Development Code requires all government agencies and local government units to set aside 5% of the budget for Gender and Development activities that benefit women. This policy could be advantageous if the funds are used properly for projects or activities that truly address women's needs and concerns. However, when not used properly, the funds could be squandered on meaningless activities in the name of "gender and development". There also exists a National Commission on the Role of Filipino Women at the national level that acts as an advisory body under the Office of the President, aside from Gender Focal Points in various government agencies. In addition, a new law, the "Anti-Violence Against Women and Children Act" of 2004 provides measures to protect women and children from physical and emotional abuse by their husbands or partners and prescribes punishment for perpetrators.

Some of the most important national laws and policies that are important for the participants to know about in their own country can be presented in visual form, with the main features of the law and how they are relevant to indigenous women.

## Exercise I – Card Collection: Advantages and Limitations of National Laws and Policies (30 minutes)

1. Participants are given 2 colors of manila cards. Ask them to write down on the cards the advantages and limitations of the various national laws and policies discussed earlier. One color for advantages and another color for limitations.
2. After writing, the participants paste their cards on the board, advantages in one column and limitations on the other.
3. The facilitator reads the answers, leads the discussion and summarizes the essential elements of the advantages and limitations of the national laws and policies.

We can maximize the advantages and opportunities offered by national laws and policies, at the same time being aware of its limitations. For instance, we can use existing bodies at the national level as possible venues for bringing indigenous women's issues to the attention of concerned authorities. At the same, we have to have realistic expectations on what these bodies can do or be critical of their limitations.

## **Exercise II – Workshop Group Discussion: Taking Advantage of Opportunities for Advocacy at the National Level (30 minutes)**

1. Divide the participants into smaller groups. Each group discusses and answers the following questions: (20 minutes)

What are the opportunities available for advocacy at the national level?

How can indigenous women take advantage of these opportunities?

2. The groups report the results of their discussion. (10 minutes)
3. The facilitator summarizes the main points of the reports.





SESSION

8

## Strategies for Placing Women in Decision-Making Positions



## Objectives:

1. To examine the pros and cons of taking up roles and responsibilities in the public sphere and to look at the hurdles faced.
2. To look at our own position in our community and draw some appropriate strategies to improve our decision-making position in society.
3. To explore ways to widen the scope of decision-making in order to influence decision-makers in the community and local government.

**Time:** 1 hour 40 minutes

## Exercise I: Forming a Committee for the Cultural Evening (10 minutes)

A real exercise to observe rationalization in taking up roles and responsibilities

1. Start the exercise without telling the participants that it is part of the session. Inform them of tonight's cultural evening where everyone will need to share their culture, food and other activities. They are encouraged to form a programme committee, where they can take on the following roles:
  - ◆ Master of Ceremonies
  - ◆ Preparing the Programme
  - ◆ In-charge of food
  - ◆ In-charge of preparing the venue
  - ◆ Giving a short speech of appreciation to the local host on behalf of all participants
2. Observe how the participants select those responsible or how readily they take on positions/responsibilities.

### Discussion:

When we examine the concept of position in indigenous societies, we need to look at the pros and cons of taking up roles and responsibilities in the public sphere and consider the hurdles we face.

Firstly, it is important to recognize some of the dilemmas within us when we take up roles and responsibilities in the public sphere.

## Exercise II - Buzz Session: Dilemmas We Face When Taking On Responsibilities (20 minutes)

1. Recall what happened in Exercise I. Ask the participants the reasons why some took responsibilities and why the others were passive with respect to the formation of the Programme Committee. No need to go into details, just to try to evoke some ideas on the pros and cons of taking roles and responsibilities.
2. The facilitator can also recall the results of Session 1 on Women and Decision-Making in the Community on why women are not willing to take up decision-making positions.
3. Discuss the various dilemmas that indigenous women face when taking on roles and responsibilities. Visualize their answers by writing them on the board. Some of the issues could include:
  - ◆ Women's fear of being Overloaded and Overburdened
  - ◆ Dilemmas with family responsibilities
  - ◆ No family support
  - ◆ Lack of confidence
  - ◆ Lack of skills
  - ◆ "Let others do it" attitude
  - ◆ Tendency to rely on leaders
  - ◆ Fear of being criticized
4. Discuss and visualize how these dilemmas could be overcome by writing the answers on cards and sticking them on the board.

