



Food and Agriculture Organization  
of the United Nations



**INTERNATIONAL INDIGENOUS WOMEN'S FORUM,  
FIMI**

**FOOD AND AGRICULTURE ORGANIZATION OF THE UNITED NATIONS,  
FAO**

**Indigenous Women's Global Leadership School**

**NARRATIVE REPORT**

**Program on Human Rights, Food and Nutrition Security**

***Bolivia, India, Peru & Philippines***

**2015-2016**

## I. Foreword

On behalf of the International Indigenous Women's Forum, IIWF/FIMI, I would like to extend my gratitude to the Food and Agriculture Organization of the United Nations (FAO) for the confidence and support given to FIMI to carry out the Program on Human Rights, Food and Nutrition Security of the Indigenous Women's Global Leadership School in India, Philippines, Peru and Bolivia. We are delighted to share the results and challenges for the next editions of this National Program.

The National Programs represent an important opportunity for many indigenous women leaders responding to the right of education and/or increase the access of indigenous women to education and skills training. FIMI affirms that empowerment and leadership can be acquired through the

implementation of processes that combine participation, capacity building and organizational strengthening.

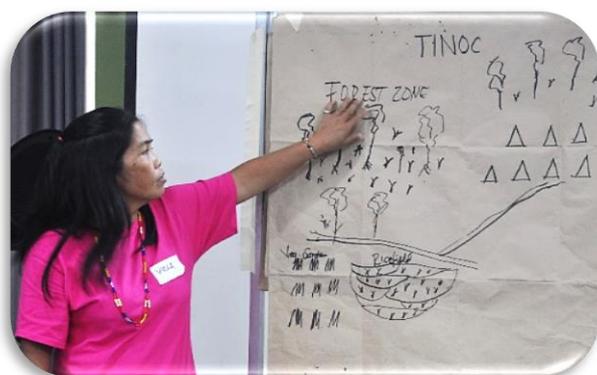
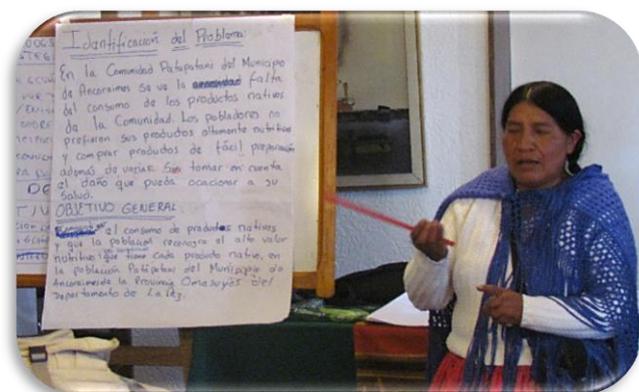
FAO and FIMI together have learned from the experience of the first programs. We have built opportunities for indigenous women sisters while FIMI has been institutionally strengthened as well as with indigenous women networks.

Many thanks for supporting us to build the National Programs of FIMI Global Leadership School.

Many thanks for your commitment and sisterhood in our mission.

***Teresa Zapeta***  
***Program Coordinator FIMI***

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## II. Background

Towards the end of May 2015 FIMI and FAO initiated the virtual phase of the Program on Human Rights, Food Security and Nutrition in Bolivia, Philippines, India and Peru, aimed at indigenous women leaders and human rights activists. The program consisted of three phases: the first corresponded to the facilitation of an online learning process through a virtual platform; during the in second stage participants attended to an intensive seminar in the capital city of the countries included in this first edition of the National Programs. Lastly, in the course of the third, it takes place the monitoring of the implementation of the advocacy plans designed by the participants.

Through this program, participants increased their knowledge on the principles and fundamental rights that underpin the work of FAO with indigenous peoples, such as: free, prior and informed consent; right to land and natural resources; self-determination, gender equality, collective rights, and development with identity, participation and inclusion.

Likewise, the virtual and face-to-face stages include specific modules in key areas of FAO's line of work: food security and nutrition, indigenous food systems and the protection of traditional knowledge, identity development and livelihoods.

Upon finalization of the virtual stage, we gathered the many achievements that were acquired, lessons learned and challenges; but above all we aimed to maintain a continuous active participation of indigenous leaders, who faced difficulties with access to the internet in their community settings.

The purpose of this report is to outline the work of FIMI and FAO in implementing the face-to-face stage of the National Program on Human Rights, Food Security and Nutrition, during the months of November 2015 through March 2016. Over the following narrative assessment, FIMI describes the activities conducted in each country, in order in which the seminar have been carried out in India, Bolivia, Peru and Philippines.

The report by country present a summary of the sessions, some testimonies, main results, challenges and annexes. It is important to mention that each country had different situations and realities, the presence of FIMI's team or not, the engagement of FAO's national offices during the in different stages of the seminar, the involvement and/or presence of a facilitator, among others.

Towards the end of the present document, the results of the national Programs implemented in the four mentioned countries and the general challenges are presented. In addition, links of the outreach and visibility are also presented by country.

# INDIA

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## NARRATIVE REPORT: IN PERSON STAGE

*12- 21 November 2015*



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### III. In person stage: India

In the case of India, 20 participants were registered at the beginning of the program, 14 leaders successfully managed to participate in the virtual stage. It is worth mentioning that FIMI's technical team remained in communication with all registered participants. Some had other priorities in their work organization and / or community and others lost all communications with FIMI.

FIMI implemented the first face-to-face workshop in the city of New Delhi from 12 to 21 November 2015; in order to complement and consolidate the knowledge acquired during the virtual phase while facilitating a dialogue and exchange of knowledge, experiences and challenges from the individual and collective visions. Furthermore, the workshop provided a space for exchange between participants and strengthen networks of indigenous women's organizations represented by each leader.

It is to be stressed that the workshop was led by two leaders from India, graduates of the International Program on Human Rights and International Advocacy Skills of Global Leadership School: Shannon Massar and Khesheli Chishi, who combined their experience and knowledge to harmoniously and successfully carry out the workshop.

Below FIMI present the most important activities, learnings and challenges that took place during the workshop in New Delhi, India.



**Participants with Yon Fernandez de Larrinoa during the training**

The second stage of the Program on Human Rights, Food and Nutrition Security was held from 12<sup>th</sup> to 21<sup>st</sup> November 2015 in New Delhi-India, with the participation of 14 indigenous women leaders. The National Program started on 12<sup>th</sup> November 2015 with an opening ceremony led by one of the participants, Ms. Mayfereen Ryntathiang, singing Khasi song and offering prayers to the Creator.

Khesheli Chishi, one of the facilitators, opened the session. Firstly, there was a round of introductions from the participants, which was followed by an introductory presentation of FIMI by Khesheli Chishi. Mr. Shyam Khadka, FAO Representative for India gave his opening remarks for the National Program.

Shannon Dona Massar, another facilitator, shared her experiences as a participant of the Global leadership program in New York. Shannon spoke about how FIMI has given her good opportunities to learn and grow. She shared how meeting other indigenous women from different countries and regions has strengthened her networks and relationship with regards to work. Shannon also spoke about how FIMI gives indigenous women the space to be empowered. She also mentioned that all of the participants are privileged to be a part of the FIMI family.

## a) Seminars

### ➤ *Presentation of FAO - Yon Fernandez de Larrinoa*

Yon Fernandez gave a short presentation on FAO and their work with Indigenous Peoples. He first explains about the five strategic objectives of FAO which are to reduce hunger, food insecurity and malnutrition: policies, advocacy and enabling environment and how to set up a movement with people with politicians and academics to eradicate hunger, make agriculture, forestry and fisheries more productive and sustainable, reduce rural poverty, enable inclusive and efficient agricultural and food systems.

In general, Yon spoke about the various important treaties and documents at the international level of the UN and FAO and its contribution to Indigenous people. He explained the timeline that dates back to 1989 when the ILO 169 convention was formed. Also, mentioned FAO's contribution on the Declaration of Atitlan in Central America, being the starting point for FAO to work with Indigenous peoples in the year 2002. Throughout the following years there were many documents and treaties adopted, but one of the most important one for FAO was in the year 2010 in which FAO's policy on Indigenous and Tribal Peoples was approved in consultation with Indigenous Peoples. It aligns with the policy of FAO containing free, prior and informed consent, and self-determination.

It also contains very important international adopted language that is guiding the work of FAO with Indigenous Peoples. In the year 2012, it is the first time that the countries endorsed on the voluntary guidelines on the tenure of land. It was the first time that the countries agreed on a document on how to manage land, how to resolve conflicts, management of territories, agricultural land and natural resources. In this document, Article 9 is all about indigenous peoples about customary rights and community rights over land. This document is being used by organisations to advocate for their Rights as well.

All of these documents are not perfect yet they were endorsed with a lot of inputs from civil societies and indigenous peoples and leaders in drafting of the guidelines. It was a consensus document. In the year 2014, the document **CFS-FAO Principles for Responsible Investment in Agriculture and Food Systems** was formulated and it is a guideline document for responsible agriculture without destroying the environment. In 2015, FAO realized that there was no implementation of the Policy on Indigenous and Tribal Peoples, providing the grounds for several indigenous leaders and civil societies to gather in Rome.

Lastly, Yon exposed about the creation of FAO in the year 1946, and described the six pillars upon which FAO works with respect to Indigenous Peoples: Free Prior and Informed Consent (FPIC), Voluntary guidelines on governance of tenure, Indigenous food systems, Indicators, Advocacy and Coordination. All these six pillars are interconnected with regards to Indigenous peoples. At the end of the above presentation, participants were asked to list down their expectations for this workshop.

➤ *Presentation on ILO 169 and UNDRIP – Ms. Atina Pamei*

In the afternoon, the session continued with a presentation by Ms. Atina Pamei, a participant and an ILO research consultant. She gave a presentation on the ILO 169 followed by a talk on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

➤ *Presentation and Discussion on the Principle of Free Prior and Informed consent – FAO Emma Mcghie.*

The next presentation was on the principle of Free Prior and informed consent which was presented by Emma Mcghie from FAO. Emma talked about FPIC in relation to indigenous peoples and how it is an important principle as well as a process so that indigenous peoples will be able to conduct their own **independent collective decision making** on matters affecting their rights; access; lands; territories; resources; health; collective identity; culture and spirituality; livelihoods; social cohesion and well-being. Communities can also decide not to give their consent and communities should also be able to make amendments.

FAO mandate is to reduce hunger and malnutrition and it is important to involve indigenous peoples to achieve this mandate. FAO is now developing a program for project managers in FAO, as well as other organizations that FAO works with, to learn to respect the process of FPIC while working with indigenous peoples. Emma shared with the participants a checklist of FPIC for Project Managers and in the last part of the session she talked about FAO including gender sensitive and gender responsive programs.

The next part of the session that Emma covered was on the **Voluntary Guidelines on the Responsible Governance of Tenure of land, fisheries and forests in the context of national food security (VGGT)**.

Emma explains that the VGGT is a guideline to learn on how investments should be made and land should be treated and also how indigenous peoples land should also be treated. This is the first ever internationally agreed document on the governance of tenure. It is relevant worldwide and accepted by as many as 190 plus member states.

Emma also went through the document on Section 9 about indigenous people. The land has an economical value but it also has a social cultural and spiritual value. The other important point is also mentioned on women who are considered on equitable access for women and effective participation. Emma then discusses that India has already endorsed the document and it can be complimentary to reinforce each other human rights instruments. It can be used to remind the State that it has endorsed it and to encourage State laws and legislation to adopt it.

➤ *What is advocacy, why it is useful and how we can use it – Yon Fernandez de Larrinoa,*

The last session for the day, conducted by Yon, was on Advocacy. Yon started the session with an energizer and powerful exercise were all women participated.

The presentation and discussion was based on that advocacy is not communication, but that communication is a tool used for advocacy. It is about strategy and tactics for a better impact. While planning for an advocacy one should be able to define what we are willing to give up and what is not negotiable. In an advocacy, one should be able to identify key drivers who can support in the advocacy stakeholders. Yon spoke about the importance of networking from the local to the global level. In an advocacy campaign, one should identify and position the problem and propose a solution and finalize it with an action.



**Yon Fernandez de Larrinoa during his participation**

The second day started again with an opening ceremony from the participants. Manoramma and Basavi Kiro opened the day with a song.

➤ *Agro-forestry, food diversity and the indigenous food systems* - Ms, Biraj Swain

The first item of day's agenda was covered by Ms. Biraj Swain, who works at South Asia, HECA (Horn East and Central Africa) and global level on poverty, public policy and citizen-state engagement. Researcher, campaigner, educator and media watcher, she is a writer and commentator and has teaching and training affiliations with various institutes including SLU-Uppsala, UNU-Tokyo, Pondicherry Central University, CSE, MISARC-UNESCO, among others. She has been working on issues of food justice over a decade.

She started her session with the situation of tribal and Indigenous peoples, especially children. She talks about how tribal children in India are severely undernourished and are severely stunted in their growth.

The causes for such health situation in India is due to the fact that Tribal people in India are highly marginalized and it is also a serious political discrimination issue in which there is a public policy displacement and a development induced displacement. She continues with the existing policies and programs that are mainly for tribal and indigenous people, but the main problem in India is the proper implementation of plan and programs that are meant for Indigenous peoples. She talks about monitoring of tribal sub plans and other programs and that we can use the legislations, constitutional provisions and the 5 years plans as instruments and tools to hold the State and Government accountable.

To summarize, Biraj talked about how indigenous people have different food systems and food habits and that the Government system and public policies should be sensitive to our systems and cultural practices. We as leaders should question the policy. There has been no doubt, linkages that has been created with agriculture and nutrition but as indigenous/tribal people, agriculture, nutrition and natural resources should be taken in consideration.

➤ *India's national food security law and the debate on the relevance of the new law for Indigenous Peoples* - Harsh Mander

The second session was covered by Mr Harsh Mander, Director of Centre for Equity Studies. His discussion centered on as to why there are huge gaps that tribal communities in India are unable to bridge with access to nutritious and culturally appropriate food. He stated that everyone has the right to secured food and/or nutrition. The situation of tribal communities in India is not good; they have shown no improvement and are left further behind in terms of Health Nutrition standard and even development. Indigenous peoples in India are malnourished especially the children as they are still dependant on household produce.

The barriers of indigenous people to the right to food is due to the declining forest, declining rights to forest, forest interventions, population pressure, climate impact on the productivity of the land, development led to an induced displacement and land alienation. The Government too has failed in its framework of social protection and state food provision, which are in various stages of collapse coupled with corruption. The State that has a great responsibility to build strong system of social protection for indigenous communities too is also in a crisis.

Harsh Mander lastly talks about the National Food Security law in India. India has failed to provide food to its peoples even though it produces food more than enough to feed its whole population. Through a writ petition, the India's Supreme Court recognised that the Right to life was a fundamental human right which also includes the Right to Food. The National Food Security Act was drafted and then finally passed in September 2013. It focusses on the State Social Protection Programs. It guarantees food to 50% of its cereal household consumption of the population, mid-day school meals to children below 6 years of age and universal maternity benefits.

➤ *Gender and food security* – Yon Fernandez de Larrinoa

In the afternoon, Yon Fernandez spoke on Gender and Food Security, commencing his discussion on the proportion of women workers in the world which is only about 2/3 of a population. Out of two workers in a field one is a woman, and even though the majority of agricultural workers are women they have no access to land, no property to land and no access to agricultural inputs and no assistance from the government because of gender discrimination. To put women in the forefront, in 2011 FAO produced a document “**The state of food and agriculture**” exclusively related to gender. It is stated that if women were given access to land, seed, fertilizer, technical assistance and markets the food could increase in the world by at least 30%. He informed participants on the development of the Sustainable Development Goal. He informed that Goal 5 is focused on gender and women equality and two indicators are included now. One **indicator** is on the number and percentage in a country of legislation i.e. on Policies that gives the right to women to access land. The other **indicator** is on the percentage of women that have access to agriculture land. **These indicators look to increase the food security of women in agriculture.**

➤ *Indigenous Food Systems* – Yon Fernandez de Larrinoa

The next session was covered by Yon again and he spoke on indigenous food systems and its relevance. Yon started his presentation with statistics on how foods regimens are not sustainable anymore with 800 million peoples who are hungry, 2 billion people with micronutrient deficient and malnourish, and 2 billion people overweight and obese.

Yon stated our vulnerability in the way we eat if the production of the kinds of food we eat does not increase. However as Yon mentioned, this can be an opportunity for indigenous peoples as they have unique food systems, unique traditional knowledge. The world will need new food, new herbs, new medicine, and the need for new solutions.

Yon introduced FAO's approach to indigenous food systems. FAO believes that indigenous food systems can be an answer to achieve the Sustainable Development Goals. They already have working groups on indigenous food systems, which is an outcome of the Global Meeting between Indigenous Peoples and FAO in February 2015. At present FAO is looking for more partners like institutions, researchers and Indigenous local communities. Their focus is on the consumption trends of indigenous food and value of food systems and to also carry out analysis of the macro and micronutrient of the different indigenous foods.

The session ended with a discussion between the facilitator and the participants on the various indigenous foods that are available in their communities.

➤ *Advocacy Plan Presentations*

At the end of the second day, two participants presented their advocacy plans: Ms. Mayfereen Rynthiang and Ms. Sumshot Khular. Feedback and suggestions on how to improve their Advocacy plan were given after the presentations.

The day started with an opening ceremony from one of the participants Ms Sangeeta Tete from Assam. Divya Jyoti Jaipurkar from Human Right Law Network gave a presentation and on the Forest Rights Act. This Act is very much related to the tribals who are forest dwellers. Prior to when this Act was passed, tribals residing in the forest were always recognised encroachers and do not have their own rights over the forest. The Forest Rights Act was passed in the year 2006 and it was notified only in the year 2008. After the rules came in it only it came into the picture.

The Act grants legal recognition to the right of forest dwelling communities, partially correcting the injustices caused by the earlier forest laws. It also marks a beginning towards giving communities and the public to voice in forest and wildlife conservation. According to the Act a forest dweller under this law is someone who primarily resides in forest or forest land and is one who depends on forest and forest land for livelihood needs. A forest dweller is one who is Schedule tribe or a tribal person (indigenous person). Through this Act, tribal in India residing in the forest have land rights.

They are able to cultivate on the land and such land cannot be sold or transferred except by inheritance. Tribals now have the rights to use and collect forest produce, water and also use the land traditionally for herds. The tribal communities also have the right to protect and conserve the forest they are dwelling in from industries and even land grabbers yet this is something that is just written in paper because the only ones who can protect the forest is the Forest Department itself.

Issues of forest rights were felt mainly by the tribal sisters from the central and east India. At present the Act is not implemented well. There were issues that some of the tribal peoples are not even recognised as per this act. Even though a forest Rights Committees were formed and the main agenda was to get to govern the forest and not management yet.

➤ *Session on Peace building and women*

Aparajita Sharma: Country Coordinator women's Regional Network Aparajita Sharma, India Coordinator. The organisation works in three countries – Pakistan, India and Afghanistan which shares the boundaries. She shares the work of the Regional Network. The Women's Regional Network (WRN) aims to connect communities of women leaders in Afghanistan, Pakistan, and India to learn from each other and construct common agendas across borders on the inter-linkages between security and extremism, corruption and militarization. WRN's activities are aimed at contributing to, identifying and strengthening grassroots women as agents of change and up streaming local, national and regional women's networking, equality and democratic rights, ensuring women's political and economic participation is non-negotiable in the struggle for peace.

The participants also shared their work with Aparajita as well. There were discussions around the problems of indigenous women in all the three countries and the violation of their rights. Questions were raised about the role of women in insurgency movements, in peace talks and in decision-making processes that affect the community. Participants raised their concerns that it's the indigenous community as a collectively that cannot play a role in their own development.

Traditional and customary practices sometimes does discourages a women to take part in decision making process but Indigenous women are now moving in the forefront of peace talks. Aparajita also talks about The Women's Regional Network in partnership with Urgent Action Fund for Women's Human Rights which provides an emergency support for the safety and protection of women's human rights defenders at risk in Afghanistan, Pakistan and India

The day ended with an Advocacy plan presentation by Ms. Meenakshi Munda.



**Participants explaining their Advocacy Plans**

The fifth day started with an opening ceremony in the form of a dance performed by the participants of Central East India. It was then followed by an Advocacy plan presentation from Ms. Alma Grace Barla.

The next session for this day was facilitated by Ms. Khesheli and Ms. Shannon. The agenda for this day was in understanding Women/Individual Rights and the Collective Rights of Indigenous Peoples. The purpose of this presentation was to assist participants in understanding that the Rights of Indigenous Women complements the Collective Rights of Indigenous Peoples and vice versa. This session was facilitated through an activity of mapping through focus group discussions. Two groups were formed based on region – North East Region and Central and East India region. They were asked to map the issues that were prevalent in their own regions and the violations of their collective rights and also the impact on indigenous women.

➤ **Conclusions of the exercise**

The main issues faced by the tribals of Central East India are human trafficking, land issues and exploitation of natural resources, migration, alcoholism and malnutrition (anaemia- malaria). On the other hand, the issues faced by the tribals of North East India are Conflicts (ethnic/insurgencies and conflict arising because of resources), economic imbalance and deprivation, militarisation, exploitation of natural resources and absence of decision-making powers.

Through the presentations and the discussions, the participants were able to understand the violations of the collective rights of their peoples and how that automatically violates the right of Indigenous women and draw the concept of how collective right and individual rights complement each other and that it cannot be looked at separately.

The day's program ended with an advocacy plan presentation from Ms. Anima Baa, Ms. Atina Pamei, Ms. Darhmingliani Hlonchue and Ms. Basavi Kiro.

➤ **UN Permanent Forum on Indigenous Issues - Shannon Dona Massar. Meenakshi Munda and Sumshot Khular.**

The session started with a presentation on the United Nations Permanent Forum for Indigenous Issues. The facilitator shared about the areas of the mandate, the membership of the UNFPII, the various works and also a brief description of the 14<sup>th</sup> session of the Permanent Forum in 2015.

