# LEARNING LESSONS AND SKILLS in Indigenous Media Advocacy

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A Report
on the Skills Sharing
Exchange Program
of Indigenous Voices in Asia

"Our Voices Our Rights"



December 2014



# In Indigenous Media Advocacy



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Asia Indigenous Peoples Pact (AIPP)

# >>> Acronyms

ADB Asian Development Bank
AIPP Asia Indigenous Peoples Pact

AMAN Alyansi Masyarakat Adat Nusantara (AMAN)/Indigenous Peoples Alliance of the Archipelago,

Indonesia

AMARC World Association of Community Radio Broadcasters

ANIJ Association of Nepalese Indigenous Nationalities Journalists

**CJs** Citizen Journalists

**FNJ** Federation of Nepalese Journalists

**FONIJ** Federation of Nepalese Indigenous Journalists

**HDI** Human Development Index

HIV/AIDS Human Immuno-deficiency Virus/ Acquired Immune Deficiency Syndrome

**IVA** Indigenous Voices in Asia

JRKI Network of Community Radios of Indonesia

**KAMP** Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP)/National Alliance of

Indigenous Peoples' Organizations in the Philippines

**LAHURNIP** Lawyers' Association for Human Rights of Nepalese Indigenous Peoples

**NEFIN** Nepal Federation of Indigenous Nationalities

NGO-FONIN NGO Federation of Nepalese Indigenous Nationalities

NGOs Non-Governmental Organizations

NIWF National Federation of Indigenous Women

**NORDISH** Northern Dispatch

PIV Promoting Indigenous Voices

SIDA The Swedish International Development Cooperation Agency

SSE Skills Sharing Exchange

**UNDP** United Nations Development Program

**UNDRIP** United Nations Declaration on the Rights of Indigenous Peoples

YFIN National Federation of Indigenous Youths





# **Executive Summary**

This report on the Skills Sharing Exchange Program of Indigenous Voices in Asia presents the experiences and lessons learned from good practices in indigenous media advocacy. The overall purpose of this program is to learn from experience and exchange skills through the sharing of expertise in media work. It also aims to gain knowledge and experience on the role of media as a tool to empower indigenous communities through its application in networking and advocacy.

The exchange program was designed under the Indigenous Voices in Asia (IVA) project of Asia Indigenous Peoples Pact (AIPP), which was implemented with support from the Swedish International Development Cooperation Agency (SIDA). The IVA project with its five major partners in Thailand, Nepal, Indonesia, Cambodia and the Philippines aims to contribute to

The status of their political, economic, social and cultural rights and their general human rights situation have a direct co-relationship with their right to media, access to information and freedom of expression.

ensuring the implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). In accordance with Article 16 of UNDRIP, indigenous peoples have the right to effectively participate in democratic and political processes through the protection and promotion of their rights in all forms of media without discrimination and to set up their own media in their own languages.

Three exchange workshops were held in Nepal, Indonesia and the Philippines between October 2013 and April 2014, with a total of 65 participants (40 male and 25 female) from the 5 countries in Asia took part, composed of indigenous media professionals, rights activists and development professionals involved in media development and management in indigenous communities. These were organized and hosted by AIPP and its partner organisations: Federation of Nepalese Indigenous Nationalities Journalists (FoNIJ), Aliansi Masyarakat Adat Nusantara (AMAN) and Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP). The workshops included on-site visits to indigenous initiatives in print media, community radio, television and mainstream media. The Exchange program also included interaction and exchanges among leaders, indigenous and mainstream media practitioners, civil society organizations and government officials.

The host organizations showcased their achievements as indigenous media practitioners in their engagement with community media and through innovative approaches in media networking and advocacy. In Indonesia, the key features were the setting up of autonomous community radio networks, the use of print media for advocacy, and the establishment of the first indigenous TV station. The exchange program also featured the innovative concept of citizen journalism in media advocacy, and networking with mainstream media and community media from the local to the global level. In the Philippines, the focus was on advocacy through the use of video, community-based print media and community radio, including capacity building on radio programming, video production and writing news and feature articles. In Nepal, the program focused on the network of indigenous journalists under FoNIJ, engaging mainstream media, and the activism of indigenous women journalists.

The participants of the learning exchange visits expressed the lessons they learned and the challenges they faced as indigenous peoples not only in the host countries but in Thailand and Cambodia as well. These were drawn from the main areas of media work including:

- Indigenous peoples' establishment and sustainability of their own media such as community radio, newspaper, resource center, TV station and indigenous journalists network
- The role of social media in the advocacy and promotion of the rights, issues and concerns of indigenous peoples
- Networking at different levels among indigenous communities, mainstream media, civil society organizations, and governments in the promotion of indigenous peoples issues and concerns.



The skills sharing workshops proved to be an effective and invaluable form of capacity and knowledge building. They also contributed strategically in strengthening the solidarity, cooperation and networking between and among indigenous peoples, indigenous journalists and activists, mainstream media practitioners, civil society organizations and relevant institutions in mainstreaming indigenous peoples issues through various forms of media.



# Background

The initiative for a Skills Sharing Exchange (SSE) program emerged from the situation where indigenous peoples in Asia face serious problems of social exclusion and low participation in decision-making processes. Factors that hinder their inclusion and participation include lack of information and inadequate communication channels to express their perspectives and influence public opinion due to fragile democratic systems in their respective countries. Poverty is another constraint for indigenous communities as shown in the Human Development Index (HDI) of the United Nations Development Programme (UNDP).

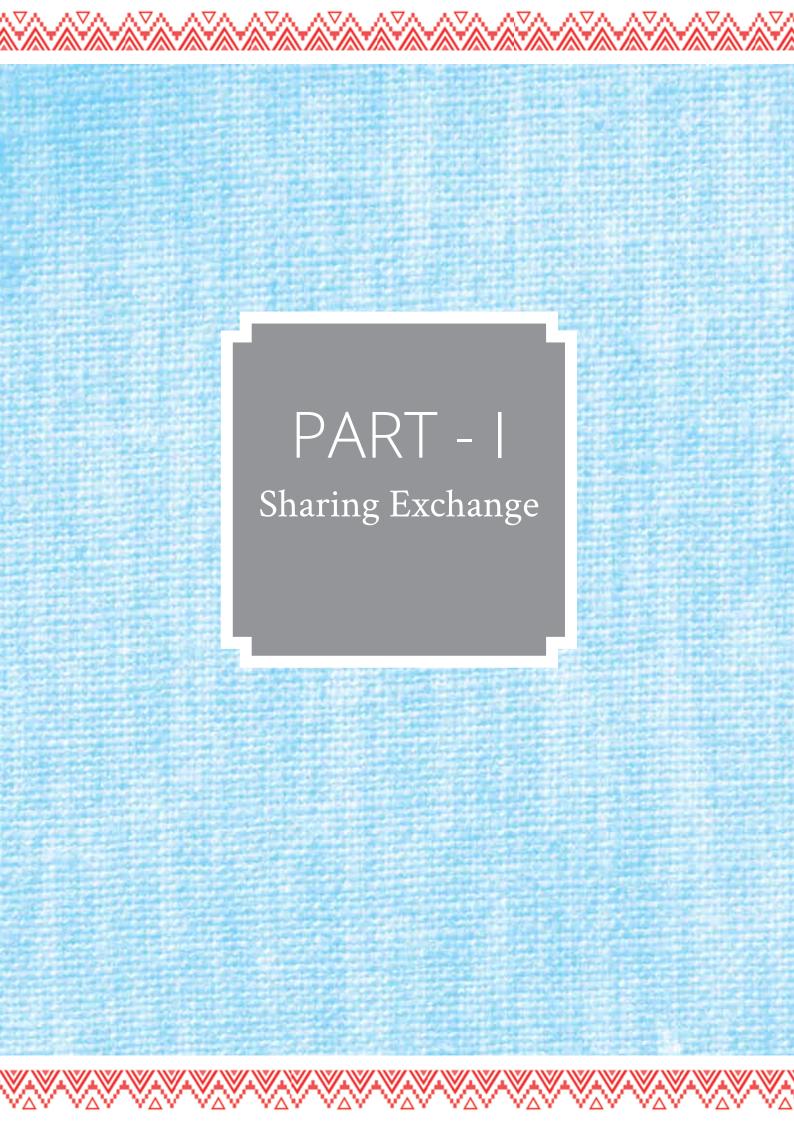
Discussions during regional networking workshops revealed the reasons for inadequate information reaching indigenous peoples. These were analyzed to include factors such as geographical isolation, poor infrastructure, stereotyping and romanticizing of indigenous peoples' issues, lack of capacity building and media ownership.