## Discussion:

Let us now look at our own position in our own community and draw some appropriate strategies to improve our decision-making position in society.

As was discussed in the previous sessions, society's stereotypes on women and decision-making may have also curtailed women's interest in assuming positions in the public sphere. If we recognize that it is critical for women to be part of the decision-making structure in the community and outside the community (e.g. organizations, political and local government structures), it is thus important to rectify the stereotypes and launch women into decision-making positions.

## Exercise III - Workshop: How Do We Put Women in Decision-Making Positions? (1 hour)

1. Divide the participants into small groups. Ask them to discuss the following questions: (30 minutes)
  - ◆ What can be done to place indigenous women in decision-making positions in the community and/or organization?
  - ◆ What can women do to influence decision-making in the community and to address IP women issues?
2. The groups present the results of their discussions written in manila paper. (20 minutes)
3. The facilitator summarizes the answers and includes some of the following suggestions on how women can put themselves in decision-making positions and how they can influence decision-making in the community and organization: (10 minutes)
  - ◆ Include some provisions in the organization's by-laws and principles setting a gender balance to invite women leaders to hold positions.
  - ◆ Ask traditional council to include women as a matter of fairness.
  - ◆ Prepare women candidates beforehand to accept positions if they are nominated.
  - ◆ Lobby voters/community to elect women leaders
  - ◆ Assertiveness of women to be included in decision-making
  - ◆ Visibility of women leaders in the organization/community's activities.

## Synthesis: (10 minutes)

Traditional decision-making process is unique in the sense that decisions are made with the involvement of the whole community, not just by the council of elders. Indigenous societies have informal mechanisms in which consensus is reached after several deliberations and discussions, often through social gatherings. In some societies, there exist venues for discussing issues and problems such as in the murung (Nagas), dap-ay (Kankana'ey) or special meetings such as among the Ibans. In most societies, informal social talks e.g. during drinking, eating, weddings, funerals or simply sitting around an open fire are opportunities where opinions are formed.

These could be opportunities where empowered ordinary women and men in indigenous society can influence decisions-makers in the community and local government officials on various gender issues. Such opportunities have to be identified and strategies developed in order to bring about changes in these structures. These changes could give women more space in decision-making positions, or simply influence others to make decisions that are gender sensitive. In present-day community organizations, empowered women and men can organize community trainings or workshops. Local government institutions can also be encouraged to ensure that decisions made on issues of women are a concern for the whole community.







SESSION **9**

**Follow Up Plans**



## Objectives:

1. To identify activities and support for follow-up, particularly for participants to share what they have learned in the training with their community.
2. To identify activities and support in strengthening the indigenous women's network.

**Time:** 1 hour 30 minutes

## Exercise I - Workshop Discussion: Follow-up Plans (1 hour 30 minutes)

1. Group the participants coming from the same community, province, region or language group.
2. Each group discusses the following questions: (30 minutes)
  - ◆ What follow-up activities do you plan to do in terms of further training or using what you have learned in the training?
  - ◆ What other activities would be helpful to you and your network/organization?
  - ◆ When and where do you plan to hold these activities?
  - ◆ What role could the group and each one take in the follow-up activities?
3. Each group presents the discussion results by writing the answers in manila paper using the following table: (20 minutes)

Activities	When	Where	Who is responsible for what

4. The facilitator summarizes the reports by putting together the planned activities per area. (10 minutes)
5. A panel discussion follows wherein the leaders of the organization or network share and discuss the networks' overall plans, which of the follow-up activities suggested are possible, and what will be the role of the network in the follow-up activities. (30 minutes)





SESSION

1

Evaluation

0



## Objective:

1. For the participants to express their overall impressions and assessment of the whole training.

## Time: 1 hour

Each participant fills up the attached evaluation form and submits it to the organizers.