After the presentation, participants who have attended the Permanent Forum shared their experiences. (Sumshot Khular and Meenakshi Munda). They both shared the processes of the UNPFII and how to participate in the Permanent Forum. They also shared about registration processes to attend the Permanent Forum and also how to register if one plans to make a statement or intervention. Meenakshi Munda also talked about her chance to make a presentation on the 14<sup>th</sup> Session and commented on the various travel funds available that one can apply to be able to participate in the Permanent Forum.

- *How can we link to international processes and global dialogues and the Sustainable Development Goals and their relevance to indigenous peoples - Joan Carling*

The skype call conference with Joan Carling was very informative. The participants raised questions with regards to the issues that they face in their communities and how that can be brought forward at the global level. Discussions were made on the SDG's around the issues of land and forest right, individual, women and collective rights with regards to land and health issues. Trafficking of women and children was also an issue that was raised by participants.



**Video conference with Joan Carling**

Several other questions were asked on whether there is a monitoring mechanism of the Permanent Forum on its recommendations to the States. Joan Carling made the clarifications with regards to the Permanent Forum recommendations the states are not obligated to follow the recommendations and that States cannot be made accountable to implement the recommendations. However, the Secretariat of the Permanent Forum does look into how UN Agencies and States are responding to the recommendations and the actions the States have taken.

She mentioned that as indigenous peoples, one can claim our rights through the recommendations given by the Permanent Forum. Indigenous communities can also submit their report on their issues and problems to UN agencies at the national and global level and UN agencies can then develop programs to address the issues that can be implemented at the local level.

Joan Carling shared about the several materials that are available online and the proposed indicators for indigenous peoples. She also informed that there will be a simple guide on SDG that will be at the next Permanent Forum, and that can be used at the grassroots level.

On violence issues affecting indigenous, Joan stressed the importance of documentation such issues and sending reports of violence against women and children to UN bodies, as the CEDAW committee, Human Rights Council, CSW and the Permanent Forum as well. She also suggested to approach and engage with UN Women in their respective countries.

➤ *Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) – Atina Pamei*

The session started with the video on the EMRIP, which was given by FIMI. Alma Grace who is one of the participants of the school shares her experiences of her participation at the EMRIP as an indigenous fellow at UN Office Geneva.

Atina gave an introduction on the history of EMRIP, and how the EMRIP meets every year in the month July for 5 days at the Human Rights Headquarters in Geneva. Indigenous peoples can engage and contribute through studies and research, participate in EMRIP sessions, participate in the September session of the Human Rights Council and present candidates and possible experts.

In the evening, the participants went to Jantar Mantar to participate in an advocacy activity which consisted on a sit-in protest organized by the Manipur Tribal Forum Delhi (MTFD) against the three bills arbitrarily designed and passed by the Government of Manipur.

The group extended their support and solidarity to the people of indigenous/tribal peoples of Manipur in demand for the withdrawal of the controversial bills. Ms Vasavi Kiro, Mayfereen and Meenaskshi Munda on behalf of the group addressed the gathering, condemning the unconstitutional action of the government of Manipur and calling upon the Government of Manipur to recognize the constitutional rights of indigenous/tribal peoples as well as the international framework on human rights of indigenous peoples as enshrined in the UNDRIP.

➤ On the 18<sup>th</sup> of November the program was covered by Mr. Srijan Nandan who works with Jholawala films.

Jholawala films is a firm that highlight inequities, transforming stories of exploitation and abuse into powerful tools for justice. He covered the topic of communication and social network with strategic planning, communication and media training activities and sessions.

Srijan session was based on an activity, which required the participant's intervention, working into groups by area of interest and backgrounds. To summarize this activity, participants learned how they could influence their stakeholder to get the desired result based on the level of interaction and they were able to formulate strategic key messages to their stakeholders.



Srijan Nandan, training on media tools

The participants also learn to identify the rights tools and approaches of communication based on their audience and stakeholders.

The next part of the session was a hand on training on media tools for campaigns. The participants were trained on how to use pictures, key messages and case stories. Divided into two groups, participants prepare their media communication campaign tool.

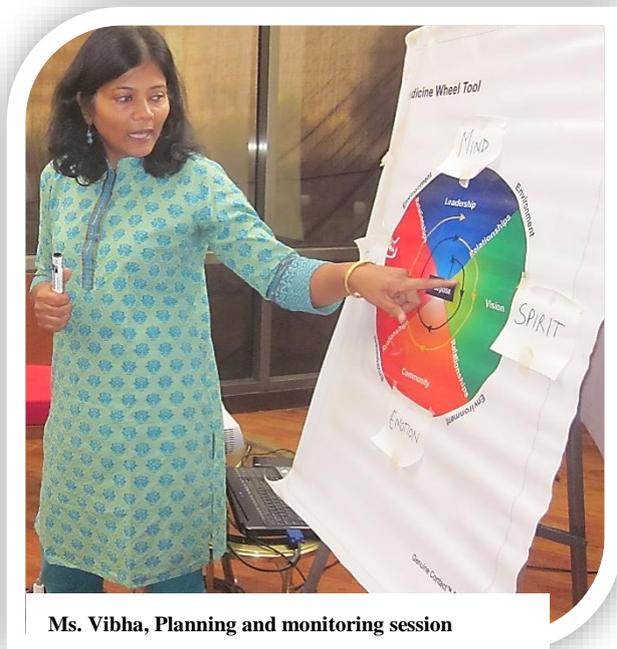
The presentation focused on the different kinds of social networks, the importance of social networks in India and how this is growing by the day. It was also presented

the various kinds of social networks that organisations and individuals can use and how the usage of each social network is different with different people and thus one needs to be aware of the entire current scenario pertaining to the kind of audience.

➤ *Holistic Program Planning and Monitoring* – Ms. Vibha

Ms. Vibha has worked extensively in the social development sector. She started this session with an interactive exercise on the topic of planning and monitoring, and later proceeded to introduce the Holistic Planning through a chart, which is a simple framework, based on the Medicine Wheel tool, which is a Mandala. This tool is used by indigenous natives in their communities. In briefly, the basics of the planning and monitoring exposed by Vibha were as follows:

- a) Importance of having a clear purpose/goal that one wants to achieve from the Advocacy. It should however be very precise and specific;
- b) Advocacy is done to influence policy and decision makers and the community should also be involved in the planning process;
- c) Activities or interventions should also have indicators to measure the results;
- d) monitoring of the plan can both be internal and external;
- d) Data collected can be qualitative and quantitative in the form of reports, evaluations and success stories etc.;
- e) Resources and time is also a factor that one needs to consider in the planning and monitoring of the Advocacy plan.



Ms. Vibha, Planning and monitoring session

At the end of the day, participants went to the UNDP building at Lodhi, where the Knowledge Fair took place in which participants were able to exhibit their products consisting of indigenous handmade bags, shawls, jewellery, organic food products and tribal herbal medicines. Participant shared their knowledge with visitors who came from the various UN offices present at the building and they were able to sale their products.

The ninth day started with the presentation of Advocacy Plans from: Ms. Sarah Pangchopi, Ms. Sangeeta Tete and Ms. Shanti Marina Kerketta.

Later, there was a participative activity facilitated by Khesheli, Shannon and one of the participants, Ms. Darhmingliani Hlonchue. The main goal was to participants to understand that even though they have different names which may hold different meanings they are collective rooted in the same culture and tradition. Reflections from the participants were made based on the discovery of one's purpose and personal self in life, work and the community we live in. they were able to share their reflections and feelings.

A second activity took place later in the day called the "Tree of nurturance". The objective of this activity was to assist the participants to understand their role and purpose in the community they work in. They were guided through the visualisation process through the medium of meditation and a storytelling. As part of this activity, participants were asked to produce drawings.

Through this activity, they were able to relate to the story and connect to themselves and understand how they would want to play a role in their own community. Participants shared that they learn about collectiveness and working together. They also learn that they may be different but they are together and they discovered how they could contribute with each other. Some were able to understand the connection of their name to their work and their purpose. Participants believe that they discovered themselves to be a resource that can be shared with others.

Continuing with this line of work, facilitators conducted a session called “**Rainbow Session**” which objective was that participants understood the workings of partnership and coordination. Upon the finalization of this session, the sharing’s from participants stated the following:

- They learned that to achieve a certain goal there is a need to be united; there is a need for teamwork.
- They also understood that in partnerships there is a need for creativity with new ideas.
- They learned about sharing of ideas and expertise in achieving a certain objective or goal.
- The activity was a lesson for patience as well.
- There was also a need for visibility and recognition of the work done.
- It was fun and laughter as well as a reminder to support each other and to learn from each other
- It is also about the distribution of powers and responsibilities. Each and every individual is important in a network. .
- They learn that one can contribute a lot through collaborations and networks and all partners will benefit.
- They learn about the importance of a leader, someone proactive.
- The understanding among the members is crucial.
- They understood group dynamics and the different people working differently, and that strengths and weaknesses of each person involved should be understood.
- They stressed the significance of collective work and also the importance of working with fun and laughter.

After this activity, the next session continued with a presentation on “**Group Mapping: partnership and coordination for networking and advocacy**”. Participants worked in two groups, one with representatives from **North East India**, and the other represented by **East and Central India** participants. They were asked to do a mapping exercise on Partnership and Coordination and what would be the objectives and results that each group would like to achieve through this partnership. They also had to come up with a monitoring plan.

The last day of the program started with an exchange of experiences between the participants and Ms. Deepanwita Niyogi, who works at “Down to Earth” magazine. The discussions were based around the problems and issues of tribal women in India which centred on migration, forced migration for work and trafficking. There were issues raised of domestic servitude that were found in tribal women in major cities as well, and the problems that they face like sexual harassment and non-payment or less payment of remuneration at the houses they work. It was also discussed the issue of trafficking of women and children from tribal areas into major cities in India. Participants also shared their work interventions on the issues raised above. A few participants were also interviewed by Ms. Deepanwita Niyogi.

The next session that was taken over by Ms. Antonia Paliwal, FAO officer who gave a brief presentation of the work of FAO in Mizoram’s **Technical Cooperation Programme Project**, one of FAO’s collaboration and assistance to projects. Ms. Antonia Paliwal explains that the focus of the technical cooperation is to support capacity building and by giving its technical expertise, FAO is able to allow the implementation of demand-driven technical assistance intended to respond to governments’ priority needs, catalyse change, foster capacity development, to assist countries in mobilizing resources.

FAO through its member countries provides targeted, short term, catalytic and sustainable projects for either Development Support (D) or Emergency Assistance and Support to Early Rehabilitation in the field of agriculture, fisheries, forestry and rural livelihood that prevent Member countries.

Uma Balaji, FAO's focal point for indigenous peoples in India also gave a presentation on **Gender Equality Policy of FAO and Mainstreaming gender issues in the work of FAO**. Uma presented on FAO Strategic Framework which consists of 5 Strategic Objectives and two cross-cutting themes one on gender, and the other on governance. Uma then explained the goal of FAO's Policy on Gender Equality: to achieve equality between women and men in sustainable agricultural production and rural development for the elimination of hunger and poverty. She also talked about the policy which sets five objectives to promote and enhance women's equality by 2025 and the 15 minimum standards relevant to FAO's normative work and country-level programming to be adopted by 2015 and 2017.

To continue, she explained about gender mainstreaming in FAO Projects which means that equally both men and women take part in all stages of the cycle project from planning, implementation to monitoring and evaluation. Uma shared an example of project SPACC where Farmers use weather data for making better decisions in agriculture and through this project they were able to achieve an almost equal representation and participation from both women and men.

The next session was on **"How to collaborate with FAO's Country Office"** taken over by Dr. Shyam Khadka explaining about FAO's strategies and work in India and briefly about its projects in various states of India, giving an analysis of the food scenario as well.

FAO may have the knowledge but resources are limited. There are two main areas that FAO will be focusing on from 2016 onwards: a) technology and production systems in the context of growth and increase of income with regard to Agriculture. However, the focus is on the sustainability of India's natural resources through FAO's programs; b) reducing the vulnerability of people in India in relation to the occurrences of natural disaster through their programs.

The **Closing Remarks** of the Program were also done by Mr Shyam Khadka. Later, **Ms. Vishu Maini** from the Ministry of Tribal Affairs, Government of India, conducted the distribution of certificates to the participants.

For the closing ceremony of the program, the Participants prepared a few performances as follows: the women from the Northeast recited a prayer while chanting the sounds; and the women of East and Central India performed a dance and everyone joined in. After the performances, candles were lit as a symbol to carry the light and knowledge back to their communities and the program ended by a message from the sisters of FIMI.

## b) Testimonials

"I would like to take this opportunity to thank you for allowing me to go for the face-to-face interaction though. Shannon and sister Khesheli had co-ordinated efficiently. I was so happy to see them team up beautiful even they did not meet each other before. It was like long lost family get together. I see a beautiful and transparent relationship developing. I have big hope as we learn in solidarity to achieve our goal of preserving, preventing and restoring our traditional wisdom and knowledge to bring sustainability in terms of right to food and right to life. Also, protect and preserve our resources including land".

*Kungreiliu Gangmei, Rongmei tribe*

"Thank you very much for to give an opportunity to participate the program that has been organized by FIMI. I congratulate to Shannon Massar and Khesheli Chishi for the conduct the program successfully. Also the presence and session facilitated by Yon Fernandez and Emma Mcghie is fruitful. It was really nice to learn from all of them.

I really feel proud and blessed to be the participants of the first batch of the National Program in India and to meet with many sisters and international level. I really enjoyed and learned a lot during the face-to-face program. I also shared my work experience, sufferings and story of my 1<sup>st</sup> death university that I had recent crossed on 13<sup>th</sup> November. Overall whole program was good, except the few things like some where I had feeling that the session could have been conducted more in organized way and more effectively”.

*Anima Baa, Kharia community*

“There is no word to communicate my thanks to you and your team that I (we) had a wonderful extraordinary opportunity given by all of you. Really, I enriched a lot”.

*Vasavi Kiro, Oraon tribal community*

“We have been privilege to be part of the program. It has been challenging but very good learning for us. We learnt a lot from this program especially on the Food Security. Everything was very new to me and it was very interesting to understand how food system and food security is important to us indigenous peoples. We were able to relate to the community that we work with and how traditional agriculture is failing and how the people here are struggling to survive. A lot of places that we use to gather food are disappearing and it is unfortunate”.

*Shannon Massar & Khesheli Chishi, Facilitators*



*Participants during the closing of Program*

### c) Results

As results of the National Program carried out in India the following achievement were identified:

- 16 leaders successfully managed to participate in the virtual stage. It is worth mentioning that FIMI's technical team remained in communication with all registered participants. Some had other priorities in their work organization and / or community and others lost all communications with FIMI.
- 16 indigenous women (14 participants and 2 facilitators) participated actively in the face-to-face stage.
- For all participants this workshop has been an opportunity to learn and grow, personally and in regards to their line of work.
- The possibility to meet with other indigenous women from different regions has strengthened the participant's networks of indigenous women's organizations represented by each of them.
- This Program has given indigenous women the suitable space for empowerment.
- The participants were able to learn about FAO's work, objectives and the responsibilities of regional and country offices. Furthermore, participants strengthened knowledge on international instruments on human rights indigenous peoples.
- FIMI's relationship with the organization in India was strengthened.
- Communication links were created among FIMI and the participating indigenous women's organizations.
- Through the Facilitators during the face-to-face stage in India, FIMI's mission, objectives and tasks were shared, exposing the global benchmark of organized indigenous women as well.
- This training provided the opportunity to build rapport and relations with co-participants and their organizations to network for advocacy by sharing experiences.
- Regarding virtual platform, participants found the virtual platform to be 'appropriate'. It is worth mentioning the following comment: Having poor access to Internet made forum discussions slow. As far as the resources made available through the platform, responses leaned towards being 'very appropriate' with the exception of two participants that considered the resources to be 'not appropriate'. The following comment is to be highlighted: It would be very helpful to have more deeply and step-to-step guidance on some of the protocols presented.
- In relation to being able to replicate what they learned during the Program and about the substantial changes that have been made on their personal life, organizations or communities, most participants responded positively.
- Through the Program, the facilitators expressed the following:
  - We will do advocacy on our agenda at a national level. I will share all my knowledge in our community meeting, meetings with women, children, tribal medicine men and women, some government officials and networks.
  - We will share with tribal leaders running movements against displacement and forest rights movements.
  - We receive many information and knowledge by co-participants and resource persons. It will be very useful in promoting and defending indigenous peoples/women's rights.
  - We gained knowledge and information on human rights. I have built up networks with other NGOs.
  - We are taking with me innovating ideas to replicate.
  - We were able to establish partnerships for my Advocacy Plan with other NGOs.
  - We got the opportunity to discuss face to face with all our sisters, to learn about different cultures, situations and life styles.
  - We look forward to establish a partnership with FAO country offices to work on the issue of indigenous peoples rights to food security and promote the concept of food sovereignty.
  - We became more vocal and creative and gained confidence to realize my vision.

#### d) Challenges

- Of the 20 participants from India that were registered at the beginning of the program, 14 leaders successfully managed to participate in the virtual stage. Having a more rigorous screening process of participants may lead to a fuller participation.
- To overcome communication difficulties to be able to get involved a larger number of participant in the face-to face stage of the Program.
- To implement participant's Advocacy Plans, or have a minimum of executed Plans.
- To involve national offices in the organization and development of face-to-face stage-
- To ensure participation of the academic community/University during the face-to-face stage. But most of all, specify how the University would be involved.
- Being the first national school carried out in the context of the FIMI-FAO leadership school, coordination was not always easy, as both organizations were in the process of learning how to best implement the programme at national level. For the future, we suggest that, in addition to communications from FAO Headquarters to national counterparts explaining the program's background information, its objectives and content, a more extensive explanation of how the school should be organized and what specific support is sought from the national office for the face to face stages, is envisaged at the beginning. This should be followed by strengthened direct communications between FIMI and FAO national office.
- Despite the limited resources available in FAO-India, it is significant to mention that FAO National Offices have a key role in inviting strategic panellist to participate in the program
- Lastly, considering the fact that the participants have basic management of the Spanish / English language, both written and spoken, se strongly suggest the design and development of support materials on food security, with should to be prepared beforehand. FIMI's team also encourage FAO to not provide FIMI with material for translation from English to Spanish at last minute, as FIMI currently do not have the capacity to undertake such important task.

#### e) Annexes

The following documents are available upon request or can be downloaded at:

[https://www.dropbox.com/sh/g6vr0rc3ai6ma0b/AACoqkRoqKb05YeE-hUkQR\\_ya?dl=0](https://www.dropbox.com/sh/g6vr0rc3ai6ma0b/AACoqkRoqKb05YeE-hUkQR_ya?dl=0)

- Agenda
- List of participants and facilitators
- Advocacy Plans
- Assessment
- List of attendees
- Bios participants
- Participant's expectations on training
- Participant's advocacy presentation schedule
- Logistic note
- Photo album

# BOLIVIA

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## NARRATIVE REPORT: IN PERSON STAGE

*2-9 December 2015*



Food and Agriculture Organization  
of the United Nations

#### IV. In person stage: Bolivia

The Second phase of the Program on Human Rights, Food and Nutrition Security was held from 2<sup>nd</sup> to 9<sup>th</sup> December 2015, in the City of La Paz, Bolivia.

According to the program, on December 2<sup>nd</sup> the activities began, with the presence of Mr. Crispim Moreira, FAO Representative in Bolivia; the Secretary of Justice of the CSUTCB (Union Confederation of Peasant Workers), Mr. Rodolfo Machaca; the former Deputy Minister of Indigenous Justice, Mrs. Isabel Ortega and Mrs. Nadia Fenly, member of FIMI's technical team.

The FAO representative in Bolivia highlighted the role of indigenous women in building a more inclusive world, and emphasized the need to change the way society treats indigenous peoples, to recover knowledge and dialogues to improve the world and contribute to new and better expectation of it, without hunger and with equity.

The Secretary of Justice of the CSTUCB celebrated the implementation of the program, because it reflects the commitment of FAO and its work in the recovery of knowledge of the Peoples in Bolivia; since the indigenous peoples in Bolivia themselves are ashamed of their habits, due to racism being persistent. He also spoke about the importance of recognizing indigenous women in the care of seeds and to continue the knowledge around them.



**Program opening**

Former Deputy Minister of Indigenous Justice, Ms. Isabel Ortega, referred to the antecedents of the constant work of indigenous women in Bolivia, and explained the importance of training women to have instruments that allow them to continue leading processes of change in the country. As for Ms. Nadia Fenly, she commented on FIMI's mission and the National Program and thanked the participants for attending the face-to-face stage of the program.

It is important to refer to the presence of an *amauta*, who through a ceremony known as *waj'ta* or *white table* held a ceremony with white sweets and asked the ancestors to obtain the best results in the

workshop and asked for a harmonious dialogue between participants. He invited the participants one by one to make an offering which subsequently would be positioned into a special place. This moment was very special and relevant to the participants in general.

### a) Seminars

After the opening, it was the turn of the participants to introduce themselves. Through a dynamic of working in pairs, the participants shared their name and place where they were coming from. They also exchanged information as to what they liked to eat, if they had children, studies and/or work with their organizations and their expectations towards the program. Also in pairs, they presented themselves to the group, creating an atmosphere of trust all the participants.

Following the agenda, Mr. Marcelo Zaiduni presented about the **Buen vivir / Good Living**; alluding to issues of nature and the relationship of Indigenous Peoples with it. He mentioned the principles of complementarity, summarized in: to know to think well, to know to do well, to know to be good and to feel good; being to know to do and to know to be the most important because if we do not feel well, we cannot do anything.

With detail, he explained how the basis of everything is concentrated on four pillars: *time, energy, space and matter*, which were related to the patriotic agenda, the importance to respect for how everybody is and the right to a good nutrition and the importance to recover food wisdom. Also the coexistence of men and women is also addressed in the compendium of Aymara thinking, leading to a broad explanation of some philosophical foundations of the Aymara culture.

The following topics were approached during the training:

#### ➤ Indigenous and women movements at national level

With the participation of Mrs. Clementina Garnica, Ms. Isabel Ortega and Mrs. Aida Yubanera; representing three different generations from different regions, with much experience on advocacy efforts at local and national level.



