



*Empowered lives.
Resilient nations.*

Indigenous Voices in Asia-Pacific

Identifying the Information and Communication
Needs of Indigenous Peoples





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Abbreviations

AIPP	Asia Indigenous Peoples' Pact
AMAN	Aliansi Masyarakat Adat Nusantara (Indigenous Peoples Alliance of Archipelago)
AMARC	World Association of Community Radio Broadcasters
ANIJ	Association of Nepalese Indigenous Nationalities Journalists
C4E	Communication for Empowerment
CAAMA	Central Australian Aboriginal Media Association
CCHR	Cambodian Centre for Human Rights
CFSC	Communication for Social Change Consortium
CHRAC	Cambodian Human Rights Action Committee
CPP	Cambodia People's Party
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Covenant on Elimination of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICT	Information and communication technology
ILO	International Labour Organization
IPDC	International Programme for the Development of Communication
Lao PDR	Lao People's Democratic Republic
MDGs	Millennium Development Goals
NCIP	National Commission for Indigenous Peoples
NEFIN	Nepal Federation of Indigenous Nationalities
NGO	Non-governmental organization
UNDEF	United Nations Democracy Fund
UNDP APRC	United Nations Development Programme Asia-Pacific Regional Centre
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNESCO	United Nations Educational, Scientific and Cultural Organization

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Executive Summary

The current report presents the highlights of five country assessments that were undertaken to identify the communication and information needs of indigenous peoples. The starting point for this regional initiative was that access to information and communication avenues have an empowering element, and play a significant role in strengthening democratic governance, making it more inclusive, responsive and accountable.

Given that approximately 70 percent of the world's 370 million indigenous peoples live in Asia-Pacific, and that, to a large extent, are often the most vulnerable groups, it was deemed relevant to focus on their information and communication needs. Moreover, with the adoption of the UN Declaration on the Rights of Indigenous Peoples in 2007, it became even more relevant to recognise the importance of access to information, both indigenous and non-indigenous for the full realisation of indigenous peoples' rights.

This regional initiative, called the Indigenous People's Initiative, began in Borneo in December 2007. Five assessments followed (between 2009-2011), culminating in regional and national interventions to increase the participation of indigenous peoples in decisions affecting them. The initiative builds on an assessment approach developed by the UNDP Oslo Governance Centre, while elaborating the importance of communication for poverty reduction and democratic governance.

The assessments used a participatory and inclusive approach to produce findings and recommendations, and strengthen the capacities of researchers and participating organizations. The methodology was piloted in Lao PDR and Nepal, and later updated to include indicators from the Media Development Indicators devised by the International Programme for the Development of Communication (IPDC) at the United Nations Educational, Scientific and Cultural Organization (UNESCO). All findings were validated at national consultation workshops.

The assessments focused on a systematic analysis of major development issues faced by indigenous peoples, including in terms of representation in state agencies. They considered media and communication landscapes—encompassing freedom of expression and information, the safety of journalists, and community media, particularly radio—and how different factors facilitate or hinder information and communication for indigenous peoples, including the potential of new modes of digital communication and information and communication technology (ICT). In identifying the main challenges and opportunities for indigenous peoples and their development, the assessments provided a basis for recommendations on priority interventions for each participating country and for a regional strategy.

Executive Summary

The recommendations span a wide range of issues, covering interventions to expand democratic space, to pilot and/or scale up on-going indigenous media initiatives, to improve media literacy, to share experiences through South-South exchanges, to enhance indigenous peoples' capacities for producing media content, and to use new media platforms for democratizing communication production and distribution.

The overall process resulted on an agreement to take the recommendations forward through close collaboration with regional organizations such as the Asia Indigenous Peoples Pact (AIPP), the World Association of Community Radio Broadcasters (Asia-Pacific) (AMARC), and UNDP APRC and its national partners, including indigenous peoples' organizations and UNDP Country Offices.

The objective of the next phase of the initiative is to promote and protect the rights of indigenous peoples to have access to all forms of non-indigenous media, without discrimination, and to strengthen the role of indigenous media in enhancing indigenous voices, culture, language and identity, as enshrined in Article 16 of UNDRIP.¹ It is expected that the results achieved under the first phase will contribute to enhancing indigenous peoples' participation and representation in democratic and political processes. This will also ensure that governments are held more accountable for actions and promises related to international norms on the rights of indigenous peoples.

It is hoped that development practitioners, policy-makers, indigenous peoples' organisations, and others who are interested on Indigenous Peoples' rights will find this a useful publication for reference.



Chapter

1

The Indigenous Voices Initiative

Of the estimated 370 million indigenous people in the world,² around two thirds live in Asia-Pacific.³ Indigenous peoples account for about five percent of the global population and almost 15 percent of the world's poor. They suffer from a diverse range of problems associated with marginalized socioeconomic status, their interaction with other cultural groups and changes in their environments. The challenges they face touch upon cultural and linguistic preservation, land rights, ownership and exploitation of natural resources, political determination and autonomy, environmental degradation and incursion, ill health, substandard education and discrimination.

Against this background, the United Nations General Assembly in 2007 adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)⁴, which acknowledges that indigenous peoples have suffered from historic injustices as a result of colonization and dispossession of their lands, territories and resources, and that this has prevented them from exercising their right to development in accordance with their own needs and interests.

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

UNDP's Indigenous Voices initiative focuses on how media environments and communication interventions can empower indigenous peoples by enhancing inclusive participation, voice and governance accountability on indigenous issues.

Rationale

The Indigenous Voices initiative is based on the premise that some of the most serious problems faced by new and fragile democratic systems are social exclusion and the low participation of poor and vulnerable groups. In Asia-Pacific, a significant percentage of the poor and vulnerable are indigenous peoples. Factors that hinder their inclusion and participation include a lack of information and inadequate communication channels for them to express their perspectives and influence public opinion. Indigenous peoples often have limited awareness of how to exercise their rights, communicate their grievances and participate in public debates.

The media – both traditional forms as well as new digital media channels – have so far failed to fully support the inclusive participation of indigenous peoples, both in terms of diversity in their staffs and in the content they produce. Indigenous peoples and their representative organizations need a plurality of channels for their voices, but they have largely depended on the mainstream media to report their concerns. This has been far from ideal. For example, while environmental damage, infringements on land rights and transgressions of cultural norms are issues that have often been covered, the points-of-view of indigenous peoples have largely been missing. Frequently, media outlets use languages that indigenous peoples do not understand.

Today, new media and mobile communication technologies promise renewed potential for reaching more people, including in remote areas. More people than ever before have access to ready-made, global, mobile, or Web-enabled platforms for accessing information and sharing their opinions. These developments provide opportunities for democratizing media and fostering action on the concerns of indigenous peoples, such as land rights, language preservation, environmental conservation and social protection. They offer unprecedented opportunities for “citizen reporting,” and have created new ways for media to interact with readers and audiences through blogs, text messaging and video-sharing services. Citizens have moved from being passive recipients of information to acting as producers of content, including through instant feedback on issues covered by the media.

New media and information technology also benefit existing media channels, such as community radio stations. Local radio is the most widespread form of community media—including for indigenous peoples—because it is cheap to produce and access, and can cover large areas and overcome illiteracy.⁵ Community media programmes can now tap the advantages of the Internet and mobile phone to disseminate their programmes.

Both new and traditional community media can lend themselves to ending the isolation and lack of voice among indigenous peoples. Successful initiatives, especially in developed countries, use these media for enhancing communication and information exchange. Examples come from the Aboriginals in Australia, the First Nation Peoples in

Northern Canada, the Maoris in New Zealand and the Samis in Northern Scandinavia. These successes are rarely replicated in developing countries, however. Access to information, and freedom of expression and communication remain major demands of indigenous peoples in Asia-Pacific.

Indigenous media in developing countries in the region do not compare with those in developed countries largely because of socioeconomic and political factors. While the Aboriginals in Australia and New Zealand continue to suffer from the legacies of a colonial past, they have also made great strides in recognizing their rights, with media and technology being part of the improvements. These media initiatives were in some cases facilitated and subsidized by their governments.

Poor indigenous peoples of the developing countries in Asia-Pacific have not had these opportunities. This has major consequences, because without access to media and information technology, they could remain marginalized from development. Even though indigenous peoples are disproportionately represented among underserved sections of society, they are still largely left out of formal poverty reduction and governance processes.

Fortunately, the first steps towards change have started, as this report will show. The examples provided below illustrate some ways to address the challenges.

The Indigenous Voices Strategy

The Indigenous Voices initiative convened its first gathering of indigenous peoples' representatives in Borneo in December 2007. Held in the remote village of Bario, in the Kelabit Highlands of Sarawak, East Malaysia, the meeting helped create momentum. Bario is the traditional home of the Kelabit people, one of Malaysia's smallest indigenous minority groups. It is also the home of the multi-award winning e-Bario project that

Sending Aboriginal Voices Across Australia

Around 1978, in Alice Springs in central Australia, two Aboriginal people and their non-Aboriginal associate – John Macumba, Freda Glynn and Phillip Batty – helped to lay the foundation for the Central Australian Aboriginal Media Association (CAAMA). Their goal was to ensure that Aboriginal voices are heard throughout the world, and to enable Aboriginal people to take ownership and control of their own future through a strong, vibrant media centre. That goal became a reality in 1980 when CAAMA was established.

The CAAMA radio network (8 KIN FM) broadcasts Aboriginal radio across one-third of Australia, from remote deserts to the sea, and from the outback to the city. The association now operates a recording studio and a record label producing indigenous music, and issues world-class television programmes about Aboriginal peoples, and their culture, lifestyles and issues. CAAMA is also a major shareholder and active manager of Imparja Television, a commercial television station that broadcasts via satellite to one of the largest television service areas in the world.

Source: <http://caama.com.au/>

introduced computers, telephones and the Internet to this hitherto isolated community. The workshop brought together 17 indigenous participants from 15 countries working in the fields of media and information technology, plus academics and development practitioners. The objective was to raise awareness by sharing good practices, and to develop proposals and mechanisms for increasing e-inclusion⁶ and media access.

At the workshop, it became apparent that indigenous peoples in Asia-Pacific face immediate and long-term challenges when it comes to media and information technology. Some of the findings were:

- A lack of awareness and understanding among policy makers and civil society organizations of the importance of indigenous peoples' right to information and their freedom of expression, which are required for them to exercise their rights under UNDRIP and Article 19 of the Universal Declaration of Human Rights,⁷ on freedom of expression.
- Many indigenous journalists and media practitioners lack the professional skills to report on indigenous peoples' issues in mainstream media, and to use traditional and new media channels for research and information dissemination.
- Only a few indigenous media initiatives exist among developing countries in Asia-Pacific, so lessons learned are scarce. Indigenous organizations lack the skills and resources to set up media facilities. Where these exist, there is limited knowledge

ICT Services Owned by First Nations Communities in Canada

K-Net provides ICT services to First Nations communities in remote regions of north-western Ontario, Canada. Its network supports the development of online applications that combine video, voice and data services for the Keewatinook Okimakanak communities, which are part of the Nishnawbe Aski Nation, located across an area roughly the size of France. The Nishnawbe Aski Nation has a population of about 25,000 people, the majority of whom live in remote communities with 300 to 900 inhabitants. For many communities, the only year-round access in or out of their area is by small airplane.

Roughly 2,800 people live in the Keewatinook Okimakanak communities. Community members recognize and use the K-Net network as a tool for local and cultural issues, education, health and economic development. Tele-health and tele-psychiatry are among new services. A pilot project has demonstrated that one-quarter of all medical consultations can be carried out using the network. This makes it easier, especially for elderly people, to get quality medical care without the discomfort and high expense of flying out of the community.

K-Net is having significant impacts on education. Until recently, children had to attend secondary school hundreds of kilometres away from their families. For many young people, this involved major culture shock and a loss of social support, and often resulted in students quitting school. They now have the choice to stay in their communities to attend Grades 9 and 10 online, using the Keewatinook Internet High School. Another benefit: The technology also allows the global community to access the Keewatinook Okimakanak – local handicrafts and eco-tourism opportunities can now be offered online.

Source: Fiddler 2007.

of how to use them in ways most relevant to indigenous problems. Knowledge and lessons learned from other countries are rarely shared among indigenous peoples' organizations and media practitioners.

Realizing that media and ICT offer considerable potential for alleviating many of the problems that indigenous peoples face, participants formulated proposals for improving indigenous media, and using ICT to accelerate e-inclusion and serve the social and economic interests of marginalized sections of society.⁸

Communication for Empowerment Practical Guidance Note

The Indigenous Voices initiative was inspired by a UNDP Oslo Governance Centre programme called Communication for Empowerment (C4E). In 2006, the centre released a practical guidance note on C4E that explained the importance of communication for poverty reduction and democratic governance. It outlined a range of ways to enhance C4E that UNDP and other development practitioners can apply,⁹ based on the understanding that opportunities for poor and vulnerable groups to voice their concerns through effective communication channels have not been sufficiently identified and documented, particularly at local levels. Assessment of communication needs and opportunities was seen as the first critical step, which had largely been ignored by national development planning processes and policy makers.

For the Indigenous Voices initiative, close collaboration with the Oslo Governance Centre assisted with C4E assessments in Lao PDR and Nepal. The intended outcome was to identify key challenges and opportunities for empowering poor, marginalized and vulnerable groups through better access to information, and enhancement of the skills necessary to engage with the media and take advantage of communication facilities. In doing so, people could exercise their voices, and participate more inclusively and meaningfully in decision-making and development.

The strategic intent of the assessments was to establish the development context for indigenous peoples and ethnic groups, with particular reference to media, information and communication. They aimed to propose specific interventions to improve communication channels for indigenous peoples, including through the effective use of media and ICT for development. Proposals arising from the studies were expected to help formulate inputs for a subsequent regional programme to implement them. Three more countries – Cambodia, Indonesia and the Philippines – later joined the initiative.

A larger number of participating countries was expected to create momentum for regional implementation of UNDRIP, particularly in terms of the use of media and ICT. Through global and regional partnerships, established with the Asia Indigenous Peoples' Pact (AIPP) and the World Association of Community Radio Broadcasters (AMARC), the initiative sought to leverage knowledge and experiences from a variety of countries, strengthening South-South cooperation, and bringing indigenous peoples together to address common concerns.

A Participatory Method of Assessment

As part of the assessment process, the Indigenous Voices initiative developed a research guide¹⁰ based on experiences in Lao PDR and Nepal. It served as a manual for carrying out the studies in other countries. The methodology for the assessments was grounded in field research, combining national data and analysis with more focused study of the realities facing Indigenous communities in at least three locations. This 'T-shaped' research approach was characterized by a broad investigation and review of information at the national level, followed by a narrow but deep analysis at the local level. A national framework served as a reference point for researchers, while they also used first-hand evidence and direct experience at the local level to draw conclusions and propose interventions.¹¹

The C4E assessments provided findings and recommendations, but also helped develop capacities. Rather than pursuing stand-alone assessments, which could have easily been done by external consultants, UNDP APRC called on indigenous researchers and indigenous peoples' organizations to take the lead in all five countries. Research expertise was provided as needed. The idea was to continuously discuss and expand understanding of the provisions in International Labour Organization (ILO) Convention 169¹² and UNDRIP, within national contexts, while also fine-tuning the research to match local specificities.

This approach included a series of steps:


- A scoping mission or consultations with UNDP country offices for identifying potential researchers and organizations to carry out the assessment;
- Training researchers on the C4E approach and methodology;
- National consultations for reviewing the research findings; and
- Regional consultations to develop a strategy for implementing the C4E recommendations.

