



JASS

Strengthening & sustaining women's
organizing power

JASS Southeast Asia Indigenous Women Workshop July 14-15, 2014



**AN ANALYSIS REPORT
ON THE STATE OF INDIGENOUS WOMEN IN SOUTHEAST ASIA**

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Summary

“The rights of indigenous tribes have been suppressed for a long time. So how can an indigenous community strengthen itself? It also has to help indigenous women organize themselves. Indigenous women have to be aware of their own experience as a source of strength, analyze their own situation, learn to fight for access to resources, and eventually gain control over their future. This is the power of organizing.”

– **Elvira “Vivi” Marantika**, indigenous woman from Maluku, Indonesia

This report is a summary of the shared experiences and learnings gained at the July 2014 JASS Southeast Asia (JASS SEA) Indigenous Women Workshop. Representatives from the Philippines, Cambodia, Malaysia, Indonesia and Myanmar gathered to reflect and share experiences of women in indigenous women’s organizing. A strategic country and regional plan was also drafted, specifically on communications revolving around advocacy for indigenous women’s rights within the next few months.

Eight young Southeast Asian indigenous women – all grassroots women leaders – came together for a deeper conversation about their experiences in defending their territories, natural resources and their rights on July 14-15, 2014 in Depok City, West Java, Indonesia. The JASS Southeast Asia team, composed of six women – including feminist popular educators and JASS’ regional strategic advisors Nani Zulminarni and Dina Lumbantobing – led this two-day workshop that served as JASS’ first regional convergence of indigenous women in Southeast Asia.

The dialogue served not only as a space for information sharing but also as a venue for participants for networking and to give updates on the best practices in organizing or mobilizing indigenous women within their respective organizations and communities. What likewise emerged from the discussions are creative ways for building women’s collective power to advance indigenous women’s rights and justice agenda in the region. It was also a preparatory event for the lobbying and advocacy in the upcoming major global process – the United Nations’ World Conference on Indigenous Peoples (WCIP) – that will have huge impact on indigenous women. In connection with this, JASS will hold parallel events dealing with indigenous peoples and women in September 2014.



Indigenous women of Papua, Indonesia

The workshop surfaced alarming trends that destroy indigenous communities and the environment. Common threats of multinationals, militarization, discrimination, racism, public policy and laws that threaten indigenous peoples and indigenous women in particular, were discussed. Likewise, gender-based violence was also a stark reality that indigenous women face. The invisibility of indigenous peoples, especially of women, cuts across cultures and remains pervasive in the region. And, while women activists and indigenous women are aware that certain old traditions and preservation of indigenous peoples' customary laws can be beneficial to the communities, certain customary laws can also be discriminatory and even oppressive to women.

Women are among the leaders in broad coalitions of rural and indigenous peoples fighting land grabbing. Because indigenous peoples' issues have been in the sidelines for a long time, not many people know that Malaysia has a very strong indigenous movement – with the Orang Asli of Peninsular Malaysia. The Philippines also has a very strong history of indigenous peoples' struggles like in the Cordilleras – the northern part of the country. In Cambodia, the indigenous peoples' movements take its roots in the remote province of Ratanakiri. In Indonesia, opportunities for indigenous peoples' strengthened and united action are intensifying – particularly through a national alliance of indigenous peoples that has been in existence for more than a decade. Women's indigenous and ethnic justice groups are multiplying in Myanmar alongside the changing political landscape of the country. Indigenous women of the JASS dialogue all agree: Now is the time to bring out their voices; now is the time to make their voices louder.

Most of the indigenous women who came to the dialogue are at the front and center of the fight for indigenous peoples' rights in their communities. A few are just starting their women's activism. The cultural diversity of the experiences of the women in the room provided richness to the discussions. As Magdalena Kafiari, one of the participants from Indonesia said, "It is ordinary for us to have differences but it is extraordinary for us to unite them."



Intentions

A regional network of JASS, an international feminist organization, JASS Southeast Asia (JASS SEA) is dedicated to strengthen and mobilize women's voice, visibility, and collective organizing power for justice for all.