#### **Mama Isabel Ortega, former Minister of Indigenous Justice**

Mrs. Isabel Ortega Ventura, leader of 60 years was Deputy Minister of Indigenous Justice and the message she shared was of the various situations of abuse lived by women and emphasized the need to include men in trainings where women participate, to have changes. She spoke briefly on national laws

that protect the rights of women and reflected her participation in the United Nations. Recognizing the rules that are now in place, she explained about the need to disseminate the different instruments in order to monitor compliance.

Mrs. Clementina Garnica, with a strong local experience, was suggested to participate in the program by the FAO offices in Bolivia because she has been implementing food security projects in her community. Clementina had basic formal education but has made every effort to use the computer as a tool for communication and learning. She had extensive experience in food and nutrition, in community projects and has a relevant personal strength in her community projections. Clementina compared the alimentation system of about 20 years ago in his community to that of nowadays, and seeing that this has deteriorated over the years, is that her projects have been basically focused on improving the alimentation and nutrition system of her community.



Aida Yubanera sharing her experiences

She also shared her experiences in planting quinoa and the continuity of her project. She spoke about her persistent work in communicating to the community the importance of consuming certain foods and their nutritional value. She also pointed out the discrimination and participation of women within the government of Evo Morales, stating that currently women are benefited in state agricultural programs, specifically with having the right to land titles.

Clementina was very clear on the different national instruments in favor of women and how they must be socialized from the municipal authorities and local governments to the communities and socialize for their application, as this is a responsibility of the entire civil society and local authorities.

Meanwhile, Aida Yubanera, who came from the part of the Amazon in Bolivia, with a history of displaced communities from their territory by the incursion of extractive industries, stated that this type of

encounters is the principle of getting organized as women and for them to build back their community in a different territory. She clarified that only the collective organization and international cooperation they have been counting with basic services. Internet access becomes even more difficult in this context and she extended her appreciation to the support of another participant (Lilian Lopez, who is a consultant) which made her participation in this workshop possible.

The result of the dialogue among these two women leaders with the participants created an atmosphere of sisterhood enabling to achieve a very rich exchange with more confidence. Through this exchange, the participants identified other needs and contexts in Bolivia while explaining that sometimes indigenous women are unaware of the situations of other indigenous peoples of their own country.

#### ➤ **Mechanisms of the United Nations system. Permanent Forum on Indigenous Issues**

Maria Eugenia Choque, expert member of the Permanent Forum on Indigenous Issues, also participated and presented on the seminar, starting with thanking FIMI for its advocacy work done over the last 15 years in favor of indigenous women at the global level. She talked about the development processes that FIMI has done in previous years, in which she has actively participated like many other women to maximize their abilities. The results after a few years of hard work are visible today, where several of these women are in instances and places of decision-making at local, regional, national and international levels.

Mrs. Choque provided details on the discussions at international instances about individual and collective human rights. She was very clear in explaining the human rights of Indigenous Peoples: land, identity, culture and indigenous languages are human rights, indicated to the participants.

In a very friendly mode, Maria Eugenia Choque mentioned the important historical moments of struggle of Indigenous Peoples in Bolivia. She recalled how in the national formal education, there was no mentioning of transcending historical figures of the Aymara people such as Tupac Katari and Bartolina Sisas.

Maria Eugenia also discussed the background to the work of the United Nations with Indigenous Peoples, in her words, "in 1942, a bother Chief Cayuga, arrives at the gates of the United Nations, he is not allowed to enter, but he said, we have come here because as States are meeting, also the Peoples considered ourselves as States with self-



governments, as it is mentioned in our Constitution, Article 30 of the Plurinational State...". She stressed out that indigenous movements have important milestones which we need to have present.

As part of her presentation, she also addressed the background of the Convention 169 of the International Labor Organization, and its implications. She also addressed the Convention on Biological Diversity, the International Convention on All Forms of Racial Discrimination. At the same time, Maria Eugenia also spoke about the importance of the UN Declaration on the Rights of Indigenous Peoples, its background and legal implications, and about the

importance to monitor its implementation.

To finalized, she explained about what the Permanent Forum on Indigenous Issues is, how it is integrated, how its members are elected on the Forum's sessions and the results of each period. At this point Mrs. Choque highlighted the work of FIMI with FAO. She said the CEDAW and achievements of indigenous women organized for this body addresses the situations of indigenous women. In a comprehensive manner, she also referred to principle of free, prior and informed consent. Among her conclusion words, she mentioned the importance of harmonizing the national with the international instruments.

After Mrs. Choque's presentation, the participants questioned the importance given to these instruments because in Bolivia they do not apply, and in fact, are far from the reality of the country, they argued, as several participants commented on this issue. In general, they expressed their doubts on the effectiveness of the instruments that protect the rights of Indigenous Peoples. The member of the Forum that was present reiterated the relevance of Convention 169 and the UN Declaration on Human Rights, and of the long struggle that many peoples and / or indigenous organization went through to get this

instruments approved. And this is assessed based on a set of minimum rights to be achieved because 20 years ago these did not even exist.

While the face-to-face stage if this national program was developed during election times, where Mrs. Maria Eugenia was postulated to lead the Supreme Electoral Tribunal, the participants took the opportunity to discuss the election situation in the country.

#### ➤ **Food and nutrition security, gender and Indigenous Peoples**

On this topic, Mr. Alfonso Alem, led a session with broad content and very informative on historical moments on national legislation and on the relevant developments in Bolivia. His conversation was divided into two parts: international instruments and bodies that protect the rights of Indigenous Peoples, and Indigenous Peoples and food security.

He made a very general and entertaining description on the context and the establishment of the United Nations. He explained that Latin America is one of the most represented regions in the UN since it consists of 52 countries. Mr. Alem also remarked the purpose of the UN peace keeping even though today wars are being developed in various regions of the world. Within this context, one of the developments is the legal part, because they have created level of consensus and standards adopted by most countries and therefore this standards have become international laws. In the 70 years of life of the United Nations Nations different standards have been approved to ensure peaceful coexistence grounded in a common understanding of the differences, which are the basis of a harmonious coexistence among the world's regions.

Based on the words of Mr. Alem, the fact that in 1918 an Iroquois chief from northern Canada was participating in the Assembly of the League of Nations explaining the problems of his people represented a symbolic milestone. This is because the indigenous peoples is a community that unfortunately undervalues itself but due to the emergence of their people's struggles and demands it has turned into a global indigenous movement. It is, he said, a social actor in the globalized world, therefore the participation of indigenous peoples in meetings and proposals at the United Nations is essential, being the UN the place in which the demands have been collectively expressed and recognized.

Alfonso Alem also reiterated the need for Indigenous Peoples to hold their arguments with Convention 169 and / or the United Nations Declaration. He emphasized the process of decolonization of Bolivia and recalled the rapid extinction of indigenous languages of various indigenous peoples in Latin America and the disappearance of indigenous peoples due to discrimination.

With regards to food security and nutrition, Professor Alem talked about the richness in the diversity and nutritional value of foods such as seeds and fruits of indigenous peoples. He made reference to the content of the document "Indigenous Peoples and policies on food and nutrition security in Latin America and the Caribbean".

#### ➤ **Indigenous Fund**

Amparo Morales, coordinator of the Indigenous International Relations, an iberoamerican organization of Indigenous Peoples and Nations based in the city of La Paz, had the opportunity to explain the mission, goals and emblematic programs of the Indigenous Fund. She presented each of the Fund's programs as strategic issues, and dedicated several minutes to discuss the Intercultural Indigenous University, to highlight the work of this institution and its contribution to the training of qualified indigenous professionals in leadership skills in order for them to take an intercultural perspective in coordination, participation and decision-making activities that affects the politics, economy and social organization of the societies. Amparo Morales also urged the participants to apply for the programs to

continue their formation process and to strengthen their leadership. She stressed the need to build capacity among indigenous women.

Moreover, during her presentation, Amparo Morales introduced a video message from Dr. Myrna Cunningham, targeted in particular to the group of participants. Dr. Cunningham greeted the women leaders of Bolivia and referred to the importance of the Human Rights, Food and Nutrition Security Program and also of the significance of building partnerships to make it a reality; and how important is the mission of FAO and its ongoing work with Indigenous Peoples.

➤ **The use of mass communication media to strengthen the work of organized indigenous women**

This session was presented by the “Centro de Formacion y Realizacion Cinematografica” (CEFREC) and it was very fruitful, interactive and focused on how to project and communicate advocacy plans of participants. In addition, because of the extensive experience of the Center and its mission it was described the work carried out in Bolivia and the alliances that were created with other media associations on the continent to promote and address the communication component of experienced organizational, educational and cultural spaces.

Media material such as videos were shown, made by different indigenous communities in Bolivia, exhorting to strengthen the communication work carried out by the participants.

In addition, the communication session was intended to generate communication strategies in order to influence based on the objectives of the plans designed by the participants. This opportunity was relevant to a depth review of the participant’s advocacy plans. Grouped in teams of three, the participants reviewed and rewrote their plan and later on they worked the plans individually. To conclude the session, each team presented the communication strategy created to influence and achieve the proposed social changes.

➤ **Food security and nutritional situation in Bolivia**

Before the session with Mr. Crispim Moreira began, the participants had a brief conversation by Skype with FAO-Roma team, Emma Mcghie and Yon Fernandez de Larrinoa. The conversation was about how was the Program in La Paz City going and what the expectations were.



Session with Emma Mcghie and Yon Fernandez de Larrinoa

About the topic of food security, the representative of FAO in Bolivia, Crispim Moreira, explained the different work done by the FAO at the national level to improve nutrition, the implementation of some crops in different regions of Bolivia and for the improvement and sustainability of these. He referred extensively on the mandate of FAO, to account for the different concrete actions and projects that are running with indigenous communities in different regions of Bolivia. He also explained the possibilities of carrying out projects with the communities where the participants came from.

Later on, Crispim Moreira invited the participants to explore the website of FAO in Bolivia and step by step he pointed out where they could find information of interest to the participants. He also explained that the information sent to the organizations that are linked to FAO and the importance of disseminating these communications with other organizations. Mr. Moreira mentioned how important it is that organizations carry out the responsibilities that each have sharing information and making announcements or upcoming activities. Finally, he stressed the importance of working together: organized indigenous communities and FAO.



**Mr Crispim Moreira, FAO Representative in Bolivia**

#### ➤ **Advocacy and building alliances**

With regard to the topic of advocacy and development of partnerships, this was approached by the Program Coordinator of FIMI, Teresa Zapeta, who started by thanking the participants for their efforts to be present in the face to face stage of the program and also spoke about the importance of this program in combination with FAO.

Teresa Zapeta emphasized the importance of being organized, to establish partnerships with other organizations in the country and at regional level at the time that she also mentioned networks of organizations that are part of FIMI; while recalling the mission of the International Forum of Indigenous Women. Teresa also urged participants to stay connected with the work of FIMI; to strengthen community organizations and to work collaboratively including among organizations from different parts of Bolivia. She also stressed out the importance of staying together, to work linked with the idea of contributing to the fulfillment of rights as indigenous peoples and, especially, as indigenous women.

Towards the end, she referred to the importance of work on the Advocacy Plans for the improvements of its design, since FIMI would eventually promote them. Teresa Zapeta also recalled that the Plan with highest dedication and commitment shown by the participant could participate in the International Program of the Global Leadership School, encouraging participants to continue and successfully conclude this national program.

#### ➤ **Meeting with Senator**

The FAO national office organized a dialogue session with the Legislature of the City of La Paz. During the meeting the participants presented themselves and explained the implementation of the FAO-FIMI program. The Senator leading the meeting addressed on the legislative work, referring in particular to the recent enactment of the Law of Complementary Feeding for Scholars (Ley de Alimentación Complementaria Escolar-ACE), the Law on Decolonization of Food and the Law on Food Sovereignty. In addition, the legislative representative spoke about the future actions related to the implementation of these laws in communities across the country.

Unfortunately, during the so-called dialogue, the participants just listened the possibility of raising some issues or situations occurred in their communities or other approaches to the proposed solutions as described in the Advocacy Plans designed by the participants.



**Participants introducing themselves**

#### ➤ **Advocacy Plan presentations**

During the implementation of the program, participants had been presenting their plans on a daily basis. In this regard, it is highlighted the presentation of plans focused on child nutrition, to encourage communities on the re-evaluation of traditional foods and discard eating habits of high concentrated sugar or fats; and implementation of greenhouses (see Advocacy Plans in Annexes).

It is important to note some difficulties in the design and presentation of the Plans. For participants from Bolivia, out of the 20 women, 13 participants wrote with difficulty, being very fluent in their native language. For others, it was noted that expressing themselves orally was totally different from when they tried to write their ideas.

On the other hand, unfortunately, four participants from the town of Pando, had no computer and internet access, but there were able to follow the first stage of the program through a consultant that communicated the participants all the messages sent from FIM. This consultant even wrote at least three participant's advocacy plans. This was not only because of the difficulties of communication and access to technology but as described above, the participants had little oral and written skills.

It is importantly to stress the case of sisters Elza and Remedios Quispe, both newly graduated in a Bachelor of Linguistics and who are partially sighted. The latter, it was not an impediment to the Quispe sisters for participating in the program; both with all the difficulties that may involve the visual weakness, they supported each other, holding hands while moving within the workshop space. They shared their experiences, communicated with the other participants and had created bonds of fraternity among all participants at all times, who were committed in supporting the Quispe sisters with their needs to be part of the proposed activities during the face to face program.

Elza and Remedios Quispe explained that during the virtual stage they relied on other people to know what materials were posted on the virtual platform. During the presentation of their plans they were supported by one of the other participants to read their documents, and later they were able to explained about their plans. It is noteworthy that both were very positive in expressing themselves orally. They had a huge retention capacity and clarity when speaking.

After the presentation of each Plan, the group asked questions, commenting or suggesting some strategies that had been implemented by some other participant.

## **b) Testimonials**

"I had participated in several workshops, but this particular one has a high value because it allowed me to know other realities that are happening in my country. And I tell my sisters that they have an ally in the work I do."

*María Calle*

"It has been a very good opportunity for me to meet other partners and other experiences, I live far from the city of La Paz, and we receive very little information through the radio only. My concern now is how to respond to my sisters in the community, which resources will help us to develop some activities we have in mind ..."

*Juana Mamani*

"I am very encouraged through learning about sovereignty and food security."

*Comment on written evaluation*

"Thank you very much to FIMI for the opportunity to participate in the Program. After the conclusion of the program I found myself in a moment of reflection, many points I have learned in the face to face workshop and have many doubts to realize, I do not have a clear vision of where can I get a necessary support to make my proposal a reality in my rural community."

*Bernardina Laura Patti*

"One of the things I liked most about the program was that were able to meet with the participants that did the virtual stage and were able to share our knowledge with the sisters. Also, it was important to know that we are not alone in the processes of change."

*Carolina Cuellar*

"It was important for me to share with other sisters on their activities and how to love nature and struggles to retain the territory. In addition, after the program, I feel motivated and determined to contribute my knowledge to my community."

*Comment on written evaluation*



**Participants: Petrona Fernandez, Remedios Quispe, María Calle & Elza Quispe**

### **c) Results**

- 17 indigenous women (participants & facilitator) strengthened leadership and increase knowledge on Indigenous Peoples rights and food and nutrition security.
- Participants had an active learning process, including exchanges and dialogues among them, they have shared their different experiences on training and processes. The panelists specializing in certain subjects, were of importance to strengthen the knowledge of the participants, but especially to show another point of view in the processes surrounding the recognition of the rights of Indigenous Peoples.
- Participants expressed an individual strengthening, among other sisters and as organizations.
- Is very significant the participation of Remedios and Elza Mamani Quispe, who are sisters and both have visual impairment. However, this condition has not stopped them from participating in the virtual program. They explained that reaching for support from their fellow university or neighbours to know what materials were posted into the virtual platform they have been able to have a full participation. Both participants require special computer equipment, however we have learned about this on the face-to-face stage, despite the telephone communications that FIMI made with Remedios and Elza.
- The participation of Ms. Beatriz Arias Pintos, as facilitator of the program, has been very important since her youth she has had an outstanding participation in the struggles of indigenous women in Bolivia along with other processes in Latin America as well. From this position, Beatriz Arias contributed to the formation process and also it has allowed her to meet other

participants and to resume her tasks in this mission, which she has suspended to be a professor of the Aymara language in basic education.

- At times when there were no panelists at the workshop, the participants took the opportunity to dialogue as a group about the processes of resistance of Indigenous Peoples and displaced communities located in the Amazonia. With much respect and trust, the events and confrontations against the industry that have entered the territory were narrated. This point was important because the participants became aware of other more difficult realities, because they fight against an entity with economic power, therefore chances of succeeding are less, even with the existence of national instruments of recognition of their rights as indigenous peoples. This scenario built a bond of solidarity between the participants and acknowledged that it is important to be allies to put aside the flags of political parties or organizations. The participants offered their support networks to spread the facts when they meet again in tension. In addition to spreading in the City of La Paz and / or facilitate the process of complaint. In short, organizational networks among the participants were strengthened.
- The participants recognized and appreciated FIMI's coordination, as it was important to be able to identify indigenous facilitators.
- The participants expressed the establishment of working partnerships with representatives of the FAO.
- The participants emphasized that the virtual training was very valuable because they often do not have access to materials or supplies to strengthen or increase their knowledge related to human rights.
- Mrs. Juana Mamani, a participant of the program and communicator of Radio Eco Saywani, decided to broadcast alive during the development of the second phase of the program so to share with the audience all the learning and activities made during the workshop, including an interview with the Coordinator of the Global Leadership School.
- As it has been put into words by the participants, one of the changes produced after their participation in the program was "the valorization of native products" as well as to find out more about the properties of these foods.
- An email account for Ms. Bernardina Patty was created, as at the moment all communications with FIMI were made through the email from her organization.
- Another comments made by the participants reflected about the fact that speakers used simple and easy to understand language, something contrary to the virtual stage.
- Even with the difficulties of access to the internet, the participants felt that the documents supplemented and increased their knowledge on the topics of human rights, international instruments on the rights of indigenous peoples and food security and nutrition.

#### **d) Challenges**

- the late suggestion of panelists from FAO resulted in the need to change the agenda in the last-minute, with some confusion for the participants.
- In the case of participants from Bolivia we highlight the lack of credibility in international instruments and, above all, in national human rights of Indigenous Peoples, given the fact that event for the leaders, with all these human rights instruments, their socioeconomic and

elemental conditions are still far from being achieved. Participants showed apathy and lack of encouragement in regards this point. They have mentioned at different times that they could have the best laws but even those do not apply, same thing as if they were non-existent.

- It is required to analyze and establish learning mechanisms according to the different contexts where the programs are implemented, while one of the mayor difficulties is internet access.
- Another issues expressed from the participants were:
  - The school should focus on the face-to-face stage because we do not have internet in the field and have failed to meet the topics of virtual part.
  - Establish a training session so that at all participants have the same opportunity in the use of technology (computer skills) and for all to have a clear understanding of the program's development.
  - Deepen the interpretation and consistencies between instruments.
  - The participants requested to deepen the development of the topics: food sovereignty and nutrition, particularly nutrition information and preparation of a menu.
  - It is necessary to establish into the agenda of the face-to-face stage spaces to strengthen and clarify each of the elements of the Advocacy Plans, based on the fact that the skills of the participants are very different. In general, older women leaders have a great ability to express themselves orally but to write and to organize their ideas was very difficult. In other cases, for young women leaders, they expressed themselves in the indigenous language very naturally and without complications, contrary to express themselves orally and in written in Spanish, their second language. All this resulted in writing of short lines or failing to capturing the main ideas.
- After the co-organization of the FIMI-FAO School, the importance of envisaging since the beginning, in addition to communications from FAO Headquarters to national counterparts explaining the program's background information, its objectives and content, a more extensive explanation of how the school should be organized and what specific support is sought from the national office for the face to face stages, emerged very clearly. This should be followed by strengthened direct communications between FIMI and FAO national office. It is also significant to mention that FAO National Offices have a key role in inviting strategic panellist to participate in the program.
- Lastly, considering the fact that the participants have basic management of the Spanish / English language, both written and spoken, se strongly suggest the design and development of support materials on food security, with should to be prepared beforehand. FIMI's team also encourage FAO to not provide FIMI with material for translation from English to Spanish at last minute, as FIMI currently do not have the capacity to undertake such important task.



The participant Juana Mamani reporting to community radio *Radio Eco Saywani* about the closing of the Program.



The Program represented an opportunity to participants to discussed and interchange experiences, ideas and purposes on their communities problems and challenges.

1)



2)



1. Remedios Quispe strengthened her leadership despite her visual impairment. She is a very strong woman, has a very clear thinking and she gratitude her participation in the Program.
2. Beatriz Arias, as Facilitator, through the program she reconnected with different organizations and other sisters.

#### e) Annexes

The following documents are available upon request or can be downloaded at: <https://www.dropbox.com/sh/vpikw14j0h6nbvv/AAAToOnfX8DflsZeSProy3ZBa?dl=0>

- Agenda
- Advocacy Plans
- Assessment
- List of attendees
- Logistic note
- Photo album

# PERU

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## NARRATIVE REPORT: IN PERSON STAGE

*2-9 January 2016*



Food and Agriculture Organization  
of the United Nations

## V. In person stage: Peru

An intensive face-to-face seminar with the attendance of the participants that were involved during the previous phase. This stage of the Program was held in Lima, Peru, from January 18<sup>th</sup> to 27<sup>th</sup> 2016, where participants discussed and collectively complemented the knowledge acquired during the virtual phase on issues related to international and national legal framework for human rights of indigenous peoples and women, protection mechanisms for women's rights as CEDAW, CSW, CERD and United Nations mechanisms for indigenous people. This space also facilitated the dialogue and exchange with the presence of special guests who were knowledgeable about the topics that were being addressed.

This stage of the program provided the setting for participants to exchange on good practices and experiences related to the role of women and indigenous peoples in ensuring food and nutrition security, thus having a greater vision of the role of indigenous peoples and women in the care and management of natural resources and the environment to ensure food security.