Piloted in Lao PDR and Nepal, the assessment approach was later updated to include the Media Development Indicators developed by the IPDC/UNESCO.¹³

The C4E assessment process allowed indigenous peoples to generate knowledge from their perspective, while using standard research tools and methodologies. The national consultations became opportunities for advocacy, and for reviewing facts and refining recommendations. For example, in Cambodia, the process involved indigenous community organizations, and served as the first real opportunity for them to come together and talk about issues they thought were important. As result, they were able to build alliances for taking the C4E recommendations forward.

By the time the assessments were complete, the indigenous peoples' groups that led them were able to fully agree on the findings. As importantly, they now had a grounded analysis of their information and communication needs. This can provide a basis for planning and implementing programmes to bridge the divide in access to information and communication, and empower poor and vulnerable groups.

"The C4E assessment process allowed indigenous peoples to generate knowledge from their perspective, while using standard research tools and methodologies."



Chapter 2

The Communication for Empowerment Assessment Framework

The C4E assessments drew on a participatory research model to help set priorities for actions and make recommendations that would be nationally owned and implemented. Without these baseline assessments, the C4E initiative could have resulted in interventions poorly attuned to local needs. The assessments provided a systematic analysis of communication and media in consultation with relevant stakeholders. They were designed to offer an entry point for governments and citizens to engage on issues faced by indigenous peoples in terms of media and communication. All of the assessments provided evidence-based recommendations for national and local decision-making.

The C4E assessment framework was first prepared for a 2010 training workshop for research teams in Cambodia, Indonesia and the Philippines. The framework and its indicators built on the Practical Guidance Note on Communication for Empowerment by UNDP's Oslo Governance Centre, the Media Development Indicators developed by IPDC/UNESCO, UNDRIP and ILO Convention 169. Combined, these resources provide a set of indicators based on internationally agreed norms and standards that can assist in identifying gaps in media and communication, especially for poor and disadvantaged groups.

The C4E Assessment Framework

This section introduces the C4E framework for the different categories covered by the country assessments. The following section goes into greater detail on each category.

Category	Content Areas
1. The context for indigenous peoples	1.1. Government policy and international laws adopted on indigenous peoples 1.2. Development, rights and participation of indigenous peoples
2. The media and access to information	2.1. Access to information for indigenous peoples 2.2. Freedom of expression and media freedom 2.3. Community media 2.4. Media access 2.5. Media content and coverage of indigenous peoples' issues
3. The digital communication environment	3.1. Legal and policy framework for telecommunication and ICT 3.2. Telecom and ICT landscape and diversity 3.3. Content and applications
4. Indigenous peoples' participation, access to media, and local information and communication needs	4.1. Indigenous peoples' rights and development at local level 4.2. Indigenous peoples' representation and participation in local governance 4.3. Media, access to information and ICT landscape at the local level 4.4. Existing community media initiatives 4.5. Local information and communication usage and needs

Category 1. The Context of Indigenous Peoples

Under this category, the assessment conducts a situation analysis, based mainly on desk research using secondary and primary sources, to describe the development context for indigenous peoples. It gathers information on:

- The national socio-political context as it relates to indigenous peoples;
- The nation's population of indigenous peoples, their geographical distribution and socioeconomic demography;
- The status of indigenous cultures, traditions, languages, etc., along with efforts to conserve and promote them;
- The status of representative indigenous peoples' organizations;
- The policy and legislative environment for indigenous peoples;
- The communication context, with reference to UNDRIP, UN development assistance frameworks, the Millennium Development Goals (MDGs), etc., and the extent to which media and communication facilities are integrated with development activities; and
- Problems and challenges for the further development of indigenous peoples, according to the principles in UNDRIP and other international instruments.

Category 2. The Media and Access to Information

This part of the assessment broadly surveys the current media and communication environment. It builds on a review of the country's media environment, with a specific focus on indigenous peoples, using a research approach similar to that in Category 1. It incorporates information on the context (traditional and alternative media and communication, including ICT), and on the access, voice and participation of indigenous peoples. The IPDC/UNESCO Media Development Indicators can be considered here, depending on their relevance to the country concerned, and taking into consideration the focus on indigenous people. Some examples of how these indicators have been adapted by the C4E assessments include:¹⁴

Freedom of expression, media freedom

- **Freedom of expression is guaranteed in law and respected in practice.**
Key indicator: National law or constitutional guarantees, and the public and indigenous peoples are aware of freedom of expression, and the existence of bodies and tools to guarantee concrete application.
- **The right to information is guaranteed in law and respected in practice.**
Key indicator: The public and indigenous peoples are aware of and exercise the right to access official information.
- **Editorial independence is guaranteed in law and respected in practice.** *Key indicator:* Government, regulatory bodies and commercial interests do not influence or seek to influence editorial content of broadcasters or the press.
- **The media is not subject to prior censorship as a matter of both law and practice.** *Key indicator:* Broadcasting or print content is not subject to prior censorship, either by government or regulatory bodies.

Media diversity

- **The State actively promotes a diverse mix of public, private and community media.** *Key indicators:* The State does not discriminate between public, private and community (and indigenous) media in the granting of access to information; the regulatory system ensures equitable access to the frequency spectrum for a plurality of media, including community (and indigenous) broadcasters.
- **Media organizations reflect social diversity through employment practices.** *Key indicators:* Female journalists are fairly represented across the media industry or sector, including at senior levels; journalists from minority ethnic, linguistic and/or religious groups are fairly represented across the media industry or sector, including at senior levels.

Democratic platform

- **The media – public, private and community-based – serve the needs of all groups in society.** *Key indicators:* The Media use language/s relied upon by marginalized groups (indigenous peoples); community media (print and

broadcast) are produced for specific groups, such as indigenous and tribal peoples, and refugees; and information presented by the media is accessible to women and marginalized groups (including by taking into account how these groups access information, and levels of literacy).

- **Marginalized groups have access to forms of communication they can use.** *Key indicators:* The public broadcaster is technically accessible nationwide; the state takes positive steps to ensure maximum geographical reach of all broadcasters; non-print media are accessible in communities with high levels of illiteracy; community-based broadcasters or publications have high or growing levels of penetration in their target areas.
- **The country has a coherent ICT policy, which aims to meet the information needs of marginalized communities.** *Key indicators:* Civil society organizations, media, government and commercial entities work together to make ICT accessible; the pricing policy does not exclude marginalized communities.

Category 3. The Digital Communication Environment

This part of the assessment summarizes the digital communication environment and ICT infrastructure, and the opportunities for indigenous peoples. As in Category 2, it considers the legal and overall policy environment for ICT and development, including dimensions such as mobile technology and digital content. It attempts to answer the following questions:

- Is the legal and policy framework for telecommunication and ICT meeting the needs of people in rural areas?
- Are telecom and ICT services reaching/covering areas where indigenous peoples live?
- Do people have affordable and equitable access to means for receiving and disseminating opinions and information, including those linked to culture, using digital communication channels?
- Is the range of content diverse and representative of the whole spectrum of cultures, interests and knowledge, including those of indigenous peoples? Are they able to generate their own content in local languages?

Category 4. Indigenous Peoples' Participation, Access to Media, and Local Information and Communication Needs


This component of the assessment is based on field studies within specific communities that delve into the issues identified in Categories 1 and 2. It validated findings from the desk studies on the context of indigenous peoples, and the current status of media and digital communication. The process involves collecting locally available socioeconomic information and preparing case studies, using data collected through different methods.

The field research looks for the following information to profile the community and its development challenges, as well as its access to, and voice and participation in media and communication:

Demographics (population of community, male, female);

- Literacy (male, female), in national language and indigenous peoples' languages;
- Media penetration, encompassing newspapers, magazines, radio, television, telephone (fixed line and mobile), VCR/DVD, computer and Internet;
- Local media outlets, and coverage of indigenous issues;
- Responsiveness of the media to demands for development by indigenous peoples;
- Media help in addressing development needs, with details on how;
- Indigenous-owned media outlets; and
- Alternative media, and their responsiveness to indigenous peoples' issues.





Chapter 3

Country Assessments

This chapter summarizes findings from the country assessments in Cambodia, Indonesia, Lao PDR, Nepal and the Philippines. Research was undertaken place in Lao PDR and Nepal from 2009 to 2010, and in Cambodia, Indonesia and the Philippines from 2010 to 2011.

Cambodia^a

Cambodia¹⁵ is still affected by the legacy of turbulent history and effects of conflict. Regular elections have been held since 1993, but true participatory democracy has yet to take firm root. The Cambodia People's Party (CPP) won 58 percent of the popular vote and almost three-fourths of the National Assembly seats in the 2008 election. Since then, the Government and the CPP have been "tightening their grip on power and resources."¹⁶

Rapid growth has come from Cambodia's transition to a market-based economy. Private investment has risen dramatically, as has foreign aid, including from China, the Republic of Korea and Vietnam. Amidst these changes are growing concerns over human rights abuses, especially those related to land and natural resources.

In 2008, about 1.34 percent of Cambodia's population of 13.5 million people reported an indigenous language as their mother tongue.¹⁷ The real number could be higher because many people are not confident in identifying as indigenous. The NGO Forum on Cambodia mapped indigenous people in 15 provinces.

Context: *Poor, marginalized and voiceless*¹⁸

Legal and regulatory framework: In Cambodia, indigenous peoples¹⁹ are recognized as a separate group. Peoples such as the ethnic Lao living in the north-east, the Cham and the Vietnamese are not considered "indigenous." The Cambodian Constitution (1993) guarantees equal rights to all citizens regardless of race, colour, language or religious belief. Article 31 commits to recognizing and respecting UN covenants, which extends the rights therein to all citizens. Cambodia is a signatory to a number of international instruments that protect the rights of indigenous peoples,²⁰ as well as the Convention on Biological Diversity (1992), which recognizes their role in protecting biodiversity. In 1992, Cambodia ratified the International Covenant on Economic, Social and Cultural Rights (ICESCR). This includes the right to practice specific cultures and the right to means of livelihoods. Cambodia voted in favour of UNDRIP in the UN General Assembly, and has been a party to the International Covenant on Elimination of Racial Discrimination (ICERD) since December 1983. Cambodia has not ratified ILO Convention 169.

Major development issues facing indigenous peoples: *A struggle for rights*

Rights over forest resources and land: The Forestry Law (2002) deprives indigenous peoples of rights to their territories²¹ by stating that all forests are state property. The Land Law (2001) excludes forested areas traditionally managed by indigenous peoples from communal land ownership titles. The Protected Area Law (2008) grants them only user rights as opposed to ownership. It allows customary user rights in zones determined by the Ministry of Environment, but large tracts of land are being excised from "protected areas" for agro-industrial concessions.²²

The Land Law provides for collective titling of indigenous lands. But an additional sub-decree needed for issuing titles was not adopted until 2009. The law specifies protection against violations of the agricultural lands of indigenous minorities before titling, but

^a Research conducted by Graeme Brown and Naung S.O., in collaboration with indigenous communities.

this has not stopped land acquisitions and the issuance of concessions. These land grabs have resulted in evictions of indigenous people, with some involving coercion.²³ Generally, the people obtaining lands are connected with government officials, the military or police.

Nearly 100 known mining concessions have been issued, many in protected areas or infringing on indigenous peoples' lands.²⁴ An exploration or mining license that impedes an indigenous community's ability to manage land according to their customs could be considered a violation of the Land Law, particularly if consultation with the community has not taken place.²⁵

"Through the Indigenous Rights Active Members, indigenous peoples have been involved in UN treaty reporting and advocacy."

"Development": The situation of indigenous peoples in Cambodia is, to large extent, the result of the country's political history and dominant economic development paradigms. In an environment of weak rule of law, market-based, neo-liberal development models threaten indigenous peoples' resources.

Examples are regional development plans that support major projects in an environment of corruption, poor governance, and low land and resource tenure security. Many proposed hydropower projects in areas inhabited by indigenous peoples pose a direct threat to their culture and livelihoods.

Access to basic services: Illiteracy is high among indigenous peoples. Cambodia has begun bilingual education in 20 government-run primary schools in the three north-eastern provinces. But access to education by indigenous people remains very difficult. A recent study in Monduliri Province found 97 percent of Bunong women and 86 percent of Bunong men were unable to read or write Khmer.²⁶

The health status of indigenous peoples remains well below the national average. Under-five mortality rates in Monduliri and Ratanakiri provinces, which have majority indigenous populations, were 165 deaths per 1,000 live births, compared with the national average of 83 deaths per 1,000 live births, according to the 2005 Cambodia Demographic and Health Survey. Money, language, discrimination, low education and traditional beliefs are major barriers to health services and information.²⁷

Low representation: There are no laws guaranteeing quotas for indigenous peoples' representation in Government, but they are present at various levels. Government-appointed village chiefs are often selected through community processes. Such appointees need to be literate. The commune councils, the next level of government, are elected bodies. Indigenous representation in district and provincial governments, where commune councillors elect the representatives, is low. Ratanakiri and Monduliri provinces have one indigenous elected member each in the national assembly, both from the CPP.

Indigenous civil society in Cambodia is weak, and there are no fully representative bodies at the provincial and national levels. Formal government recognition of village level community representation has begun, primarily for land titling. Indigenous communities can own land collectively, but only if they have been registered as legal entities by the Government, a process that has been very slow.

There is one nascent provincial association – the Highlanders Association – in Ratanakiri. At the national level, the Indigenous Rights Active Members and the Indigenous Peoples Working Group bring together indigenous leaders from 15 provinces. They support networking among indigenous communities, helping them to understand their rights and how to claim them, with a focus on land and natural resources management. Through the Indigenous Rights Active Members, indigenous peoples have been involved in UN treaty reporting and advocacy.

Generally, non-governmental organizations (NGOs) in Cambodia are assumed to represent civil society. The majority of them are non-representational, however, and tend to dominate the development agenda, as opposed to operating under the direction of peoples' organizations or grass-roots civil society. Indigenous peoples lead very few NGOs, primarily because their education does not match the administrative and reporting demands of the aid system, although many are hired as employees by NGOs.

Media and communication landscape: *Low access to information and community media*

In 2009, Cambodia had eight television broadcasters and many radio stations, including 22 national, 5 international (Radio Free Asia and Voice of America, among others) and 40 provincial services (relayed from Phnom Penh). There are 27 newspapers, three of which are foreign.²⁸ Generally, non-contentious issues can be written about or broadcast freely.

Cambodia does not have a diverse mix of public, private and community media,²⁹ and there were no indigenous journalists in mainstream media in Cambodia in 2010.

Indigenous peoples rely heavily on information provided by local authorities, NGOs or the primarily partisan media. Consultations for this study revealed that most indigenous peoples generally accept media content with little or no critical analysis, often as a result of a lack of diversity in media and opinion.