Since 2007, JASS Southeast Asia has become grounded in a web of alliances with diverse young and grassroots women in Indonesia, Cambodia, Malaysia, Timor-Leste, Myanmar and the Philippines. These women are launching their own initiatives to challenge norms, prejudices and taboos and are making a visible impact on land rights resources – as well as on LGBTI (lesbian, gay, bisexual, trans, intersex) organizing, reproductive health, and economic empowerment.

Rural and indigenous women's struggles have long been part of JASS SEA's agenda – especially in Malaysia and Indonesia – where JASS maintains close partnerships with indigenous women and indigenous peoples' organizations.

But more specific initiatives for indigenous women are being carried out in Mesoamerica (Meso). JASS has tailored learning and training efforts to address the violence and discrimination faced by indigenous and rural women as they lead struggles for land, water, and community rights. Responding to the immediate needs and risks unique to these leaders, JASS' workshops, exchanges and meetings provide them with the space to develop strategic common agendas and actions.

This had been a proposal in conversations years before, but now the opportunity for cross-learning between indigenous women from Southeast Asia and Mesoamerica will soon become a reality. This Southeast Asia workshop is in preparation for this SEA-Meso cross-learning; a space for indigenous women in both regions to have more in-depth conversations on rural women's struggle for justice.

JASS is an international feminist organization driven by the partners and initiatives of its regional networks in Mesoamerica, Southern Africa and Southeast Asia. Working with women and diverse organizations and social movements in 27 countries, JASS trains and supports activist leadership and grassroots organizing and builds and mobilizes alliances amplified by creative media strategies to change institutions, policies and beliefs.



JASS is also preparing for the high-level meeting of the United Nations General Assembly – the World Conference on Indigenous Peoples (WCIP), which will be held on September 22-23, 2014 at the United Nations headquarters in New York, USA. Given the political and media impact arising from the 2014 United Nations World Conference of Indigenous Peoples, and building off of the extraordinary efforts of indigenous women's organizations and leaders, JASS committed to strengthening indigenous women's efforts by initiating national, regional and

cross-regional dialogues, organizing and trainings to help define and sustain the common agendas, positions, and leadership of a range of indigenous and rural women activists in Mesoamerica and Southeast Asia.

Broadly, the two-day JASS regional workshop of indigenous women aimed to create a space that would bring community organizers who come from indigenous communities and work on indigenous women's issues to:



Share different organizing strategies of indigenous groups or indigenous women's organizations across the region to identify areas of strength and gaps, as well as to exchange experiences on gender issues;

Sharpen our understanding of indigenous women's issues and context, using shared power analysis of the current situation of indigenous women in Southeast Asia,

Identify common issues in the region related with indigenous women's struggles, looking at common threats and opportunities and emerging trends; and

Develop a strategy for organizing and identify opportunities for strategic engagement and coordinated action that link indigenous women's organizing with policy advocacy and connect across different issue agendas at different levels.

Context

In previous JASS regional workshops, the situation of indigenous women was discussed within the broader changing context that women face in the region. Thus, this Southeast Asia dialogue is a historic moment for JASS. It is a dialogue that is solely dedicated to indigenous women as a space to discuss their specific concerns.

It was towards the end of the two-day workshop when terminologies used such as "indigenous peoples" were addressed. "Indigenous peoples" is a concept under international law that corresponds with a well-defined set of individual and collective rights, including to lands, territories, and resources. Identification of indigenous peoples is the basis for recognition of their collective rights. The term "indigenous peoples"

is a common denominator for more than 370 million people, spread across some 90 countries around the world (DESA, 2009: 1). In Asia, rough estimates place the indigenous peoples' population at 100 million.

Given the diversity of indigenous peoples, there is a broad international consensus that a universal definition is neither necessary nor desirable. Instead, the recommended approach is to identify the peoples concerned in a given country context, putting particular emphasis on their self-identification as indigenous peoples. (ILC, 2013: 2)

While the term "indigenous peoples" is the common denominator used in international instruments, in Southeast Asia they are also referred to in national or local contexts by terms such as ethnic minority, tribe, aboriginal group, *masyarakat aday* (customary community), local community, or by the name of the specific groups of people such as Orang Asli/ Sakai/ Orang Asal (Malaysia), Igorot (northern Philippines), Kuralele (Indonesia), etc.