It is undeniable that most indigenous peoples live in remote areas, where development of infrastructure is often neglected by the state. It is also apparent that mainstream journalists seldom explore the issues happening in these remote isolated areas. As a result, indigenous peoples' issues often remain undisclosed and under reported. Even though the issues are sometimes reported, they are often romanticized with lapdog analysis. Sometimes, indigenous peoples are even criminalized.

Lack of representation of skilled indigenous media professionals in the mainstream media is one major factor of such limitation. In some countries like Nepal, there are quite a number of skilled indigenous media professionals. However, these journalists are excluded from engaging in the newsrooms or taking editorial positions. Thus, indigenous issues and concerns remain under reported. Recently, modern developments such as new media and mobile communication technologies have expanded media coverage to remote areas. Such developments provide opportunities for democratizing the media and fostering actions on the concerns of indigenous peoples. Despite more coverage, the language barrier still prevents indigenous peoples from having full access to information. Over the years, there have been several initiatives reflecting the establishment of indigenous media enterprises at the community level. Some examples of successes of indigenous peoples in the history of media are: Northern Dispatch, a community newspaper, and Radyo Sagada, a well accepted community radio broadcasting center in Philippines; Secanggang Community Radio, a self sustaining Community Radio and Ruai TV, an internationally recognized and indigenous-managed TV station in Indonesia; Federation of Nepalese Indigenous Journalists (FONIJ), a collective approach of indigenous journalists and Gorkha FM radio and Dhulikhel Nano Baudha Community Radio, which are well functioning network and media enterprises in Nepal.

As part of the capacity development program for indigenous youth and community development, the SSE program was organized to be held in those countries that have achieved some level of success in the field of indigenous media and communication. The learning exchange was carried out in three countries and the participants came from the five IVA project partner countries (Thailand, Cambodia, Indonesia, Nepal and the Philippines). Each of the three host countries Indonesia, Philippines and Nepal has its own successful practice of involving the indigenous community people, media professionals and human rights activists. Therefore, the purpose of arranging such exchange visits was to expose the participants to these success stories first hand. At the same time, the participants from the five countries were expected to share their knowledge, skills and experiences to the host countries, following a two-way learning approach.

Each learning workshop was designed to last for four days, combining field visits and capacity development sessions.







# **Part 1:** Sharing Exchange on the Use of Media by Indigenous Peoples

The main purpose of the exchange was to learn through sharing of skills, good practices and successful initiatives that the participants have experienced in the field of media. Another important purpose was to explore how to enhance the use of media as a tool to empower indigenous communities in promoting indigenous peoples issues and enhance networking among them.

During the workshops in all the three host countries, different forms of media, such as community radio, print media, online media and television, were discussed. The participants shared how the indigenous peoples were using various forms of media to voice out their opinion, share information among themselves and make their issues known to the outside world. The outcome of the exchange visits for different forms of media is presented here.

# 1. Community Radio

Community radio is the easiest way for media to reach the indigenous peoples living in the most remote areas. Thus, radio is the main channel of information for millions of indigenous peoples in Asia, compared to other forms of media and information channels.

Of the different forms of media, community radio was the medium discussed extensively in all the three workshops. In order for radio to be effective for indigenous communities, it is important to ensure that it broadcasts relevant information relating to their daily lives, events and issues. As such, community radio needs to be community-driven and managed. It has proven to be a very powerful information and communication tool for indigenous peoples not only in the farflung areas but also for those who are not literate.

Based on the discussions, it was seen that community radio is used in varying degrees in the different IVA partner countries. In Indonesia, community radio stations were successfully established and managed by indigenous peoples, some in partnership with NGOs or with the support of local governments. In Nepal,

# Things to Consider when Setting up Community Radio

# Research and Preparations (may take up to several months):

- · Know your objectives.
- Prepare the community to own the station, so that it will continue to operate even after external funding has ended.
- Involve more people in the community including other sectors aside from indigenous peoples.
- Know the equipment required.
- Look for funding sources.
- Know the personnel requirements.
   You may start with volunteers and a station reporter.
- Know the legal and bureaucratic requirements.
- Know the risks, e.g. security, land tenure, energy supply, militarization, etc.

# Implementation:

- Look for sources of funds.
- Raise local counterpart funding through contributions and other sources.
- Organize the community radio station board. Ensure that all marginalized sectors in the community are represented.
- Train your human resources.
- License application

community radio dominates the high mountain areas of indigenous peoples. In the Philippines, commercial radio stations are still more prevalent compared to community radio because of the legal and other requirements needed to establish community radio. In Cambodia, community radio is almost non-existent.

Two cases of successful community radio Gelora FM in Indonesia and Radyo Sagada in the Philippines are presented here.



# >> 1.1. Gelora FM in Indonesia

In Indonesia, there is lack of freedom of expression to some extent, even though the government is relatively supportive of community radios. For many indigenous villagers, they consider community radio as their voice and main source of information.

In this context, AMAN has established community radios as requested by their members. The technical equipment and training was provided by the experts of AMAN and other non government organizations (NGOs). As part of the agreement with AMAN, the community is responsible for managing the radio including paying the broadcasters. AMAN community radio is owned collectively by the indigenous community. Most people

"Gelora radio did not necessarily unite the communities, but showed that the communities were not alone, that there are networks in Indonesia and abroad. The communities were encouraged and gained more spirit by being connected with the others."

Representative of Gelora FM radio

who work in AMAN community radios are indigenous youth. It is a highly participatory community radio and the management and decision-making are done by the community. AMAN continues to provide support and assistance through capacity building and periodic moni toring of the community radio. AMAN also collaborates with the Indonesian Community Radio Network for technical support to their community radios.





Among the six community radios established by AMAN, the most successful is the Gelora FM in Secanggang, Medan. The communities of Secanggang, i.e. Melayu, Bataknese and Javanese, are members of AMAN that live near Medan. Since 1953, the community has been fighting against the state owned palm oil company. In this context, the Gelora FM was borne out of the need for the people to unite against the palm oil company. It was formally established on 21 February, 2012. The community radio station, which has already been operating for nearly two years, has become a tool of empowerment and a means to unite and maintain solidarity for the Secanggang community.

Support from the Secanggang communities was fostered while establishing the radio station. A survey conducted after its establishment showed that the radio station needed to air diverse forms of programs, including culturally appropriate entertainment, to cater to the concerns and interests of different demographic groups. It was through this survey and the active participation of the community members that an effective radio program was developed. The programs are scheduled according to the routine activities of the communities, taking into account the varied interests and information needs of the children, youth, women, elders and families.

The leader of the Rakyat Penunggu (an indigenous group in the community) was a strong supporter of the establishment of community radio and he encouraged families to listen to the programs. It was with the support of community leaders and the active participation of the community members that a strong sense of ownership and trust was built. The radio station soon



became the amplifier of the voice of indigenous communities in that area. Today the community has become aware of the rights and struggles of indigenous peoples and the role that AMAN plays in securing the collective rights of indigenous communities in Indonesia.

Gelora radio station has a simple structure and is easily accessible to the community members. Mr. Susanto is responsible for the content and broadcasting, and there is one technician and one full time staff along with nine other staff who work on rotation. Susanto trains and mentors other staff. The content of the radio program includes: community news, current affairs, editorial and talk shows, voices of indigenous peoples' struggles and rights, and useful and meaningful entertainment for the community. Gelora radio has realized the importance of keeping the community spirit lively and entertained, thus it does not broadcast serious issues all the time.

The Gelora radio was initially sponsored by AMAN but it is flourishing on its own today by putting in place local sustainable plans and mechanisms. The Gelora radio has developed strong ownership and trust by providing relevant services and including the community in the governance, management, operation, content production and fund generation. This sense of ownership and trust is the key to their sustainability. The communities generate income from their collective activities on the community land to support the operation of the radio station. They are now planning to establish a community orange orchard to generate more income in order to support more full time staff. Their institutional structure is simple and easily understood by communities and the equipments they use are affordable, durable and easy to use.