Besides the mass media, word-of-mouth is still very important. NGOs conduct extensive meetings, trainings and forums, though there are some recent controls on NGO activities.³⁰

Freedom of expression: There are constitutional guarantees of freedom of expression (Article 41), but in practice restrictions continue and are cause for growing concern.³¹ Mechanisms for intimidation comprise the imprisonment of community activists, violent suppression of protests, shootings and killings. A report by the NGO Forum on Cambodia (2008) said that people expressing dissatisfaction and complaints about land alienation have been threatened.³²

Right to Information: Cambodia does not have a Freedom of Information law; information is primarily accessed through personal contacts, or what is made available in the official press.³³ The Press Law provides rights to journalists to access certain information, but a similar right does not exist for the general public. Accessing information is difficult even for the press, however.³⁴ The existing law is said to concern only print publications; a Law on Public Electronic Broadcasting Service Management is being developed to cover both cable and satellite broadcasting, but may be used to impose restrictions on broadcasting and online content.³⁵ Almost all media agencies are aligned to political parties, most favouring the CPP.³⁶

Attacks on journalists: A report by the Cambodian Centre for Human Rights (CCHR 2010) blamed the Government for using the judiciary to repress and silence dissent and critical opinion. In this environment, Cambodian journalists reporting sensitive issues face routine threats. A number of killings of critical journalists and arrests after defamation cases have occurred, despite Clause 20 of the Press Law, which says, “[n]o person shall be arrested or subject to criminal charges as a result of expression of opinion.”³⁷ Self-censorship and fear have become facts of Cambodian life.³⁸

Community media: Cambodia has few community media.³⁹ There are no outlets owned and operated by indigenous peoples. Community radio is constrained by the fact that radio transmitters are very difficult to import without an alignment to government interests.

Non-broadcast media, such as audio or video “newsletters,” operate informally and have generated much interest in indigenous communities.

NGOs in Cambodia have been organizing a national community media fair since 2008. The fair allows communities to share media products they have made – including songs, dances, posters, photos, drawings and videos on local issues. The third fair took place in Kompong Thom province in 2010 and brought together 300 people from 24 provinces.

Digital communication: Cambodia has no regulations that apply to the Internet. Even though a government plan to channel all Internet traffic through a single state-owned hub was aborted, there have been attempts to control “immoral” sites.⁴⁰ Internet use is very low (44,000 users in 2009), owing to low access and illiteracy.⁴¹

In the early 2000s, a US Agency for International Development programme funded the establishment of community information centre in all provinces. Despite a US \$1.2 million investment, the centres only reached predominantly non-indigenous residents in provincial capitals. Their use declined after charges for services were introduced.

In 2004, 96 percent of telephones were mobile (Miyata 2006). People use mobile phones as listening and viewing devices. Consultations in villages suggested that about 80 percent of indigenous peoples have access to mobile phones. This could offer an opportunity for using 2G or 3G mobile Internet connections for producing and distributing content on cultural and other issues, while avoiding the restrictions on traditional broadcast media.

Media content on indigenous peoples: Generally, there is relatively low coverage of indigenous issues, except on international stations such as Radio Free Asia. While indigenous peoples make up only 1.5 percent of the population, news relating to them is often more than 1.5 percent of coverage on these stations, possibly due to the disproportionately high impact of land rights abuses in indigenous peoples’ areas.

English and French language newspapers, many of which also have Khmer translations, carry a significant amount of information on indigenous issues, but with much smaller reach compared to radio.

In much of the media, the portrayal of indigenous peoples is paternalistic and stereotyped. Many reporters have a limited understanding of legal issues related to indigenous

peoples' lands. They focus on conflicts between residents and powerful people and concessionaires, but often miss the illegality of the land acquisitions and concessions.

Only one media service, the government radio in Ratanakiri, uses indigenous peoples' languages, albeit only in a small time slot. The station was supported by UNESCO, which also helped train members of three ethnic groups (the Tampuan, Jarai and Brao) on community broadcasting. Some trainees went on to be producers of educational programmes. The station also carries translations of national news.

There have been other efforts to raise indigenous peoples' issues in the mainstream media. In 2010, the Indigenous Community Support Organizations began preparing and broadcasting two-minute spots on TV stations with messages about the way in which the destruction of forests was impacting on indigenous culture and livelihoods, and compromising their rights. Open forums organized by the CCHR have been broadcast on five radio stations.⁴²

Main challenges and opportunities: *Low access, low rights and low participation*

Challenges: Access to media is a major challenge for Cambodia's indigenous peoples. They live in remote areas, and some groups are very small. Many indigenous peoples are also largely unaware of their rights, which makes them susceptible to exploitation. For their part, government officials have little or no exposure to community media and therefore are hesitant to permit them. Freedom of assembly, expression and information in general are said to be under threat.

The capacity of indigenous communities to produce their own media is very low. Recent advances in media production technology have made equipment more easily available, but barriers persist, especially for low-literacy groups. Limited access to production software is mainly due to language differences. Community capacities to manage media are constrained, and indigenous people do not own and operate media. Editorial control and ownership remain major hindrances to balanced reporting on indigenous issues.

Most media do not reach indigenous communities. Even where the media do reach them, very little content is relevant to their needs or delivered in their languages. Low literacy and limited access to electricity are other obstacles.

In attempting to address the need of communication for empowering indigenous peoples, there are major challenges involving development aid processes. A large amount of outside support fuels rapid economic and industrial development in Cambodia, even at the cost of disenfranchising indigenous peoples. The majority of social development funding is directed through processes high in administrative and reporting requirements, in a manner not suited to indigenous peoples' systems and capacities.

Opportunities: Despite tremendous challenges, there are many opportunities for new directions in content production and distribution, and in assisting indigenous peoples to critically analyse media. Supporting indigenous peoples with media literacy efforts could improve their ability to evaluate media messages, both explicit and hidden.

There have been a number of pilot programmes for community and local language media. Video produced by indigenous peoples has been used to provide relevant

"Video produced by indigenous peoples has been used to provide relevant information in local languages and to support cultural identity and community pride."

“The Internet and social media offer potential for increasing user-generated independent content, especially in the face of restrictions on free expression and the press.”

information in local languages and to support cultural identity and community pride. These programmes have helped to slow down land and forest grabs by enhancing information flows and community solidarity. Opportunities exist for distributing audio media using memory cards, and for mobile phone-based information and entertainment programmes. There is a strong interest in community radio, where all of these initiatives could converge.

Establishing local content production units could increase material for community radio broadcasts. The government radio in Ratanakiri could broadcast community-produced content, and provincial radios could be encouraged to carry local language services. A studio for local content could both produce programmes, and dub audio and video products from outside Cambodia into different indigenous languages. The studio could also serve as a hub for gathering experiences and perspectives on indigenous media movements around the world, and as a resource centre for building networks.

There have been efforts to buy timeslots on national radio and some TV stations for programmes raising and discussing indigenous issues. This work could be expanded to community-produced media. Radio ownership by indigenous groups could further promote content relevant to local concerns, while listening possibilities on mobile phones could increase accessibility.

The CCHR open forum is one model for helping to increase local content on radio. The community media advisory groups in Ratanakiri offer a good starting point for increasing community-produced video, in collaboration with other associations and working groups. With video production capabilities, indigenous peoples could make content for mainstream television, a process that has begun with the production of a few short “spots” for broadcast.

Community media fairs can provide opportunities for indigenous peoples to share media – songs, dances, poems, pictures, photos, audio recordings and video. These could be expanded to all communities and eventually scaled up into a national indigenous community media fair.

Increasing and improving the coverage of indigenous peoples’ issues in mainstream media could come from enhancing the understanding of journalists through training and exposure visits. Support for community-based media institutions, and indigenous NGOs and groups could cultivate skills for interacting with the media.

The international media in Cambodia cover issues not taken up by national media, such as corruption and exploitation of natural resources. Their presence also affords an opportunity for producing and broadcasting documentaries on challenges faced by indigenous peoples.

The Internet and social media offer potential for increasing user-generated independent content, especially in the face of restrictions on free expression and the press. Indigenous peoples can develop capacities for using different social media, and producing and distributing content for the Internet and mobile phones. These platforms would allow the distribution of multimedia content – as opposed to text-based media only – in areas with low literacy.

Major recommendations

Indigenous peoples in Cambodia are losing their rights to natural resources and are experiencing a rapid erosion of their identities, while having little or no access to media to voice their concerns. A key challenge is the inadequacy of media in highlighting indigenous peoples' issues. An immediate priority is to tap into existing and new opportunities for widening room for empowering indigenous peoples. Recommendations are to:

Democratic space

- Closely monitor the shrinking democratic space in Cambodia to ensure adequate room for indigenous peoples to participate in building an inclusive democracy.
- Support advocacy for free expression, a right-to-information law and enabling broadcasting laws, in collaboration with national and international networks of human rights and media rights organizations.

Indigenous media initiatives

- Establish a fund to support communication initiatives in indigenous communities by indigenous peoples in partnership with established media production agencies. The initiatives could include community forums, media fairs, and the production of content for radio, television, audio devices and mobile phones. This fund will need to be highly flexible and administered by an NGO experienced in social media development.
- Support indigenous peoples' organizations in establishing content production and distribution centres that could be developed into community radio stations.
- Establish a website for sharing concerns and media content regionally and internationally. It could serve as a repository of media produced by indigenous peoples.

Capacity-building of indigenous peoples in media skills

- Support community consultations on developing a representative mechanism to oversee media production and capacity development (audio, video and multimedia) for indigenous peoples.
- Carry out capacity-building programmes, and coach/mentor/engage trainees in producing content for existing media.
- Support capacity-building linked to media management, and sponsor dialogues and consultations of indigenous peoples with journalists in the mainstream media and NGOs, as these initiatives can help to continuously stretch the communication space.
- Support the training of indigenous peoples' organizations in the use of social media.

Indonesia^b

Indonesia is an archipelago with 237.5 million people.⁴³ There are over 600 distinct languages and several thousand dialects. Bahasa Indonesia, the official language, is the lingua franca.

Context: Efforts to assert identity

Indonesia has 365 ethnic groups, or *msayarakat adat*, but a number of indigenous peoples' organizations say the number is an underestimate. No Indonesian Census has counted indigenous peoples separately. Estimates suggest there could be over 500 groups with a population of 50 million to 70 million people. The seven largest ethnic groups in the country are the Java, Sunda, Madura, Minangkabau, Bugis, Batak and Bali.

President Soeharto's New Order of 1966 to 1998 sought to develop a modern, non-ethnic Indonesia, and avoided mentioning anything "ethnic."⁴⁵ The state emphasized "unity in diversity," but at the same time chose to undermine and ignore *bhinneka* (diversity) through policies and programmes to limit the expression of identity. Discussing ethnic identity was considered dangerous to state unity.⁴⁶

When the Soeharto regime ended, a general expansion of democratic space allowed indigenous peoples to demand their rights. But the democratic transition has not been easy for an "exceedingly diverse country" faced with "not just promoting multiparty democracy but also building a multi-ethnic democracy, and one that guarantees freedom of religion to all."⁴⁷ The country has since experienced not just the secession of Timor Leste, but also a general rise of ethnic expression, even violence.

Indonesia has a strong indigenous peoples' organization – *Aliansi Masyarakat Adat Nusantara*, (AMAN), which represents over 1,160 indigenous communities. It was instrumental in placing 20 leaders of these communities as representatives in Parliament.

Legal and regulatory framework: The legal and regulatory framework relating to indigenous peoples comprises seven laws that recognize their rights. It includes the Constitution (1945, amended in 2000), which recognizes communities living under customary law, and respects cultural identity and traditional community rights as long as they do not conflict with the "unity of the Indonesian Republic."⁴⁸ Constitutional provisions use two different terms for indigenous communities: "customary law societies" (Article 18b) and "traditional community" (Article 28i).

Many new laws relating to indigenous peoples are not yet effectively enforced,⁴⁹ while some laws, such as Act No 5/1990 on the Conservation of Biological Resources and the Ecosystem, conflict with the demands of indigenous peoples, in this case for greater control over traditional resources. Indonesia has endorsed UNDRIP but has not ratified ILO Convention 169.

^b Research conducted by Aliansi Masyarakat Adat Nusantara (AMAN) and Harry Suardarji

Major development issues facing indigenous peoples: *Limited rights over resources*

Rights over forest resources and land: More than two-thirds of Indonesia's total land area has been declared as national forests, including almost the whole of Papua. The Forestry Department prohibits the use of forest resources without permits, directly affecting indigenous livelihoods. There also are examples where the Government has granted traditional indigenous territories to mining, logging and palm oil companies. Indigenous organizations in West Kalimantan have estimated that there have been over 200 unresolved conflicts between indigenous peoples and plantations in Ketapang, Sanggau and Sintang districts.⁵⁰ Palm oil plantation-related conflicts overall increased fivefold in 2010 compared to 2009. According to Sawit Watch data, in 2010 there were 660 conflicts compared to 112 in 2009.⁵¹ But the Government continued awarding concessions,⁵² and some companies have even used armed groups to attack indigenous peoples who refused to leave their lands.⁵³

Customary systems: The creation of institutions for "national unity" during the Soeharto era caused the erosion of traditional indigenous institutions and systems that ensured community cohesion and participation in development issues. A few local governments have responded positively to the demands of indigenous peoples and re-instituted traditional institutions, but their roles remain undefined. In 2001, West Sumatera's provincial legislature enacted Provincial Regulation No 9/2000 re-establishing *nagari*, or customary territories, as self-governing entities.

Other local governments have taken steps to recognize indigenous rights over traditional lands and forests. Examples include the Lebak District Regulation No. 32/2001 on the protection of the *ulayat* (a territory, realm or jurisdiction, but commonly translated as right of disposal) rights of the Baduy indigenous peoples; West Lampung District Regulation No. 18/2004 recognizing community-based natural resources and environmental management; and Maluku Province's Local Government Regulation No. 14/2005, which reinstated customary law.

Access to basic services: Indigenous peoples traditionally live in remote forests or on marginal lands near plantations and mining industries, when they are forced out of their territories. These settlements lack basic services such as education, clean drinking water and sanitation, and health facilities. Indigenous peoples' health systems are hardly recognized by the state, while their participation in the formal health care systems is not meaningful. A lack of communication and transport linkages reduces livelihood opportunities.

Almost 31 million or about 13.3 percent of Indonesians lived below the poverty line in 2010,⁵⁴ defined in terms of income – Rp 192,354 (around US \$20) in rural areas and Rp 232,989 (around US \$25) in urban areas. There are about 20 million rural poor and 11 million urban poor people.⁵⁵ Displacement from their lands has caused many poor indigenous peoples to move to urban areas. Specific data on the poverty of indigenous peoples is not available, but national statistics show that provinces rich in natural resources such as Kalimantan and Papua – which have the largest indigenous populations – are among the poorest.

Media and communication landscape: High penetration, low access and low participation

Indonesia has among the most vibrant media and communication spaces in Asia-Pacific. National media have large audiences, but there are issues of access and participation for indigenous peoples, as well as continued violence against the media.⁵⁶ Indonesia has a large number of local radio stations, including those run by indigenous organizations, but many are not licensed and are under-resourced, and could face closure if licensing laws were strictly enforced.

Limits to free expression: Indonesia's Constitution guarantees freedom of expression in Article 28e, and Article 28f guarantees "every person the right to communicate and to obtain information...to seek, to obtain, to possess, to keep, to process, and to convey information..." The Press Law (No. 40/1999) bars censorship, and the Soeharto era rule requiring all media to obtain permits (*Surat Izin Usaha Penerbitan Pers*) has been revoked. Nonetheless, there are at least 37 clauses in the Penal Code, two in the Pornography Law, one in the Freedom of Information Law, three in the Information and Electronic Transactions law and 10 in election laws that give the Government powers to imprison journalists.

There have been some attempts to control Internet content. An old law allows the Attorney General to ban books with court permission. And the broadcasting law is not conducive for licensing and operating community radio stations.

Freedom of information: Indonesia has an Open Access to Public Information Law (No. 14/2008) that took effect in April 2010. All information requests and denial disputes are adjudicated by the Central Information Commission, and two regional offices it established in 2010 in Central Java and East Java provinces. But accessing information remains difficult. According to the Forum for Budget Transparency, most of its requests for budget information from public agencies have been denied. It filed requests at 69 state institutions, of which 28 responded to the queries, and only 15 provided the requested information. Those providing information were 5 out of 34 ministries, among others.⁵⁷

In August 2010, there were 22 complaints at the Central Information Commission.⁵⁸ A draft State Secret Law could further restrict information access.