(15 minutes)



## Exercise I – Sharing Session (45 minutes)

1. Each participant briefly shares his/her thoughts on the following questions:
  - ◆ The most important learning in this training for me is...
  - ◆ I will use what I learn in this training to or for...
2. The facilitator summarizes by giving a general statement or assessment of the overall outcome of the training based on the feedback from the participants.

# EVALUATION FORM

Note: This evaluation is for the Organizers to get your impressions and assessment of the training. Your comments and suggestions will be very useful and will help us improve the training and to learn from your experience. So please give us your input.

It is anonymous, no names please.

1. Please give your opinion on the following matters (indicate with ✓):

			
Overall Evaluation of the Programme			
a. The training as a whole			
b. Contents of the programme			
c. Methodology			
d. Group exercises			
e. Course Manual			
f. Training materials			
g. Your opportunity for active participation			
h. The training facilities			
i. Accommodation			
j. Food			
k. Field visit			
m. Organization of the course			
n. Administrative and logistical assistance			
o. Length of the training			
p. Relevance/Usefulness of the contents			
q. Style of Presentation/Usefulness			
r. Comprehensiveness of facilitation and training kit			

Please also give additional comments, if you have any:

.....  
.....  
.....  
.....  
.....

2. Which session presented did you find the most useful and why?

.....  
.....  
.....

3. What session of the training needs to be improved?

.....  
.....  
.....

4. Other ideas for improving the programme:

.....  
.....  
.....

5. Suggestions for topics of next programme:

.....  
.....  
.....

### Sharing:

The most important learning in this training for me is

.....  
.....  
.....

I will use what I learn in this training to or for .....

.....  
.....  
.....



ANNEX

1

# Organization of Activities





PROGRAMME		
PRELIMINARIES		
Day/Time	Activity	Title/Content
<b>Day 0</b>	Arrival of Participants	
1 hr	Registration	Fill up forms/ distribution of kits and billeting
30 min	Welcome Program	Introduction and Welcome by the Host Organization
<b>Day 1</b>		
15 min	Welcome Activity 1: Introduction	Introduction by participants about themselves and their expectations
15 min		Summary of the Participants' Expectations of the Training
45 min	Activity 2: Orientation	Presentation of the Training Objectives, Programme and Methodology
15 min		Assignment of Reporters, Other Tasks, House Rules
15 min	Break	
INDIGENOUS WOMEN'S ROLE IN DECISION-MAKING		
2 hr	Session 1:	Trends in Decision-Making
1 hr.	Lunch	
1 hr. 30 min	Session 2:	Herstory: Women's Roles in Community/ Society
15 min	Coffee / Tea break	
1 hr. 30 min	Session 3:	Capability in Decision Making: Experiences & Wise Decisions by Women
15 min	Sharing Session:	Decisions I made...
<b>Day 2</b>		
15 min	Recap of Day 1 and Introduction of the Day's Programme	
MAKING WISE DECISIONS ON CONTEMPORARY ISSUES		
2 hr	Session 4:	Contemporary/Ongoing Issues HIV/AIDS
15 min	Coffee / Tea break	
4 hr	Session 5: Field Study	Community visits
1 hr. 30 min	Sharing Session:	Reflections on Community visits