The opening ceremony was attended by Ms Rivera Tarcila, President of the International Indigenous Women's Forum-FIMI; Mr. John Preissing, Representative of FAO in Peru and Emma Mcghie from the Partnership Office, Institutional Promotion and Capacity Development, FAO.

### a) Seminars

This document is a summary of the presentations, panel discussions and workshops of experts and women leaders that were present at the seminar. In addition, we are pleased to share the most relevant results that were achieved in this process and the challenges we have faced so that they can be capitalize on the next edition of the National Programs.

The meeting was an opportunity to exchange experiences between the participants, FIMI and FAO, with the aim of reinforcing and strengthening the knowledge acquired during the virtual phase, promote dialogue and exchange of knowledge, experiences and challenges from the individual and collective perspective.

The activity was attended by 15 indigenous women from different departments of Peru, such as Cajamarca, Puno, Cusco, Pucallpa, Lambayeque, Ayacucho, Pasco and Ukayalli. It was also attended by special guests on behalf of various government institutions and the UN as well:

- Ms. Eliana Villar, UN Women Officer.
- Ms. Emma Mcghie, FAO, Rome.
- Ms. Jazmine Casafra, FAO, Peru.
- Ms. Maria Edith, Interagency Group on Gender and Human Rights, Peru.
- Ms. Grecia Elena Rojas, Gender Equality and Non-discrimination, Ministry of Women, Peru.
- Ms. Beatriz Ramirez, Adviser, Office of the Ministry of Women and Vulnerable Populations.
- Ms. Diana Portal, Ombudsman Office, Peru.
- Ms. Krista Orama, Coordinator DESC area and Discrimination, OHCHR, Peru.
- Mr. Javier Gonzalez, Specialist in international labor standards, ILO Office for the Andean peoples of Peru, based in Lima.
- Ms. Myrna Cunningham, Center for Autonomy and Development of Indigenous Peoples-CADPI, Nicaragua; and former member of the United Nations Permanent Forum on Indigenous Issues.
- Ms. Gladys Vila, National Organization of Indigenous Andean and Amazonian Women of Peru, ONAMIAP.

- Mr. Newton Mori, CHIRAPAQ, Peru.
- Ms. Yeny Paucar, participant of the Program on Human Rights and International Advocacy Skills, 2015 edition of the Global Leadership School for Indigenous Women, FIMI.
- Mrs. Fredy Salazar, Communication expert, FAO, Peru.
- Ms. Magdalena Machaca, President of ABA - Ayacucho, Bartolome Aripaylla Association, Peru.

The activity was facilitated by Tania Pariona, Nadia Fenly as part of the technical team of FIMI, and Emma Mcghie from FAO. Emma is coordinating FAO's support to the Global Leadership School for Indigenous Women, liaison between FIMI and FAO experts to provide technical content, in particular for the module of food and nutrition security, which contributed to generate a climate of trust and dialogue. With the aim of listening to other experiences and knowledge, different leaders, personalities and authorities were invited to attend the seminar in order to provide other inputs and additional or illustrative information of the readings during the virtual phase.



*Spiritual ceremony by Yaccaira Ochoa*

The methodology of the seminar also included the presentation of the Advocacy Plans developed by participants, which were introduced gradually between each thematic session. The participants discussed the analysis of cases from the worldview of the indigenous peoples of Peru, intergenerational dialogue, identity, principles and values, ensuring the relationship between international human rights instruments, especially those relating to indigenous peoples and national legal frameworks.

At the end of this document it is attached a table with general aspects of the plans containing: title, objectives, expected results and some contributions made collectively for each of the Advocacy Plans. For the opening of the seminar, we had a spiritual invocation guided by one of the participants of the program, Ms. Yaccaira Ochoa, from the indigenous community of Quechua, Peru.

#### ➤ **FAO and Indigenous Peoples**

The development of this first thematic session was in charge of Mrs. Emma Mcghie from FAO. The content addressed in this session contributed to increase the level of knowledge about the relevance of FAO policies pertaining indigenous peoples and related to food security.

Mrs. Emma Mcghie explained FAO's mandate to work for a world free of hunger and malnutrition. The mandate is part of the international human rights standards. FAO policy for indigenous peoples establishes fundamental principles which guarantee to carry out all necessary efforts to respect, include and promote issues relating to indigenous peoples in their overall work. This policy opens up opportunities for indigenous peoples and women towards a collective effort to ensure food security and preserve their own traditional standards.



The basic and fundamental principles that guide the work of FAO with indigenous peoples are recognized in various international instruments such as the Convention 169; self-determination, development with identity, the right

to free, prior and informed consent, participation and inclusion, full and effective participation of indigenous peoples in the different areas of decision making, rights to land and natural resources, cultural rights, collective rights and gender equality.

She explored into the topic of Free, Prior and Informed Consent, based on the review of the concept of this principle that says: it is the principle and law that requires states and organizations of all types and at all levels to obtain the authorization of the indigenous peoples before adopting and implementing projects, programs or legislative or administrative measures that may affect them. Emma also explained each of the concepts: Free, Prior, Informed Consent.

By applying the principle of Free, Prior and Informed Consent, FAO seeks to promote positive engagement of indigenous communities in projects; avoid adverse impacts and adapt benefits in a culturally appropriate manner.

The process of inclusion and application of these guiding principles for the work of FAO with indigenous peoples is a constant learning process. FAO has recognized the importance of including the full and effective participation of indigenous peoples in all their work, directly and indirectly impacting indigenous peoples. This opens a way to further strengthen the processes themselves, making decisions collectively on issues affecting the rights of indigenous peoples as access to land, territory, resources, health, collective identity, culture and spirituality, subsistence, social cohesion and welfare.

➤ **International standards and instruments on rights of Indigenous Peoples and their application in the family, personal and community life**

For the development and fulfillment of the objective of this session, we counted with the participation of the indigenous leader, Ms. Gladys Vila, of the National Organization of Indigenous Women of the Andean and Amazonian Peru - ONAMIAP.

The intervention Ms. Vila was framed in recognition of the progress in the international and national legal framework in issues of the rights of indigenous peoples. She talked about the creation and

expansion of the ONAMIAP, the work they have been doing and about good local practices in the use of international instruments and the implementation of a human rights approach to improve living conditions of indigenous women, as well as current demands and challenges they faced.

ONAMIAP is a mixed national organization of men and women with the representation of 15 different regions of Peru, who are interconnected. From her experience, she recognized the importance of further promoting the empowerment of women and especially the young people.

Based on the international legal framework of human rights, indigenous peoples in Peru have been conducting a process of constant claims against the State, in recognition of a specific set of rights for indigenous peoples. Nationally, there is the Right to Prior Consultation Law, Law regulation No. 29785 and the National Human Rights Plan 2014-2016.

In the case of indigenous women, although international conventions on women's rights not explicitly recognize rights of indigenous women, the rights set forth apply the principle of non-discrimination. Likewise, the Declaration of Rights of Indigenous Peoples recognizes equality between men and women.

It was recognized that indigenous women continue to suffer from triple discrimination: for the condition of women, for being indigenous and for the situation of impoverishment.

The Declaration of Rights of Indigenous Peoples and ILO Convention 169 are two fundamental instruments to see how women from their organizations can support and take advantage of this instruments and to strengthen their institutions. Also the adoption of the Law of Consultation and the National Human Rights Plan, are considered very relevant examples.

As of today, some of the demands are based on:

1. Promote a development policy aimed at sustainable production of indigenous families, incorporating their knowledge and suggestions.
2. Revalue that the knowledge of indigenous women is essential to food production.
3. Guarantee the intellectual property rights of indigenous peoples.
4. Finance projects aimed at improving local production and sustainable agriculture, with the participation of women.
5. Promote training processes (as these seminar) that combine traditional knowledge with new knowledge.

As part of the use and application of international and national human rights instruments, the Inter-American Development Bank (IDB) created an advisory council which included indigenous organizations of Peru to implement projects, ensuring the full inclusion and participation of women during these consultations.

Advocacy work on the decisions of the States has been made from the characteristics of indigenous peoples and women organizations, and it has built a mutual learning. The issue of consultation has advanced through dialogue and significant progress has been made.

➤ **Rights of Indigenous Peoples and women in the national legal framework of Peru and its application in the family, personal and community life**

This session was presented by invited representatives of various institutions at the national level as well as agencies of the United Nations.

The first speaker was Ms. Grecia Elena Rojas, General Director for Gender Equality and Non-Discrimination, Ministry of Women, Peru.

She emphasized the importance of generating these training processes where the proper tools to operationalize are provided, and where the appropriate authorities are presented in case of need to report any given human rights violation.

Information was shared about the formation of the organizational structure of the institution, the mandate and ways of working. The General Director for Gender Equality and Non-Discrimination is the technical regulatory body at national level, responsible for directing, coordinating, monitoring and evaluating the management of public policies for gender equality and non-discrimination. The Gender Equality and Non-Discrimination Agency is composed by three Offices:

1. The Office for Policy on Gender Equality and Non-Discrimination is the body that formulates, implements and monitors national and sectorial policies on gender equality and non-discrimination, within the framework of State policies and national development goals, in order to reduce the gaps between men and women, especially those living in poverty and suffering greater inequality and discrimination. This Office leads the formulation of national plans and other instruments of public policy on gender equality and non-discrimination policies, and also develops proposals on this issue.
2. The Office for the Promotion and Protection of Women's Rights is responsible for formulating, implementing and monitoring national and sectorial policies on the protection and promotion of women's rights within the framework of State policies and national development goals. It also promotes the rights of women, especially the strengthening of citizenship and autonomy, regardless of age, ethnicity and status. It also promotes their development on equal opportunities and greater participation in the public sector.
3. The Office for Promotion and Development for the Economic Empowerment of Women is the body that should promote public policies in coordination with other public sectors and regional governments as well as private and public companies; to improve the economic conditions of women through access to productive, financial and technological resources with a focus on equality. In short, it promotes the economic rights of women on equal terms as men.

In 2014, the development of the "Protocol of Care and Legal Aid with Intercultural Approach" was promulgated, considered one of the advances achieved in the national legal framework. The same is pending approval by the Executive Council of the Judiciary House. This protocol has the general objective to improve the conditions of access to justice for indigenous communities and their members, a set of actions and guidelines aimed at ensuring adequate care and legal advice.

Next, there was the participation of Ms. Diana Portal, representative from the Office of Women's Rights, Ombudsman Office, Peru.

Her presentation was focused on the violence that indigenous women live; the issue of violence through various aspects of life of indigenous women. She said that "...You cannot talk about food security if indigenous women remain being victims of violence and continue to suffer multiple forms of violence..."

In this aspect, access to justice is one of the main challenges we face, though there is a clear progress in terms of the international legal framework. She mentioned some of the international instruments for the protection of women's rights, such as CEDAW and Belém do Pará; and how these instruments are being applied at the national level in which policies are reflected. There are important advances, however there are still major challenges. The cultural roles that have been imposed on indigenous women and the structural systems often re victimize maltreated women.

Also in this intervention accurate information was given as of where the women that are being victims of acts of violence can go to, as well as programs and public policies that favor them. Among the

information that was shared, the following was mentioned: Law 30.364; Law to prevent, punish and eradicate violence against women and members of the household. At the end, Ms. Diana shared a directory of the offices of the Ombudsman nationwide.

**Ms. Maria Edith, Interagency Group on Gender and Human Rights of Peru.**

Ms. Maria Edith spoke about the importance of empowering women to strengthen their identity; "... Know who I am, how much I'm worth and where I'm going...". The empowerment of women necessarily involves spiritual well-being, where empowerment means not only political participation, but also ensures food security.

She also referred to the health and nutrition of indigenous women. Indigenous women play a fundamental role in guaranteeing food security for their families. Although it is the man who mostly brings food, it is the woman who decides how and what to cook.

**Mr. Javier Gonzalez, a specialist in international labor standards, ILO Office for the Andean peoples.**

The presentation was combined with a dynamic exercise about the comprehension of the topic which consisted of: the participants had to write an idea or a word of strength, and build a tree of ideas and at the end of the presentation of the written ideas, a collective understanding of the subject was performed. Mr. Gonzalez addressed the various aspects of Convention 169; its context, historical process, the type of agreement, subject, purpose, content, scope, rights, obligations and operating mechanism.

The Convention Concerning Indigenous and Tribal Peoples, Convention 1989 (number. 169) was prepared for 370 million people in more than 70 countries, and is an international treaty adopted by the International Labor Conference in 1989. The Convention is based on respect for cultures and ways of life of indigenous peoples and recognizes their rights over land and natural resources; as well as the right to decide their own priorities in regards to the development process. Intercultural dialogue is the basis of Convention 169.

The objective of the Convention is to overcome discriminatory practices that affect indigenous peoples and to make it possible for them to participate in decisions that affect their lives.

It applies to indigenous and tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special legislation.

ILO Convention 169 is an international treaty that becomes binding on the States under ratification. To date, the Convention has been ratified by 22 member States of the ILO in America, Asia, Africa and Europe, covering a population of over 370 million indigenous people.

To conclude the session of the day, a group activity took place, which consisted in participants making a comparative analysis of the Convention 169, the UNDRIP agreement, the Law of Indigenous Communities and the Constitution of Peru.

Finally, the participants made a plenary presentation on the main issues that were identified during the opening exercise.

**United Nations system mechanisms on human rights**

The development of this session was framed in the deepening of knowledge on the mechanisms of the United Nations system on human rights, specifically for indigenous women and the participation and influence in these spaces.

The panel had the participation of *Ms. Eliana Villar, Program Officer of UN Women Peru and Ms. Beatriz Ramirez, Advisor Minister's Office of Women of Peru, Ministry of Women and Vulnerable Populations, Peru.*

**CEDAW and UN WOMEN.** Mrs. Villar began her presentation with a brief presentation on UN Women and its working relationship with the CEDAW. UN Women is an entity of the United Nations for Gender Equality and Empowerment of Women, which main objectives are: Elimination of discrimination against women and girls; Empowerment of women; Achievement of equality between women and men for the exercise of rights and to take advantage of opportunities. Within its strategic lines of action, Ms. Villar mentioned: Leadership and political participation; Economic empowerment of women and Eradication of violence against women.

The strategic lines of action of UN Women are framed within international instruments for the rights of women and indigenous peoples: Convention 169 of the ILO, Declaration on the Rights of Indigenous Peoples (2006), Convention on the Elimination of All Forms of Discrimination Against Women, CEDAW (1979), Inter-American Convention on the Prevention, Punishment and Eradication of violence against Women, Convention of Belém do Pará (1994), Beijing Declaration and Platform for Action, Fourth World Conference on Women (1995) and the International Conference on Population and Development Program of Action - Cairo (1994).

The space was a dialogue about specific questions on advocacy strategies and suggestions and recommendations from the UN Women work experience in other regions; referring to the importance of working from the perspective of human and indigenous rights that can be applied with women in indigenous communities.

UN Women as a United Nations agency has the mandate to support initiatives aimed at the full implementation of the rights of women; support the various development opportunities of indigenous women without discrimination, according to their capabilities and potential, ensuring that women are part of Peru and this is only possible if we consider their opinions when making decisions.

Among the advances in Latin America on the topic of women's rights, Ms. Villar stated that Peru is considering the issues of “Democratic Parity: we are half, we want half”, (worldwide, women are half the population); economic empowerment; economic autonomy and the eradication of violence against women.

In this same line, Ms. Villa also referred to the Sustainable Development Goals, emphasizing that these are a good basis for demanding our rights to the state to be prosperous men and women.

**CSW and the Ministry of Women of Peru.** For this part, Ms. Beatriz Ramirez referred to the progress on the topic of institutionalizing the issue of women's rights. For the first time in the Ministry of Women there is a Deputy Minister of Women who is responsible for specific matters. Having the figure of Deputy Ministers and offices is important because the Deputy Minister has the power to vote in the formulation of standards that positively influence the process of advocacy for the rights of women in Peru.

Since this change has been in place, women's issues have been re-positioned institutionally, there has been also the review of laws related to women and the Bill for Gender Alternation has been passed. The coordinated work and related mechanisms between ministries and women rights activist are the best tools for positioning agendas.

She explained about the mechanisms of human rights protection and the importance to impact on the inter-American framework and not only in the framework of the United Nations. All groups that manage to position issues consequently achieve a certain visibility. The inter-American system, in relation to indigenous peoples, has much visibility reporting cases, predominantly cases of rape in the context of armed conflict in Colombia such as file complaints of specific cases even generates unprecedented.

**CERD.** This space was joined by Mr. Newton Mori, from Peru, who shared his experience from Chirapaq in advocacy work before the Committee on the Elimination of Racial Discrimination - CERD (for its acronym in English) to expose cases of racism and discrimination. CERD is the body of independent experts that monitors implementation of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) by states parties.

CERD is another important mechanism since it accounts for policies that the State is implementing. All States Parties must submit periodic reports to the Committee on how the rights are being held (the Committee meets annually). In addition, the Committee examines each report and addresses its concerns and recommendations to the State Party in the form of concluding observations.

CERD has its own mechanisms for taking knowledge of cases of racial discrimination and violations of the Convention; such as early warnings and requests for urgent action, analysis and periodic review of States.

In the case of a complaint to the CERD made by Chirapaq (case of the Peruvian television program *racosta "La Paisana Jacinta"*), they have conducted an annual periodic review. This process of impact and visibility has left important lessons learned for the organization, to mention some: *"not see the official delegation as an enemy, but introduce ourselves as allies, our state is learning in diversity"*.

The recommendations were favorable for the case, although these had a greater impact on the outside rather than inside Peru. However, the act of bringing this complaint to international levels, made barriers to be broken and left precedents for further address of situations of discrimination as the case of racist television program *"La Paisana Jacinta"*. Mr. Mori stated that from Chirapaq, they say *"move from the demand to a proposal"*.

To conclude, he said that there is now the challenge of following up on the Committee's recommendations, and also to evaluate the proposal to form a group that includes a space for civil society, based on the importance of partnership with other organizations to contribute towards *"change"*.

**Special Rapporteur of the United Nations on Rights of Indigenous Peoples.** This session was presented by Ms. Yeni Paucar, from Peru, who has been a participant at the Program for Human Rights and International Advocacy Skills 2015 of the Global Leadership School for Indigenous Women (FIMI). She shared her experience of advocacy and dialogue with the Special Rapporteur on Human Rights as part of the advocacy activities during the face to face stage of the International Program.

**United Nations Permanent Forum on Indigenous Issues.** This session was conducted by Mrs. Myrna Cunningham, who through a video call with the participants was able to transmit information about the United Nations Permanent Forum on Indigenous Issues; its operating mechanisms and participation, as well as members that comprise it and the selection process thereof. In addition, she also shared about what has been the participation of indigenous women from the formation and establishment of this space internationally.

Some of the main contributions and comments in this part were around the importance to articulate with FIMI as an instance that accompanies the processes of international advocacy. The Indigenous Fund was also mentioned as another instance for participation in the Permanent Forum.

Reflections emerged also on the importance of indigenous women to know precise mechanisms involving these areas in order to raise their demands in an organized manner and fulfillment of their rights, and to further strengthened from the community's organizations.

### ➤ **Mass media and its impact in our work**

The objective of the session was to provide participants with the skills to increase the capacity of negotiation and dialogue with governments and the private sector in disseminating their advocacy plans and to strengthen the methodological knowledge in developing and improving their advocacy plans. The session was led by Mr. Fredy Salazar, who began his participation by reviewing the concept and principles of communication from the FAO approach. From the question "*Why communication is important in our work*" a space of input and reflection on the theme was generated from the own vision of the participants.

The panelist explained the importance of communication within communities. The use of information technologies such as the Internet, use of email, cell phones and cable television are tools that can be integrated into rural community development.

The systematic and planned use of communication serves to exchange information on experiences and knowledge; to strengthen educational and communication skills; to apply technology programs and projects; and to mobilize the population, authorities, companies, civil society towards action for development and help solve problems (advocacy). Communication can even help solve problems in the design of projects and programs that really take into account the diversity of contexts and visions.

The session also embraced the working on a **Communication Strategy**, which consisted primarily in revising its definition, which was defined as: *the set of decisions, priorities, products and activities based on the analysis that define the problem, the task and how to comply by the communication tools available*. However, a **Communication Plan** is part of the Communication Strategy and sets *the information to be transmitted, the time in which they must communicate the different actions, as well as persons who will communicate, the target audience, products / activities and channel most appropriate in each situation*.

Some of the key elements recommended to be considered when formulating the plan of a communication strategy: What types of projects or initiatives require a plan and / or a communication strategy?; Who is responsible for the communication planning?; Diagnosis and research, institutional context and support, inventory of communication resources, the physical and technical environment, and the type of communication required.

For the development of this session the dynamics of "learning by doing" was used, which led participants to learn how to perform a communication strategy that will be used during the implementation of their advocacy plans.

### ➤ **Women and indigenous movement at national level: struggles and proposals**

The indigenous women's movement has always been careful not to separate the demands of the people. For many years indigenous women have been rising and informing about the abuse and violation of human rights of indigenous people. In this sense indigenous women have been implementing different strategies that allowed them to move positively in their proposals, achieving significant recognition of their rights at the international and national legal framework.

This session was in charge of three participants of the Program: Ms. Irma Percca, Ms. Blandina Contreras and Ms. Jenny Paucar, all three of them from Peru, who gave contributions from their own experiences, on the actions they have developed in their communities in the struggle for their rights as indigenous women and as indigenous peoples.

**Ms. Irma Percca**, indigenous community leader of Mollocco, district Puno and member of the organization Union of Aymara Women of Abya Yala (UMA), spoke about her experience working locally from her organization and sharing about the beginnings when they were established as an

organization. Throughout this process there have been many difficulties and great challenges remain to overcome both external and internal to communities and organizations such as the lack of common and collective interest in the cause and invisibility.

Ms. Irma Percca also highlighted some important developments such as more open political participation of indigenous women, learning about collective work within the diversity that has led to the implementation of strategies of actions, for instance intercultural training, joint agendas, partnerships and communication.