Attacks on journalists: The Alliance of Independent Journalists Indonesia recorded 47 violent attacks against journalists in 2010, up from 37 in 2009. One journalist was killed while reporting a riot; it was not clear if other deaths were also work related. Violence against journalists has included physical attacks, intimidation and damage of property. Impunity for those attacking journalists has produced a climate of fear resulting in increased self-censorship.⁵⁹

Media reach and coverage: Television has the highest penetration. Between October 2006 and September 2007, 99.3 percent of Indonesians had access to a television, 39 percent to radio, 39 percent to daily newspapers, 15.6 percent to tabloids, 8.85 to magazines, 5 percent to cinema and 4.7 percent to the Internet (Morgan 2008).

The coverage of indigenous issues remains below the expectations of those communities – some media continue to portray them as “primitive” as opposed to being “civilized.” An example of this was a television show called “Primitive Runaway” on TranTV.⁶⁰ Following protests by indigenous peoples’ organizations, the name was changed to “Ethnic Runaway,”⁶¹ but the content remained unchanged.

Even large media organizations have had no policies on terms to use in referring to indigenous peoples.⁶² Many journalists are unaware of the meaning of “*masyarakat adat*,” the phrase indigenous peoples use to describe themselves.⁶³ There is generally low coverage of the rights and demands of indigenous peoples, while violence does get reported.⁶⁴

Community media: Indonesia has a vibrant, though illegal, radio movement, including community stations. Out of around 10,000 community broadcasters, only one has a permanent license, and about 500 have temporary licenses.⁶⁵ Community media are expected to provide a platform for local expression and debate, while also informing, educating and entertaining audiences.⁶⁶ But most local radio stations, especially those without licenses, generally avoid controversial issues, fearing closure by the Government, thereby often excluding content that could be highly relevant.

There are some established media run by indigenous peoples, such as the *Kalimantan Review*, a magazine serving the Dayak peoples that was published because the commercial media did not adequately cover indigenous issues.⁶⁷ Another indigenous group, the Ciptagelar Kasepuhan, has its own radio and television stations, with very basic, locally fabricated equipment. It has offered some local language programming, but mainly entertainment, and some programmes aimed at being informative (documentaries, current affairs, etc.), due to low capacity, among other factors.

Indonesia has organizations that seek to promote community television. The Association of Community Television Indonesia (*Asosiasi Televisi Komunitas Indonesia*) has 29 members,⁶⁸ but many do not have proper licenses. The Association of People Centred Television Indonesia has 10 members;⁶⁹ most are licensed as local stations.

Digital communication: Indonesia has the largest and fastest growing Internet market in South-east Asia. Recently, it had a more than two-fold increase in the penetration rate – from 22 percent in 2009 to 48 percent in 2010. Mobile phone penetration was 68 percent in 2009; phones are gaining ground as Internet access points. The Boston Consulting Group⁷⁰ estimates that Indonesian Internet users will number 80 million in 2014, from around 43 million in 2010, but with only 5 percent of users accessing the Web on personal computers. Internet penetration in 2010 was about 17.8 users per 100 people, almost 70 percent of whom live in and around Jakarta. Access and use by indigenous peoples in rural areas is low.

Indonesia has 7,602 Internet kiosks across the country. Only 0.3 percent of the population subscribes to broadband Internet, and only 5 percent of villages had Internet access in July 2010.⁷¹ In 2009, Indonesia had an estimated 16 fixed telephone lines per 100 people. Nationwide, 220,000 telephone kiosks provide services to people who cannot afford private lines. This infrastructure can be used to expand Internet reach in rural communities.

Main challenges and opportunities: *Low access to media, limited capacity*

“Indonesia’s expansive media environment affords opportunities for building sustainable networks for producing and sharing media among marginalized communities with common concerns and interests.”

Challenges: Indonesia’s large and dynamic media environment has not been particularly useful in serving the voice, participation and communication needs of indigenous and marginalized communities, particularly with respect to their rights to land and customary territories, self-rule, participation and free prior informed consent to decisions that affect them, although UNDRIP recognises these rights.

The main challenges for indigenous peoples are low access to existing media – for financial and other reasons, including language – and limited capacities for producing media and sustaining media operations. This applies to both print and broadcast media. Even though Indonesia has some exemplary indigenous media, such as the *Kalimantan Review*, replicating such examples remains difficult. Indonesia also has successful community radio stations, but they face sustainability issues related to financing, and the ability to continuously produce and distribute content relevant to the communities they serve.

Another major challenge involves generating informed debate in the mainstream media to build public support for the rights of indigenous peoples. This can be particularly difficult where the rights of indigenous communities conflict with the interests of big businesses that have government support and the financial clout to influence mass media.

Challenges within the regulatory framework include those related to community broadcasting, complex licensing procedures and high fees that poor communities cannot pay.

Opportunities: Indonesia’s expansive media environment affords opportunities for building sustainable networks for producing and sharing media among marginalized communities with common concerns and interests. Indonesia has a strong indigenous peoples’ movement that can play a coordinating role in facilitating media production and distribution. AMAN has the community support and reach to initiate a study of radio stations in indigenous communities, towards devising a sustainable mechanism for producing and distributing locally produced content with participating stations. Such a study can serve as a basis for advocacy for a regulatory framework supporting the professional, sustainable operations of the large number of local radio stations that already exist.

The high penetration of mobile phones and rapidly expanding Internet connectivity through them provide other opportunities. New applications could foster two-way communication between indigenous communities and their representative organizations, and bolster advocacy programmes to advance their rights. There is a potential for expanding Internet access through the 220,000 telephone kiosks already available in different parts of the country and extending them to areas that are still unreached.

Major recommendations

The assessment in Indonesia has resulted in a number of strategic recommendations for expanding democratic space and facilitating improved information and communication among indigenous peoples, and between them and the larger society. Some suggested interventions are:

Legal and policy framework

- Review laws and regulations to identify gaps in upholding indigenous peoples' rights, as defined in international conventions, and build an advocacy programme for change.
- Design and implement an advocacy programme seeking government ratification of ILO Convention 169 and implementation of UNDRIP.

Access to Information

- Review broadcasting laws to identify and address gaps related to community media, and to make the regulatory framework more supportive.
- Review provisions in the Penal Code and other media-related laws to identify interventions for change, including the decriminalization of media offenses.
- Initiate support networks for indigenous media organizations for producing and sharing content.
- Strengthen civil society monitoring in support of media freedoms.

Community media and media content

- Support networks for producing and sharing media content on indigenous issues on existing community media.
- Strengthen advocacy on indigenous peoples' issues.
- Support capacity development for journalists to enhance their understanding of indigenous peoples' rights and issues.
- Initiate content generation, using applicable new media platforms for sharing information among indigenous communities.

Lao PDR^c

Lao PDR is a one-party state. Authority is concentrated in the Lao People's Revolutionary Party, which took power in 1975. It asserts itself primarily through four institutions: the Government, military, bureaucracy and mass organizations. In 1986, the Government initiated the New Economic Mechanism, a process of reform and liberalization that abolished the socialist command economy, increased the role of market forces and encouraged foreign investment, while maintaining stability and political order.

Ranking 133 on UNDP's global Human Development Index (2009), Lao PDR is one of the poorest countries in Asia-Pacific, with limited physical infrastructure and high rural poverty. Public services do not extend to remote areas, leaving rural populations – largely ethnic minority groups – with inadequate access to health care and education.

Context: Low access to development and basic services

Lao PDR is diverse in geography, ethnicity and languages. Out of a population of 6.5 million people in 2009, ethnic or indigenous peoples^d made up approximately 44 percent. The 2000 census designated 47 ethnic groups (later increased to 49) with more than 160 sub-branches. Independent estimates, however, have suggested there are over 240 ethno-linguistic groups. One population, the *Lao Loum* (Lowland Lao), dominates culture, politics and the economy.

Ethnic classification in Lao PDR is highly debated. The groups are very diverse in cultural and linguistic terms, as well as in their adaptive responses to the natural and social environment, and their livelihood systems. There are four major ethno-linguistic groups: Tai-Kadai, Mon-Khmer (Austroasiatic), Hmong-Mein and Tibeto-Burmese. They are officially referred to as "ethnic groups" or "ethnic peoples," or by the name of the group to which they belong.

Indigenous peoples in Lao PDR are marginalized and vulnerable, and largely excluded from mainstream development processes, including basic social services. One reason for their isolation is illiteracy, including in their own languages. Many ethnic peoples live in remote locations with poor or non-existent communication and transportation. A number of people who participated in the C4E study had rarely left their villages.

Legal and regulatory framework: The 1991 Constitution defines the country as a multi-ethnic state, commits to "equality among all ethnic groups" and forbids discrimination (Article 8). The 1992 Resolution of the Party Central Organization Concerning Ethnic Minority Affairs in the New Era is the basis of the policy on ethnic minorities. It emphasizes livelihood improvement and protection of the identities and cultures of ethnic peoples. The Lao People's Revolutionary Party's policy on ethnic peoples focuses on increasing solidarity among ethnic groups as members of the greater Lao family, improving their living conditions, expanding the heritage and identity of each group, and increasing their capacities to participate in state affairs.

^c Research conducted by Dr. Roger Harris, in collaboration with a national research team and UNDP Lao PDR

^d The preferred terminology in the context of Lao PDR is "ethnic," rather than indigenous.

The Lao Front for National Construction is the designated advisor to the central party committee on matters related to ethnic peoples. It is responsible for implementing programmes on ethnic peoples' affairs, including health, education and basic services, and for promoting cultural activities and participation in public life. The National Assembly has an Ethnic Affairs Committee.

Lao PDR adopted UNDRIP in 2007 and is a party to most UN conventions on human rights,⁷² but not ILO Convention 169. A 2000 review by the ILO said that the country's ethnic minority policy "is adequate and in accordance with the spirit of ILO Convention 169."

Major development issues: *Low literacy, high infant mortality and exclusion from development*

There are three main factors that influence development in Lao PDR, which are high ethnic diversity, a large rural population (approximately 77 percent), and a concentration of ethnic population in the rural areas. There is general recognition that many ethnic groups suffer unacceptable disadvantages in development, even though the Government generally favours "non-discriminatory" approaches, and comparisons along ethnic lines are discouraged. As a consequence, while national laws and policies acknowledge the presence of multiple ethnicities, the development process has not been very successful in promoting inclusive participation. Fallout from ethnic divisions and insurgency during decades of armed conflict in Lao PDR continue to resonate today.

Although the level of disaggregated data is improving, it is still insufficient to support adequate analysis and policy formulation, particularly with regard to ethnicity. Studies have shown that rates of literacy, infant mortality, immunization, and HIV and AIDS awareness are worse among the smaller ethnic groups than among the *Lao Loum* people. Ethnic groups are among the poorest people in the country.

Meaningful participation: Political participation is possible through the Party, the Army, the Government and mass organizations, but Lao PDR continues to be a highly centralized state. Currently, a woman is the sole ethnic minority in the nine-member Politburo. NGO registration began in 2011, but they are still in the very early stages of development, and few are devoted specifically to ethnic issues.

A 2009 Decree on Associations requires applicants for registration to have a supporting document from relevant government sectors before they can apply. Attempts to set up cultural and historical associations failed to receive permission from the Ministry of Information and Culture, presumably because these groups were potentially political.⁷³

Ethnic groups lack opportunities for meaningful participation in policy processes and decision-making due to the high degree of centralization and narrow representation in governance institutions. As a result, the issues affecting ethnic communities, including their views and interests, are not equally represented at the national level.

Land rights: Recognition of land and natural resource rights is critical for indigenous peoples. Many have been relocated from their traditional homelands to "more accessible" areas. The government policy of resettling ethnic communities from the highlands to the

lowland and along roads has resulted in serious problems. Nevertheless, some internal resettlement is still continuing, and more is planned. The National Growth and Poverty Eradication Strategy points out that ethnicity and vulnerability are directly related, as certain ethnic groups have limited assets and mechanisms to manage them.

Regional disparities: There are wide regional disparities in farming systems and socioeconomic patterns. Most poor districts are mountainous, with a high proportion of ethnic peoples. Their farming systems do not produce marketable surpluses, and they are isolated from the national economy and have limited social service infrastructure.

Despite these challenges, ethnic diversity has been increasingly recognized as a strength. Ethnic knowledge has an intrinsic value for the development of Lao PDR, particularly with regard to environmental sustainability and natural resource conservation. Different ethnic groups are known to have specific skills, such as, for example, the Tai Dam specialize in silk farming; the Hmong have vast knowledge of cattle raising; the Khmou have a remarkable understanding of forests; and the Akha are experts in herbal medicines.

Education and health: The net enrolment rate for primary schools in Lao PDR was about 86 percent in 2007, but ethnic peoples have lower net enrolment rates, and higher dropout and repetition rates compared to other citizens. About 15 percent of villages have no primary schools, and many existing schools do not have all five grades. Expansion of education in isolated, ethnic and highland areas is very slow, hindered by a shortage of both qualified teachers and schooling materials. Children may be kept out of school—including many girls—because families cannot afford schooling or need children to help out at home. Language is a serious barrier to enrolment.

Ethnic groups have limited access to health services, and quality is often poor. For many ethnic groups, their remote location is a barrier to reaching health services, and they face further impoverishment due to the shortage of essential medicine and health workers. Many ethnic peoples still rely on shamans for cures.

Media and communication landscape: *Limited independent voice*

The media in Lao PDR is largely government-owned and managed. Some recent changes have widened the communication space, with more information available through Internet cafés, mobile phones, and satellite and cable TV broadcasting networks. But these new information sources are concentrated in urban areas. Outside national radio, rural populations, including ethnic peoples, lack access to information. This stems from limited media outreach in their languages, and a lack of infrastructure and resources.

Print media circulation is small, with a largely elite, urban readership. Radio is one of the most influential media – over 80 percent of the population has access to radio. There are 32 radio stations, with Lao National Radio the main service provider. Other regional and provincial stations do not reach all districts, especially remote communities. Although there are some local programmes in major ethnic languages, they do not necessarily respond to the information or communication needs of people in rural areas. Television access is limited to urban areas; Thai TV has sizeable audiences.

Despite the restrictive communication environment, Lao PDR has some innovative community media projects. One is the UNDP-supported Khoun Community Radio, which began broadcasting in October 2007. The station has received tremendous feedback from listeners, including through letters, phone calls, and hundreds of poems and community announcements, primarily in ethnic languages.

Media policy and regulations: Media in Lao PDR have a role in promoting public policies and enhancing national unity. Diversity has begun to appear as an issue, particularly with the growing openness in the Government. The overall framework for the governance reform agenda in Lao PDR, the *Policy Paper of the Government of Lao PDR on Government Issues*, recognizes that access to information and professional media are critical for improving accountability and transparency in governance. The creation of “fora to permit a participatory debate on transparent and accountable government and the promotion of ethics in the public service, involving participants from civil society, the media and the private sector” is mentioned as a priority governance initiative.⁷⁴ In 2005, the Ministry of Information and Culture adopted a strategy to bring radio to the 47 poorest districts. Despite such developments, Lao PDR still ranks low on the accountability and public voice index of Freedom House,⁷⁵ however, indicating a restrictive environment.

Mass media law: The 1991 Constitution is the basic legal framework for developing participatory media practices. The National Socio-Economic Development Plan 2006-2010 provided a basis for collaboration with the Government in designing and implementing interactive development-oriented media channels. The plan also committed to assisting ethnic peoples in accessing information, and recognized the need for media in applicable languages.