At the end of two days, JASS SEA hoped to come out with an understanding and a strategy. Numerous questions were brought forward and attempted to give a clearer picture of indigenous women's situation in the region. Questions such as "Where are women in the indigenous peoples' land rights struggles?", "What is the work that indigenous women activists do in their communities?", "What are the challenges that they face?", "How are women regarded in customary laws?" Also, the need to identify some strategies to spotlight indigenous women's issues on different levels – national, regional and global level – was paramount.



To kick off the discussion, the participants literally mapped their location by showing their geographical position and the work that they do within their communities.

Where are JASS' indigenous women partners located?

Indigenous peoples in Southeast Asia live in areas rich in natural resources. These areas have become targets of resource extraction and development projects by multinational companies. Indigenous communities are confronted with the adverse impacts of mining, logging, large-scale plantations and infrastructure programs. These projects are generally implemented without the consultation and consent of affected communities. Massive displacement of indigenous peoples, the loss of their livelihood and the denigration of their culture and identity are just some of the adverse effects of these projects (AIPP: 2012, 1).

The absence of corporate accountability and government accountability are two of the main causes of the problems that indigenous peoples face. Most often, women face the brunt of these impacts. As Olvy

Octavianita Tumbelaka from the Dayak Benuaq community of Indonesia says, “If you want to see the face of indigenous peoples, you have to look at an indigenous woman. She is the face of what indigenous peoples go through.”

PHILIPPINES

The Philippines is a culturally diverse country with an estimated 14-17 million indigenous peoples belonging to 110 ethno-linguistic groups. They are mainly concentrated in Northern Luzon (Cordillera Administrative Region, 33%) and Mindanao (61%), with some groups in the Visayas area.

Many of the Philippine indigenous peoples have historically lived off the country’s forests in the mountains, practicing nomadic agriculture that allows the forest to regenerate. But that practice and livelihood are now under severe threat, with the massive displacement of indigenous peoples everywhere to give way to giant corporations’ mining, logging and energy projects. (Bulatlat: 2011)

The Cordillera region is the home of the Cordillera people or the Igorots. It is composed of seven ethno-linguistic groups. They are the peoples of the different provinces of the Cordilleras – Apayao, Abra, Kalinga, Mountain Province, Ifugao, and Benguet. Many areas in the Cordilleras have ongoing mining and energy projects.

One of JASS’ indigenous organization partners in the Philippines is Innabuyog. The partnership started in 2009, when the first movement building institute (MBI) was held in the country.



Innabuyog is a regional alliance of women’s organizations in the Cordillera which is located in the northern part of the Philippines. It is comprised mostly of the indigenous peasant women who rely on the



land for their source of livelihood and ways of life. Innabuyog’s membership also comes from the ranks of women from the urban poor, workers, youth and students, migrant workers, lesbians, and professionals working in church, academe and private institutions. The establishment of Innabuyog in March 1990 was inspired by various community level struggles of indigenous peasant women in the Cordillera in defending their land, life

and resources. Its membership grew from 20 women’s organizations to over a hundred, as a result of long organizing work that combined education and training, research, networking, mass campaigns and mobilizations. Innabuyog now has provincial chapters in Abra, Kalinga-Apayao, and Mountain Province and municipal chapters in Benguet. Its urban chapter in Baguio City is comprised of women’s organizations from different sectors.

Recently, massive aerial bombings of indigenous communities conducted by the Philippine military forces as part of the Aquino government’s “counter-insurgency” campaigns gravely affected the Cordillera indigenous communities.

“Part of the work that we did was to give debriefing sessions in the communities affected by recent aerial bombings of the military – the Armed Forces of the Philippines (AFP) – in the mountains of Cordilleras. Our organization conducted psycho-social sessions on women and children affected by these bombings,” says Maria Ricca Llanes, deputy secretary-general of Innabuyog.



In a capsule, Maria Ricca described her organization’s activities: “We are active in community organizing. We help women form organizations. We also hold educational discussions for women on issues that affect them. We conduct discussions on socio-economic projects for women. We also do relief drives for typhoon-affected communities. We take part in women’s day celebrations. We are also active in the campaign of the health sector – especially in light of the impending privatization of state hospitals throughout the country. We do alliance work with the media, too. We

regularly participate in the One Billion Rising campaign.”