**Mrs. Blandina Contreras**, leader of the indigenous community Huaya, also referred to her work from the “Confederacion Campesina de Peru” (CCP) at the national level, spoke about the process of forming the confederation and also mentioned that for her organization the principle of duality represents their struggles. The process of their struggles dates back to the ‘60 and passes through land reform. Her life story has also gone through a past of political violence which has resulted in the weakening of organizations and the breakdown of the social fabric.

The lack of understanding of the processes, the fight on two levels, both internally as well as externally, commitment and ownership of the struggle are some of the key elements highlighted in her speech.

**Ms. Yeny Paucar**, originally from the community of Camacani, Plateria district and member of the organization “Mujeres Aymaras de Abya Yala-UMA-Peru”, shared about their work experience and involvement with the women's movement locally and articulation with wider international spaces. She emphasized the participation in the International Program of the Global Leadership School as a mechanism for participation and advocacy for indigenous women at international levels. She spoke about the importance of indigenous women to learn to take advantage of these spaces when presented with the opportunity and the importance that young women take these spaces as tools of learning and to strengthen their knowledge, leadership skills and power decision.

In this scenario, it is important to reevaluate and recognize that the work of our elders is the strength of our young people, highlighted the meaning of places like this, they teach us about our rights and the protection mechanisms that exist at the international level combined with our knowledge , traditional way of life and struggle of our peoples.



**Irma Percca, participant**



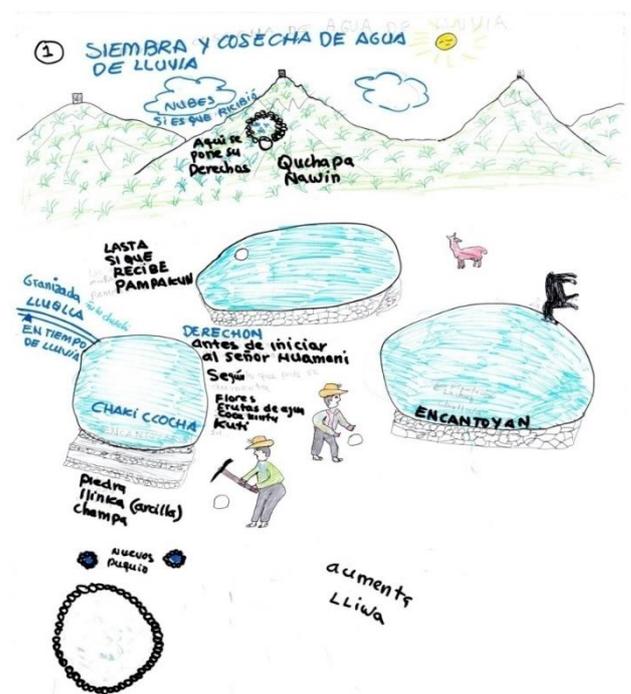
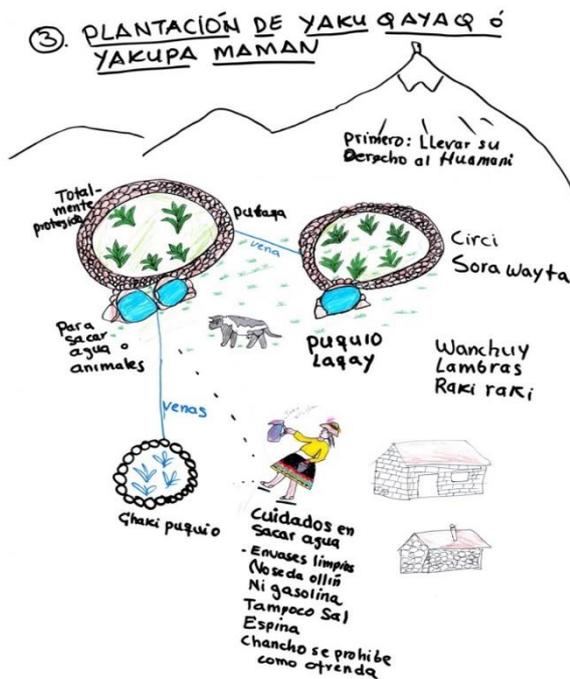
Yeny Paucar, panelist



Blandina Contreras, participant

➤ Food security and Indigenous Peoples

In order to visualize the role of indigenous peoples and women in the care and management of natural resources and environment to ensure food security, several initiatives to exchange successful experiences were presented.



Ms Magdalena Machaca, President of the Association Aripaylla Bartholomew, ABA. - Ayacucho - Peru, was invited to share her experience in her community in relation to the care of water as a key element to ensure food security of its people. She presented the experience of planting and harvesting rainwater, which has been a winning experience obtaining many awards.

The initiative comes from the collective problem that the community was living. The loss of the relationship with mother earth is mainly reflected in the dryness and lack of water, problems with agricultural production and livelihoods, all were causing an ecological imbalance that contributed to food insecurity. This situation motivated them to work based on the capabilities and potential of community members.

The experience consist of collecting water from the mountains in artificial ponds, prepared by the same members of the community. Later on, this ponds serve as eyes water and from where they collect water. This initiative has generated social, economic and environmental benefits for the whole community.

Sister Machaca reflected the much deeper meaning that for her and her people the words "*sow and harvest*" have, referring: "It is an ancient practice of rearing and recovering, converting this into a communal activity in the Andean agricultural recovery. It represents a complete life cycle, from the worldview of indigenous peoples everything has a rationale, a beginning and an end. Raising time. "

She has been at the front of this initiative and hard work that they have been doing in her community, so that this reflects the fundamental role that women have had in the care and management of water to ensure food security and sovereignty. Some of the challenges mentioned is to promote practices of planting and harvesting of water in other communities, guaranteeing and acknowledging the roles of public and private actors, gaps in knowledge, capacity building, investment etc.

Climate change is another major challenge, the positive and negative impacts and effects on food security of the communities involved.

Another successful experience was presented by Mr Fausto Blas Persimmon on the cultivation of native potatoes and the care and measured exploitation of forests and mountains to ensure food security. He recognized the importance of seeking collective action to generate sustainable processes.

Both successful experiences presented are proof of the importance of the revaluation of indigenous culture. It is important to know how and what kind of knowledge is shared, as well as to share orally so it the knowledge does not get lost at the same time that the identity as indigenous peoples is strengthened.

- It is important to continue promoting national training spaces, with the participation of government representatives and the United Nations system to exchange experiences on the protection system of traditional knowledge to ensure food security of indigenous peoples.
- It was recognized that it is important to continue contributing to the empowerment of women responsible for the community institutions.
- The participation and effective advocacy of indigenous women must be accompanied by a process of education, training, development and strengthening of their technical and political capabilities with a solid foundation in principles and values.
- Reassess the traditional forms of agricultural production for recovery of the traditional diet of indigenous peoples.
- Strengthen collective action to generate sustainable processes.

At the same time, a note of the event was broadcasted on the website of FIMI and FAO.

## **b) Testimonials**

We cannot talk about food security if our water eyes are being polluted. It is also necessary to advocate internally in our people when we demand safe water and food security.

*Magdalena Machaca*

It is important for us to know how to interpret and distinguish between the Convention 169 and the Declaration by United Nations.

*Evelina Odisio*

Indigenous peoples are those who are descended from populations that lived before the existence of the current Peruvian government. Whatever our legal situation, we keep our own social, economic, cultural and political institutions, or part of them.

*Blandina Contreras*

We spoke to learn how to communicate and how to deal with the problems. It is important that women demand the authorities for accurate data about issues we face such as violence, health, education. From these figures, we are required to commit to lower those numbers at.

*Judith Paucar*

The development is not only “concrete”, but to empower people, improve the quality of health care for women.

*Irma Percca*

The issue of discrimination and racism should be be addressed since early education.

*Yaccaira Ochoa*

Indigenous peoples have organized themselves as a result of the exclusion from the States, the accompaniment of the elders helps us, young women, to balance our thoughts in the middle or through education.

*Tania Pariona*

Listen to the experience of struggle and persistence of the elders strengthens us and inspires young women.

*Zindi Soto*

When we talk about climate change, not only we are referring to an environmental crisis but a much deeper crisis with the cultural patterns of civilization, which is based in how the relationship between man and nature is conceived.

*Magdalena Machaca*

### c) Results

As a result of the National Program conducted in the City of Lima, Peru, the following results were identified:

- The face-to-face stage of the Program on Human Rights, Food and Nutrition Security developed in Peru has been **relevant** to study, strengthen and increase knowledge on the progress of the rights of indigenous peoples, especially women. Through presentations and dialogue among participants and interventions from representatives of the government of Peru, it was concluded that it is essential to create and strengthen knowledge, interpret concepts and solutions on the issue of food security.
- The workshop is evaluated as **effective** because the participatory advancement of women in the fields of education, training and information are essential to the daily work of organizations which, although not fully solve the problems, but provides the necessary tools to operationalize. It is well known that for indigenous women the lack of access to information has been one of the main challenges faced in this process of struggle to claim their rights.
- The results achieved have allowed the goals of the program to be accomplished. The program on Human Rights, Food and Nutrition Security is not a conventional trainings pace but a building space of collective knowledge from an intergenerational approach, which allows to combine the worldview of indigenous peoples, technology, dialogue, identity, principles and values and different actors.
- The program has generated positive impacts, significantly contributing to the strengthening of organizations, leadership and empowerment of indigenous women, as well as generating partnerships between local organizations. The face-to-face stage has allowed them to sit with one another and discuss the issues they have in common.
- The program is considered **sustainable** because it also encompasses the topics on a structural level; working on primary issues and allowing pursue actions and results over time. In fact, if it is true that there are policies and programs focused on food security, these do not guarantee effective access, availability, quality and quantity of food for the native indigenous peoples and peasants of Peru, because they do not protect local produce, promote consumption of foreign products at low prices and generate the disappearance of biodiversity. Policies and programs must arise from the basic right of a person to decide what to eat and how it has to produce this food.
- With the implementation of these national programs, we stress that there is an alertness of the gradual and constant loss that has been taking place in the form of traditional food of indigenous peoples of Peru, but also there is a clear awareness of the need to revalue these food traditions and strategies for local agricultural production. Therefore, it is important to strengthen and develop processes for coordinated actions on food security where the communities, state institutions and civil society in general are integrally involved to ensure that right.
- The participants were able to identify concrete actions and proposals to continue working on the preservation, conservation and restoration of the environment, biodiversity and ancestral knowledge to ensure food security. These proposed actions contribute to the local and national community level and promote spaces for dialogue and establishment of mechanisms to ensure effective actions focused on food security.
- All the presented topics have been analyzed from the participant's own experiences, problems, progresses and constraints. They also reviewed lessons learned to strengthen what indigenous women are doing for their community organizations within the framework of the Program on Human Rights, Food and Nutrition Security to ensure food security in their communities.
- The participants were able to deepen their knowledge on the international framework of the rights of indigenous peoples in line with food and nutrition security and international instruments protecting their rights.

- During the workshop, legal frameworks were understood through comparative analysis between international and national legal frameworks of rights of indigenous peoples in relation to food security and indigenous women.
- Participants conceptualized food security from their own perspective and the action strategies implemented to ensure it.
- During the workshop, participants reviewed and strengthened their methodological knowledge for the development of advocacy plans, taking into account the various international human rights instruments.
- The workshop also promoted the strengthening of the organizations represented by the participants, and their articulation with movements or larger spaces such as FIMI and FAO.

#### **d) Challenges**

- Limited access to information technology and media systems, like the internet, due to the remoteness of the communities remains a challenge for all participants enrolled in the program to be able to successfully participate, specially during the virtual phase.
- The discrimination against indigenous women remains one of the main challenges to progress in achieving their rights.
- The monetization of the indigenous economy, as the economic life from a Western view has completely dominated indigenous peoples, leading to the idea of no longer being interested in working based on the capabilities and own potential.

#### **e) Annexes**

The following documents are available upon request or can be downloaded at: <https://www.dropbox.com/sh/0tg2loop0zau5c7/AACVWBTTUBOVrXRqYCoGdExBa?dl=0>

- Agenda
- Advocacy Plans
- Assessment
- List of attendees
- Logistic note
- Photo album

# PHILIPPINES

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**NARRATIVE REPORT: IN PERSON STAGE**

*14-23 March 2016*



**Food and Agriculture Organization  
of the United Nations**

## VI. In person stage: Philippines

The Second phase of the Human Rights, Food and Nutrition Security was held from 14 to 23 March 2016, in the City of Manila, Philippines. In regards to the agenda proposed by FIMI, the national offices of FAO.

**Mr Jose Luis Fernandez** gave his welcome message where he states that since 2015, FAO and FIMI worked to bring to fruition the Program to indigenous women leaders and activists from Bolivia, Peru, India and the Philippines. He emphasized the role of the participants as agents of change for their communities, because one among the objectives of the activity is to empower the participants to break the barriers of inequality on issues affecting their communities. Mr Luis ends with sharing FAO's work in the Typhoon Haiyan Emergency, Rehabilitation and Recovery Programme among Indigenous communities in Leyte and Mindoro who were led by women. He hopes that the participants as a result of the workshop will be equipped with knowledge on international and national instruments on human rights, indigenous peoples and women's rights, food security and nutrition.

**Ms Dahliayn Cawed** represented the Chairman of the National Commission on Indigenous Peoples (NCIP); she is a Division Chief of the Office on Empowerment and Human Rights (OEHR) and delivered her opening remarks by citing the agro-ecosystem of the Ifugao rice terraces and how the community maintains the system through rituals and the role of women as knowledge bearers.

Meanwhile, **Mr Yon Fernandez de Larrinoa** made a presentation of FAO as a specialized agency of the United Nations working with indigenous peoples. He mentioned that FAO was the first organization established by the UNCHR. He proceeded to discuss the background of FAO by presenting its vision, Strategic Objectives and the main pillars for indigenous peoples, which are the FPIC Process, Voluntary Guidelines, Indigenous Food Systems, Indicators, Advocacy and coordination. He continues to cite the Voluntary Guidelines on Governance of Tenure (VGGT) and indigenous peoples within the context of national food security.



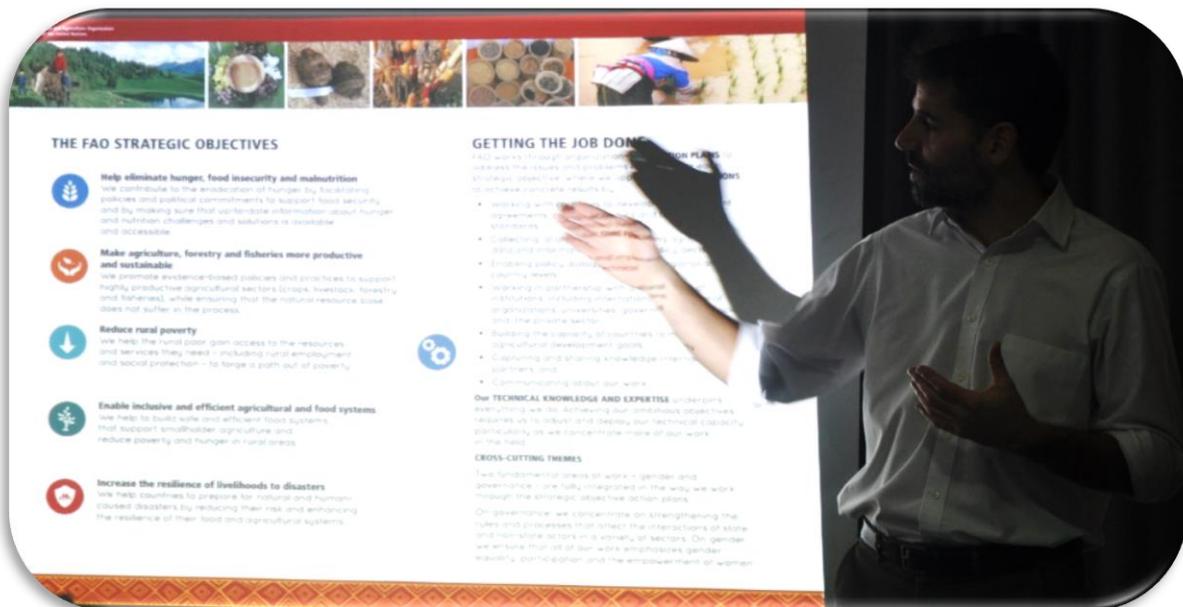
Participants & FAO members team, first day.

The participants were requested to refer to Section 9 of the VGGT as the provision on Indigenous peoples and other communities with customary tenure systems. The technical guidelines on VGGT on governing land for women and men, improving governance structure and respecting FPIC is now covers pastoralism and rangelands. He also stressed that underway is the UN System Wide Action Plan (UN-SWAP). He explains that the UN-SWAP is an outcome document of the 2014 World Conference on indigenous peoples which requires commitment by member states of the UN to implement the UNDRIP. It will entail a letter from the UN Council to the Philippine UN Coordinator to come up with a national action plan by the appropriate agency, which can be the NCIP or NEDA.

He continues to discuss FAO's approach on Indigenous Food Systems, FAO has delineated the world into seven socio-cultural regions to facilitate its policy planning. The approach is accordingly to achieve the Sustainable Development Goals (SDG). In this relation, FAO created a Multidisciplinary Working Group on indigenous food systems as an outcome of the global meeting between indigenous peoples and FAO in February 2015. The focus as shown is on the consumption trends of indigenous food and the value of food systems holistic approach and to undertake analysis of different indigenous foods.

Mr Yon enriches the discussion on this point, by asking the participants regarding the difference between the nutritional value of the commercial and traditional food. He also discusses that there are only five crops feeding the world and the question he poses is how will the world feed the population of the world? At this juncture, Mr Yon reiterates the solution which is the indigenous food systems and the role of FAO which is to protect the system by analysing the composition of indigenous food systems.

The participants *Elsie Mokuduf, Angelina B. Ortiz, Annabel Otao, Melba Relon* interject that the use of chemical inputs is very rampant. There are multinational corporations in their areas who sell and market the chemical inputs. The response was, the food produced by multinational corporations, which are non-organic processed foods, have very low nutritional value compared to organic. Mr Yon adds that eating processed foods causes diseases, which eventually results in a domino effect negatively affecting the health of communities, which means increased expense for medicines.



**Mr Yon Fernandez de Larrinoa explaining on FAO**

Mr Yon discussed indicators by sending the audience a powerful message “to stop being invisible as indigenous peoples”. With this in mind, he asks the participants to define food insecurity. He then discusses that there has been the conduct of a Workshop on Indigenous Peoples (IPs) and Food Security Indicators sometime in May 2015 with the objectives of enabling indigenous peoples to understand the Sustainable Development Goals (SDG). In this relation, indicators relevant to IPs are being developed and training of indigenous peoples to learn the methodology used in the “Voices of the Hungry Project” and pilot areas have been identified to conduct and gather food security data.

He stresses, advocacy on Indigenous women have to have a voice to be able to defend themselves. This can be achieved by sensitization events such as this face-to-face dialogue on the conduct of the national leadership school for indigenous women. To carry out the advocacy for indigenous peoples, coordination is being done between the interagency support group of indigenous peoples (IASG), UNPFII, Interdepartmental working group on indigenous Peoples in FAO, network of FAO focal points

in decentralized offices and the caucus of indigenous peoples' representatives in the 7 socio-cultural regions and internship programme for indigenous peoples.

The leader Elsie Mokudef cited that their community is being encouraged by the local government unit to plant rubber trees. Regarding this question, Mr Yon responds and states that the planting of rubber trees is not necessarily bad, since there can be other farming methods such as intercropping. Further, the FPIC process enables the community to have access to the local councils and makes possible the conduct of relevant discussion on issues such as this, But then again, leadership problems in the community can be a hindrance to this kind of dialogue.

Elsie Mokudef asked how will FAO deal with the situation in the Philippines where indigenous peoples continue to assert their ownership over their ancestral domains in view of the conflict of laws which is the native title doctrine<sup>1</sup> versus the Regalian doctrine<sup>2</sup>.

Mr Yon Fernandez de Larrinoa referred the participants to Section 9 on the VGGT. Further, Mr Fernandez de Larrinoa emphasized that FAO brings together indigenous peoples and government for mutual respect. He also stresses that the indigenous peoples of the Philippines are luckier than most countries because they do not have an Indigenous Peoples' Rights law to protect them. In the case of the indigenous peoples of Africa on self-identification, there are no recognized indigenous peoples. Mr Fernandez explains his response by citing FAO's main pillars on indigenous peoples, which are the Free Prior Informed Consent (FPIC), Voluntary Guidelines Tenure, Indigenous Food Systems, Indicators, Advocacy and Coordination.

In this regard, Elsie Mokudef remarks that the FPIC is not being respected in the Philippines and the answer of Mr Yon Fernandez states that it is compulsory on the part of FAO to comply with the FPIC process.

In addition, FAO changed its environmental standards to include women. To complement this, FAO has been training its program coordinators on FPIC and on technical guidelines for implementation on the VGGT for states like Bangladesh focusing on governance of land for women and men and improving governance on forest tenure and respecting FPIC.

On the other hand, **Ms Cecilia Ramirez**, the Coordinator of Indigenous Women's Global Leadership School (IWGLS), presented a brief background on the IWGLS and the Program on Human Rights, Food Security and Nutrition, which is being implemented by the International Indigenous Women's Forum in coordination with FAO. She discusses the three stages of the program. The first started with the online facilitation through the virtual platform and the ongoing face-to-face of which is the second stage with the purpose of reinforcing the first stage. Hence, the participants were again briefed on the objectives of the face-to-face dialogue. The participants were reminded of their advocacy plans, which they were going to discuss to receive feedback from the other participants in consideration of the inputs and their knowledge as community experts.

At the same time, **Ms Maribeth Bugtong** shared her experience as being a participant of the Global Leadership School in April 2015. Her goal was to continue to do advocacy among others by dialoguing with government agencies on concerns and issues of indigenous women in the Philippines. She is hopeful that there will be a continuation of funding for the program.