The Government adopted a media law in 2008 that specifies “the roles, principles, responsibilities, duties and activities” of media. It provides journalists with a formal mandate and protection to report on and criticize corruption, low morals and drug abuse. It also allows private ownership of media. While the Government retains the authority to monitor, audit and discipline journalists and media outlets for misconduct, media are becoming more assertive and active in scrutinizing government activities, including implementation of the annual budget. Former taboos, previously referred to as “negative social phenomena” (for example, illegal logging, land concessions and corruption) are increasingly debated in public media.

Media capacity: Despite positive trends, media in Lao PDR still face serious resource and capacity constraints in delivering quality information, particularly in provinces and districts. Production and broadcast equipment is outdated. There is an unmet demand for training media professionals in journalism and media management skills. Government control, a top-down approach among editors and media managers, and limited journalism skills are major obstacles hindering media from empowering wider audiences.

Access to media: Media access is generally low, and lower for rural residents and ethnic peoples. They feel that they are generally unable to respond to anything they see or hear in the media. All types of media could serve ethnic issues better, but, given the varying levels of access to different media, radio is the most promising format. Ethnic

peoples have urgent needs for more information, particularly on education, health care, sanitation, agriculture, natural resource management, pest control, animal husbandry, enterprise development (for women), family planning and irrigation. They also want more local news and ethnically specific entertainment.

Ethnic peoples in the media: Mainstream media reporting predominantly focuses on events and issues in the national capital. Though print media have done some investigative reporting, according to Lao journalists, there is very limited coverage of issues concerning ethnic peoples. Media reporting mostly targets the information needs of government officials and urban elites, who are the main audiences and subscribers.

Lao National Radio is an exception because it has ethnic language windows that enjoy considerable popularity. They are in essence translations of mainstream programming, however; resources for community-based programming are still very scarce.

Digital communication: Lao PDR has a relatively advanced backbone infrastructure for ICT that could provide opportunities for extending communication outreach in remote rural areas. Still, the country faces numerous challenges in expanding ICT and telecommunication services, particularly in remote rural areas. Few Laotians have access to computers or the Internet, and less than two percent of households had a fixed telephone when the assessment was done. The use of mobile phones has been expanding rapidly since 2000, but only 12.8 percent of Laotians had a mobile phone by 2007-2008. At least 15 out of 17 provinces are connected via optical fibre, but existing services have little relevance to rural populations, including ethnic groups, mainly because applications useful for remote rural users have not been developed.

“There are emerging opportunities for using ICT to facilitate horizontal communication and community empowerment.”

Lao PDR has had Internet connectivity since 1996, but use remains low, although it is increasing. Most young Laotians and students access the Internet at cafés, which are mostly located in the major cities. Compared to the mass media, the Internet is still relatively unregulated. The Government monitors emails, and “requests” Internet service providers to submit quarterly reports and connect to governmental gateways to accommodate the monitoring system, but its ability to control Internet information and communication flows remains limited.

The National Authority of Science and Technology, set up in 2007 under the Prime Minister’s Office,⁷⁶ is in charge of long-term policies and plans for telecommunication and ICT. Its functions include overseeing and coordinating radio licenses. Lao PDR has developed an ICT Master Plan.

There are emerging opportunities for using ICT to facilitate horizontal communication and community empowerment, including some ICT initiatives in remote rural areas. The Jhai Foundation, for example, launched a pilot project to establish Internet learning centres and the Remote IT Villages project, where a computer runs on pedal power and Internet access is via satellite. This project primarily focused on bringing the Internet to the poor and ICT training, as opposed to applying ICT to accelerate development. One Jhai Foundation initiative used the Internet for linking coffee farmers with business opportunities abroad.

Main challenges and opportunities: *Low coverage of ethnic issues*

Challenges: Widening the space for communication remains challenging in Lao PDR, which has a major impact on using media for empowering indigenous peoples. There are serious gaps in information and media content for ethnic groups, with the low representation of ethnic issues and the quality of coverage limited. A few media reach ethnic populations; fewer have content in indigenous languages. Much of the “information poverty” observed in the C4E assessment could be alleviated by focusing media content on unreached audiences.

Radio remains the single most important contact that many people have with the rest of the world, and is a trusted source of information. But it currently does not allow two-way communication or enable ethnic peoples to express their voices. Other types of media have little presence in rural villages. Among villagers, word-of-mouth remains the main form of communication.

Despite positive changes in the overall media landscape, new information and communication channels are largely concentrated in larger cities. For ethnic groups, limited content in ethnic languages via suitable communication limits awareness of new media and ICT.

Opportunities: New legal provisions for registering NGOs, a new media law and the launch of a number of participatory communication initiatives are signs that communication opportunities are beginning to open up. Efforts to expand these are vital for enabling ethnic peoples to use and participate in the media.

Lao PDR’s relatively advanced backbone of ICT infrastructure provides opportunities for extending communication outreach in remote rural areas. With more relevant content and applications, new media and networked communication, including through mobile telephones, can help bring about greater inclusion of ethnic peoples.

Community radio could be an effective medium of communication, especially among people with limited literacy skills. It could also help promote access to information in remote rural areas through the integration of traditional and new media in new community-based, interactive radio programmes.

The young urban generation of Lao PDR have the potential to drive the ICT development due to their experiences with new technologies and their increasing exposure to information from other countries, such as Thailand, and the Laotian Diaspora. Lao PDR can benefit greatly from this presently underused human resource base by supporting youth, including ethnic youth in rural and remote areas, to attain better ICT access and become more involved in media.

Major recommendations

Scaling up some of the community media initiatives in Lao PDR could be the place to begin a broader programme of inclusive media development. Lao PDR could also benefit from a nationwide effort to institutionalize media development. There is an immediate need for enhancing capacities in media production, but an enabling media

“The young urban generation of Lao PDR have the potential to drive the ICT development due to their experiences with new technologies.”

environment, supported by appropriate laws and institutions, will determine the success of any new programmes.

The main strategic recommendations for Lao PDR are:

Policy environment

- Improve the policy environment for communication for empowering ethnic peoples, and for fostering free and open dialogue, and participation in governance. An enabling policy and legal environment is vital for increasing access to information and communication channels among ethnic peoples.

Civic engagement

- Expand civic engagement in public policy and governance by introducing an access-to-information policy and legislative framework. A policy that assures citizens the right to seek and acquire information is crucial for democratic governance, and for enabling media to give voice to issues important to ethnic peoples.

Media development

- Conduct a thorough, participatory media assessment, using the Media Development Indicators⁷⁷ to identify bottlenecks, and use it as a basis for expanding communication space for all citizens, including ethnic peoples. The assessment should be participatory to ensure that it also serves as a capacity development exercise for carrying out periodic future assessments.

Nepal^e

Nepal⁷⁸ has been in the throes of social and democratic political transition since 1990, with a period of civil war between 1996 and 2006, after which it began the process of abolishing its 240-year-old monarchy, drafting a new Constitution, and establishing a federal republic. Efforts are underway to address inequalities of traditional social and political order based on high caste dominance with a more socially inclusive democratic system. The political changes have widened space for communication, making it possible for various excluded groups, including indigenous peoples, to assert their demands.

Nepal's population comprises caste-stratified Hindus with an Indo-Aryan language, and indigenous peoples, many of whom speak Tibeto-Burman languages.⁷⁹ Among the different caste or ethnic identities, some were historically prescribed by the state. Nepal's indigenous peoples began demanding recognition of their own identities in the early 1990s.

The 2001 Census reported about 100 caste, ethnic and religious groups. None accounted for more than 16 percent of the total population of 22.74 million people.⁸⁰ The dominant⁸¹ groups are the Brahmins, Chhetri, Thakuri and Sanyasi, who made up about 30.9 percent of the population in 2001. Indigenous peoples make up 37.2 percent of the population.

Most indigenous peoples' groups claim to have had ancestral territories. Due to migration, however, they outnumber other groups in only a few districts. Nepal has ratified ILO Convention 169, but does not have a specific law on indigenous peoples' affairs.

In 2002, Nepal formed the National Foundation for the Development of Indigenous Nationalities and recognized 59 groups. The Nepal Federation of Indigenous Nationalities (NEFIN) was established in 1991 and had 54 member organizations by 2009. It is a member of the United Nations Working Group on Indigenous People.

Context: A struggle for identity and rights⁸²

The right to self-determination⁸³ remains at the heart of indigenous peoples' demands. In 2010, a process began to identify and categorize groups of indigenous peoples not included in the earlier classification. The proposal approved by the State Restructuring and Distribution of Power Committee of the Constituent Assembly recommends having 14 federal units delineated on the basis of identity and capability.⁸⁴ The indigenous peoples believe identity-based federal provinces and autonomous areas will guarantee them their rights in accordance with two UN instruments, ILO Convention 169 and UNDRIP. Some indigenous groups have even resorted to violent activities to press their demands for a federal unit of their own. This is an issue that has to be settled as part of the Constitution drafting process.

Legal and regulatory framework: Nepal's interim Constitution of 2007 commits to establishing a federal state. While this basic principle is widely accepted, the demarcation

^e Research conducted by Dr. Chaitnya Subba and the Association of Nepalese Indigenous Journalists (ANIJ).

of autonomous units/provinces remains complicated by the conflicting claims and ideological perspectives of different groups.⁸⁵ Nepal became a secular state in 2007, and since then, one of the changes that have been introduced is the abolition of the state's single language policy, though it retains Nepali as the official language of the central Government. The use of local languages in local government offices is permitted, and education in the various indigenous mother tongues are supported. Affirmative action for excluded groups, including indigenous peoples, was established in government services, and the representation of indigenous peoples in proportion to their population in the Constituent Assembly was guaranteed.⁸⁶

The Civil Service Act (2007) and the Constituent Assembly Member Election Act (2007) spell out reservations for excluded groups in the civil service and Parliament.⁸⁷ Forty-five percent of vacant positions in the civil service have been reserved for competition between candidates from excluded groups, including women, with certain seats reserved for each group. Twenty-seven percent of those positions have been reserved for candidates from indigenous communities. Otherwise, the representation of indigenous peoples in public offices has been very low.⁸⁸ Civil service records of 2006 showed that indigenous peoples other than the Newar made up just 3.3 percent of all officer-level employees.

Major development issues: *Equal access to basic rights*

Education and health: There are large disparities in literacy between dominant groups and indigenous peoples, and also among the indigenous peoples. Even though most groups have access to primary schools, most children cannot learn in their mother tongues, though the Government has begun making that facility available at some schools. One community where the C4E field study was undertaken was very dissatisfied with the Government's inability to appoint local language teachers despite their demands.

Illiteracy is very high for some indigenous peoples, particularly the Santhal, Jhangad and Kusbadiya at 73 percent. The Newar and Thakali have the highest literacy rates among indigenous groups. The literacy of 10 groups is above the national average of 53.7 percent.⁹⁴

Access to higher education is more restricted for indigenous peoples. The proportion of high-caste people with bachelor's degrees was 3.62 percent, seven times higher than that of indigenous peoples at 0.49 percent, outside the Newar and Thakali.

Substantial health gaps exist along the lines of gender, caste and ethnicity. Access to health care and child nutrition tends to worsen among excluded groups. The under-five mortality rate among groups such as the Gurung, Rai, Limbu, Magar and Tamang is about 133 per 1,000 live births, which is higher than the national average of 105 per 1,000 live births.⁹⁵

Social and political exclusion: Nepal's indigenous cultures have eroded under rules imposed by dominant groups. The Country Code of 1854 transformed Nepali society into a hierarchical structure of high-, medium- and low-status groups. The caste system was formally abolished in 1963, but it remains in practice, and it has had a profound

impact on the socialization and development of indigenous peoples. They began debating political exclusion in the early 1990s, when they started seeking greater voice and participation in state affairs. Many individuals from these communities also joined the Maoists,⁹⁶ who first came up with the idea of establishing ethnic federations.⁹⁷ The political environment after 2006 resulted in the formulation of the Three-Year Interim Plan, with separate sections and quantifiable indicators for the advancement of excluded groups.

The social and political transformation underway in Nepal provides a unique opportunity for empowering and mobilizing indigenous peoples. The 218 representatives from indigenous groups (the highest number ever) in the 601-member Constituent Assembly have an informal caucus for lobbying for their rights. The participation of indigenous representatives in drafting the Constitution has not been very effective, however.⁹⁸ Within parties, indigenous members have been largely sidelined, and those in leadership positions have been less concerned about indigenous issues than other political concerns.

Media and communication landscape: *Low access to content production and relevant information*

In March 2009, Nepal had 5,258 registered newspapers and periodicals.⁹⁹ Of these, 2,601 were registered at the Press Council Nepal, but only 754 were actually published, and only 553 came out regularly. Most of these publications were weeklies supporting a given political party.

The broadcast media comprised 323 licensed FM radio stations and 12 television channels in July 2009. Among the FM stations, 195 claimed to be community radios concerns, of which over 160 were broadcasting. These included stations owned and operated by NGOs, cooperatives and local government bodies.¹⁰⁰ Nepal also has state-run radio, television and newspapers. There is no independent regulation of broadcasting.

“Over 30 radio stations have programming in the languages of indigenous peoples.”

Freedom of expression and media: Nepal has basic guarantees for freedom of expression and media rights. However, given the complex political transition underway, together with a weak state, the environment is not conducive to free media. Impunity for perpetrators of violence is a major challenge. The interim Constitution, which will remain in effect until a new one is promulgated, guarantees both media freedoms and freedom of expression,¹⁰¹ but also includes vaguely defined restrictions.

Right to information: The right to Information is guaranteed by the Constitution. Nepal also has a right-to-information law, although with some inadequacies.¹⁰² Nepal’s Information Commission was established in 2008 and can require public officials to provide requested information. None of its decisions until early 2010 were related to demands for information in indigenous peoples’ languages.¹⁰³

Attacks on journalists: At least five journalists have been killed or have disappeared since April 2006. In most cases, the alleged attackers were close to or affiliated with political parties or newly formed armed groups. The cases have not been thoroughly investigated, and the main suspects have not been punished. Trade unions supported by the Maoists have resorted to industrial actions resulting in closure and disruption of media services.¹⁰⁴ Nepal ranked eighth in terms of countries with the most dangerous workplaces for journalists in 2008.¹⁰⁵

“Nepal’s community radio movement has served as a model for local broadcasting in South Asia.”

Community media: Nepal’s community radio movement has served as a model for local broadcasting in South Asia.

There are many FM stations run by indigenous peoples.¹⁰⁶ Communities surveyed for the C4E assessment found these more responsive to their information needs, but they also suggested the need for improvements in programming and content.

Media ownership: Nepal has no restrictions on media ownership by citizens. Generally, media remain controlled by members of dominant social groups – not necessarily in terms of ownership, but in terms of control of content production.¹⁰⁷ Nepali is the language of most media. There are a few journalists from indigenous groups in the mainstream media, and while various individuals from indigenous groups own and run media, only a few of these companies have been commercially successful. Some indigenous peoples’ organizations publish newspapers and newsletters in their mother tongues.

According to people interviewed for the C4E assessment, media owned by members of indigenous communities have been more open to covering their events, demands and concerns. But these media are also often accused of taking sides, a practice that reduces their professional image and credibility.

Access to media: Most of Nepal’s media are based in the capital city and other urban centres, although radio, especially FM, reaches large parts of the country. The language used – mainly Nepali – remains a barrier for many indigenous peoples, especially the elderly. Over 30 radio stations have programming in the languages of indigenous peoples. But most of this content is either on the air outside prime listening hours or comprises musical programmes.