The success of Gelora FM can be seen from the fact the communities have reclaimed 300 hectares of their land as a result of the awareness on their rights promoted through the community radio. The radio has helped in changing the lives of the community members as they are able to work on the land and send their children to school. The community radio has impacted on their lives on several accounts as they are now more informed. Most importantly, with the support of the radio station, the community hopes to continue to reclaim back their lands.

# >> 1.2. Radyo Sagada, Philippines

In the Philippines, there is a positive law regarding freedom of expression and access to media. However, media is dominated by the rich and powerful. There is also no specific law regarding community media, which makes it very difficult to establish community radio because of certain legal requirements including high wattage use and coverage area. An Act of Congress is required to receive a license to establish a community radio station. There are also restrictive laws on the importation of communication tools.





Amidst this adverse situation, there is a successful community radio called Radyo Sagada located in the tourist town of Sagada, Mt. Province, Cordillera Region (256 km north of Manila). It was first conceived in 2001 and finally established in 2009. It is the first community radio station owned by indigenous peoples in the Philippines. It has a very large area coverage and actively promotes the rights of indigenous peoples. It predominantly serves indigenous communities in Northern Luzon. Radyo Sagada also actively collaborates with mainstream media. In order to sustain its operations, Radyo Sagada charges fees for airtime used by NGOs and government agencies.



Radyo Sagada was initially conceived to serve mainly the communities of Sagada municipality. However, when the test broadcast was conducted, the signal reached several parts of the Cordillera region and some parts of lowland Northern Luzon with thousands of listeners. During this test phase, it was found that listeners in its coverage area received the radio broadcast program with excitement. While this brought big news to communities in the coverage area, it also posed unanticipated challenges in terms of the program content and language. It had to address the challenge of catering to diverse interests and multi-lingual broadcasting.

The success of Radyo Sagada is the result of thorough and meticulous preparations including a series of consultations with community members, local government and other sectors; and troubleshooting

before the community radio was in full operation. It took more than two years to set up its governance structure and management system, and enlist its volunteers and staff, including training for programming. However, the hard work paid off and the process played an important role in unifying the community and establishing a strong sense of community ownership.

The radio tower reaches seven provinces becoming not only the first indigenous radio, but also the first subregional radio station. It uses multi-lingual language in order to cater to the varied audiences who have sustained their interest in listening to Radyo Sagada regularly, in spite of the presence of other commercial radio stations in their areas.

Radyo Sagada, as the first indigenous community radio, added another layer in the media diversity of the country by catering more to the needs of indigenous peoples. This is in contrast with other media, which are dominated by commercial and government broadcasting.

The Begnas Youth Immersion is an example of how words on air can influence action on the ground.

The Radyo Sagada organization launched a youth immersion with the elders in the Begnas (a traditional Sagada ritual relating to agricultural cycle). It brought together thirty school students for three days of continuous ceremony that culminated in a celebration in a village called Demang. The youth were educated on the valuable tradition of respecting their ancestors, oral history, environment, using traditional costumes, playing the gongs and chanting. It was a powerful experience and the youth began to take pride in their identity and cultural practices.

Radyo Sagada has developed targeted programs based on the interests and needs of the communities. Some of the programmes are:

# a. Development programs hosted by volunteers once a week on:

- Health, agriculture, solid waste management, environment, culture, local governance, women, human rights and intellectual property rights
- · News program
- Local, regional, national and international editorial
- Community bulletin (once a week)

## b. Entertainment

- Varied music genre (for request and dedication)
- Literary e.g. samiweng and daniw ken sonata (poetry and melody)
- Special features e.g. local talents live show and karaoke on air

## c. History and culture

- · Folk stories and old riddles, traditional music
- Community history



Radyo Sagada as a community radio is a dynamically evolving platform adapted to the capacity of its broadcasters and the needs and interests of the listeners. It provides interactive format between hosts and audience and its success story is spreading widely among other communities and becoming a source of inspiration. Some of the important areas in which it has been successful as observed during the regional exchange program and the important role it plays are the following:

- Radyo Sagada has contributed in building community cohesiveness and strengthening solidarity among indigenous communities that are within its reach.
- The radio offers an opportunity for dialogue between individuals and groups, including indigenous and non-indigenous communities within seven provinces.
- It is a successful platform for exchange of traditions and culture, news and community services, and diverse opinions of the different communities.
- It prepares the youth to tackle cultural concerns and assert their identity in a transforming community.
- It educates indigenous and non-indigenous peoples on culture and identity, particularly correcting wrong notions and discrimination towards one another.
- It raises awareness on specific concerns such as health, intellectual property rights, environ ment and indigenous peoples rights and struggles.
- It does mobilization on community concerns such as solid waste management and environmental concerns.
- It has been successful in collaborating with government authorities on the program "School on the Air" for out-of-school youth.

Radyo Sagada was funded by two donors when it was first set up in 2009. It is now fully independent and managed by the community. The radio station is sustained by payments for advertisements, paid programs, donations from local and provincial governments, and other contributions. Further, the good governance and management system, and semestral programming to adapt to the dynamic needs and capacity of the community have kept the community radio vibrant and relevant. It keeps on track with its vision, mission and goals, for example, by not accepting advertisements from agrochemical companies or agencies. Radyo Sagada is also recruiting volunteers to sustain its radio broadcasting and training community organizers to support its work and strengthen its sustainability plan.

### 2. Print and Online Media

Print media has been in existence for a long time and it is also one of the first non-traditional media to be used by indigenous communities in Asia. Most of the print media were small-scale, in simple format and relatively cost effective before the advent of and access to social media by indigenous communities. While many of the print media could not survive (owing to various reasons), some of them have grown to be very successful and many continue to be created. However, it is not only in print or radio media that indigenous communities are becoming successful. Some communities in Indonesia even own a TV station, which has been very successful in providing services to the communities. Further, the introduction and growth of new technologies, particularly internet, is revolutionizing the world of media and advertising in unthinkable ways. Online media opens many doors offering a vast array of opportunities, including banner advertising and campaigning on issues to the world at large. The list of opportunities is endless and as unlimited and boundless as anyone's imagination. With the opening of these new opportunities, indigenous media practitioners are also taking advantage of online media. Some indigenous practitioners have creatively integrated their media production with online media. To take advantage of these successful practices, the participants of the regional learning exchange program went to learn from NORDIS weekly in the Philippines and Ruai TV in Indonesia. The highlights of the two cases are presented here.



# >> 2.1 Northern Dispatch (NORDIS): Grassroots Journalism in Practice

Northern Dispatch (NORDIS) is a weekly newspaper covering the three regions of Northern Luzon, Philippines: Ilocos, Cordillera, and Cagayan Valley. These three regions have a significant population of indigenous peoples. NORDIS emerged as an alternative press that gives priority to public service over profit. It strives to widen the democratic ownership of media facilities and to bridge the gap between media practitioners and their readers. NORDIS emphasizes on grassroots journalism with the aim of ensuring that indigenous peoples and rural communities have optimum access to modern media technology, as well as enabling them to benefit from the combined advantages of both modern and traditional communication channels.

NORDIS has been in continuous operation since 2002. Prior to this, it was operating as a regional information agency, issuing weekly packets of news and feature articles since 1989. It played an important role in the restoration of democracy, which had been lost during the dark years of the Marcos dictatorship. Grassroots media, more commonly known as the "mosquito press" in those days,

"NORDIS serves as an important instrument in drawing wider support, especially for major issues in politics and society. It is our propaganda vehicle in the mainstream media."

Aldwin Quitasol, the Philippines, 2014

filled the vacuum when the mainstream media suffered severe censorship and near monopoly. NORDIS explained that the weekly newspaper has a clear bias towards indigenous issues in its coverage. It emphasizes the need to constantly show the value of land for indigenous peoples, i.e., their relationship with the environment and land for their survival.

Moreover, NORDIS as a grassroots media does not only cater to the concerns and interests of indigenous communities. The weekly newspaper covers issues affecting the lives of what it defines as the basic sectors of society-peasants, workers, indigenous peoples, women, professionals, urban poor and the youth, which are not usually discussed in mainstream media. It serves as a vehicle to popularize and highlight the issues of the basic sectors in mainstream media.