MALAYSIA

In all, indigenous peoples of Malaysia represent around 12% of the 28.6 million people in Malaysia. In Sarawak, the indigenous peoples are collectively called Orang Ulu or Dayak and include the Iban, Bidayuh, Kenyah, Kayan, Kedayan, Murut, Punan, Bisayah, Kelabit, Berawan and Penan. They constitute around 1,248,600 or 48.3% of Sarawak’s population of 2,583,000 million people. In Sabah, the 39 different indigenous ethnic groups are called natives or Anak Negeri and make up about 1,898,800 or 55.1% of Sabah’s population of 3,442,300. The main groups are the Dusun, Murut,



Orang Asli of Malaysia

Paitan and Bajau.

The Orang Asli are the indigenous peoples of Peninsular Malaysia. They number 180,000 – representing 0.6% of the national population. Anthropologists and administrators have traditionally categorized the 18 Orang Asli subgroups into Negrito (Semang), Senoi and Aboriginal-Malay. (IWGIA: 2013)

The Orang Asli have long been struggling for land rights – the right to customary land, which is often taken over by governments and corporate organizations without consultation with the community; the right to self-determination; the right to make use of the land as they choose, for instance, no villager is



allowed to cut down a tree or make use of natural resources without permission; and lastly, the right to choose a path of development that draws on the collective needs and desires of the community. Oftentimes, land is ceded to companies who exploit it and then give it back to the community. Government legislation has further impinged on the rights of the indigenous peoples of Western Malaysia,

reducing the number of acres of land accessible to families and confining the right to ownership to the head of household, a position that often precludes women. Fighting for land rights and economic justice through policy and legal avenues is not a realistic option for most women. Thus, the Orang Asli have created a grassroots movement of women, men, and youth – a movement truly grounded in the community to fight for the rights of the community as a whole. After more than 50 years of independence, the Orang Asli have managed to bring policymakers and local government leaders to the table to ensure that land issues and women's rights will be protected. They hope to engage at an even higher, national level over the next few years. (JASS: 2010)

Asmidar Vira may be new to JASS but her Orang Asli community, as represented by Tijah Yok Chopil (Orang Asli woman leader) in the past, was one of the grassroots groups active in JASS processes in Malaysia.

“My settlement is in Tekir Mantra (Temuan). This poses a problem. Although we have our Orang Asli community, I cannot locate my exact settlement in the



map. Yes, our community is invisible. That is the problem with my country. They make the Orang Asli invisible. So what is the work that I do in my community? I am a trainer for community mapping. My group is known as the Temuan people. After the community mapping, we need to do the documentation on the customary lands. We also engage with friends from Kuala Lumpur and also with non-government organizations (NGOs) in Peninsular Malaysia. We also have sharing sessions with Malaysian-Chinese people. Some people in Malaysia do not even know that Orang Asli exists. This is another concrete example of the problem of our “invisibility”.

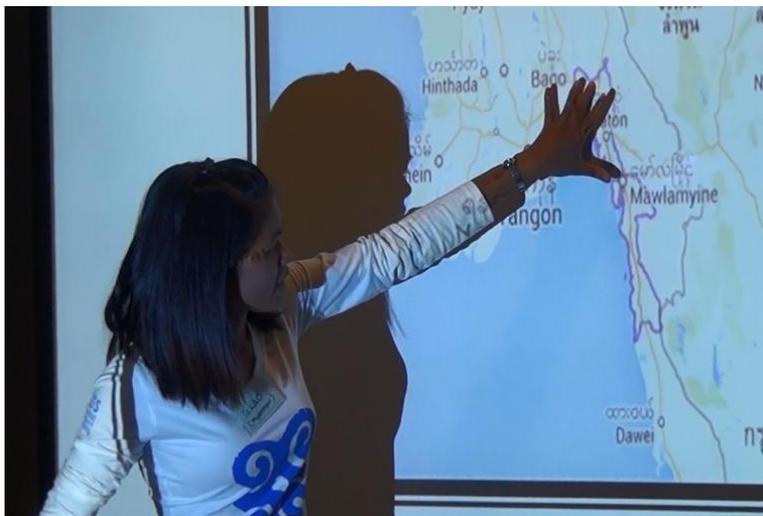
MYANMAR

Myanmar has one of the most diverse populations in Southeast Asia, with 135 indigenous cultures and languages. Members of the largest group are referred to as ‘Burmans’, while all citizens of Myanmar/Burma, regardless of ethnicity are known as ‘Burmese’ nationals.