Government-run Radio Nepal broadcasts news in 20 languages other than Nepali. A local station in Tehrathum District not only has considerable local programming, but also a programme to teach listeners the local language. Nepal Television has some indigenous language programmes, but no newscasts. *Gorkhapatra*, a state-run Nepali language daily, has been publishing a two-page supplement in 26 indigenous languages (one language a day) since 2006.¹⁰⁸ But its reach is limited – it could not be found in the villages where the field research for the C4E assessment was done. In one field study location in Kailali District, Indian TV stations were more readily available than Nepali channels.

Indigenous media organizations: There are two organizations that focus on supporting indigenous journalists and media. The Association of Nepalese Indigenous Nationalities Journalists (ANIJ) was set up in 1999. It has over 500 members and 48 branch offices. Its goals are to advocate for indigenous peoples’ rights, develop capacities and support the professional rights of members, among others. The Indigenous Film Archive was established in November 2006 to promote films by indigenous filmmakers, and on indigenous cultures, cultural practices, knowledge, skills and values.

Many donors have backed media development in Nepal, but their support has not been focussed on the capacity development of candidates from excluded communities, including indigenous peoples.

Indigenous peoples in the media: Generally, the coverage of indigenous issues is limited and shallow, largely focusing on events, lifestyles, entertainment etc. There have been opinion pieces in the mainstream media that have discussed issues related to ethnic self-rule, the right to self-determination, types of self-rule (unitary or federal), etc. But overall coverage remains low,¹⁰⁹ as confirmed by a brief content study for the C4E assessment.

Digital communication: Nepal has a growing mobile network, and some advances have been made in the use of the Internet, including 3G systems. The access of indigenous peoples is limited, however, because most services are centred in urban areas and expensive.

In mid-July 2009, the Government said CDMA mobile¹¹⁰ coverage had been extended to all 75 districts of the country, and GSM mobile coverage to 72 districts.¹¹¹ The telephone penetration rate – both fixed-line and mobile – was 26.7 percent in December 2009.¹¹² There were about 700,000 Internet users.

Nepal has a High-Level Commission for Information Technology and an IT policy and strategy. It has made efforts to use ICT for rural communication with limited success.

“The media can assist this dialogue towards the settlement of claims, and the establishment of democracy and lasting peace.”

Main challenges and opportunities: *Low access and low participation*

Challenges: Nepal is formulating new laws and building new state institutions whose structures will be clear only after the new Constitution is promulgated. A key challenge is to ensure that the new Constitution and laws will protect and expand democratic space, which is vital for empowering indigenous people and other excluded groups. Their minimal representation in the media and low capacities have affected their ability to influence content. As a result, coverage of indigenous issues in the media remains limited and superficial.

Access to media is a major issue in indigenous villages, compounded by the fact that there is little content in local languages. FM radio has reached many districts, but a few do not have local stations. Stations operate with meagre resources and largely untrained staff.

Government-owned media have more content in indigenous languages than privately run media, with some exceptions (like a Tharu language radio station in Bardia and the radio station in Tehrathum). But generally, for both public and private media, indigenous communities have little influence on the content. Otherwise, the reach of local language publications is limited, as is the use of new media and ICT.

Despite relative openness, Nepal’s democratic space has been shrinking owing to a weak state and increasing lawlessness. Attacks on the media have increased, leading to greater self-censorship, and restrictions on open debate.

Opportunities: Drafting the Constitution provides possibilities for advocating measures for protecting and widening democratic space to empower excluded groups and indigenous peoples. There are opportunities for increasing the representation of

journalists from indigenous communities in the media through targeted capacity-building interventions. Qualified and trained journalists will have easier access to jobs, and once inside different media outlets, they will have more influence on content.

Nepal has a basic fibre optic backbone and plans to connect all districts in five years. This network provides opportunities for high-speed data and information exchanges. It could become a platform for media convergence and networking among FM stations to share programmes. Linking community information centres with FM stations in many districts could create space for people to interact and participate.

Within the existing community radio network in Nepal, one initiative could focus on local language programming and exchanges between different stations (due to migration, there are a few areas where only one language is spoken and understood). There are also opportunities for selecting FM stations with indigenous ownership and developing them as model community radios stations¹¹³ for replication.

In areas where television is accessible, it has large audiences. Producing content in local languages for special audiences could entail the participation of indigenous producers.

Mobile telephones provide an additional medium for piloting innovative information initiatives, based on experiences in other parts of the world. Developing a website where indigenous people could request information could be a starting point, as a collaborative venture with ongoing initiatives to introduce ICT in rural communication. A regional centre for continuous learning and sharing experiences, with communication for empowering indigenous communities could facilitate such initiatives.

Major recommendations

Indigenous peoples make up about a third of Nepal's population. Yet except for a few groups, they lag behind others in terms of poverty outcomes and other development indicators. The political transformation in Nepal provides opportunities for improving the situation of indigenous peoples, and other excluded groups. Protecting and expanding democratic space can foster continuous dialogue among various social groups—excluded and dominant ones—to advance recognition of indigenous identities. The media can assist this dialogue towards the settlement of claims, and the establishment of democracy and lasting peace. Some recommendations include:

Democratic space

- Draw on Nepal's open media and civil society to generate and share knowledge on federalism and indigenous peoples' rights, and to advocate for maintaining democratic space. ILO Convention 169 and UNDRIP can provide a basis for starting new dialogues.
- Support interactive media formats and programmes to encourage exchanges of views and opinions between indigenous peoples' organizations and decision makers/opinion leaders in both mainstream and community media, and through new ICT platforms.

- Establish a fund to support communication initiatives in indigenous communities, and for continuous advocacy for media rights and the safety of journalists. Such a fund could also aid pilot initiatives to develop innovative programmes for community media, particularly radio.

Knowledge creation and sharing

- Promote greater understanding of the claims and demands of indigenous peoples to avoid misrepresentations and misinterpretations, and to bridge conflicting ideas among indigenous peoples, the general public and policy makers on the benefits and challenges of federalism.
- Support the production and dissemination of knowledge on indigenous peoples, as well as their claims and demands, to improve media coverage, and support indigenous peoples' organizations in building capacities for interacting with the media, and for media management.
- Focus awareness programmes on youth from indigenous communities and other groups, and encourage them to participate in discussions on indigenous issues. Undertake media literacy initiatives to prepare indigenous groups for better understanding the media.

Capacity-building of indigenous peoples

- Support training programmes (basic, mid-career and specialization) for journalists from indigenous groups, particularly women, to prepare them to seek and obtain media jobs. The training programmes should include candidates from other excluded groups and remote regions.
- Support pilot initiatives to introduce "citizen journalism" using new technologies and social media platforms to place indigenous voices in existing media, particularly on FM radio broadcasts.
- Support orientation programmes for media professionals to enable them to better understand the realities, rights and issues affecting indigenous peoples and other excluded groups in Nepali society.

Philippines^f

The Philippines¹¹⁴ is a culturally diverse country of 90 million people spread across more than 7,000 islands. Poverty remains its main development challenge. This is manifested and even exacerbated by the long-running insurgency waged by the Communist New People's Army in many parts of the country and the simmering secessionist movement in Mindanao.

These conflicts have serious implications for the estimated 14 million to 17 million¹¹⁵ people belonging to indigenous groups. Most are concentrated in the rugged upland areas of the Cordillera Administrative Region in North Luzon (33 percent) and in many of the remote regions of Mindanao (61 percent). They are organized in various national, regional and local coalitions. The largest national group, the Koalisyon ng Katutubong Samahan ng Pilipinas (Coalition of Indigenous Alliance of the Philippines), comprises more than 15 regional organizations throughout the country.

Context: Efforts underway to recognize indigenous rights

Indigenous groups can be referred to by their ethnicity or tribal origin – such as Tausug or Maranao in Mindanao, or Igorot in Cordillera in Northern Luzon. In Mindanao, indigenous peoples are also loosely referred to as *lumad*, meaning people of the land. The media generally use the term “indigenous peoples” to refer to them in news stories, but sometimes resort to identifying them by their ethnic origin when reporting tribal feuds.

Some of the key issues raised by indigenous peoples' groups and their organizations are: the self-delineation of ancestral domains, sustainable development planning for these domains, indigenous peoples-led advocacy for recognition of traditional justice systems, establishment of pilot prototype tribal *barangays* (villages) and support to community-initiated projects on cultural integrity.

Legal and regulatory framework: In 1997, the Philippines established the NCIP for articulating indigenous peoples' concerns and addressing long-standing issues such as claims on ancestral domains. Its mandate includes protecting and promoting their interests and well-being, with due regard for their beliefs, customs, traditions and institutions.¹¹⁶ But indigenous people have accused it of being too bureaucratic and unresponsive to their needs, and have been demanding a re-examination of whether or not institutional support mechanisms truly reflect their priorities.

The Constitution recognizes the country's cultural diversity, and the need for the state to recognize, protect, promote and fulfil the rights of indigenous peoples. The 1997 Indigenous Peoples Rights Act, otherwise known as Republic Act 8371, recognizes and promotes: the human rights of indigenous cultural communities; their rights to their ancestral domains to ensure their economic, social and cultural well-being; the applicability of customary laws governing property rights or relations in determining the ownership and extent of ancestral domain; their rights to preserve and develop their cultures, traditions and institutions; and their “maximum” participation in education, health and other services so these are responsive to their needs and desires.¹¹⁷

^f Research conducted by Red Batario, A. Alvarex, J. Benitez, Y. Arquiza and R. Dela Paz.

The Indigenous Peoples Rights Act and its regulations and guidelines have specific procedures for seeking the free, prior, and informed consent of indigenous peoples. Communities and indigenous advocates said that the 2006 guidelines on free, prior, and informed consent issued by the National Commission for Indigenous Peoples (NCIP), which requires the process to be completed within 70 working days, is a watered-down version to suit business interests, particularly in mining. There are concerns that asking for the process to be expedited could risk bypassing traditional consultation and consensus-building approaches.

In October 2010, the Government issued a policy on the representation and participation of indigenous peoples in local legislative councils. The Department of Interior and Local Government circular requires “Mandatory representation of Indigenous Peoples in Policy-Making Bodies and other Legislative Councils.”¹¹⁸ Implementation by different state agencies, especially consultations with indigenous peoples’ groups, has been lacking or shallow. Their representation in local development councils is poor, and even where they are represented, their participation in discussions has been marginal. This is due to limits on their confidence and capacity to engage, especially when meetings take place in a language that is not their own.

“The Philippines media is said to be among the freest in Asia-Pacific, with adequate guarantees for freedom of speech and the press.”

Major development issues: *Loss of ancestral domains, environmental degradation*

Traditionally and historically, indigenous peoples in the Philippines have largely been excluded from economic benefits and political processes. They have faced discrimination, ancestral domain loss, dilution of culture and identity, and environmental degradation. Another key issue is the encroachment that has resulted from the dominant, mainstream approach to development and modernization, which indigenous peoples’ groups in the Philippines referred to as “development aggression” as early as the 1980s. This was a reference to “modernization” projects that ignored indigenous views and consent.

Land rights: For indigenous peoples, land rights are rooted in customary concepts and practices of collective land use and ownership that predate the Spanish colonization of the Philippines. This remains a major development issue for indigenous peoples, since their ability to use their ancestral domains is hindered by conflicting laws or laws favouring commercial interests. Mining and logging concessions, for instance, have encroached on ancestral lands abetted in part by laws that contradict the Indigenous Peoples Rights Act, such as the Mining Act. Indigenous peoples say that their right to free prior informed consent, a provision of the Indigenous Peoples Rights Act, has often been manipulated to favour powerful business and political interests.

Participation in local governance: Even though a number of indigenous representatives have been elected to public office or are holding key government positions, their participation in local governance is low. Some groups, especially from Northern Luzon, have long held elected local positions at the regional, provincial, municipal, city and *barangay* levels, but representation in general is still limited. Informally, communities still turn to traditional leaders as well as elected *barangay* leaders to address or resolve problems. *Barangay* officials conduct public consultations on government projects, followed by another set of consultations among tribal elders and leaders. Indigenous communities wish to preserve and promote their cultural traditions and strengthen indigenous governance systems to assert their autonomy and lessen their dependence on politicians.

Education and health: Access to basic services is low because indigenous communities are often isolated. This is true for health, education and livelihood services. Typically, indigenous communities also lack adequate public infrastructure.

Issues in education touch both access and the suitability of teaching and learning practices. Some key demands of indigenous peoples with regard to education are the right to select teachers and involve families in determining the school calendar and curricula, and to oversee school management, including the removal of teachers who are unable to serve the community's educational and cultural interests.

Participants in interviews for the C4E assessment said that health centres are located away from their villages, and they face constraints in paying for transport. Many groups resort to using traditional herbs instead of modern medicines.

Media and communication landscape: *No guarantees to official information*

In 2007, metro Manila had 30 dailies: 12 broadsheets in English and three in Chinese, and 18 tabloids. Radio broadcasts reach 98 percent of the population. According to the National Telecommunications Commission, in 2007, there were 993 radio stations nationwide. Household TV ownership in metro Manila as reported by *4As Media Factbook 2004* was 94 percent, with Luzon at 77 percent, Visayas at 86 percent and Mindanao at 83 percent.

Freedom of expression: The Philippines media is said to be among the freest in Asia-Pacific, with adequate guarantees for freedom of speech and the press. The country has laws and regulations on radio broadcasting; Congress approves franchises, after which licenses are issued. The Philippines also has a mix of private, community and state-run media.

Right to information: The Philippines does not have a Right to Information Act. Article III, Section 4 of the Constitution guarantees the right to information on matters of public concern. It says access "to official records, and to documents and papers pertaining to official acts, transactions or decisions, as well as to government research data used as a basis for policy development, shall be afforded the citizen, subject to such limitation as may be provided by law."

Both the Constitution and the Indigenous Peoples Rights Act (Section 45) guarantee all citizens the right to access official information and government records. There is a clause related to the NCIP that says, "all official records, documents and papers pertaining to official acts, transactions or decisions, as well as research data used as a basis for policy development of the Commission shall be made accessible to the public."

However, the absence of uniform, simple and speedy access to information presents serious problems, however, especially for indigenous peoples. In principle, all citizens have a right to appeal the denial of access to government records, but since there is no uniform process for access, no penalties are meted out to offenders. The proposed Freedom of Information Bill seeks to address these gaps and introduce stringent penalties for denial of information. But Congress has not yet approved the bill.

Another challenge is that most government information and communication are in English, except at the local level, where there is information either in Tagalog or Binisaya, two other major languages. The proposed Freedom of Information Bill contains a provision on the Promotion of Openness in Government (Section 14) that covers accessibility of language and form. It requires every government agency to “endeavour to translate key information into major Filipino language and present them in popular forms and means.”

Freedom of the press: The Bill of Rights in the Constitution guarantees press freedom. Article III (8) says, “No law shall be passed abridging the freedom of speech, or of the press...”. However, there is a pending legislation in Congress called the Right of Reply Bill which has provisions that will impose restraints.

Though the Constitution guarantees a plurality of voices, there is no specific law that ensures that the media will reflect indigenous issues and cultures. There are no restrictions on ownership of media by citizens.