Regarding the above, the participant Gigy Banes expressed that there should be involvement of more women in the advocacy for IP women. In that regard, Mr Yon Fernandez: There is a move to shift the debate from vulnerability of indigenous women to stating that indigenous peoples' are resilient and that

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<sup>1</sup> Native Title Doctrine, which refers to time immemorial possession by indigenous peoples of their ancestral domain.

<sup>2</sup> Regalian Doctrine, refers to state ownership over all natural resources.

they have the solution to the world's food problem. But that governments do not listen and this presents a *big challenge*.

The reactions of participants were the following:

Melba Relon: The solution which are community schools like SILDAP<sup>3</sup> teaching IP Education is not recognized by government.

Angelina Ortiz: the solution is education for intergenerational responsibility.

Anabel Otao: a scholar of SILDAP states that they were trained on how to protect the forest, to make traditional craft etc. The IP-EDUCATION of the Dept. of Education is instead of promoting culture is erasing their culture, because the public schools do not among others teach the children to appreciate their culture by playing the indigenous instruments and dances. Moreover, only the mother tongue is promoted. Whereas, the SILDAP encourages the children to wear their traditional attire as school uniform and orients them to be proud of their culture.

Finally, Mr Yon discusses the importance of traditional knowledge systems by stating that when the traditional seeds disappear consequently, the loss of culture and language follow. But he emphasized that the cause of this is colonization of the minds of people. Accordingly, compared to men it is the women who keep the traditional practices.

#### a) **Seminars**

##### ➤ **Diane Lyn Respal, Senior Programme Office**

Ms Respal discussed the ILO Indigenous and Tribal Peoples (ITP) Convention (No. 169). The ILO 169 is an international legally binding instrument open for ratification; in the case of the Philippines, it has not yet been ratified. It addresses the following issues on government responsibility, human rights and enforcement mechanisms, special measures, consultation and participation. If ratified, the Philippine State will then be compelled to submit periodic reports by and to the ILO Conference to comply with its obligations in good faith to consult with indigenous peoples on legislative or administrative matters affecting indigenous peoples. The State implements appropriate procedures through their representative institutions under circumstances as provided in the instrument, which require the indigenous peoples' consent and agreement.

Ms Respal points out that an important feature of ILO 169 is that it provides for protection of indigenous peoples' rights even on cross-border operations.

She concludes by stating that ILO 169 provides a higher standard than the Indigenous Peoples' Rights Act (IPRA) or RA 8371. The ILO 169 complements the UNDRIP.

##### ➤ **Atty. Jennifer Corpus: Presentation and dialogue, Declaration on the Rights of the Indigenous Peoples (UNDRIP) and ILO**

Ms Corpus started her discussion by asking the participants when the UNDRIP was adopted. The UNDRIP was adopted on 13 September 2007 by the UN General Assembly. Accordingly, it took 25 years to negotiate for its adoption. The campaign originated in 1982 when the UN ECOSOC set up its Working Group on Indigenous Populations (WGIP) which was established as a result of a study by Special Rapporteur Jose Ricardo Martinez Cobo on the problem of discrimination against indigenous

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<sup>3</sup> SILDAP- Silingang Dapit Sa Sadlakang Mindadao –a CSO engaged in teaching IP Education amongst the indigenous peoples in Mindanao

peoples. Ms Corpuz states that the UNDRIP is a non-legally binding instrument but reflects the collective views of the UN to be taken into consideration by the member states in good faith. It has legal relevance insofar as it reflects other sources of international law, such as customary law and general principles of law. The UNDRIP and ILO 169 are complimentary and mutual reinforcing. In brief, Atty. Corpuz states that the UNDRIP particularizes all IP concerns from other instruments.

She also discusses that the UN human rights bodies can address focal issues on the implementation of the UNDRIP in respect to their mandates such as the UN Permanent Forum on Indigenous Issues, the Human Rights Council, including the Special Rapporteur on the situation of human rights of indigenous peoples and the expert mechanism to advise the council on issues affecting the exercise of indigenous peoples rights and the UN Human rights treaty bodies like the CERD can likewise address issues on indigenous rights.

Reaction from Francisca “Kakay” Tolentino on the application of ILO 169 and the UNDRIP to man-made disasters such as militarization and states that the Philippine government is not ready to comply with the standards of the instruments. Ms Corpuz continues to focus on forced assimilation committed by the government in the early 1950’s when Mindanao was opened up for settlement by other Filipinos.



The participant, Elsie Mokudéf, she mentions that Teduray children were taken from their families and brought to Iligan, Iloilo and other areas to mainstream them.

Francisca “Kakay” Tolentino, asked how do we advocate for ILO 169. Mr Yon Fernandez, any instrument even if non-binding is of value.

Ms Corpuz also discussed that the World Conference on Indigenous Peoples provides guidance to a National Action Plan and that NEDA or NCIP can initiate its formulation. In this regard, Mr Fernandez responded that FAO has been approached by El Salvador to design the National Action Plan. He reiterates that the UN Resident coordinator will receive a letter from the UN SWAP on how the UNDRIP will be implemented. It is important refer the sentence of Ms Corpuz states that the right to self-determination is not in the UNDRIP.

During the second day of the program, Yon Fernandez de Larrinoa presented the principle of FPIC. He started his discussion by stating that the FAO recognizes the FPIC process. He reiterated the basic parameters of FPIC which are Free, meaning independent from the process of decision making; Prior, the right of IPs to undertake their own decision making process regarding the project; Informed, the right to be provided and to have their own decision making and Consent, referring to a collective and independent on the impact of the communities undergoing their own process of decision making.

Accordingly, there are two situations covered by the FPIC, when there are IPs living in the area and if so to include disaggregated data by indigenous peoples and geographical location and when there are no IPs but their areas will be impacted by the project.

A role-playing exercise was introduced on the FPIC. The role-playing depicted a situation where only some members of the community initially agreed to a project by a corporation and that the community

was not clearly informed about the impact of the project. On this basis the community rejected the project. The participants commented the following:

Laarnie Mokudéf: The community must clearly discern the benefits of any project.

Viola D. Cuyao: There is no respect for IPs when money is involved. In her community the community is retracting a MOA entered into with a hydro-electric company.

Elsie Mokudéf: there is always an intervention by the proponent to divide the community.

Mr Yon Fernandez commented that the community should be united but in most cases women are excluded from the process. In order to solve this, he continued his discussion on FAO'S approach to achieve sustainable development. The fact that there are guidelines from the FAO HQ and decentralized offices for the management of environmental and social risks and setting up requirements for social and environmental safeguards. There are 9 environmental and social standards that serve as a checklist and underlines ESS 8 and 9 on gender equality and indigenous peoples respectively.

### ➤ **Yon Fernandez de Larrinoa on Food Security and Nutrition**

The discussion started with a discussion on the definition of Food Security by the World Summit on Food in 1996 viz referring to “when all peoples, at all times, have physical and economic access to sufficient safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life.”

Mr Fernandez immediately distinguishes food security from food sovereignty. The four dimensions of food security refers to its physical availability, economic and physical access to food, food utilization and stability. On the dimension of stability, it simply means knowing when there will be food. By way of example, he sites that there are 852 million in the world who do not have enough food.

Mr Fernandez discusses that food availability refers to the supply side and is determined by the level of food production, stock levels and net trade. Insufficient food access became a policy concern and puts it within the poverty reduction agenda. Food utilization has not only been perceived as consuming sufficient protein and energy but more so on the significance of micronutrients and a balanced and nutritious diet.

Food sovereignty on another level as defined by a farmers network, the La Via Campesina as the right to peoples to a healthy and culturally appropriate food produced through ecologically sound and sustainable methods and their right to define their own food and agriculture systems. Mr Fernandez elaborates on the concepts of food quality and food quantity. He mentions that there are 852 million in the world without food and around 2 billion are obese, anemic or Vitamin A deficient. Hence, nutrition is becoming a problem. This is where the solution of diverse indigenous food system comes in.

The 6 pillars of food sovereignty were also discussed. On the issue on accessibility of food, this relates to the rights of indigenous peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, which includes their right to define their own food and agricultural systems.

These rights are violated with the importation of petrochemical companies of food that changes the diet of IPs. This is facilitated by the neo-liberalization of trade of the importation of food. The 6 components of food sovereignty viz. focuses on people, the need for food are at the centre of policies and that food is more than just a commodity. Values food providers, it underlines the importance of the source of food who are the indigenous peoples. Localises food systems by reducing the distance between the food providers and consumers. It rejects food dumping and inappropriate food aide. It promotes indigenous peoples control over their territory, lands, grazing and water. In effect, this builds up the indigenous knowledge systems and rejects inappropriate and chemical-input technologies. It supports working with nature and improves the resilience of indigenous food systems and rejects intensive, mono-cropping and industrialized farming systems. Mr Fernandez closes the discussion by citing the Declaration of Nyeleni in 2007 on the Forum on Food Sovereignty in Selinque. It is the intention of FAO to revisit the declaration to include pastoralists. FAO aims to eradicate hunger and to ensure that

food security is recognized by all member states. In this case, FAO is neutral but not against Food Sovereignty and that Food Sovereignty highlights the need for a democratic system.

Ellen Bangoa of Tebtebba, asked how far is FAO advocating for Food Sovereignty, because on a national level the issue is limited to food security. Mr Fernandez, the mandate is to promote Food Security although the farmers movement is towards Food Sovereignty, there will be a meeting to define this. This underlines the importance that CSO's as part of the social movement to be involved in the meeting. Of prime importance of course is that the process must come from the communities. In addition, FAO can be the forum or convenor for the debates and provide technical advice.

The leaders Elsie Mokudef commented: Food security is disrupted by the entry of the "cash economy", farmers are the backbone of the economy but there is no help from the government. In another hand, the youth leave the communities to study and do not come back, they prefer white collar jobs. A reason is that farming is very difficult. The response from Mr Fernandez, that it is a common problem. He elaborates though that before the cash economy was "barter" between farmers but this is being abandoned. There are no easy formulas. Moreover, the colonization is in the minds of the peoples. It starts with the digital technology and hard to change, but communities need to be flexible and think of ways to entice the youth back to the communities. On one hand, the internet connection encourages people to go back to the countryside since they can stay connected to the world.

Additionally, Franscisca commented that how will FAO respond to the neo-liberalist policy of the government? However, she also states that how can we use the UN Mechanisms. Mr Fernandez responds and states that this is a common challenge just like in Brazil.

➤ **ARISTEO PORTUGAL, Assistant FAO Representative of the Philippines**

Mr Portugal emphasizes that the issue on Food Security is a population issue. The Philippine is high-risk disaster country prone to natural disasters as a result of climate change. The frequency of typhoons is the new normal.

The assistance of FAO to the Philippines is within the FAO Country Programming Framework (CPF) which focuses on priority areas viz: improving food and nutrition security, enhancing agricultural production and productivity, sustainable management of natural resources and promoting agricultural adaptation, climate change mitigation and disaster risk reduction.

Among the projects of FAO Philippines is responding to the Typhoon Haiyan. The funding support for the Geographically Important Agricultural Heritage Sites (GIAHS) where the FPIC took a long time. The project centered on fragile ecosystems such as the rice terraces in Ifugao. There projects implement a participatory approach with due regard to gender parameters and following a complaints mechanism protocol to ensure a feedback loop.

The comment by various participants on the following issues:

- Angelina Ortiz- agricultural schools encourage students to plant hybrid corn. The Dept. of Education and the Dept. of Agriculture should have an advocacy plan on biodiversity.
- Anabel Otao- farmers are planting traditional plants but the DA is promoting hybrid cash crops for animal feeds.
- Elsie Mokudef- their domain is a mountain ecosystem and she has difficulty convincing the local government unit to pass legislation to stop use of chemical which will cost erosion.
- Laarnie Mokudef- the market of hybrid crops is bought at a cheap price form the farmers, the middlemen profit more than the farmers.
- Melba Relon- The AFP are accusing the CSO SILDAP as being NPA's for teaching the community to do traditional farming.
- Mr. Portugal responds by stating the issues are a challenge, and suggests the use of straightforward language.

Mr Fernandez responds by explaining that hybridized crops are different from GMOS. For thousands of years, farmers have been exchanging seeds and this illustrates that seeds are hybrid. Ms Ellen Bangoa asks how the Sustainable Development Goals is linked to the Land? The response of Mr Fernandez responds by stating that there are 17 Goals Approved as targets and with indicators. The indicator on land under Goal 5 provides for access of women to the land and Goal 1.4 where access to land includes IPs and disaggregation of data by the National Statistics Office. He further adds that the SDG applies to all countries while the MDG affects developing countries.

➤ **Domingo Nahayangan, ILO, on ancestral knowledge of indigenous peoples and women**

Mr Nahayangan enumerates some threats to indigenous knowledge by saying that if indigenous peoples lose their identity they lose their being an indigenous person. Indigenous knowledge makes the IP distinct. He relates Indigenous knowledge and science. IK is acquired over generations by indigenous communities as they interact with their environment. The IP woman IK originated from the actual needs, problems, interests and aspirations in their homes and communities.

He posits the concept of indigenous science as a process by which indigenous peoples build their empirical knowledge of their natural environment. It is the practical application of theories of knowledge about the nature of the world and increasingly IPs are incorporating Western scientific knowledge into their practices. He however claims that IK and science, science focuses on component parts whereas IK presents information in a wholistic manner.

Pertaining to IK and Food security, women have roles and responsibilities in achieving household food security especially in rural IP communities. Mr Nahayangan ends by stating that IK should be promoted by integrating IK with science. The process involves observation, documentation, validation and categorization of IK which can be integrated.

➤ **FLORENCE DAGUITAN CBD, Program Coordinator on Strengthening Local Food Systems, Inclusion of revitalization of local food systems in national policies**

Knowledge on farming systems was developed through experimentation, observation, sharing and collectively discussing, developing and enriching their knowledge. Among the features of the traditional food systems are nutrient cycling, where the soil is treated like a living matter and fed with organics, there are cultural pest control practices, strengthens collectivity, food comes from cultivated and uncultivated farms, designed to fit sustainable resource management for the well-being of the entire community, promotes biological diversity, hence increased sources for community nutrition. The threats and emerging issues are over-extraction, privatization of community owned lands, over-hunting, fire, monoculture of tree species and establishment of cash crop plantations.

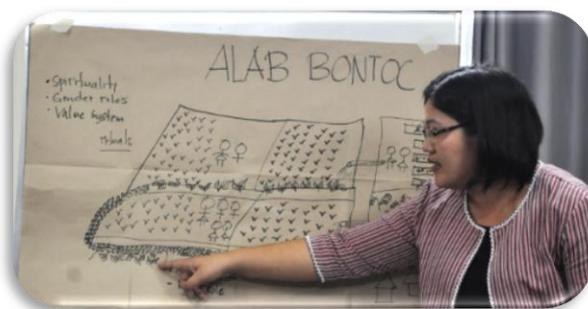
Maribeth Bugtong, asked is there a distinction between IK and Science. Ms Daguitan expresses that there is an ongoing debate at the international level. But perhaps the debate is politicized because of the forces of pharmaceuticals and agro-chemicals companies have bonded together and support politically strong lobby groups.

Mr. Rodriguez discusses that in 2008 there was a food crisis where the cost of food was very low because food stocks were very low. The crisis spurred a lot of financial investment in food which benefited the big corporations but not the farmers. As a solution, Ms Daguitan gives the example of on-line marketing in Thailand where communities market products which they harvest from their forest thereby enhancing the same. This eliminates middle me.

Mr Yon says that in the Amazon the communities have planned the use of drones to transport their products.

**WORKSHOP EXERCISE:** At this point a group exercise was undertaken where the participants were grouped by indigenous community and were asked to illustrate and draw their existing food systems in their communities and were asked to present them.

- ❖ *Gigi Banes* the food ecosystem in Alab, Bontoc-the men and women do the planting before it was just the women. In the maintenance of their irrigation system, both men and women do the work. The community practice mutual help system called the ug-ugfo. Camot and gabi are planted around the rice paddies. In the harvest of rice, the women’s role is the harvest 5 bundles of rice and complete silence is observed to please the ancestors, after which the men do the harvesting.
- ❖ *Francisca Tolentino* presented the food ecosystem of the Dumagat, Quezon Province-the Dumagats are coastal, semi-nomadic hunter-gatherers. Because of development aggression, their resources have become limited. Presently they have permanent farms and women are in charge of planting and weeding. They now use HYV rice.

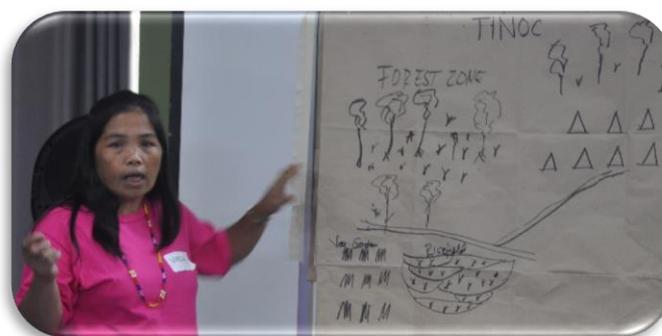


**Gigi Banes**



**Francisca Tolentino**

- ❖ *Viola Cuyao* presented the food system of the Kalangoya Tribe of Tinoc- the Kalangoya strong customary laws that realtes to their “muyong” system, they also have forest zones, rice paddies and gardens planted with cash crops for sale. Their forest zones are delineated with “bito” or traps. They have the “muyong” system where they have been assisted by the Dept. of Agriculture in their traditional agro-forestry system.



**Viola Cuyao**

- ❖ *Elsie Mokudef* presented the food ecosystem of the teduray tribe in South Upi, Magunidanao- The Teduray’s used to do “kaingin,” and were taught how to make ricefields and build canals by the Ilonggos. Before planting they conduct a ritual called the “maras” to seek the permission of the spirit guardians of the land, forest and water to cut down trees and clear the land for tilling. They practice “semingkat” a mutual help system which is to invite other farmers in the village to help them in clearing the land. The task of women is to prepare the food for the men. Once the land is prepared for planting, an elder woman is asked to start planting. The entire community help in planting. The farmer checks his cornfields after a week and if the seeds have

not sprouted, he asks the help of a woman called the “fiemun-a noy kamais” to do the replanting. Before harvesting, women will invite the whole clan to eat. Vegetables are planted for consumption. It is the task of the woman to keep the seed. During harvest the woman is asked to do the M’emen-neh to seek the permission of the spirit guardians. The women and children do the harvesting and the hauling is done by the men.

- ❖ *Angelina Ortiz* of the Mansaka Tribe of Tagum, Davao’-The Ata-Manobo tribe have a large ancestral domain area, they regularly plant traditional rice which they harvest rice from October to December. They plant based on signs from the birds, flowering of trees and even from their dreams. They also use the moon and stars as signs. The community help each other during harvest using “bayanihan” but there more women than men. They store their rice in a house called “lalapung”. Excess rice is exchanged for dried fish clothes, sugar, salt, soap. Products are transported through the river. The SILDAP school with the IK curriculum assists the community. The problems besetting the community are logging, the use their “bagani” or traditional armed defense unit as paramilitary by the AFP.



**Elsie Mokudéf**

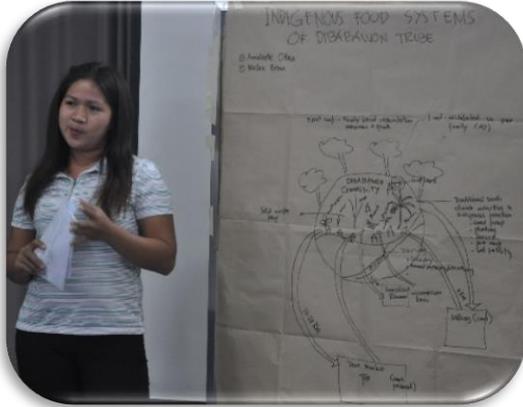


**Angelina Ortiz**

- ❖ *Annabell Otao* and *Melba Relon* presented the Dibabawon Tribe-They practice family based reforestation and indigenous agroforestry. The community has a form of zoning, where they practice backyard farming and plant rootcrops, rice, peanut, cassava. They preserved their seeds in a small hut called the “lukong”. A ritual called “sawit” is done during the harvest performed by the babaylan where the community is called to eat. Solid waste management is also practiced and composting is undertaken in their backyard.

Their rivers are used for animal bathing and drinking and laundry. They plant climate adaptive indigenous practices on land preparation, planting, harvest, pest management and soil fertility. The community sells banana on a commission basis. Their rivers have no fish because of logging.

- ❖ *Mary Jane Ansuban* of the Mandaya Tribe-Land preparation is done by men while planting is by men and women. They practice intercropping of rice, corn, sweet potato, taro/gabi and banana. A ritual called “talas” is done before land preparation. The “babaylan” (shaman) discerns in a dream whether to open the farm. After harvesting, the community are gathered to offer the harvest for thanksgiving. During the harvest, two women are designated to identify seeds which are placed in a bamboo for the next planting.



**Annabell Otao**



**Mary Jane Ansuban**

➤ **Human Rights and Indigenous Peoples**

The issue on Human Rights and Indigenous Peoples was taught by Atty. Leilene Marie Carantes-Gallardo, Associate City Prosecutor on Human Rights of Indigenous Peoples in the Philippines and Knowing and Understanding National Laws on indigenous peoples.

The participants were asked what constituted human rights and human rights violations of indigenous women. There was a presentation of concepts of relevant International Human Rights Laws and the need for translation of the international instruments to domestic laws. Thereafter, the Indigenous Peoples Rights Act or RA 8371 and updates on jurisprudence and the various implementing rules and guidelines were briefly shared. The participants were already familiar with RA 8371 and the session was open for the sharing of their various experiences in the implementation of the law. They shared



**Atty. Leilene Marie Carantes**

their plight as women from their respective communities and gave examples of individual and collective violations of their rights not only by customary laws but also by national laws. They cite violation of their rights by customary law when men remain as the decision makers over issues on land, even in the settlement of conflicts. However, interestingly, in conflict settlement of the women among the Mandaya tribe, the women perform a ritual before dispute resolution to determine the outcome of the conflict. The Teduray used to have women arbiters, but this is no longer practices. In any case, Elsie Mokudef strongly advocated against polygamy and child bride.