The main ethnic groups living in the seven ethnic minority states of Myanmar are the Karen, Shan, Mon, Chin, Kachin, Rakhine and Karenni. Other main groups include the Nagas, who live in north Burma and are estimated to number about 100,000, constituting another complex family of Tibetan-Burmese language sub-groups. To these long-established minorities should be added more recent arrivals, who now constitute substantial numbers in the country, such as the Indians, Pa-O, Wa, Kokang, Palaung, Akha, Lahu, etc. As of 2013, there are no accurate figures on the relative size of Myanmar's ethnic groups. (IWGIA: 2013)

The Mon people are an ethnic group from Myanmar living mostly in Mon State, Bago Region, the Irrawaddy Delta and along the southern border of Thailand and Burma. One of the earliest peoples to reside in Southeast Asia, the Mon were responsible for the spread of Theravada Buddhism in Indochina. The Mon ethnic group was a major source of influence on the culture of Burma. They speak the Mon language, an Austroasiatic language, and share a common origin with the Nyah Kur people of Thailand from the Mon mandala (polity) of Dvaravati.

The eastern Mon assimilated to Thai culture long ago. The western Mon of Burma was largely absorbed by Bamar society but they have continued fighting to preserve their language and culture and to regain a greater degree of political autonomy. The Mon of Burma is divided into three sub-groups based on their ancestral region in Lower Burma: the Man Nya from Patheingyi (the Irrawaddy Delta) in the west, the Man Dwin in Bago in the central region, and the Man at Mottama in the southeast.



One of JASS' partners in Myanmar is the **Mon Women's Organization (MWO)**. It is working for the empowerment of women through the

information and skills they need. MWO especially works for the education and skills around Mon villages inside and on the Thai-Burma border.

Mi Eim Pakao (Moe Moe Myint Aung), a young JASS activist from Myanmar hails from the Mon ethnic group. She describes their work in MWO in detail, “We focus on Mawlamyine (near the Thailand border). We focus on three districts in Mon State and four townships along the border – the Thai-Burma border. We focus on Mon State, Karen State, and Thaninthari region. As part of our Capacity Building Training Program, we hold gender trainings and gender seminars for women and men, leadership trainings, rights and laws (trainings), civic education trainings, and gender-based violence workshops. As part of our Sustainable Development Program, we have a savings group; we set up women’s groups and conduct fundraising activities. We also maintain a cooperative shop for women.”

“Sometimes Mon women do not know even know the customary laws in society. They do not know the laws as well as their rights. That is why we provide these trainings,” Pakao says.

MWO also meets with religious leaders and political leaders. Religious leaders are very influential in the community so MWO engages them as allies.

Pakao adds: “We also help women especially in rape cases. People blame women in rape cases. So we help women speak up. Domestic violence is happening in our community but no one speaks about it. We also hold women meetings – sharing regarding health issues, like how to take care of their bodies. During the 16 Days of Activism campaign last year – we wore white shirts for 16 days. This is to register our unity to the call ‘stop violence against women’. We also held a women conference just this year.”



MWO is likewise active in pushing for women’s inclusion in the country’s peace-building efforts. Mi Kun Chan Non, a representative of the MWO, served as one of the only two female observers of the Mon peace talks in 2012. MWO is a staunch advocate for “a stronger voice of women at the peace table.”