Attacks on media: The Philippines has among the highest reported cases of killings of journalists. The Government has not thoroughly investigated all cases, and in some instances, it has been accused of harassing and putting journalists under surveillance. According to the Committee to Protect Journalists, the Philippines ranks third among countries on its Impunity Index, “reflecting one of the world’s worst records in solving press murders.” The worst attack to date is the murder of 32 journalists and media workers in Maguindanao province in 2009 (Freedom House put the number at 27). According to the Freedom House annual survey of press freedom, the Philippines has experienced a continuous decline in freedoms since 2004, when it was dropped from its “free” to “partly free” ranking.

Access to media: Only indigenous peoples’ groups located near urban areas have access to all forms of media. Print media, and radio and TV stations are mostly concentrated in urban areas and are inaccessible to most indigenous peoples, who live in the hinterlands. Several local stations and newspapers have some reporters and editors from indigenous groups, but staffing is still skewed in favour of non-indigenous journalists.

Radio is most accessible to indigenous peoples. About 60 percent of the people in indigenous communities interviewed for the C4E assessment owned radio sets, while only a very small percentage owned TV sets. Mobile phone ownership is increasing in some indigenous communities, such as in Palawan, but the cost has remained prohibitive for others, including groups in North and South Upi in Mindanao. Movie screenings are often held in communities. Many indigenous communities still rely on word-of-mouth for communication and for making collective decisions.

Alternative media are run by NGOs and church-based groups. In North and South Upi, for example, indigenous communities rely on news stories generated by the media cooperative MindaNews, which faces major resource shortages.

Indigenous people in media: The mainstream media, especially those based in Manila, often carry news about indigenous peoples. These reports typically appear in the context of conflicts over land, feuds, environmental degradation, mining exploration and extraction, or the building of dams in tribal areas. Articles on indigenous peoples’ rights

and demands are rare, and existing coverage of indigenous peoples' issues, especially land rights, is below the expectations of indigenous peoples. Many people interviewed for the assessment said journalists do not understand the issues well enough to be able to report on them.

Community media: The Philippines has a long history of community media, dating back to the “guerrilla radio” that appeared during its war with Japan, the “mimeo press” that came with the well-known lines *ipa-kopya at i-pasa* (copy and pass it on) and the “blackboard newspaper,” among others.¹¹⁹ Present day community newspapers and radio programmes, such as those in Palawan and Upi, usually carry regular stories about indigenous peoples. But only a few broadcast programmes specifically cater to these groups. Community media tend to cover indigenous peoples in places only where reporters can easily reach them.

It is difficult for communities of indigenous peoples to set up broadcast stations due to the costs and limited abilities to secure franchises. The DXUP Peace Radio in Upi with programming in the Teduray language and the long-running *Midland Courier* in the Cordillera published in the Ibaloy and Ilocano languages are two examples of indigenous community news media.

Digital communication: Government ICT regulations are fairly free, and the National Telecommunications Commission has been quite liberal. The Commission on Information and Communications Technology has been working to provide universal access to information and communication services through 755 community e-centres. The services include basic Internet access, business services, and hands-on computer literacy and skills development trainings. Data on the use of these services by indigenous peoples were not available.

Republic Act 8792 or the e-Commerce Act recognizes the role of ICT in nation-building and giving voice to citizens. A proposed Department of Information and Communication Technology Bill that seeks to promote fairness and private sector participation is still pending in Congress. The Medium Term Philippine Development Plan (2004-2010) considers ICT a driver of growth and participation.

Three major telecommunication companies offer competitive wireless broadband rates. Urban residents enjoy both affordable and easy access to information sharing through various technologies. But many remote localities do not have electricity for accessing these services.

The Philippines had 32.5 million mobile phone subscribers in 2008 and non-voice services, such as SMS, accounted for approximately 40 percent of mobile carrier revenues. Indigenous peoples have access to both Internet and mobile telephones mainly in areas near urban centres.

Main challenges and opportunities: *Safety of journalists, high impunity*

Challenges: Despite having one of the freest spaces for communication in Asia-Pacific, the Philippines also faces very high impunity for people who have attacked journalists and media freedoms. This creates a climate of fear that can dampen initiatives for setting up media to enhance voice and participation, including for indigenous peoples.

The Freedom of Information Bill has been languishing in Congress for more than 12 years. Even though it does not have specific provisions on improving access for indigenous peoples, it could provide a basis for all citizens, including journalists, to obtain information they need.

While radio remains the media format with the widest reach, most stations do not carry content in indigenous languages, except for DXUP radio in Upi, which broadcasts in Teduray, Visayan and English. Having more language broadcasts on existing media remains a challenge because of low media consumption among indigenous peoples and their generally low purchasing powers—a reality faced by commercial media in considering their concerns.

Television is still centred on urban areas. Programming often excludes content relevant to indigenous peoples, except for the occasional special report or stories on mining controversies and conflict. This is also true for state-run broadcasters.

Print media have the lowest reach among indigenous communities, with exceptions such as Baguio City, which has a number of community papers with large local readerships. For the most part, high illiteracy rates among indigenous peoples exclude them from accessing written information and news. They therefore rely on radio, storytelling by elders and word-of-mouth for obtaining information.

Indigenous peoples have limited capacities to produce content, manage their own media and access media jobs.

Opportunities: Indigenous peoples are interested in establishing their own media, preferably radio stations, as means to voice their concerns related to development and political participation. There are opportunities to initiate pilot initiatives, particularly with the Teduray-Lambangian people in Mindanao, and to a lesser extent, with the Tagbanua of Palawan, who articulated this need.

An attempt to establish local radio stations has to be accompanied by capacity-building in content production and management. The same applies to helping indigenous communities in increasing their representation and voice in mainstream media.

While radio remains the media of choice in remote areas, there are opportunities for using ICT and digital communication where services are available.

Indigenous peoples in the Philippines maintain collective decision-making practices to articulate local demands and communicate relevant information. These could be geared toward collective ownership of community media, particularly radio, and toward sustainable production and management systems.

Some NGOs run by indigenous peoples have produced videos in the Tagalog and Visayan languages on the opposition to mining and logging activities by different groups. They organize public screenings and discussions in local communities. This process could advance through the translation of videos into local languages and more frequent screenings. Tribal councils could be mobilized around this activity.

“Indigenous peoples are interested in establishing their own media, preferably radio stations, as means to voice their concerns related to development and political participation.”

Major recommendations

Proposed steps comprise the following:

Democratic space

- Monitor and report on attacks on journalists and media, and advocate for an end to impunity for perpetrators to prevent democratic space from shrinking further
- Undertake a strong and focused advocacy campaign for galvanizing public support to pass the Freedom of Information Bill and stop the Right of Reply Bill.
- Initiate advocacy for simplifying licensing and franchising requirements for community radio locally, nationally and internationally, using AMARC's good offices for sustaining the campaign.

Capacity-building

- Design and implement a capacity development programme in media and communication for members of indigenous communities with the least access to media and information, and build support systems to enable them to produce their own media (community newspapers, radio stations and ICT-enabled media).
- Carry out media literacy programmes, and encourage indigenous peoples to use feedback systems in media (including call-in programmes) to express their concerns and challenge inaccurate reporting.
- Support indigenous organizations (national and regional groups, and tribal councils) to initiate dialogues with mainstream and community media on indigenous peoples' concerns, providing training, as required, on dealing effectively with the media.

Access to media and information

- Encourage and support local community groups to produce programmes and content in local languages for radio broadcasts, publication in community media or for sharing through ICT platforms, especially in areas with large indigenous populations.
- Promote indigenous media initiatives such as radio programmes, community billboards and blogging, drawing expertise from the increasing numbers of indigenous peoples from the Cordillera in Northern Luzon (Igorot) who have gone abroad as a strategy to continuously share concerns and issues.
- Support tribal councils and indigenous organizations to lobby and encourage local government information offices to make information and communication services more accessible to underserved indigenous communities, including through e-libraries and mobile media platforms, and to engage indigenous youth in these initiatives.





Chapter 4

Strategy for the Way Forward

ILO Convention 169 and UNDRIP provide a rationale for supporting rights-based development programmes for indigenous peoples. It is imperative that indigenous people have a voice in influencing development decisions and decision-making processes that affect them. Information and access to media and communication platforms can help them articulate their concerns in the public sphere, and ensuring inclusion in democratic governance and development interventions aimed at improving their lives.

The C4E assessments in Asia-Pacific have focussed on gaps between existing information and communication systems, and the needs and opportunities of indigenous peoples. Bridging these gaps can be key to enhancing development outcomes for indigenous peoples as well as other marginalized groups in the region.

Regional Interventions

The five C4E assessments and the national consultations held in conjunction with them have pointed out a number of common challenges and opportunities for indigenous peoples of the region, particularly those related to media (traditional, community and new media) and communication. There are similar structural challenges that, irrespective of different socio-political contexts, have to be overcome to address the information and communication needs of indigenous populations, and enhance development effectiveness.

The assessments culminated in a regional consultation in Bangkok in May 2011. The meeting discussed the challenges and opportunities faced by indigenous peoples in the participating countries in order to develop recommendations to address them, both at the national and regional levels. UNDP APRC invited AIPP and AMARC Asia-Pacific to co-host the meeting, since these groups will lead implementation of the recommendations.

The regional consultation focused on developing a strategic framework for the way forward based on findings in the five countries. Key recommendations can be summarized under the following categories:

1. Support and advocacy for an enabling policy environment;
2. Capacity enhancement for the media, indigenous-owned and mainstream;
3. Innovations and pilot interventions to enhance the voice and participation of indigenous people; and
4. Knowledge codification and regional networking.

These recommendations are to be implemented through partnerships, based on the evidence gained through research and consultation. While some interventions require a regional or multi-country approach, others will be more appropriately implemented at the national level through civil society organizations, including in collaboration with UNDP country offices.

Objectives and Outcome

The first phase of the Indigenous Voices initiative focused on carrying out baseline assessments. The next phase will address the recommendations to achieve changes at the national, regional and global levels. The overall objective of this phase will be to promote and protect the rights of indigenous people, as enshrined in Article 16 of UNDRIP, to have access to all forms of non-indigenous media, without discrimination, and to strengthen the role of indigenous media in enhancing indigenous voices, cultures, languages and identities.

It is expected that the results of this initiative will enhance indigenous peoples' participation and representation in democratic and political processes, and that governments will be more accountable for their actions and promises with respect to international norms on the rights of indigenous peoples.

“The overall objective of this [new] phase will be to promote and protect the rights of indigenous people, as enshrined in Article 16 of UNDRIP, to have access to all forms of non-indigenous media, without discrimination, and to strengthen the role of indigenous media in enhancing indigenous voices, cultures, languages and identities.”

Expected Outputs and Activities

Envisioned outputs and activities include the following:

1. An enabling legal and policy environment promotes access to information and supports the efforts of indigenous peoples and other excluded groups to establish community media in their own languages.
 - a. Convene national stakeholder consultations with governments, civil society organizations, indigenous peoples' organizations, media and donors where findings from C4E studies are presented and debated.
 - b. Produce national action plans for integration in national policies and policy cycles.
 - c. Convene regional policy dialogues on community radio and media.
 - d. Establish collaborative networks with mainstream media for the coverage/mainstreaming of indigenous peoples' issues, and launch an award for exemplary reporting on them.
2. Mainstream media and indigenous journalists provide balanced and investigative coverage of indigenous peoples' issues.
 - a. Develop training and background material.
 - b. Organize training workshops for indigenous peoples' organizations and indigenous journalists on C4E, media, ICT and investigative journalism.
 - c. Convene regional and national dialogues on indigenous issues for indigenous journalists and other media professionals.
3. Indigenous peoples' organizations apply innovations for influencing the public sphere and information flows on indigenous issues.
 - a. Research, collect and document innovations on indigenous C4E initiatives, codify these into knowledge products and share them effectively.
 - b. Invite proposals from indigenous peoples' organizations for innovations to widen democratic space for indigenous peoples, and provide small grants to the three best proposals.
4. A network of indigenous broadcasters in Asia-Pacific has improved interactive radio formats and put in place measures for financial sustainability of community media initiatives.
 - a. Establish a network of indigenous broadcasters in Asia-Pacific based on implementing the 2010 AMARC declaration on community radio.
 - b. Produce guidelines for effective, efficient and sustainable indigenous broadcasting.
 - c. Establish a regional Facebook site for indigenous radio stations and other indigenous communication initiatives to enable South-South exchanges of knowledge related to radio formats, content produced by indigenous peoples, sustainability, management, energy efficiency, etc..

- d. Establish a mechanism for sharing experiences and lessons learned between Asia-Pacific and Latin America.
- e. Provide financial and technical support for the establishment of community media and other information dissemination initiatives by indigenous organizations.

Partnership Approach and Resources

AIPP is best positioned to lead implementation of the Indigenous Voices initiative on the regional level, together with a compact of national indigenous peoples' organizations, community radio broadcasters and media organizations. UNDP APRC and AMARC Asia-Pacific can provide technical support and assist implementation.

The AIPP will continue the dialogue with national partners (ANIJ, UNDP and NEFIN in Nepal; AMAN and UNDP in Indonesia; the Centre for Community Journalism and Development and UNDP in Philippines, etc.) to shape national agendas for change along the lines of the priorities formulated at the regional consultation. Collaboration with UNDP country offices can happen on a case-by-case basis, where relevant and appropriate.

Project management, including implementation and monitoring, can be carried out by the lead organization, depending on the arrangement for seeking funding. Funding may be sought from a number of donors including UNDEF, the European Union, and private trusts and foundations, such as the Open Society Foundations.

National Interventions^g

While the regional consultation developed a strategic approach to enhancing indigenous voices at the regional level, it also resulted in the formulation of national interventions tailored to specific contexts. These could be implemented by national stakeholders, including UNDP Country Offices, in coordination with the regional strategy.

The following sections briefly outline the overall recommendations for each country. More specific strategies, outputs and activities appear in Annex 2.

Cambodia

The overall outcome is the growth in indigenous peoples' capacities to communicate through their own initiatives, and with the support of the non-indigenous community, NGOs, donors, the Government and regional groups. The outputs include:

- Raise awareness on C4E and community media among all stakeholders, including indigenous communities, non-indigenous communities, NGOs, UN agencies, donors and governments.
- Develop the capacities of indigenous peoples through engagement with community media.

^g Detailed information about strategies, outputs, and activities can be sought from the UNDP APRC.

- Increase the coverage of indigenous peoples and their issues in mainstream media.
- Work towards a legal and policy framework conducive to C4E.
- Establish a funding mechanism to support indigenous media initiatives, with flexibility for community decision-making and learning.

Indonesia

The overall outcome is an environment where indigenous peoples use different means of communication to voice their concerns and participate in decisions that affect them. The outputs convene:

- Establish a system for the free flow of information among indigenous communities, using the concept of citizen journalism.
- Prepare a strategic communication plan for AMAN.
- Build the capacities of all information and communication officers of AMAN's provincial and district chapters for managing the system that supports a free flow of information.
- Launch a national communication campaign for mainstreaming indigenous peoples' rights.
- Use mobile phones to deliver and collect information from indigenous peoples and the general public, and integrate it with a communication platform on the Internet.

Lao PDR

The intended outcome is improved public service delivery to the poor and vulnerable, particularly ethnic groups, the effective protection of their rights and greater participation in decision-making. The outputs include:

- Encourage the Government to acknowledge the right of ethnic peoples to establish their own media in their own languages, and have greater access to information about their concerns.
- Raise awareness of ethnic peoples on their right to establish media in their own languages and have greater access to official information.
- Enable ethnic peoples to manage media interactions, produce news products and programmes in their own languages, and participate voluntarily in activities organized by local and central bodies at the local, national and international levels.

- Develop networks of ethnic peoples' media organizations, and facilitate sharing of information, lessons learned and knowledge.