NORDIS is supportive of the peoples' movement. Its pool of writers is made up largely of community members who are adept at covering the issues, events and campaign activities of various sectors. Its

content is in line with the campaign plans and information targets of the people's movement in the Cordillera Region and Northern Luzon. The day-to-day work of the paper at the regional office, such as planning, implementation of editorial policies and legal requirements, are taken care of by the staff. The main sources of information for the content of the newspaper are primarily the basic sectors and progressive organizations. Moreover,

"We don't hire lawyers. We do mass media advocacy by continually exposing a case through the mass media".

"Out of more than 3000 cases submitted by Citizen Journalists, more than 500 cases have been solved by the government".

Alim, Ruai TV, Indonesia, 2013

relevant and important information are alsogathered from government agencies, local government units, private institutions and other independent sources.

NORDIS Weekly is biased towards the oppressed and marginalized sectors of society. However, it remains objective as it presents factual, accurate and actual events. It continues to be critical of government's anti-people policies and programs, human rights abuses, corruption, the dominance of the ruling elite and other issues of ordinary people that are ignored by the mainstream media.



With the growth and advances in technology, as well as the growing number of people using online media, NORDIS has gone online to promote and disseminate the contents of the weekly paper. This has provided NORDIS with a broader channel to reach out to the wider national and international community and to popularize the struggles of the basic sectors against injustice and inequality. The website is also a venue for interaction with the readers. In addition, NORDIS on Air is being broadcasted by Radyo Sagada.

# 3. Community Television

Television is not easily accessible to indigenous communities in the rural areas. Comparatively, it is an expensive medium and requires higher knowledge and skills to run a TV station. However, with the development of technology and the availability of cheaper equipment, it has now become possible for the marginalized sectors of society including indigenous peoples to establish their own TV stations. Despite the obstacles involved, indigenous communities in Indonesia have taken up the challenge of setting up their own TV station because of its effectiveness and the potential impacts that it has on policy makers and the society at large. Ruai TV in Indonesia is owned by indigenous communities.

# >> 3.1 Ruai Television

Ruai TV is a television station owned by indigenous communities based in Pontianak, West Kalimantan. It was established because indigenous peoples did not have a channel to voice out their concerns as the mainstream media did not broadcast indigenous peoples' issues. It is part of the movement of broadcasting agencies in Indonesia. It has become quite influential in the region as policy makers, administrators, police, civil society organizations and the society at large watch Ruai TV station.

The idea of establishing a TV station was conceived with the aim of empowering indigenous communities through access to information. The process started in early 2005 and by the end of the same year, the permit to establish a TV station was obtained shortly after the Broadcasting Law No. 32 was issued. Ruai TV was officially established by the Pancur Kasih credit union in July 2007. Initially, Ruai TV spent \$60,000 for setting up, supported by the 400,000 members of the Pancur Kasih credit union across Indonesia. Ruai TV provides an open space for indigenous communities to

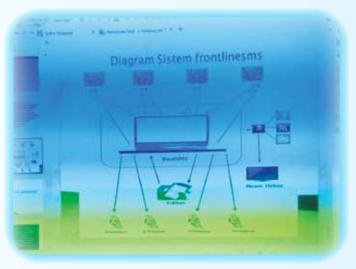


Diagram for frontline sms functioning

be part of their TV programs, thus enabling them to express themselves. This has brought about some positive changes in the community and in the mainstream society. Some of these changes are:

- Bridging the connection between policy makers and the community.
- Promotion of indigenous cultures in the mainstream media and instilling pride in the community.
- Increased awareness of indigenous peoples' rights and on relevant developments and events taking place outside their communities.



Ruai TV has grown since its inception. In April 2013, it began broadcasting via satellite and can now be accessed by 10 countries, including Darwin in Australia, Timor Leste and Saudi Arabia. This has enabled indigenous issues to reach the mainstream society in Indonesia as well as the international community. The Chief Executive Officer (CEO), the board and all 50 staff of Ruai TV are indigenous persons who mostly come from the marginalized Dayak community. Ruai TV has been operating as an advocacy media serving the interests of indigenous peoples and other communities.

What distinguishes Ruai TV from the mainstream is that it is community-owned and managed to serve the interest of the community. Further, its reporting is objective and consistently covers human rights issues particularly violations that are taking place in many communities. They focus on the details of cases and follow through till the end even if the case is already seen as "old news" and mainstream media has stopped reporting on it. Detailed reporting and persistence in following through unsolved cases can be considered sensitive by government officials. But that is the strength of Ruai TV. It aims to solve cases through media advocacy.

The frontline Citizen Journalists (CJs) program of Ruai TV is another unique and successful story of empowering grassroots communities. Ruai TV trains citizens to become journalists using mobile phones. A pool of CJs is trained in the ethics and objectives of journalism. They report through submission of SMS and video, or through live reporting by phone. Citizen journalists have made mainstreaming of indigenous issues more effective. According to Alim, a representative of Ruai TV, at least 500 cases out of more than 3,000 cases submitted by the CJs to Ruai TV have been solved by government authorities. Ruai TV also uses online media, including social media (YouTube, Facebook and Twitter) to effectively take advantage of the freedom of online media, to broaden its scope and to interact with readers and viewers. Ruai TV broadcasts 16 hours a day and welcomes broadcasting of indigenous issues from other countries with a maximum time slot of 30 minutes to an hour, which can be shared via YouTube.

The success and sustainability of Ruai TV is based on the idealism of its investigative journalism and social mission. It also runs as a business venture for its financial sustainability. While it builds a strong trust relationship with the communities by mainstreaming CJs and recruiting all its staff from the communities, it depends on advertising and support from donors for its financial sustainability. Fifty percent of its income comes from the government even though Ruai TV is strong in criticizing the government and a good portion also comes from advertisements of credit unions. Donors also support some of its capacity-building activities for community members on how to use equipment, and other skills.

# 4. Indigenous Peoples Media Network

Community media in the form of print, radio, video documentaries, TV and social media is slowly emerging as a powerful tool for indigenous communities in Asia. However, as expressed by many, there is also the risk of community media becoming isolated and insulated within the communities and not reaching out to mainstream society. Indigenous communities are aware of this risk so they have started engaging in media networking among themselves and extending their reach to mainstream media. It was in this context that the sharing and exchange program included a theme on Indigenous Peoples Media Network. In all the three host countries and the two other participating countries (Thailand and Cambodia) of the regional exchange program, indigenous media





practitioners are engaging in media networking as a solution to the risk of isolation in order to reach out to the mainstream media and society. Here, we will look at the successful case of Nepal and Indonesia.



# >>

# 4.1 Federation of Nepalese Indigenous Nationalities Journalists (FoNIJ)

It is very important for indigenous media persons to network among themselves as well as with the mainstream media. This is necessary in order to build solidarity and cooperation, to prevent isolation and further marginalization, and to continuously keep up with modern forms of communication. Networking is essential for strengthening media advocacy with the outside world as well as to spread awareness and mobilize indigenous communities. It was against this backdrop that FoNIJ was formed to organize the journalists from indigenous communities in Nepal and disseminate indigenous issues to the mainstream media. This was seen as important in generating public attention and debate, as well as in safeguarding the common interests of indigenous media practitioners at the local, national and international level. The office of FoNIJ is based in Anamnagar, Kathmandu, the capital city of Nepal.

In 1999, a group of committed indigenous journalists led by its founding chairperson, Chandra Kulung, laid the foundation stone of the Association of Nepalese Indigenous Nationalities Journalists (ANIJ). It was formally registered in the Kathmandu district administration office as an umbrella organization of indigenous journalists working in all types of media in and outside the Kathmandu valley. This was the period when the autocratic regime was replaced by multi-party democracy. In 2013, the name of the group was changed to FoNIJ.

# The Objectives of FoNIJ are:

- To raise awareness against pollution of indige nous peoples' culture.
- To foster institutional development of indigenous communities, particularly community media institutions.
- To inspire indigenous communities to initiate action towards achieving their rights as en shrined in the ILO Convention 169.
- To build solidarity with national and international organizations and conduct advocacy and lobby work for the rights of indigenous peoples.
- To disseminate information on the issues and rights of indigenous communities in Nepal.
- To bolster promotion of national peace and stability and mainstreaming development.