Participants relate that because of the “duay” or polygamy the consent of the first wife for the succeeding marriage is not fully obtained by the husband. This is because the husband courts the parent of the child bride and eventually gives them dowry which results in the girl bride child given to the

man. The girl if abused cannot separate from the husband even for valid reasons since the parents cannot or refuse to part with the dowry.

Notwithstanding the fact that Philippine laws promote women rights and provide legal services. Because of the distance of communities from government offices, the services remain inaccessible, as a result, human right violations like rape are not filed because the local government unit are not also receptive to file any report.

➤ **Yon Fernandez de Larrinoa: What is an advocacy plan and how can indigenous women effectively advocate for their rights**

An advocacy plan is a communication tool for advocacy to change a behavior. Advocacy plans incorporate intelligence operations, strategies and tactics needed. There is a difference between strategy and tactics. Strategy answers to WHAT and tactics on HOW.

The key elements are choosing your battles, speaking the language of others and connecting with their struggle, using data as an advantage and anticipate what others will object to in the process of struggling. This is because data is neutral. The use of non-violent communication and to change the way you speak. Take advantage of local, national trends and opportunities to gain entry points. Defining what is negotiable and non-negotiable. Identify the drivers in the institutions and look for allies who will support the struggle. Ally with other stakeholders and networks from the local to the global level, even with non-IP. Learning to position messages with other stakeholders. The message is strongly delivered if said by others. The relevance of networking from the local to the global level. Make a balance between inward advocacy and outward advocacy. Consider adequate timing for consultation and be conscious of the process of dialogue and meetings. To understand when to scale up and express oneself and not to personalize the approach allies. In the process of scaling up, to design a decent exit for the opponent. To utilize people who can oppose and collaborate.

Mr Fernandez emphasized that ideas are powerful. By setting up a website one is able to track the impact of advocacy. Advocacy is the creation of a movement by networking.

➤ **The International Human Rights Instruments for Indigenous Women**  
**Aida Jean Manipon, National Coordinator, UN Women Philippines and Anita Baleda from the Philippine Commission for Women**

Ms. Aida Jean Manipon discussed the history of CEDAW and how it was drafted and pushed by Leticia Shahani, a Filipino legislator at that time. It was adopted on Sept, 4 1981 and ratified by the Philippines on July 19, 1981. Ms Manipon explains that discrimination against women involves any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women irrespective of their marital status of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. The definition can take on many forms which can be formal which assumes that by law all persons are alike. Substantive equality when laws provide equal access and opportunity. As to compliance by states, equality is de jure if compliance requires changes to constitution and de facto when compliance requires implementation by policy, law and programs that result in real changes.

More importantly, in accordance with the obligation of State parties to respect, promote and fulfill women's rights, if ratified the State is obligated to repeal all discriminatory, anti-discrimination policies and provide effective mechanisms and remedies to address the complaints of women and State parties are required to submit period reports every 4 years to the UN Secretary General on its compliance.

➤ **Anette E. Baleda, Chief of Policy Development and Advocacy Division Philippine Commission on Women: On the Philippine Implementation of CEDAW**

Ms. Baleda discussed that the PCW is a primary policy-making body on women and gender equality concerns formulated under the Womens' Priority Legislative Agenda (WPLA). The WPLA's purpose is to amend and repeal discriminatory provisions of existing laws and advocate for the formulation and adoption of legislation that promotes women's empowerment and gender equality. She gave overviews on 10 domestic laws passed by the Philippine government in compliance with the CEDAW, this includes laws and Social measures under Special Temporary measures and under Improving the economic life of women. Significantly, she points out that in the last 36<sup>th</sup> Session of CEDAW, the Committee in its concluding comments on the Philippine Report raised concerns on the Philippines' lack of progress in enacting a comprehensive legal framework on gender equality. Noteworthy in the comment is that there is no definition of discrimination in national legislation. As a result the Magna Carta of Women or RA 9710 was passed to respond to prevailing laws or provisions that discriminate against women.

She explains that the Magna Carta of Women (RA 9710) is a national translation of CEDAW and proceeds to explain its salient features. Ms Baleda also highlights women's priority legislative agenda for the 16<sup>th</sup> Congress on amendments of various laws such as the Family Code, the Anti-Sexual Harassment Law of 1995 and the Anti-Rape Law of 1997. Presented also was a push for amending and repeal of provisions in the Revised Penal Code re Anti Prostitution Bill under Article 202, Anti Marital Infidelity Bill, Articles 333 and 334 on Adultery and Concubinage, Premature Marriages, Death Inflicted under Exceptional Circumstances.

Comment by the Participants on the process and utilization of the GAD funds.

Ms Baleda, explained that the GAD funds can be specific project based or by attribution as being done by government agencies for compliance with the law. It takes a lot of lobbying by communities to avail of the GAD BUDGET.

The participants narrate that there is a lot of stereotyping in educational materials and no culture sensitivity on family planning, only women are being targetted for family planning, not the men and/or the men refuse to subject themselves to birth control. On women's health issues, health centers are inaccessible. In some cases, men are angry that the women undergo family planning procedures, the men perceive women as promiscuous if they undertake birth control.

The traditional birth control processes such as spacing are set aside because some traditional birth control measures are done right after giving birth.

Noteworthy are comments of participants that the laws for women are not applicable to housewives.

Again in the case of traditional polygamous marriages or practice of "Duay" as explained by Angeline and apparently common to all the communities of the participants, the 2<sup>nd</sup> and 3<sup>rd</sup> wife serve the first wife. The discrimination and exclusion occurs because the financial priority is to the first family.

Ms. Baleda answered that based on studies conducted child marriage is the exception rather than the rule. It is also done to prevent the "rido" or blood vengeance among the indigenous communities and to also keep the wealth in the family. It also enables more time for the 1<sup>st</sup> and 2<sup>nd</sup> wife to take care of their families.

Ms Baleda mentioned some emergent issues which need to be addressed such as electronic violence against women. The use of gender fair language. Among administrative solutions for protecting the rights of women is that the CHR has formulated GAD Ombudsman Guidelines. Women can now become generals because of the Magna Carta where they are given a choice to be brought to combat areas. Further, Philippine embassies have now VAW pointpersons.

A question from Angelina Ortiz on how do we transform our IP elders/leaders to change gender discrimination?

Ms See responded by proposing that there is a need for more data on women found in distant, inaccessible places, influence the educational system both formal and informal.

Mr Yon made a comment and said who are to blame for maintaining a system of education? The question triggered some self-reflection as to whether women themselves because of their perspective worsen the discrimination.

Ms Elsie Mokudef stated that men question the traditional knowledge of women.

Ms Angelina Ortiz proposes that women should know the customary and state laws to be able to advocate and defend gender rights against men. The younger men no longer practice polygamy but have “queridas” or paramours.

Ms Elsie Mokudef shared that girls are sold as child bride for chainsaw, carabao and others. She also adds that the “MENCHEN” program of the DOH is discriminatory against indigenous women by criminalizing the traditional “hilot” who can better take care of IP women.

➤ **Indigenous woman advocate, Discussion of Indigenous Women individual and collective rights**

Ms Bernice See starts with a discussion of practical considerations to organize women by starting where they are which is according to their issues in the communities. In the process to identify the particularities of their gender issues in the community and balancing individual rights with collective rights. She recommended that a challenge is also to consolidate existing indigenous women’s organizations at the national level for collective actions and to assume a national identity.



Ms See asked the participants to undertake an exercise of discussion their issues and concerns as contained in the matrix below:

NATIONAL	LOCAL	TOOLS	GOAL
Push FOR ratification of ILO 169	Environment Protection and Food Security	Establishing shadow councils	IP Women Empowerment Uphold IP Women Human Rights
Recognition of IP community identified CSO’s working on IP Education in Ad’s	Establish support mechanisms to strengthen local food systems	Access to 5% GAD Fund	

Ancestral Domain Issue	Health and Education	Food festivals	
	Access to health facilities and Services	Exchange of seeds	
	Preservation of seeds		

➤ **GROUP EXERCISE where some of the participants were asked to share their personal experiences as indigenous women: Angelina Ortiz and Francisca Tolentino**

Ms Ortiz shared her experience as a teacher of SILDAP, she explains that SILDAP which is a CSO covers 3 provinces. The problems besetting her area of coverage are human rights cases because of heightening cases on environmental destruction because of logging, mining on ancestral domain. There are fake IP leaders/elders who are co-opted by the corporations causing divisions in the community. The rate of illiteracy is quite high among their communities. Further, the communities have very poor access to basic health and suffer from extreme poverty. Within this context, women are not open or are afraid to have violations against them such as rape and sexual harassment documented or reported. There is lack of information about relevant laws on rights of women and children. The women in most cases are not part of the decision-making processes. The women are illiterate due to early marriage and working at a young age to help their family. The women are pushed to early marriage because of money and other valuable items

The participants suggested concrete if not steps already being undertaken, such that women must be organized like the “Kabuyagan”, a women’s organization composed of the Mansaka, Mandaya, Dibabawon, Ata Manobo tribes. To protect indigenous knowledge on medicinal plants, there must be gender needs assessment. Conduct seminar workshops for women and the conduct of documentation of violation against women survivors. Some problems encountered are that community leaders showed a negative reaction to seminars advocating for indigenous and women rights.

**Ms Francisca Tolentino shared her personal experience in promoting not only the rights of indigenous women but also the rights of indigenous peoples.** She shared how on a personal level she started to be critical of the State and be consciously aware of her rights and how she eventually participated in drafting RA 8371 or the Indigenous Peoples’ Rights Act of the Philippines. Ms Tolentino gave a moving account of her personal frustrations politically and on a personal level in her struggle and how she continues to overcome and continue her advocacy as a human rights activist.

➤ **Ms Ellen Dictaan Bangoa shared her experience as participant to the Asian Regional Preparatory Meeting on UN Mechanisms and Procedures relating to IP issues.**

In view of the non-availability of Joan Carling, Ms Bangoa presented the powerpoint by Devashis Roy on the UN Permanent Forum on Indigenous Issues dated March 10-13, 2016. She started with the mandate of the forum which are the provide expert advise and recommendation to the ECOSOC as well as to programme funds and agencies of the United Nations, raise awareness and promotes the integration and coordination of activities related to IP issues within the UN system and prepares and disseminates information on indigenous issues.

The agenda of the 15th Session from 9-20 May 2016 is among others the discussion on the theme “Indigenous Peoples, Conflict, Peace and Resolution.” There are subsidiary and related agenda of the forum such as Indigenous children and youth, indigenous women, MDGs and Indigenous peoples,

Lands Territories and resources, climate change, impacts on indigenous peoples, cross-cutting themes, socio-economic development, collection of disaggregated data, free prior informed consent, IPs, MDGs and Governance, Protection of traditional knowledge, workshop on access and benefit-sharing, languages, implementing of UNDRIP, Development with Culture and Identity, Indigenous Language.

The participants' reactions were the following:

Elsie Mokudef commented on the World Food Program relating to the feeding program in South Upi. The children are undernourished and experience stunted growth, further discussion with the participants linked this to depletion of soil nutrients as a result of the use of chemical inputs. Monsanto has established business in their community, selling high yielding varieties like corn to the community and transacts with the farmers on contract farming. The Department of Agriculture and the Armed Forces were also distributing HYV seeds.

Mr Yon processed the experience and stated that eventually if the community lose their traditional seeds they will lose their identity and their language.

Ms Laarnie Mokudef shared her experience where she experimented with planting organic crops on top of the slope and the commercial crops below. She found out that the organically grown crops thrive.

Ms Elsie Mokudef put up a cooperative which sells organically grown vegetables and crops.

Ms Angeline Ortiz also shared that farmers contract aerial spraying over their farms which affects adjacent IP farmers

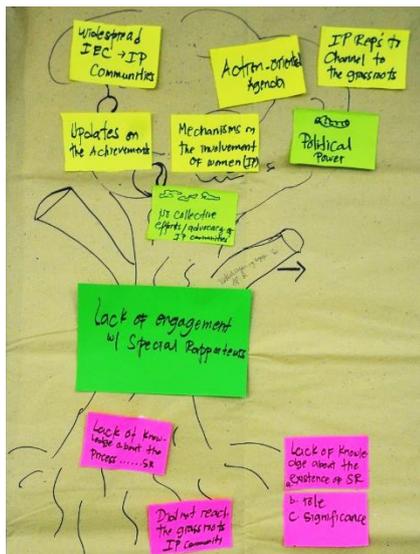
Mr Yon explained about terminator seeds and explained about open pollination which contaminates organically grown. He emphasized to the group multiplying traditional seeds. He continued to share some country experiences on building a global seed bank and keeping the practice alive in certain parts of the world, where there are exchange of seeds to resist encroachment of transnational corporations. The children should be taught about indigenous food and the importance of seed propagation perhaps by establishing nurseries, writing about how and where the seeds grow. He strongly recommended for food festivals to ventilate indigenous peoples rights. Indigenous food can be a platform for campaigns. Mr Yon underlines the fact that to prevent malnourishment or stunted growth, nourishment starts with taking care of the pregnant mother and the child during his/her first 3 years.

➤ **Special Rapporteur on the Rights of Indigenous Peoples presented by Ms Mary Ann Bayang**

Ms Bayang started her presentation by locating the SRIP within the UN Sistem and explained its history and explained the mandate of the SRIP. The mandate of the SRIP are the Promotion & Protection of IP Rights, Information & Communication on IP human rights violations, Recommendations & Proposals and Coordination & Cooperation with Other bodies. She explained how the participants can link up with SR.

Ms Bayang introduced a group exercise where the participants were directed to draw a problem tree and putting in the constraints in linking up with the SR. Drawing from the group exercise, Ms. Bayang synthesized all the issues which is lack of awareness of the role of the SRPI, there is gap of information from local, national and international and there is no feedback of information.

Ms Bayang explained that there is no specific format on the complaint to be filed. In view of the limitation and protocol that the SR can entertain issues only upon invitation by the State. IP communities can set a meeting with the SR. For instance James Anaya was able to submit an Asian Wide Report by meeting with CSO's. In fact, universities can invite the SRPI where complaints can be submitted.



Draw team 1



Draw team 2



Draw team 3

The participant Gigy Banes asked if are ther cases resolved by the SRPI. Ms Bayang explained that complaints filed with the SRPI if communicated to the state-parties maybe denied and/or ignored. For the Philippines, SRPI Stavehagen recommended for establishment of an Office on Human Rights adviser at the country level.

Ms Bayang asked the participants to draft a complaint and critique each other whether the complaint has the essential elements. In any case, after the exercise she recommends the following elements:

1. Date
2. Contact Email, cellphone numbers/addresses
3. Identify that they are indigenous peoples
4. Identify their gender as women
5. Identify the perpetrators as to their positions/addresses
6. Determine whether there were other cases filed against the perpetrator

The complaints should answer *where, when, what, who and how*. All complaints are treated confidentially.

Ms Bayang suggested that FIMI fund skills training on how to write complaints to the SRPI. Mr Yon Fernandez briefly discussed the UN SYSTEM WIDE ACTION PLAN. Among others, the plan focuses on action areas such as raising awareness on the UNDRIP to support declaration of rights, support realization and review of the 2030 Agenda for the sustainable development Goals and support participation of IPs in processes that affect them. The FAO communication offices are directed to advocate on how traditional knowledge contributes to sustainable development. The FAO calls for strengthened UN Senior Level engagement involving work with member states in the spirit of partnership and cooperation in order to generate support for implementation of the UNDRIP.

He emphasizes the 6 Pillars which entails high level awareness, develop a key of messages on the UNDRIP, develop media and outreach campaigns, Support at the national level, support realization of the indigenous peoples' rights in implementation of 2030 Agenda for SDG. Develop capacity of UN staff and other institutions and organizations and advance participation of IP in the UN processes.

### ➤ **Advocacy Plans Presentation**

**SILDAP** presented their advocacy plan through Melba Relon a finance officer from the organization, among the comments from the participants were the following: the plan was clear and included risks and challenges, it had clear indicators to monitor the advocacy plan. It was suggested that there be a strategy on how to include other peoples' organizations to achieve its goals. The advocacy plan was very broad.

**ELSIE MOKUDEF, a Teduray from community at South Upi**, presented the advocacy plan with the objective of consolidating the opinions of professionals and Timuays to support the peoples organization. The objective includes basic orientation on IP women, environmental forum at the sitios, barangays and municipal level and lobby the regional, provincial local government units. To conduct information and education campaigns on the impact of early marriage and other customary laws which negatively impact on the rights of women. The target audience are the IP men and women, students, out of school youth, framers and local officials. The output of the advocacy plan is to deepen the fact that indigenous communities have the right to collective ownership of their domain, to push the Teduray as an IP community within the Bangsa Basic Law and the autonomous region of Mindanao. To patronize IP food and delicacy and go back to propagation of traditional seed.

Among the limitations of the plan is lack of funds but the plan also advocates for self-reliance. There is lack of information to be able to connect to partner organizations, lack of equipment to access information and lack of information and education on IP women. The methods adopted are the participation in IEC at all levels, organizing IPOs and to develop second liners to be leaders. On a long-term basis, to continue to push for delineation of the ancestral domain, local selection of the IP Mandatory Representatives (IPMRs) and to construct tribal halls where conflicts are settled and establish an IP school. On a short term basis, to continue organizing IP communities in South UPI, to select women to be IPMRs, to put up the Violence Against Women (VAW) desk at the barangay level. To discuss with the peace and order council the Bangsa Basic Law. To discuss or dialogue with the multi national corporations on the effect of their petro-chemicals on their communities.

Ms Mokudef concludes that there should be establishment of peoples organizations at all levels, a coalition of indigenous peoples' organization to monitor national compliance must be established and there should be cross-visits of IP partners and communities.

**NORMA PADAWIL, an Applai from Fidelisan, Sagada** presented her advocacy plan for Fidelisan, Sagada the plan aimed to resolve internal conflicts in her community with another community. Among the tools used are the presence of traditional elders and leaders and the utilization of the 5% GAD fund. Accordingly, the community was historically united against external threats such as mining, logging such as the Cellophil Resource Corporation. However, there is now an existing conflict between her barangay Fidelisan and Pidew, the Office on the Peace Process (OPAPP) has a programmed road project where its entry point is Pidew upto Fidelisan. The barangay of Pidew refused to let the road proceed to Fidelisan alleging that the road will destroy a ritual site. The Fidelisan community suspect that the real reason is to hold and confine the tourism to the area of Pidew, since Fidelisan is a popular tourist area. The conflict is to be resolved at the barangay level before the municipality intervenes.

**VIOLA D. CUYAO a Kalanguya from the Tinoc**, presented her advocacy plan which has the objective of transmitting IK to the younger generation which are compose of elementary and high school students, to revive traditional craft making such as soft-broom and basket weaving, to enable the youth to value indigenous knowledge by making and using traditional musical instruments and handicraft. The elders were tapped to teach the indigenous knowledge. The plan went through the stages of planning, organizing, registration, hand-outs, purchase of materials and evaluation of the activity. In the assessment of the entire activity, the musical instruments were considered obsolete and not fit for modern music but there was an expression of the need to popularize the use. As far as handicraft, there was also a recommendation to integrate this in the curriculum to understand and value the skill. The suggestion was to conduct the advocacy on an inter-barangay level, revival of traditional

knowledge on musical instruments, bamboo crafting, organic farming and to bring back the elders by letting them teach or transmit the knowledge. The funding source will be from Tebtebba for a period of 5 years. The local government unit was not supportive of the project.

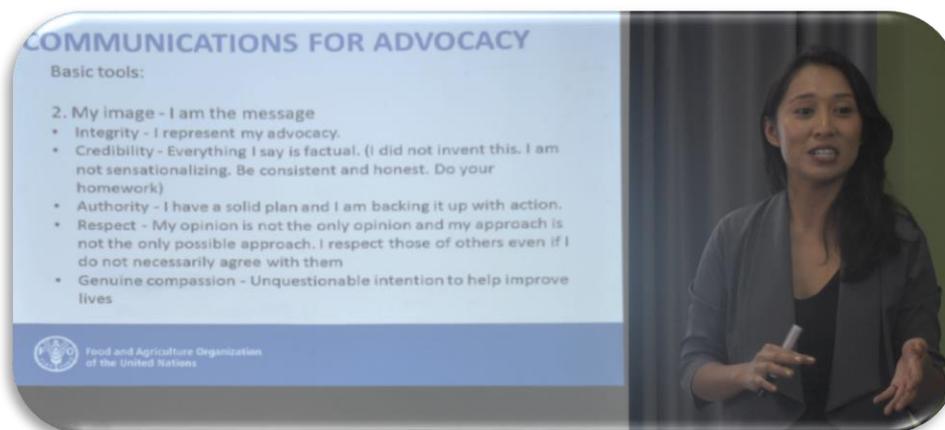
Noteworthy is that the community are also pushing for self-reliance. They have established a fabric center for agro-technology where they fabricate hand tractors which increases labor efficiency on the ricefields and gardens. Trainings on organic farming is being conducted.

A general comment was made by the facilitator on the “Camote” and it was narrated by the participants that all varieties of their camote plants are infected and wiping out their camote crops, no study has yet come out from the Dept of Agriculture.

Cecilia Ramirez was asked to share her experience in their communities where they still engage in “barter” between families of organic and traditional crops for family subsistence.

➤ **NIKKIE MERU, National Communications Expert of FAO Philippines: Media and its Impact in our activities and efforts,**

Ms. Meru discussed the stages of advocacy. Specifically on the preparatory and planning stage, to determine their target, who are the targeted audience and setting the objectives. In the implementation stage, to determine how to empower the communities. In the monitoring and evaluation stage, there should be a specific group and the community is regarded as an advocates.



Ms Meru conducted a brief exercise where the participants were asked to identify their targets audience. She synthesized the exercise by stating that it is best to target people who will help in getting to the next level/phase of

implementation.