Nepal

The intended outcome is the political, social and economic empowerment of indigenous people. The outputs include:

- Enhance coverage of indigenous people in the media.
- Enhance the capacities of journalists from excluded groups (women, Dalits, indigenous nationalities and religious minorities).
- Establish functional networks for advocacy of indigenous peoples' issues.

Philippines

A first intended outcome is the strengthened voice of indigenous peoples in the mainstream media to increase their participation in policy formulation and democratic governance. A second outcome is the development of indigenous media for building a cohesive movement to address the specific information needs of indigenous peoples. The outputs include:

- Increase space and coverage of indigenous peoples' issues in the mainstream media and enhance newsroom diversity.
- Establish a network of indigenous peoples' community media and advocates of community communication.
- Develop the use of social media in indigenous peoples' communities.
- Increase the engagement of media development organizations, journalism schools and training institutions in building the capacities of mainstream and community media.
- Start a project to engage indigenous youth in media.
- Increase advocacy for freedom of Information and the liberalization of licensing for community radio and television.

Endnotes

- 1 Article 16 states that: 1) Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination, and 2) States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.
- 2 www.indigenouspeople.net, accessed 22 November 2011.
- 3 Meir 2008, p. 10.
- 4 www.un.org/esa/socdev/unpfii/en/drip.html.
- 5 UNESCO 2008.
- 6 e-Inclusion uses information technology to deliver material benefits to all members of society, emphasizing that disadvantaged people should not be left out.
- 7 See www.un.org/en/documents/udhr/.
- 8 The workshop also formulated the “e-Barrio Vision for Indigenous Peoples and ICTs,” which recognizes the need for widespread development and deployment of ICT to provide creative and effective solutions to the problems faced by indigenous peoples. The paper was presented at the 3rd Global Knowledge Conference in Kuala Lumpur in December 2007.
- 9 The Practical Guidance Note aims to demonstrate that media can play a crucial role in empowering vulnerable and marginalized groups. This can best be achieved if media support and capacity development enable the media to better respond to and reflect the information and communication needs of these groups. The note underscores the particular importance of radio in C4E strategies because of its reach, accessibility to the poor and increasingly interactive character. It further explains that the media landscape in most developing countries has undergone a revolution over the last 15 years. This has been marked by increased democratization; an ensuing liberalization of media, particularly of broadcasting; a subsequent decline in government support to former monopoly broadcasting; and greater availability of new and more cost-effective ICT. Media in many countries are no longer monopolistic and government-dominated, and are increasingly diverse.
- 10 UNDP 2009.
- 11 See Annex 1 for further information.
- 12 Indigenous and Tribal Peoples Convention, 1989 is an ILO Convention, also known as ILO Convention 169. It is the most important operative international law guaranteeing the rights of indigenous peoples. Its strength, however, is dependent on a high number of ratifications among nations. See www.ilo.org/ilolex/cgi-lex/convde.pl?C169.
- 13 IPDC/UNESCO 2008.
- 14 Adapted from IPDC/UNESCO 2008.
- 15 Based on Brown and Naung 2011. Please see the report for detailed references, as only some key issues are flagged here.
- 16 McCargo 2010, p. 1.
- 17 Census 2008. Available at: <http://celade.cepal.org/khmnis/census/khm2008/>.
- 18 This case study is based on the C4E assessment in Cambodia carried out by teams of indigenous peoples. It involved interviews, community consultations and focus group discussions in four provinces – Ratanakiri, Kratie, Kompong Thom and Battambang.

- 19 Indigenous People NGO Network 2010.
- 20 This includes the ICESCR, the International Covenant on Civil and Political Rights (ICCPR), UNDRIP and more generally the Universal Declaration of Human Rights.
- 21 See UNDRIP.
- 22 Indigenous People NGO Network 2010.
- 23 NGO Forum on Cambodia 2008.
- 24 From "NGO Position Papers on Cambodia's Development in 2007-2008: Monitoring the implementation of the 2007 CDCF JMI and the NSDP," 26 November 2008, in particular the Annex on the Environmental and Social Impacts of Expansion of the Extractive Industries Sector.
- 25 2001 Land Law, Article 23.
- 26 International Cooperation Cambodia 2003.
- 27 Personal communication with Health Unlimited staff, Ratanakiri provincial office.
- 28 LICADHO 2009.
- 29 UNESCO 2008. This is an indicator of media development.
- 30 CCHR et al., "Cambodia Gagged: Democracy at Risk?", September 2010
- 31 CHRIC 2009, and CHRIC and Housing Right Task Force 2010.
- 32 Census 2008. Available at: <http://celade.cepal.org/khmnis/census/khm2008/>.
- 33 See www.pactworld.org/cs/stories_cambodia_app_story1, accessed December 2010.
- 34 McCargo 2010, p. 17.
- 35 Ibid.
- 36 LICADHO 2008, p. i.
- 37 CCHR et al. 2010.op.cit.
- 38 LICADHO 2008.
- 39 The findings are based on consultations with indigenous peoples in Ratanakiri, Kracheh, Kompong Thom and Battambang provinces. The locations were chosen to reflect diverse situations faced by indigenous peoples in Cambodia.
- 40 CCHR et al. 2010. op.cit.
- 41 LICADHO 2009.
- 42 For details, see the country report.
- 43 Census 2010.
- 44 See www.indonesia.go.id/id/index.php?option=com_content&task=view&id=112&Itemid=1722, accessed on 20 November 2010.
- 45 Van Klinken 2004.
- 46 Safitri, M.A. and Bosko, R.E. 2002. Indigenous People/Ethnic Minority and Poverty Reduction: Indonesia. Manila: Asian Development Bank. <http://www.adb.org/Documents/Reports/Indigenous_Peoples/INO/indigenous_ino.pdf>.

- 47 Yudhoyono 2010, pp. 6-10.
- 48 The Government uses the concept of "Unity of the Indonesian Republic" to legitimize its control over land and natural resources. This is grounded in the fear that attempts by indigenous peoples to control their resources could result in the disintegration of the country. Indigenous demands in Aceh and West Papua are sensitive issues.
- 49 Other laws that mention the rights of customary law societies are the People Consultative Assembly Decree No. 9/2001 on Agrarian Reform and Natural Resource Management, the Basic Agrarian Law No. 5/1960, the Forest Act No. 41/1999, the Local Government Act No. 22/1999, Act No. 39/1999 on Human Rights, and Act No. 27/2007 on Coastal and Small Islands Management. There are also cases of conflicting laws, such as Presidential Decree No. 53/1993, which states that *ulayat* land or *adat* (indigenous peoples') land can be taken for public use with compensation, which is not in accordance with the principle of protection and respect for human rights as guaranteed in Act No. 39/1999. Safitri and Bosko 2002.
- 50 Interview with Sujarni Alloy, chairman of AMAN, West Kalimantan. Also see http://aman.or.id/component/content/article/7/232.html?lang=en_GB.utf8.
- 51 *Kompas Daily*, 5 January 2011, www.elsam.or.id/new/index.php?act=view&id=750&cat=c/101&lang=in.
- 52 See AMAN statement before the 9th Session of the UN Permanent Forum on Indigenous Issues in New York, April 2010, at http://aman.or.id/berita-aman/7/179.html?lang=en_GB.utf8.
- 53 See the statement from AMAN at www.aman.or.id/en/news/7/312-ptpn-ii-menyering-wilayah-adat-kampung-amplas-dan-menteng.html.
- 54 Census 2010, BPS- Statistics Indonesia, <http://dds/bps.go.id>.
- 55 Census 2010.
- 56 In 2009, the Committee to Protect Journalists listed it among the 14 deadliest countries for journalists.
- 57 See *The Jakarta Post* report at www.thejakartapost.com/news/2010/12/02/most-state-bodies-ignored-info-requests.html, accessed on 2 December 2010.
- 58 See www.kebebasaninformasi.org/ver2/detail.php?no_best=43, statement of the Central Information Commission to media (*Tempo*), accessed on 30 November 2010.
- 59 See AJI's web site at www.jakartaupdates.com/827-12/aji-violence-against-journalist-is-on-the-increase-in-indonesia.
- 60 See one of the "Primitive Runaway" programmes on Youtube at www.youtube.com/watch?v=SCucbB5Ek0s.
- 61 See the programme web site at www1.transtv.co.id/frontend/home/view/152/ethnic_runaway or www1.transtv.co.id/frontend/home/view/152/primitive_runaway. It still uses the words "primitive runaway."
- 62 The assessment team interviewed Arief Suditomo (editor-in-chief of MNC Group: RCTI, SUN TV, GlobalTV, MNC TV, Jakarta); Wahyu Dyatmika (editor of *Tempo* news magazine, Jakarta); Budiman Tanuredjo (managing editor of *Kompas Daily*, Jakarta); Fredom Toumahu (managing editor of *Siwalima*, Ambon); Rudy Fofid (deputy editor of *Suara Maluku Daily*, Ambon) and Rudi Agus Haryanto (editor-in-chief of *Metro Pontianak Daily*).
- 63 The Government uses terms like *masyarakat asli* (native people), *masyarakat terpencil* (isolated people) and *masyarakat primitif* (primitive people) to refer to indigenous peoples. Indigenous peoples want to be called *masyarakat adat* (indigenous peoples).
- 64 Information extracted from a focus group discussion in Ambon.
- 65 This information was from Bambang Subiantoro, a director general in the Department of Communication and Information.
- 66 See Maslog, et. al., 1997. For a definition, see Fuller 2007, p. 3.
- 67 Interview with John Bamba, the founder of *Kalimantan Review*, in Pontianak on 29 September 2010. The Institute of Dayakology for Research and Development supported 12 indigenous peoples' community radio stations in West Kalimantan, of which five were operational when this study was done. The main constraint was funds for sustainable operations.
- 68 Information extracted from the Association of Community Television Indonesia mailing list at <http://groups.yahoo.com/group/tvkomunitas/>.

- 69 See the Asteki web site at www.asteki.com/.
- 70 The report “The Internet’s New Billion: Digital Consumers in Brazil, Russia, India, China, and Indonesia” can be found at www.bcg.com/documents/file58645.pdf.
- 71 Report of the Information Minister to the Cabinet on 29 July 2010.
- 72 The ICCPR, the ICESCR, ICERD, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child.
- 73 Freedom House 2007.
- 74 Government of Lao PDR, *Public Service Reform, People’s Participation, Rule of Law and Sound Financial Management: Policy Paper of the Government of Lao PDR on Governance Issues*, Vientiane, March 2003, pp.14-15.
- 75 Other indicative rankings were: Accountability and public voice, 1.16; civil liberties, 2.39; rule of law, 1.99; and anticorruption and transparency, 1.64. Scores were on a scale of 0-7, with 0 representing the weakest and 7 the strongest performance.
- 76 Decree of the Prime Minister of Lao PDR No. 375/PM on 22 October 2007 (former Department of Post and Telecommunication).
- 77 UNESCO 2008 could be the basis.
- 78 This section is based on UNDP, CFSC, UNDEF 2009b.
- 79 Gurung 2003.
- 80 See Central Bureau of Statistics 2002. Nepal published population statistics disaggregated by caste and ethnicity for the first time in 1991.
- 81 A term used by excluded groups to describe “high” caste groups.
- 82 The study was based on a review of literature and field studies in three indigenous communities in Kailali, Rasuwa and Tehrathum districts, with largely Tharu, Tamang and Limbu communities. There were 113 respondents to a household questionnaire. The researchers carried out key informant interviews and focus group discussions in the communities and in Kathmandu.
- 83 The term remains to be clearly defined.
- 84 There were no further details when the C4E assessment was done in Nepal. The Constitution was not promulgated in May 2010, when the deadline was extended by a year. It had not been promulgated in May 2011, when the Constituent Assembly term was extended by three months. Nepal had not finalised a constitution in early November 2011.
- 85 Indigenous peoples’ rights received political attention during the Maoist-Government conflict (1996-2006). The Communist Party of Nepal (Maoist) had promised to establish ethnic federations as its governance model.
- 86 For details see the interim Constitution of Nepal 2007, Articles 4, 138, 21 & 33e, 5(3), 7 (1) & (3), 35 (3), (10), (14), 63 (3 a, b &c), and (4).
- 87 The same Constituent Assembly members function as members of Parliament, which has lawmaking duties.
- 88 Low in relation to the dominant groups, but higher than Dalits and religious minorities. The representation of the Newar group, however, is higher than that of other indigenous groups.
- 89 UNDP 2010.
- 90 World Bank and Department for International Development 2006, p. 20.
- 91 UNDP 2009, p. 156.
- 92 The advanced groups are Newar and Thakali. See www.negin.org.np/indigenousnationalities/categorization.html.
- 93 A group with a population of 3,500; representatives of the group were interviewed during the field studies.

- 94 Nepal Living Standard Survey, 2003-2004.
- 95 World Bank and Department for International Development 2006.
- 96 The Communist Party of Nepal (Maoist) waged a 10-year-long “people’s war” from February 1996.
- 97 De Sales (2003), Krämer (2002, 2003) and other scholars and researchers have written about why and how the members of indigenous nationalities, women and Dalits joined the Maoist forces.
- 98 The Nepal Human Development Report 2009 (UNDP Nepal 2009, p. 9) raised the question of endowment and empowerment for the effective participation of Constituent Assembly members and has suggested alternative conduits for public input in drafting the Constitution. The education of most members elected through proportional representation is limited. Many have no law-making experience.
- 99 Data from the Government of Nepal, Ministry of Information and Communication, Department of Information, 2009.
- 100 Source for data on radio: Mainali and Bhushal 2009.
- 101 Article 12(3) guarantees freedom of expression. Article 15 contains provisions regarding publication, broadcasting and the press, and bars prior censorship and guarantees against closure of media companies on account of their content. Article 27 guarantees the right to information. Article 28 grants citizens the right to privacy.
- 102 See www.article19.org/pdfs/press/nepal-rti-act-pr.pdf, accessed August 2009.
- 103 See www.nic.gov.np/aayogka_nirnaya.php, accessed January 2010.
- 104 See the “Report of the International Press Freedom and Freedom of Information Mission to Nepal,” February 2009 for the most recent cases, and mission reports from July 2005 for earlier cases.
- 105 See <http://cpj.org/2009/02/attacks-on-the-press-in-2008-nepal.php>, accessed March 2009.
- 106 Not necessarily as a community asset, but because the majority of the people running the stations – as cooperatives, or board members of NGOs – came from indigenous communities.
- 107 There are little or no studies on ownership available. Studies that exist show that members of Brahmin/Chhetri groups and Newars hold most media jobs.
- 108 The depth of coverage, frequency and reach is a subject for a follow-up study.
- 109 Shekhar 2000.
- 110 Code division multiple access (CDMA) is the current name for the cellular technology originally known as IS-95. This technology is in competition with the GSM technology, which is set for leadership in the global cellular technology market.
- 111 Government of Nepal 2009.
- 112 Nepal Telecommunication Authority, Management Information System.
- 113 Potential candidates could be assessed using the Community Radio Performance Assessment System developed by Community Radio Support Centre/Nepal Forum of Environmental Journalists, and assisted to score high on the indicators.
- 114 This case study has been prepared from the main country C4E assessment carried out in 2010. For details, see Batario et al. 2011.
- 115 Some estimates suggest the number could be more than 20 percent of the population.
- 116 Indigenous Peoples Rights Act, Section 39.
- 117 See www.chanrobles.com/republicactno8371.htm.
- 118 MC 2010-119, Department of Interior and Local Governance, www.dilg.gov.ph/issuance.php?id=283&issuancetype=mc.
- 119 Maslog et al. 1997.

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