<b>Day 3</b>		
15 min	Recap of Day 2 and Introduction of the Day's Programme	Contemporary/Ongoing Issues – Making Wise Decisions
1 hr. 30 min	Session 5.1:	Case Study: Women and Development
15 min	Coffee Break	
1 hr. 30 min	Session 5.2:	Case Study: Women's Access to Inheritance
1 hr.	Lunch	
1 hr. 30 min	Session 5.3:	Case Study: Domestic Violence and Sexual Harassment
15 min	Coffee / Tea break	
1 hr. 30 min	Session 5.4:	Case Study: Division of Domestic Work/Chores
15 min	Sharing Session:	Decisions I made...
<b>Day 4</b>		
15 min	Recap of Days 3 and Introduction of the Day's Programme	
<b>INTERNATIONAL INSTRUMENTS AND NATIONAL POLICIES ON INDIGENOUS WOMEN</b>		
2 hr	Session 6:	International Instruments on Indigenous Women and Decision-Making
15 min	Coffee / Tea break	
1 hr. 30 min	Session 7:	Advocating Women's Participation in Decision-Making at the National Level
1 hr.	Lunch	
<b>STRATEGIES AND PLANS FOR FOLLOW-UP</b>		
1 hr 30 min	Session 8:	Strategies: Placing Indigenous Women in Decision-Making Positions
30 min	Coffee / Tea break	
1 hr 30 min	Session 9:	Follow-up Activities
<b>EVALUATION &amp; CLOSING</b>		
1 hour	Session 10:	Evaluation
1 hr. 30 min	Dinner	
2 hr	Closing Program and Cultural Evening	Cultural Presentations by Participants and Closing Remarks
<b>Day 5</b>		
	Departure	







ANNEX

2

## Recap Session – Assessment



## Objectives:

1. To assess the process, participation and methodology of the training and to help draw lessons each day.
2. To make sure that the participants are learning together.

**Time:** 15 minutes each at the start of the 2nd and 4th days of the training

## Activities:

1. Assign two participants to work together to prepare the recap for the day.
2. At the start of the next day's session, the assigned reporters present the recap based on their observations and assessment of the day's activities using the following table:

Content and Process	Participation	Methodology
Was the content appropriate and sufficient for the objective of the sessions?	Was there active participation by the participants?	Is the methodology effective?
Was the time allocated for the sessions enough?	Was everybody involved or were some left out?	If not, why?
Suggestions to improve the sessions for the day	How can we improve participation for the present day?	Suggestions to improve the methodology

3. Another way for the participants to express their assessment of how the training is going is by setting up a "Free Space", which is a blank sheet of manila paper posted on the wall. Anyone is free to write down her comments on the free space using words or drawings, e.g., "boring", "more games", "more ice-breakers", etc.





## UNDP and Indigenous Peoples A Policy of Engagement

UNDP is mandated to address the development needs of the world's poorest and most vulnerable, through the five key practice areas of Democratic Governance; Poverty Reduction; HIV/AIDs; Crisis Prevention and Recovery; and Energy and Environment.

In 2001 UNDP adopted a Policy of Engagement with Indigenous Peoples. The Policy is in direct response to the disproportionately vulnerable situations facing many indigenous peoples, and the need for constructive dialogue with indigenous peoples when devising development activities affecting them.

This Policy of Engagement provides the framework to guide UNDP's work in the area of indigenous issues. It is built on the recognition that indigenous peoples must be engaged in, and in ownership of, activities concerning their rights and development.

United Nations Development Programme  
Regional Centre in Bangkok: Serving Asia and the Pacific  
3rd Floor, UN Service Building  
Rajdamnern Nok Avenue,  
Bangkok, Thailand  
Tel.: +66 (2) 288 2470, Fax: +66 (2) 280 2700  
URL: <http://regionalcentrebangkok.undp.or.th>

The Regional initiative on Indigenous Peoples' Rights and Development is part of the regional programming of UNDP through the Regional Centre in Bangkok. The RCB provides advice and technical support to the UNDP country offices within the region, covering some 25 countries in Asia and Pacific.

For further information please contact:

Ms. Chandra Roy, Programme Coordinator RIPP ([chandra.roy@undp.org](mailto:chandra.roy@undp.org))

Or visit <http://regionalcentrebangkok.undp.or.th/practices/governance/ripp>