FoNIJ has since then grown in size to 45 district branches spread out in the districts of Kathmandu, Dang, Kanchanpur, Udaipur, Lalitpur, Makanpur, Banke and Rukum. It has 1,937 indigenous journalist members with 483 women across the country. FoNIJ encourages women journalists to play an active role for the empowerment of women through the exercise of their right to freedom of expression and to highlight the specific issues, concerns, perspectives and aspirations of indigenous women. As a policy, FoNIJ ensures that all its district chairpersons are women. FoNIJ has also been fairly successful in setting up different kinds of community media in Nepal such as Gorkha FM Radio and Dhulikhel Namo Baudha Radio.

The governing structure of FoNIJ is democratic. The secretariat is governed and managed by an Executive Council composed of the chairperson, vice chairperson, general secretary, three secretaries and one treasurer. The central committee is composed of 27 members, which

"In comparison... women had less access to media due to social obligations but they are eager to know... lately women are getting more attention".

Gajur, Nepal, 2014

meets once in three months. The executive body, including the central committee, is elected in the General Convention held once every three years. There is also a project department within the secretariat with project coordinators and an administrative staff.

FoNIJ as a media network focuses on media campaigns on indigenous issues and aspirations, through issuing press releases, lobby and advocacy with the government. FoNIJ regularly holds press conferences and issues press releases on significant indigenous issues whenever required. It has an email network of nearly 2,000 indigenous and non-indigenous journalists working in mainstream media



such as print, radio, online and alternative media. To execute these tasks and responsibilities, a fulltime media coordinator and a fulltime office assistant are employed at the FoNIJ office. The office posts daily news or issues on indigenous peoples through its news portal (www.janajati.com). One of the current major issues that FoNIJ is pushing for is the inclusive media policy in Nepal, which is being opposed by non-indigenous journalists. FoNIJ has proactively participated in the formulation of a new inclusive media policy with the Media High Commission formed by the government of Nepal. The draft Inclusive Media Policy has been submitted to the government for implementation. Further, the programs and activities of FoNIJ include the following:

- Promoting activities in support of the respect and enjoyment of the rights of indigenous peoples
- Lobbying and sensitizing activities for inclusive mainstream media with proportional coverage of indigenous issues.
- · Leading and guiding indigenous journalists
- · Capacity development of indigenous journalists
- · Raising indigenous issues via mainstream and alternative media
- Advocacy for indigenous issues at the national and international level
- Promoting mother tongue media and inclusive media
- Providing support for the establishment of community media outlets.

FoNIJ as a media movement works in close solidarity and collaboration with indigenous movements and other social movements, including the Nepal Federation of Indigenous Nationalities (NEFIN), National Federation of Indigenous Women (NIWF), National Federation of Indigenous Youths (YFIN), NGO Federation of Nepalese Indigenous Nationalities (NGO-FoNIN) and Lawyers' Association for Human Rights of Nepalese Indigenous Peoples (LAHURNIP).

To some extent, FoNIJ has succeeded in mainstreaming indigenous issues despite attempts of mainstream media to marginalize them. To strengthen this process, FoNIJ has maintained a close relationship with the Federation of Nepalese Journalists (FNJ) the mainstream umbrella media organization in Nepal which has a membership of 13,000 journalists from across the country. FNJ has now included two indigenous members in their 32-member Central Membership. This has been a step forward in mainstreaming indigenous issues. FoNIJ continues to push for inclusion of more indigenous journalists in the FNJ Central Membership.

FONIJ is also implementing project activities in collaboration with donors such as the UN Voluntary Fund and the ILO Convention 169 Programme. FONIJ is the implementing partner of AIPP for activities of the Indigenous Voices in Asia (IVA) project.

# >> 4.2 The Network of Community Radios of Indonesia (JRKI)

The Network of Community Radios of Indonesia (JRKI) is a national umbrella organization of community radios in



Indonesia. It is one of the most successful networks of community radios in Southeast Asia. In 2004, the organization was registered as a confederation and it has expanded to 19 provincial branches, including north Sumatera. JRKI is more focused on social change and is organized around the fundamental principle of community radio 'from the community, by the community, for the community.'



The program of work of JRKI includes providing support for setting up community radios, mainstreaming indigenous issues, strengthening community radio network, policy advocacy for creating an enabling environment for community media and inclusive media, and pushing for the passing of specific laws such as the Broadcasting Law No. 32<sup>1</sup>. It also does networking at the local, national and international levels and fund raising to support their work at the community level.

"Community radio cannot accept support from outside the community or abroad without considering the potential negative impacts it can have on the autonomy of the community radio. The concept of community radio is that it is managed by the community members voluntarily (youth, women, men, elder, etc)."

"We must remember that the principle of community radio is: from the community, by the community, for the community."

Representative of JRKI, Indonesia, 201

JRKI has provided assistance to several of its community radio network members, including the Secanggang community radio and Mitra FM. They provide different types of assistance based on the fundamental principle of autonomy of the community radio. These include technical assistance, identifying community needs and developing appropriate programs, organizing community participation, democratic governance and management of the community radio, including putting in place sustainable sources of income for the operation of the community radio stations. Further, since community radios are non-profit organizations, the JRKI encourages the community to

engage in off-air activities for financial sustainability of the radio stations. For example, the communities generate funds through collective farming activities, trading, or holding cultural events, shows, traditional dances, and others. Currently, JRKI is also developing a community market in Java, which they hope to expand to Sumatera soon.

JRKI has been very successful in organizing community media and using community radios and mainstream media for advocacy purposes on both indigenous and non-indigenous issues. The key to the success of JRKI is their ability to work on diverse and strategic issues and not just on community radio. JRKI also works on issues like health (e.g. HIV/AIDS), care for the elderly and poverty that are of direct concern to the communities. The JRKI is also able to learn from good practices around the world and apply these in the local context. It continues to keep its network vibrant. JRKI is an active member of the AMARC World Association of Community Radio Broadcasters. The office of the Asia Region Chapter of AMARC is based in Kathmandu, Nepal.

# >> 4.3. Promoting Indigenous Voices (PIV) in Cambodia

Promoting Indigenous Voices (PIV) is a group in Ratanakiri, Cambodia working to educate indigenous peoples to advocate for the protection of their land, culture and natural resources through the use of media. The initiative aims to develop an audio and video resource center, which the community can use as a hub for information exchange in Ratanakiri province.



About 166 radio stations, 74 TV stations

and 200 print media currently operate in Cambodia but none of these represent or are owned by indigenous peoples. The media contents use the Khmer language or other languages but not indigenous languages, which has created a big gap for indigenous peoples to access information.

<sup>&</sup>lt;sup>1</sup> Indonesia - Broadcasting Law

1

The PIV was established in 2010 to address the concern that indigenous peoples are losing their culture and identity. The group is working hard to help indigenous peoples in Ratanakiri protect their culture and identity by using the media. They produce hundreds of radio programs to educate people about health, environment, culture and rights in three different indigenous languages.

PIV has 3 working groups: the kanung group, technical group and the active group. The Kanuong group (named after the local language that is understood by three ethnic groups) plays an important role in consulting with the local community people as the main source of information for radio and video productions. The Technical group is responsible for organizing the story script, editing and producing an audio story. The Active group is responsible for coordinating between Kanuong group and Technical group to make sure that all audio productions are produced properly and meet the needs of the community.

All of the PIV members have been trained in different skills including community facilitation, news writing, interview, computer, use of video camera, audio recorder and smartphone, audio and video editing, and radio production skills. PIV also established a Community Audio/Video Resource Center in La'ok village to create a space where the indigenous community can access information and project their issues to the outside world. The center is equipped with a 42" widescreen TV where they can watch TV programs and video documentaries dubbed in their own language. A mobile FM speaker is also available for the La'ok community to use during meetings or workshops. A 15W FM radio transmitter operates to broadcast radio programs daily within the village for free. 160+240W Solar Panel with two of 100 Ah batteries is enough for the PIV to run the center without worry. In order to enhance the ability of the La'ok commune to produce radio programs, there is a computer laptop for use in audio editing and to train PIV members to be computer literate.

Community people revealed that they are satisfied with the work of PIV. They believe that PIV is helping develop better understanding among indigenous peoples in Ratanakiri about their basic rights. They acknowledge that PIV is the only indigenous media group working to promote indigenous issues, culture and identity and to educate the people about health, education, agriculture, etc. Because the radio programs are produced and broadcast by PIV in their own languages, they now understand the importance of communal land registration and are participating more actively in the process of registration and land conflict resolution. Solidarity among indigenous peoples in the villages where PIV works has also strengthened. PIV can be seen as a role model for other indigenous communities in Cambodia on how to do advocacy using the media.