She emphasized that communication is a two-way process. It will entail a process of drafting profiles of targeted audiences and to consider secondary audiences, by discerning to whom does the primary audience listen to. This is a process of multiplying the target audience. She also explains the process of how to talk to an audience and what kind of resources are needed. It is also helpful to consider external factors that provide opportunities, such as taking advantage of events to influence political and environmental factors. Hence, to keep a calendar of activities that the advocate will constantly update.

Developing key messages is done in a clear and concise manner, stating from a problem to finding a solution and inviting people to act to resolve the problem. As an example she related FAO’s advocacy on the SDG, which is a 15 year plan for the national government. The plan follows the dictum, the more we say the less people absorb it.

Lastly, because “I” am the message, she states that what you advocate for should be reflective of your everyday life. Hence, the advocate should have personal integrity, credibility, honesty, authority and

respect. In order to promote rights, an advocate must be open to the belief of others. Genuine compassion for others is a manifestation of unquestionable intention to help improve lives.

Ms Meru prescribes that the advocate starts with a fact sheet that will be used and re-used to keep them on the same page and prioritize what issues are being projected. Further, using an inverted pyramid formula on projecting messages, to put forth the main message at the beginning answering who, what, when and how, to cope with the tendency of media both print and broadcast to cut and edit interviews and stories and focus on the main message. Ms Meru also recommends that it is best to repeat the questions so as to prevent TV and radio interviews taken out of context. Lastly, she gives the participants some tips which are that communication is a two-way street - it is as much listening and observing as it is talking; you are the message; under promise but over deliver; practice makes perfect and to make reading a habit.

### ➤ Community Visit



In March 20, participants visited the San Ysiro, in the community of the Dumagat peoples in San Ysiro, Antipolo City in Rizal province was visited to deepen and strengthen the knowledge and linkage of the participants. In particular, the visit is made to understand further the contexts of the Dumagat women as well as their roles in ensuring food and nutrition security of their community.

The community visit was facilitated by the project manager of the MASAKA, an indigenous peoples' organization in San Ysiro. The community is a current recipient of the IFAD's Indigenous Peoples' Assistance Facility (IPAF).

At the community hall, there was a dialogue with the indigenous leaders including indigenous women. The exchange was focused on the history of the Dumagat peoples in the community, their culture and tradition as well as their traditional knowledge on their food systems, their livelihoods, education, health and their present struggles and efforts to realize their human rights.

Firstly, the objectives of the Program and the visit itself were elucidated.

The chieftain of the community provided an overview of the past and present situation of the Dumagat peoples with the inputs/stories of the community members present. Accordingly, there were few people in their land which gradually increased with the entry of other people from the nearby provinces and region. From then, the Dumagat community experiences discrimination and are struggling to alleviate

their plight through their own self-help initiatives and support from other organizations. Before, they have been in constant surveillance by the military especially when they were getting organized. Their meetings and activities were questioned until eventually there were less scrutiny about them and their works.



Since they are traditionally hunting and gathering peoples, they came to learn to farm on their lands through the initiative and support of an individual who helped them. They began organic agriculture in the 1990s and are continuing until this time but with several challenges along the way. Accordingly, seeds they use are traditional as they are aware of the disadvantages of using GMO seeds. They also do not use inorganic fertilizers but make use of organic fertilizers they themselves produce.

To sustain their organic farming and be able to support their family and children's education, the community composed themselves as an organization, the MASAKA. Twenty families made up the original members of the organization. Members include both the men and the women. It was not initially recognized by the government but with their persistence and compliance with government requirements, they eventually got their organization recognized and accredited by the Department of Labor and Employment (DOLE) and the Cooperative Development Authority (CDA). Now, the local government units are giving them some support such as seminars. However, they resent that the support is not enough.

In their organic farming, both men and women work together in the production.

There are several challenges they face in their organic agriculture. One is their lack of market linkage despite the fact that they are few hours away from Metro Manila, the capital of the Philippines. When they are not able to dispose their produce in the city, they bring it home and dump it in the river. Sometimes, accordingly, they just give it away in a very low price to customers when they just sell it along the road. Their lack of marketing linkage reduces their expected income.

Moreover, there are elements of the Dumagat culture that has changed over time and some of their traditional knowledge is disappearing. For instance, nobody weaves mat or winnower this time but they buy these in the market. They do not have any more their traditional costume. Despite this fact of vanishing traditional knowledge, they claimed that their traditional values, views and other traditional knowledge are intact and which they want to preserve and sustain. The chieftain was very optimistic that their traditional knowledge and skills can be sustained through various ways of transmission. He was suggesting that one way could be a practical lesson of children with the elders outside the classroom but in the fields.

In terms of children's formal education, the community has an elementary school which they have struggled to be built. For higher education, children have to go to the city and this is costly to them. The community leaders are pushing for the integration of their IKSP in the curriculum of the school.

Women's health is also a concern of the community. Expectant mothers are cared by traditional birth attendants. There are few health care services provided by the government in the community and it is costly to them to go to the city for health services. (During the visit, there were no women at the start of the meeting because they were attending to a mother who's about to give birth.)

The participants of the School also shared their stories and experiences. And, again, the fact that the life of indigenous peoples which is connected to the land is reaffirmed.

After the exchange of stories and experiences, the participants and the members of MASAKA made a round of visits to several organic farms of the community. They have seen how vegetables are produced through organic agriculture with the use of organic fertilizers and traditional seeds in the case of rice and other crops. Most of the crops, however, are not traditional crops with seeds produced by commercial seed companies.

### *Reflection*

There is an expectation that the farm is an organic farm, planted with indigenous crops but it's not.

### ➤ **Expert Mechanism on the Rights of Indigenous Peoples**

Mr Edtami Mansayagan, member of the Expert Mechanism on the Rights of Indigenous Peoples of UN, gave a personal introduction of his 3 decades of working for the promotion of the rights of indigenous peoples in the Philippines. He presented the historical background of the creation of the first working group for indigenous peoples and how the UNDRIP was adopted. The dissolution of the CHR and its establishment as Human Rights Council and the creation of 2 mechanisms which is the EMRIP and the Special Rapporteur. The Special Rapporteur can actually act on IP issues and concerns. The mandate of the EMRIP was created under HRC 6/36 of Dec. 2007. More importantly, he emphasized that the EMRIP cannot act on actual human rights violations. The EMRIP mandate is to give research-based advise, to suggest proposals to the council for its consideration and approval and from the HRC the proposals are forward to member states for their consideration. The EMRIP is also mandated to review and revisit and elaborate previous studies. The EMRIP communicates to the SRPI his proposals for action.

He encouraged the participants to send their proposals and studies to the EMRIP. Mr Mansayagan gave some examples of studies conducted by the EMRIP.

### ➤ **Rena Dona, Assistant Representative, United Nations Population Fund (UNFPA) What is advocacy and how we can use it.**



Ms Rena Dona started her presentation with the advocacy on Sustainable Development Goals 2030. Ms Dona states that sustainable development as whatever kind of development

support but not jeopardizing the next generation. She gives a short background on the SDG goals, target and indicators. The Philippines has not achieved SDG goals such as the reversion of HIV,

improving mental health, gender equality in the sense that more males dropped out from school than females, she also mentioned the cause of the LGBT. The poverty incidence of the Philippines has dropped but there are challenges on unemployment and quality of employment. The Philippines is the third highest on stunted growth. Hence, the Philippines should focus on good education, healthcare, jobs and affordable nutritious food.

The key elements of SDG are the planet, people, prosperity, peace and partnership. To carry the SDG advocacy she presented videos to project the messages.

From using the messages in the advocacy for SDG, she proceeds to discuss advocacy. Accordingly, the concept of advocacy should be clarified, if its purpose is for policy advocacy, then its purpose to influence the political climate, program decisions, funding and gathering community support. Data gathering is very important.

Ms Dona explained the concept of Behavioral Change Communication (BCC) which is the process of understanding processes, situations and influences in order develop positive communication strategies to promote positive behavior appropriate to a particular situation

➤ **Visit the National Commission on Indigenous Peoples (NCIP) as a practicum**



In preparation for the visit, the participants were grouped according to North and South. They were asked to synthesized their issues and concerns, to prescribe timelines and a budget to enable NCIP to respond accordingly. The following were discussed and drawn-up:

*ISSUES AND CONCERNS TO LOBBY TO THE NCIP NATIONAL \_ Davao and ARMM Region (Mindanao)*

*Main issue: Land Grabbing and Multi-National Corporation entries to IP Communities that threatens the food security of the IP communities and destruction of their culture and environmental biodiversity.*

ISSUES	ACTIONS TO BE TAKEN	TIME FRAME	BUDGET	Communities	NCIP PERSON RESPONSIBLE
No funds support to ADSDPP	Allocation of funds on stated in the IPRA Law	2016 onwards	Millions	South Upi	National, Regional and Provincial Directors

No feed backing mechanisms	Establish dynamic feed backing mechanisms in all levels	2016 onwards		Mindanao	National, Regional and Provincial Directors
IPMR's lack of capacities on Different Laws and their functions in the Legislative Body	Conduct effective capability buildings to IPMR's nationwide	2016-2017	50-100 million	ARMM & Davao Region	National, Regional and Provincial Directors
Politicize IPMR's selection at the local level	Strict compliance of IPMR selection as DILG memo	2016 onwards		ARMM & ComVal	National, Regional and Provincial Directors
FPIC	Implement and strict compliance of the genuine FPIC processes	2016 onwards	100million	Mindanao	National, Regional and Provincial Directors
Presence and reactivation of Bagani force in the different IP community	NCIP should make an in-depth study on the legality and effects of this act to the IP communities in respect to their Customary Laws	April - Dec. 2016	1 million	Davao region	National, Regional and Provincial Directors
Existence and presence of the AFP in the IP communities (public places such schools, households, gymnasium etc.)	NCIP to document AFP violation on the laws with regards to community integration of AFP and make restriction or reprimand on this acts	April - Dec. 2016	1 million	Davao region	National, Regional and Provincial Directors
Lumads killing and allegations to NGO's providing services to IP communities as non-state armed group supporters	Conduct independent fact finding for the verifications and make recommendations to concern agencies	2016-2017	10 million	Davao region	National, Regional and Provincial Directors
Delayed delineation of CADT's to IPO's/ICC's	Fast tract the delineations on processing of CADT	2016-2020	50 million		National, Regional and Provincial Directors

Lack of IP Education (IKSP) in DepEd Curriculum to IP Communities	Push the integration of IP Education in the DepEd Curriculum in all levels in the IP Communities not only for the local language	June 2016 onwards	200,000.00 Annually	Mindanao	National, Regional and Provincial Directors
Integration of NCIP Personnel to IP Communities	Regular community visit and capacity building	All time	100,000.00 annually	ARRM & Davao Region	Local NCIP Personnel
Contract of Usufruct for AD Utilization for IP School	Immediate issuance of Usufruct to concern agencies	April - July 2016	50,000.00	Davao Region	National, Regional and Provincial Directors
Issuance of Certificate on AD Utilization for School	Immediate issuance of certificate concern agencies	April - July 2016	50,000.00	Davao Region	National, Regional and Provincial Directors
Collection of Payment for CADT Survey	No Advance collection policy	All level		Mindanao	National, Regional and Provincial Directors
Financial & Technical support to IP Food Production using IKSP	Allocation of funds and assign expertise	2016 onwards	1 - 50 million - annually	ARMM & Davao region	National, Regional and Provincial Directors
Financial Support to conduct regular Food Festival for the promotion of Indigenous Food	Allocate funds	2016 onwards	1 -10 million annually	ARMM & Davao Region	National, Regional and Provincial Directors

#### **ISSUES & RECOMMENDATIONS FROM THE CONCERNED IPs OF THE CORDILLERA**

1. More effort for the NCIP personnel to help resolve land issues like tribal boundary (Northern Sagada vs. Bontoc case)
2. Cancellation of CP of the Minihydro Project in Tinoc Ifugao.
3. NCIP should comply with the FPIC process

Issues: First consultation... they (NCIP personnel) insisted the signing of MOA without proper understanding from the community concern: No to shortcut process on the implementation of FPIC especially for the big companies like mining and logging.

4. NCIP requirements on the FPIC process of the student researchers

Issues: P 500.00 filing fee given to NCIP Office to conduct the research (where the money go/ use?) fund (food for the community) to be used during the consultation with the community (financial burden to the student researchers)...4-5 times consultation...validation.

The NCIP headed by the Executive Director received the participants. However, the NCIP questioned the global leadership program, perhaps also in relation to a lack of information on it. The participants assessed the engagement with NCIP as challenging and realized that advocacy work for indigenous women was not easy. It was clarified that the NCIP is an institution and that the people who run it are separate from its mandate and there is benefit in critically dealing with it.

During the last day, Juan Fidel Rodriguez, FAO Philippines, gave a brief background of FAO in the Philippines, that FAO has been collaborating with the Philippine government since 1978. In this relation, he stressed that FAO does not give direct services to the communities, but that they only collaborate with government. He continues to discuss that the challenges of the Philippines are poverty, malnutrition, Land Degradation, Agricultural Production, climate change and disaster. Gender equality and empowering and building the resilience of indigenous peoples are essential to FAO'S mandate in achieving food security for all.

Mr Fidel points out that FAO is guided by a Mindanao Strategic Framework while the BBL has not yet been passed. Further, FAO anticipates the mainstreaming of the VGGT guidelines on tenure and governance to strengthen policies and legal instruments and to support dynamic traditional agro-forestry ecosystems. He encouraged the participants not to give up their advocacy.

**b) Testimonials**

“When I was invited to participate in the workshop, I thought that it was not important because I was busy and preferred to take care of my 5 children. Now I realize how important the workshop is for me because it deepened my understanding of international and national laws, especially on indigenous peoples’ rights and food security. I am very challenged to influence more women on these rights”.

*Mary Jane Ansuban*

“All the discussions are linked to the land and how important it is. As a community organizer and teacher, I will re-echo what I learned from this workshop. I am very surprise with National Commission on Indigenous Peoples (NCIP) and I wondered if it is the office to rightfully address IP rights”.

*Anabell Otao*

“I thank God that I was given this opportunity as a community organizer and IP woman. It is a difficult to fight hunger and poverty and how we can preserve and strengthen food security if we have no land, in any case everything is linked to the land. My challenge is how to use the training to help my community. As an agriculturist, I will go back to my community to strengthen our traditional food system. And I will remember the message of Mr. Yon, that seeds connect us to Mother Earth”.

*Rosanna Otao*

“The training is relevant to me because we need human rights to engage with the community. I learned a lot about advocacy because I reached a phase where I gave up on community work, but now my plan is to form a cooperative that will promote food security in my community. My experience with NCIP is very significant because it taught me how to act when badly confronted by an office”.

*Reyaline Aquino*

“I learned a lot about indigenous knowledge systems on food security and how to strengthen this system in our communities. I am saddened with our experience with NCIP, but I know that without government we have no direction. As indigenous peoples we should focus on the grassroots because government lacks information to support us. As a mother I am worried about our situation and do need FAO to support our advocacy. I know that the IP communities cannot exist alone we need support from other indigenous peoples-Let us be united”.

*Elsie Mokudef*

“When I get back to my community I will set up a meeting with the parents and share my learnings in this training. The challenge I realized is meeting up with government agencies like NCIP, but not to give up and not to be angry, but continue to meet with them. My suggestion is a virtual platform at the national level”.

*Laarnie Mokudef*

“The objectives of the workshop was successfully achieved. The training deepened the virtual and can be used in community trainings especially on food security”.

*Angelina Ortiz*

“We also thank you for the opportunity you gave to us to make the program possible especially here in the Philippines. We learned so much in the process and we are hoping for fruitful outcomes on the ground with the women who participated. We hope to continue working with you on this program and in other initiatives of FIMI. Once again, thank you and we appreciate the hard work you are putting into this endeavour”.

*Maribeth Bugtong, Facilitator*

“I would also to congratulate FIMI for its important work in bringing together indigenous women leaders and human rights activist from different parts of the world to coordinate agendas, build capacities and develop leadership roles. It has been a pleasure working in partnership with you on the Program on Human Rights, Food Security and Nutrition Workshop in the Philippines and hope that we will have more occasions to partner with FIMI in the near future as I think that there is a lot that can be done to empower filipino indigenous women”.

*José Luis Fernandez, FAO Philippines*



**Participants: Mary Jane Ansuban; Rossana Otao & Annabell Otao**



**Participants: Laarni Mokudéf & Reyaline Aquino**

#### a) **Results**

- 16 indigenous women participated actively in the face-to-face stage (participants & facilitators).
- The participation of Ms Leilene Gallardo, as facilitator of the Program, was very important. Leilene contributed to the formation process and also it has allowed her to meet other participants and to resume her tasks in this mission.
- Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) was strengthened and as a result of the Program is a key indigenous national organization for the participants of the FIMI-FAO Program.
- In the case of Philippines,
- For all participants this workshop has been an opportunity to learn and grow, personally and in regards to their line of work.
- During the developing of the Program, FIMI's team created the personal email of Viola Cuyao.
- The participants from Philippines developed, design and implemented, on purpose, the advocacy Plans as teams.
- In the case of Philippines and during the development of the Program, it is to be noted the wide collaboration of the FAO national offices.

#### b) **Challenges**

- It is strongly recommended that there must be a broader and increase in the number of participants to enrich the exchange of experiences and ideas;

- Translating the modules into the dialect of the participants is a challenge;
- To come up with more effective advocacy plans, it is better to have critiqued the advocacy plans from the start and develop them as the inputs are discussed and enriched through discussion;
- Testing the participants and their advocacy plans by presenting them to national government agencies such as what happened in this workshop should be considered as a learning experience;
- There is a need for a follow up on a para-legal training and perhaps a need to do a training needs assessment apart from the evaluation at the end of the workshop and referral of trainings and services to other government and CSO's for possible funding and attention;
- It is also essential that the participants and facilitating agencies can commit to offer to provide services and close contact with the participants for them to provide publications, accept complaints for information to monitor whether the issues and complaints of the women participants from their communities are being addressed.
- Fund a virtual learning at the national level to overcome language barriers.

### c) Annexes

The following documents are available upon request or can be downloaded at:

<https://www.dropbox.com/sh/chi41qls3f95b03/AAB-MPjtS2zOB6fETUUQ4vmza?dl=0>

- Agenda
- List of participants and facilitators
- Advocacy Plans
- Assessment
- List of attendees
- Logistic note
- Photo album



## VII. Outreach and Visibility

- **Website FIMI:** <http://www.fimi-iiwf.org/>
- **Social Networks Daily Updates:** <https://www.facebook.com/Foro-Internacional-de-Mujeres-Indigenas-130945820519/>
- **Video FIMI FAO Program:** <https://www.youtube.com/watch?v=wLy0-X4ThmI&feature=youtu.be>
  
- **INDIA**
  - Photo album: [https://www.dropbox.com/sh/ig70ivkuvyut930/AADhle\\_eijHOSVF4Qjb8L0kDa?dl=0](https://www.dropbox.com/sh/ig70ivkuvyut930/AADhle_eijHOSVF4Qjb8L0kDa?dl=0)
  
- **BOLIVIA**
  - Press release on opening of the Program: <http://www.fao.org/bolivia/noticias/detail-events/es/c/357347/>
  - Press release on closing of the Program: <http://www.fao.org/bolivia/noticias/detail-events/es/c/357939/>
  - Photo album: <https://www.dropbox.com/sh/d0katl6ewk48650/AABiIFnCSZpR-SESh5Cm-6a?dl=0>
  
- **PERU**
  - Photo album: [https://www.dropbox.com/sh/esp6odrawop91jj/AAAJYKOeuv4d0pkb6p\\_v9Pila?dl=0](https://www.dropbox.com/sh/esp6odrawop91jj/AAAJYKOeuv4d0pkb6p_v9Pila?dl=0)
  - Video: <https://www.youtube.com/watch?v=VKgVObfGFcw>  
[https://www.youtube.com/watch?v=2B\\_kycNdwkc](https://www.youtube.com/watch?v=2B_kycNdwkc)
  
- **PHILIPPINES**
  - FAO news: <http://www.fao.org/gender/gender-home/gender-news/gender-newsdet/en/c/409562/>
  - Press release on the Program: <http://www.sunstar.com.ph/baguio/local-news/2016/03/31/indigenous-women-represent-philippines-global-leadership-school-465283>
  - Photo album: [https://www.dropbox.com/sh/x1ev9wfajza7l0p/AABfe5j6ufUfXLtQpsKThN\\_ra?dl=0](https://www.dropbox.com/sh/x1ev9wfajza7l0p/AABfe5j6ufUfXLtQpsKThN_ra?dl=0)

## VIII. In brief results: Program on Human Rights, Food and Nutrition Security

- ❖ The program represented an opportunity to share knowledge, improve and acquire new learning contents about human rights, food security and nutrition for 65 indigenous women (participants and facilitators) from Bolivia, Peru, India and the Philippines.
- ❖ The program was a space for women leaders to share and discuss the issues and challenges they face in their communities.
- ❖ The program was a space for women to meet and learn about realities about different realities and problems that are experienced in their own country due to geographical differences and conditions present in the same country.
- ❖ During the course of the program, the women participants became strengthened individually and collectively.
- ❖ It is important to note that the program counted with the participation of two Aymara women with visual impairment and their different skills contributed to the face-to-face period of the program. The commitment of both during the program was very important and valuable to their learning and lessons shared with the group.
- ❖ The organizations which the participants represented got also strengthened and connected with other national organizations.
- ❖ The National Program resulted in the strengthening of FIMI with regard to alliances and partnerships with local organizations and networks of Bolivia, Peru, India and the Philippines.
- ❖ FIMI has been also institutionally strengthened from the strategic alliance established with FAO for the implementation of these national programs.
- ❖ The Program facilitated the approach of government agencies, FAO, FIMI participants.
- ❖ The Program has provided an opportunity for participants to relate with the Program on Human Rights and International Advocacy Skills of the Global Leadership School, resulting in the selection and participation of three women leaders in the 2016 4<sup>th</sup> Edition of the Program.
- ❖ The participants learned about the FIMI's mission, situating it as an umbrella organization of indigenous women's organization, aims at consensual agendas and promotes the participation and training of indigenous women at the global level.