# 5. Field Reporting by Mainstream Media in Nepal

Despite the presence of a large number of media in Nepal, the coverage of indigenous peoples' issues in the media is still negligible. Due to limited resources, most mainstream media organizations rarely send their journalists to the field to do reporting. However, the engagement of mainstream media journalists in field reporting is very effective in getting coverage of indigenous people's issues. The main objective in bringing mainstream journalists to project sites is for them to directly observe the effects of such projects upon the local people. Often, officials brief journalists only about the positive aspects of the projects being launched. Thus, journalists seldom know the real issues in relation to projects being implemented at the local level. Through field reporting by mainstream media, the hot issues related to indigenous peoples can come into the limelight, which in turn brings solutions to their grievances. The unheard voices of indigenous peoples can be heard and their local issues can become national issues, once these are reported in media.



FoNIJ has been conducting field visits of mainstream journalists from capital city of Kathmandu to project sites, in coordination with other like-minded organizations. In 2009, FoNIJ conducted field visits of mainstream journalists to the Hyalmo-Melamchi Drinking Water Project dam site. Again in 2014 they went to the Sindhuli based Khimti-Dhalkebar 220 KV Eletricity Transmission line site.

The Melamchi Drinking Water Project is an Asian Development Bank (ADB) funded project that aims to bring 70 MLd water from Helambu, the homeland of the indigenous Hyalmos people, to the Kathmandu Valley. This project will relocate and adversely impact hundreds of Hyalmos, and other indigenous peoples such as Tamang, Majhi, Gurung and Newars. The Hyalmo people initiated struggles against this project, and the mainstream media carried banner news about these issues after field reports were initiated. As a result, the Hyalmo people were readily compensated as per their demands and then the project was resumed normally.

Similarly, thousands of indigenous peoples in 16 villages were badly affected, displaced and relocated by another project funded by the World Bank known as the Khimti-Dhalkebar 220 Kv Electricity Transmission Line. The local community people had been struggling for five years against the adverse affects of the project extension. However, the government was bent on implementing the project without consulting the people. The police used force and intimidation, many of the protesters were arrested and more than 20 were injured in the scuffle with the police force. But their voices were not paid heed.

Then FONIJ in collaboration with LAHURNIP came from Kathmaduto the project site with a team of mainstream journalists who repeatedly reported on the issue. The team of visiting journalists met and interacted with local journalists and local administration officials on the issue. In the following days, the news regarding the project and the struggles of the local people came into the news in Kathmandu, mainly through TV, radio and print media. Then local journalists who had neglected the issue also started writing about it in their local papers. Immediately after the engagement of mainstream media journalists in field reporting, the voices of the people were heard. As Nepal government in alliance with World Bank was implementing this project, the project officials from Nepal government initiated peace talks with the affected communities and decided to suspend the project implementation until an amicable solution is achieved. Hence, it is concluded that the projection of the indigenous peoples struggle against this project in media has prevented indiscriminate displacement of indigenous peoples from their historical territories.





# Part II: Skills Training

In addition to the on-site visits to the media outfits featured in the earlier section, the participants of the Skills Sharing Exchange Program also held short trainings to learn about innovative use of methods and tools in conducting media campaigns and advocacy. The participants were able to enhance their knowledge and skills on: radio programming, video production and developing news and feature articles. They also increased their capacity for applying these in their respective communities.

The trainings were designed to impart basic information and some important aspects of producing quality media for effective advocacy. The trainings also served to sharpen the participants' capacity to define clear objectives and identify the target audience for all types of media. The key features of these capacity-building activities are highlighted below.

# 1. Radio clock for effective programming

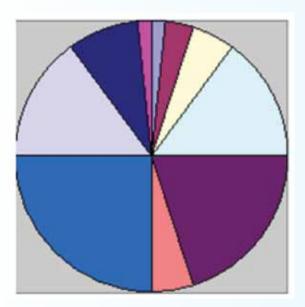
The training workshop on radio programming started with a discussion by the trainer of the basic skills, attitudes and guidelines in conducting radio interviews. This was followed by a workshop on the use of a radio clock in the production of radio programme.

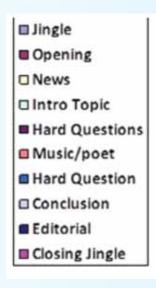
The radio clock is a tool for designing a radio program that maximizes the time allotted and offers something dynamic, interesting and engaging to the listeners. The Radio clock is usually represented by a circular drawing divided into slices, like a pie. Every slice, every slot, corresponds to an element of the clock and coincides with its scheduled airing. Radio clock for programmes varies from program to program, while mainstream radio clock remains unchanged for 24 hours of programming.

The figure below of a radio clock shows that every slice of the pie corresponds to a specific element of the Clock with different colors.



# >> • Radio clock pie chart







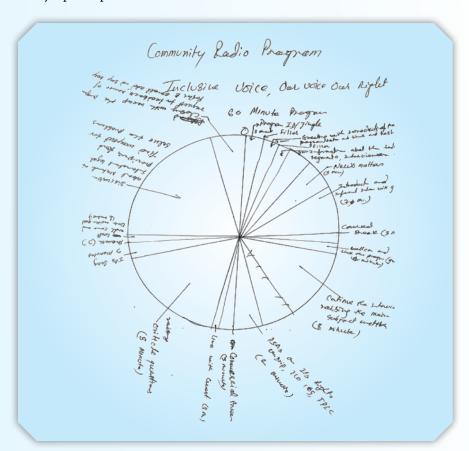
# >> • Elements of a Radio Clock

# What is a radio clock?

### Elements of a Radio Clock:

- 1 minute: Opening Jingle to introduce the radio program and say what it is about. It should be lively and it is better if the jingle is original.
- ? minutes: Greetings; date, time, name, title of the programme, brief objective of the programme; to be said in a lively manner, except for some occasions.
- ? minutes: News to end with a slogan to remind what kind of news it was about, e.g. "news of the indigenous peoples." Use stingers related to news casting.
- ? minutes: Stingers/sound effects, to give a richer audio.
- ? minutes: Topic for the day/main issue, objective, context/background information, guests, light questions for the guests to give them time to adjust, remove the tension and prepare for the hard questions.
- Have an advertisement after every 15 minutes also give time check.
- ? minutes: Hard questions basic questions to provide context and background. Don't ask about the solution immediately for the listeners to have a background.
- ? minutes: Music/poetry/PSA/Info-play
- ? minutes: Hard questions To establish the conflict.
- ? minutes: Conclusion/call to action/challenge.
- ? minutes: Editorial.
- 1 minute: Closing Jingle.

The participants were then asked to apply the knowledge learned from the input in designing their own radio program. The participants made their own radio clocks based on their own context, which they can pursue or share with their colleagues back home. Below is an example of a radio clock sketched by a participant.





# 2. Video for Advocacy

In a video for advocacy there are two things to keep in mind: (1) do you have a clear, specific goal for change and (2) defined audiences that can help you achieve it. Cellphone, video camera or a still camera with a video function can be used for this. Ensure that the people you film provide their informed consent which means that they understand the risks of being filmed, make a choice to be filmed and inform the videographer to have their identity concealed.

The story of the video should be a story that is emotional, ethical, persuasive and well-grounded in strong personal experience and in a specific time and place. Many advocacy videos include powerful accurate facts and context setting footage to help viewers understand the issue. The most successful is also having people in them resonate their audience and directly talking about the issues they are facing. Successful advocacy videos get the audience to take action by making the audience feel included, engaged, motivated, hopeful or outraged and are given clear options on what they can do next.

Video is just a part of a campaign, thus one has to make sure that the video goes hand in hand with other ways to mobilize and communicate such as organizing people to take action, or lobbying, report writing or filing legal cases.<sup>1</sup>

# >> 2.1 Basics of video production for advocacy

The primary purpose of the session on video production was to demonstrate the power of visual documentaries and to impart basic knowledge and skills on video production that are useful for media practitioners. The session started with a presentation on the birth of documentary filmmaking and the types of creative documentary films that developed throughout the decade.

Ariel Saturay of KODAO Productions shared the concept of documentary film making and gave basic information and tips on shooting, capturing, editing and screening a video. A short workshop on how to document a process or an event was then conducted. Following this, participants were paired and went around the venue to take videos of some hotel personnel doing their respective duties.

"Let's move ideas, not only move people" said Ben Bernardo of KODAO Production. "His words have inspired me with new ideas... At the same time, I have learned a good tool for radio programming (radio clock) from Raymund..."

Rim Sarem, Cambodia, 2013

After 15 minutes, the participants went back to the session hall for the presentation, critique, counting the shots that could be derived from their work and some additional tips.

# Snapshots and Highlights of the Session on Documentary Film Production Types of Documentaries Non-narrative Documentaries Nature Documentaries Travelogues Educational Films Why documentaries? Truth vs Fiction Relatively cheaper and affordable compared to fiction film production

<sup>&</sup>lt;sup>1</sup> Source: witness.org



# Documentary films are "the creative treatment of actuality"

# **Documentary Film Production**

- Development
- Pre-production
- Production
- Post- production
- Distribution
- Exhibition

# Basic Steps of Documentary Pre-production

- · Developing ideas and goals
- · Research story
- · Choose interview subjects and casting
- Choose equipment
- Make budget
- · Production plan

# Highlights of the Presentation, Critique, and Additional Tips

"I am planning to propose to use more video production to project our voice targeting mainstream society and social media."

Participant

"Good films run for 30 minutes and up to an hour, are relevant to the people, and are the creative treatment of actuality."

• Trainer

"It is important for a story to have a beginning, middle and an end."

"If you are going to use pictures for videos, you need to ensure that the quality/pixel of the pictures is good."

Trainer

"Thank you for the opportunity to participate. It is my first time to attend such an activity. I need to learn more about video production and how to film and enhance my skills as a media practitioner."

Participant



Try to use fewer telephoto (zoom) shots. When you use zoom, the image quality suffers. Focus first before starting the shoot.

While changing angle, try to move only about 45 degrees and not 90 degrees.

Trainer

# 3. Writing news and features articles

The training session on writing news and feature articles was conducted by a resource person from NORDIS weekly. The training started with short inputs from the trainer on the basics of news writing, followed by discussion with the participants. The trainer also pointed out the difference between news writing and feature writing. He pointed out the following key aspects:

"Weekly dispatch is not uncommon in Indonesia, but I am inspired to propose such media in my home organization."

Participant from Indonesia (AMAN)

- News is about telling an account of a timely event which needs to be reported as soon as possible. The first paragraph is very important. The next part gives the details of the story.
- Feature can be brought out any time, and there is no urgency in bringing it out immediately. Feature articles need to be more analytical and need to be read as a complete piece.

After the input sessions, the participants were paired for a news writing workshop on the skills sharing and exchange program or on any issue indigenous communities are facing. This was followed by presentation and critique by the trainer, as well as tips for improvement. The process and results of the training are illustrated here.



# **Highlights of Input Sessions**

# What is News?

- Information of an event that is of interest to a particular audience.
- A break from the normal flow of events, an interruption with the expected.

# **News Values**

- · Proximity
- Timeliness
- Prominence
- · Oddity

# Writing the News

Make an outline and follow the inverted pyramid style

- Arrange facts in the descending order of their importance.
   The most important comes first and the least important the last.
- All straight news stories follow this.

# Tips in writing the news

# Language & source

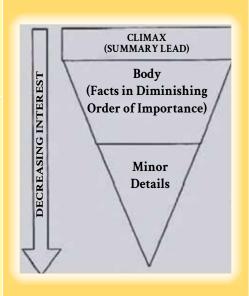
- Do not use too formal or informal language
- Do not use jargons or very technical language
- Do not repeat words
- · Avoid vague words
- Always attribute your sources

# Know your audience

- Who are you writing for:
  - Your readers
  - Your newspaper
- Why are you writing

# Think before you write

- · What
- Where
- When
- WhoWhy
- How



# **Quote Use**

• Use direct quote when needed

# **Indirect Quote**

- Not verbatim, but slightly edited
- Reporters can clarify a speaker's long sentences
- Report the gist of something which could not be taken down exactly

In news writing, "Accuracy" is the first and the last rules to follow to ensure a fair and balance reporting of events.

# **Highlights of Critique Workshop**

# Group I: Mini-hydro project of HEDCOR along Chico River at Barangay Tocucan, Bontoc, Mt. Province Critique & Tips Better to highlight the petition in the lead paragraph to show that the people of Tocucan oppose the mini-hydro project. This can be made as a news feature since the event happened in October 2013. No quotation. Quotations would establish the accuracy, balance and credibility of the article.



Group Work Topics	Critique & Tips
Goup 2: Five Asian Countries Visit Radyo Sagada	<ul> <li>How can you fight for indigenous peoples' rights by visiting Radyo Sagada?</li> <li>For the lead paragraph, you can put the purpose of the visit and link it to Radyo Sagada as an indigenous peoples community radio</li> <li>You could have interviewed the participants</li> </ul>
Group 3:  Skills Sharing Exchange Program in the Philippines	<ul> <li>This looks like more of an activity report and not a news article. Put in the objective of the activity; choose only one topic; select only one angle: focus on what or who, to give the readers something new, and give direction to the article.</li> <li>Give more emphasis on why.</li> <li>Put the importance of the training in the lead paragraph.</li> <li>We are not writing just to inform people what is happening. We want to educate them.</li> </ul>
Goup 4:  Alternative Media Practitioners from different Asian Countries visit Radyo Sagada	<ul> <li>Why is it important that media practitioners visited Radyo Sagada?</li> <li>Should the focus be on the visit of the media practitioners or the challenges faced by community media, like Radyo Sagada. You can focus on the issues first and later mention about the visit.</li> </ul>
Goup 5:  Philippines hosted AIPP's 2 <sup>nd</sup> Skills Exchange and Training Program	<ul> <li>Establish first the role of the mainstream media and what is mainstream media.</li> <li>Content: There were some errors in the information written, and need for additional quotations.</li> <li>There could be more interviews from other participants.</li> </ul>
Goup 5: Solidarity warms Sagada's cold weather	<ul> <li>The paragraph on solidarity should be placed in the first paragraph.</li> <li>The lead line should include detail on the temperature and the solidarity</li> <li>The group picked only one event from the whole activity. The objective can be included briefly to make it clear to the readers why the visitors came to Sagada.</li> </ul>

# **Snapshots of the Practice Session**

KISS and b	e KISSABLE		
<b>K</b> -eep	<b>K</b> -eep	<b>K</b> -eep	<b>A</b> -ccurate
<b>I</b> –t	I–t	<b>I</b> -nformation	<b>B</b> -elievable
<b>S</b> -hort and	<b>S</b> -ure and	<b>S</b> -timulating	<b>L</b> -ikable
<b>S</b> -imple	<b>S</b> -afe	<b>S</b> -atisfying	<b>E</b> -nlightening

All the three capacity-building activities were well received by the participants and they felt that they have learned new and useful skills. However, some of the participants felt that they needed more time to fully benefit from the training sessions. Many of the participants included the new methods and techniques they have learned from the capacity-building workshops in their replication plan.

"Big opportunity to attend such...an educating activity, especially the one about news writing...News writing is my weakness...Useful sharing on how to mainstream indigenous peoples' issues."

Participant







# Part III: Lessons Learned

The lessons learned from the Skills Sharing and Exchange Program are drawn from the rich discussions and sharing of the participants from all five countries. The lessons are relevant for both indigenous communities and society at large, and should be of interest to mainstream and indigenous media practitioners, civil society organizations, donors and governments alike for promoting freedom of expression of indigenous communities.

# Indigenous Media

- Indigenous community radio is an effective channel to catalyze social processes. It should be a movement involving indigenous community members and indigenous organizations to ensure its relevance and effectiveness in capturing the voices of indigenous peoples.
- Indigenous community radio is an empowering medium that has brought about positive changes in the lives of indigenous peoples. Through increased knowledge and its mobilizing effect, indigenous communities have become more active in asserting for the recognition and protection their rights, including their right to media, access to information and freedom of expression.
- Indigenous community radio is a social networking tool that brings together community
  members for varied and common objectives and aspirations. This has resulted in positive
  spin-off effects, including initiatives for promoting their language, identity and
  intergenerational transmission of knowledge. It has been able to draw in the participation
  of youth, children, women, men and elders in the programming and production of radio
  content, including off-air community activities.
- Indigenous community radio promotes cohesion within the community and solidarity with other communities. This results from increased knowledge and awareness of internal issues as well as relevant developments in the external context that may cause or influence tension or conflict. It also helps remove prejudices or biases against one another.
- Creative application of available media tools enhances the effectiveness of media advocacy.
   For example, mainstreaming of Citizen Journalists by Ruai TV through the use of mobile
   phones has led to mobilization of community members as journalists and has yielded positive
   results, including extension of media activism to online media by indigenous media
   practitioners and activists.
- Enhancing access to information and freedom of expression builds the trust and confidence of community members to become media practitioners including women and youth. For example, several indigenous women journalists are heading offices of the FoNIJ in Nepal and many indigenous youth are volun teers of community radio programs.
- Sharing of experiences and skills among indigenous media practitioners leads to cross fertilization of knowledge. It inspires them to introduce and adopt new methods and techniques to continuously improve and promote a culture of learning.
- Diversity of media outputs produced in accordance with well-defined objectives and target groups increases the effectiveness of its outreach and its impact on diverse age-groups and sectors.
- Working with civil society organizations and governments creates an enabling environment for the flourishing of indigenous media.
- Setting up of community radio can create opportunities for networking with other communities, mainstream media and the government.



# Media Networking

- Networking between and among indigenous media practitioners, activists, organizations
  and communities has fostered the spread of indigenous media. It has also grown stronger
  through inter-community support and solidarity based on the principle of 'from the
  community, by the community, for the community'.
- Strengthening networks with mainstream media and civil society organizations contributes to
  mainstreaming of indigenous issues and develops a sense of solidarity with the local struggles
  of indigenous communities. It also facilitates better understanding of and sensitivity to
  indigenous peoples issues and concerns by members of mainstream media.
- Networking enables indigenous communities to overcome isolation and opens up greater learning opportunities for addressing disparities and inequalities with other sectors of the society and the government.
- Media advocacy and networking can be very effective in addressing cases of human rights violations and issues of indigenous communities as in the case of Ruai TV.

# Sustainability

- Community media is sustainable when there is a strong sense of community ownership. Active participation of the community members in providing valuable services and covering relevant issues and information enhances their voice in community media. It also helps generate resources from various means to support its continued operations.
- Key to institutional sustainability is the setting up of a simple but vibrant democratic govern
  ance and management system. Transparency and accountability in the management of
  community media is essential, based on the principle of 'from the community, by the
  community, for the community'.
- Off-air activities such as community organizing, education, training, and resource mobilization are essential elements for the sustainability of community media.
- Social entrepreneurship combining pro-people idealism and "business concepts" can
  contribute to financial sustainability of community media. This can work as long as
  indigenous media has a strong sense of accountability, produces relevant and communitycentered programs and continues to provide vibrant services to the community (e.g. Ruai TV).
- Community media has a better chance of sustainability as a learning institution by adapting
  to changes and ensuring dynamic operations with the active support and participation of
  indigenous communities.
- Community participation and ownership fosters social sustainability and democratic governance in the management and operation of community media. Further, successful community income-generation activities and less financial dependence on external agencies enhance financial sustainability and strengthen the autonomy of community media.







# Part IV: Conclusion and Recommendations

# Conclusion

The positive experience of the IVA Skills Sharing and Exchange Program shows that there are indeed quite a number of success stories in indigenous media. There are many instances wherein indigenous media has been used as a tool to empower indigenous communities and promote indigenous peoples' issues. However, indigenous media still has a long way to go. Not all indigenous communities have achieved full access to freedom of expression and right to information. Article 16 of the UNDRIP has yet to be fully implemented.

Overall, the IVA Skills Sharing and Exchange Program was a successful initiative that proved to be an effective form of capacity and knowledge building. The skills, knowledge and experiences shared by successful indigenous and community media such as Northern Dispatch, Radyo Sagada, Secanggang community radio, Ruai TV, FONIJ and the lessons learned during the exchange program could be used to further enhance the status of indigenous media and community media. It has also contributed strategically in strengthening the solidarity, cooperation and networking between and among indigenous peoples, indigenous journalists and activists, mainstream media practitioners, civil society organisations and relevant institutions.

# Recommendations

# >> For Indigenous Media Practitioners:

- Develop mechanisms to enhance the capacity of indigenous media practitioners and to
  ensure the sustainability of various community media over time based on the lessons learned
  during the program.
- Strengthen the network among indigenous media practitioners to share skills as well as to be more effective in addressing cases of human rights violations and issues of indigenous communities.
- Work with civil society organizations and governments towards creating an enabling environment for indigenous media.
- Set up community radio to create opportunities for networking with other communities, mainstream media and the government.

### >> For Governments:

- Encourage and ensure the coverage of indigenous peoples' issues in state owned media and in private mainstream media for the promotion of indigenous language, identity and culture in the correct manner.
- Promote the establishment of indigenous media by creating enabling legal and political environment.
- Encourage active participation of women, particularly indigenous women, in the field of media.

# >> For Donors:

• Provide more support for this kind of skills exchange workshops to enhance the skills of and networking among indigenous media practitioners.

# **AIPP Publication Feedback Form**

Dear Friends,

As we endeavor to publish more useful and relevant materials relating to indigenous peoples, we would greatly appreciate if you could spend some of your valuable time to provide your constructive comments and suggestions on this publication. Your comments and suggestions will help us to improve our publications and enhance our outreach to wider audiences.

Please fill up the table below and send back the filled form to <a href="mail@aippnet.org">aippmail@aippnet.org</a>

or fax to (66) 53 380752.

Overall rating (Please select one)

You can also send the filled in form by post at this mailing address: Asia Indigenous People Pact (AIPP), 108 Moo 5 Tambon Sanpranate, Amphur Sansai, Chiang Mai 50210 Thailand.

Area	Excellent	Good	Fair	Poor	Remarks
Clarity of the Content					
Well Defined/explained Concepts					
Coherence of the topics					
Usefulness and relevance of the topics					
Appropriateness of the Examples					
Appropriateness and relevance of photos and illustrations					
Reader-friendliness					

Excellent  General Comments	Good including reco	Fair mmendations	Poor	
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Thank you very much	h for your feedba	ıck.		
AIPP Secretariat				





Activity Pictures During Skills Sharing Exchange

# "Our Voices Our Rights"

# AIPP at a glance

The Asia Indigenous Peoples Pact (AIPP) is a regional organization founded in 1988 by indigenous peoples movements as a platform for solidarity and cooperation. AIPP actively promotes and defends indigenous peoples rights and human rights, sustainable development and management of natural resources and environment protection. Through more than two decades, it has developed an expertise in grassroots capacity building, advocacy and networking from local to global levels and strengthening partnership with indigenous organizations, support NGOs, UN agencies and other institutions. At present, AIPP has 47 members from 14 countries in Asia with 14 National Formations, 15 Subnational Formations and 18 Local Formations. Of this number, six are Indigenous Women's Organizations and four are Indigenous Youth Organizations.

# **Our Vision**

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

# **Our Mission**

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

# **Our Goals**

- To empower indigenous peoples in Asia to promote and defend their human rights and fundamental freedoms and claim legal recognition to their identities, collective rights under UNDRIP and other international human rights instruments
- To build the broadest solidarity and cooperation of indigenous peoples in Asia to strengthen indigenous movements
- To promote and protect the integrity of nature and the environment and enhance the sustainable resource management systems of indigenous peoples including their traditional knowledge, food sovereignty and biodiversity by having full control over their land, territories and resources.
- To attain full and effective participation and representation of indigenous peoples, particularly indigenous women and youth at all levels of decision-making
- To strengthen solidarity and cooperation with other social movements towards achieving equity, equality, peace, democracy and justice

# **AIPP Programme:**

Human Rights Campaign and Policy Advocacy; Communication Development; Regional Capacity Building; Environment; Indigenous Women and Organizational Strengthening.

AIPP is accredited as an NGO in special consultative status with the UN Economic and Social Council (ECOSOC) and as observer organizations of the United Nations Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD) and the World Intellectual Property Organization (WIPO). AIPP is also a member of International Land Coalition (ILC) and Global Environment Facility NGO Network.