INDONESIA

Indonesia has a population of approximately 250 million. The Indonesian government recognizes 1,128 ethnic groups in the country. The Ministry of Social Affairs identifies some indigenous communities as *komunitas adat terpencil* (geographically-isolated indigenous communities). However, many more peoples self-identify or are considered by others as indigenous. Recent government acts and decrees use

the term *masyarakat adat* to refer to indigenous peoples. The national indigenous peoples' organization, *Aliansi Masyarakat Adat Nusantara* (AMAN), estimates that the number of indigenous peoples in Indonesia falls between 50 and 70 million people. (IWGIA: 2013)

JASS' indigenous women allies are spread across the country. Most of JASS' indigenous women allies are members (and advisor) of the JASS-inspired *Forum Aktivis Perempuan Muda* (FAMM-Indonesia or Young Indonesian Women Activists' Forum). They are located in Maluku province, Papua, East Borneo, and Nias Island.

Maluku Province

The Maluku Islands or the Moluccas are an archipelago within Indonesia. Geographically, they are located east of Sulawesi, west of New Guinea, and north and east of Timor. The islands were also historically known as the "Spice Islands" by the Chinese and Europeans, but this term has also been applied to other islands outside Indonesia.



In Maluku, it is Elvira Marantika, or Vivi, who is most active in JASS' processes. Vivi hails from the Kuralele tribe. She is a member of the JASS-inspired young women's organization *Forum Aktivis Perempuan Muda-Indonesia* (FAMM-Indonesia) and also one of the leaders of the Maluku-based organization called **Humanum**. Humanum is short for Group of Maluku for Humanity.

Vivi says, "Our organization (Humanum) works in West Seram, one of the many islands in Maluku. In Maluku we hold our ritual ceremonies at the same time we hold our *baileo*. *Baileo* is our meeting to discuss about a policy or anything about the village. But in the village, our experience is that women can contribute in the community meetings but only in the ceremony part, not in the decision-making processes."

Vivi adds: "One of our activities involves discussions with local women. Most of the time, they come with their children. So we hold activities for the children so that the women can focus on the meetings. We discuss our activities. The name of the local government is *saniri*. It is the same as the parliament in the village. In *saniri*, we push for women's integration. One of our focus issues is the political integration of indigenous women in the local government process."



Papua

Papua, a province of Indonesia, comprises most of the western half of the island of New Guinea and nearby islands. Its capital is Jayapura. It is the largest and easternmost province of Indonesia.



Magdalena Kafiari of the Biyak tribe of Papua describes her organization's work in her community: "We conduct focused group discussions. We discuss about women's participation and women's role. Usually, a woman's role in her community is to get married, have a child, and serve the husband, and so on."

Papua has one of the highest illiteracy rates in Indonesia. Magdalena says, "Since most of the people are illiterate, we teach them how to write."

There are 26,000 hectares occupied by private companies in Papua. "The people eventually become laborers in their own land. The main laborers are women and children. The children no longer go to school; they work in these plantations instead of going to school. There is widespread logging in our area. It is registered or legal logging by big private companies," Magdalena adds.

According to Magdalena, the woman, as shown in the picture on the right, has to walk 8 kilometers in order to buy rice – because that is the only nearest store from her house.



There are many different tribes in Papua as well as many different traditions. "We have traditional gatherings. Women prepare food for the men's meeting; women serve the men but they are not involved in the decision-making. The women can only serve," says Magdalena.

She adds, "Arranged marriage is part of our tradition. If, for example, a man wants to marry a woman, he also has to bring a woman from his family to marry into the family of the woman. In some cases, young girls are forced into marrying older men because of this tradition. It is forced marriage. It is also an issue."

East Borneo

Dayak is a name of tribes that identifies the various indigenous peoples on the island of Borneo by the Indonesian part known as Kalimantan. They are divided into about 450 ethno-linguistic groups. Despite some differences, these groups share physical features, architecture, language, an oral tradition,



customs, social structure, weapons, agricultural technology and a similar outlook on life. The original Dayak identity – the cultural, economic, religious and political life – has been preserved through their oral tradition.

JASS has ties with the ***Aliansi Masyarakat Adat Nusantara (AMAN) or Indigenous People's Alliance of the Archipelago***, a national alliance of indigenous peoples in Indonesia, through Olvy Octavianita Tumbelaka, a young activist member of FAMM-Indonesia. As of November 2012, the organization is comprised of 1,163 indigenous communities throughout Indonesia. The alliance aims to promote the rights and sovereignty of indigenous peoples across Indonesia. The main working areas of the alliance are: (1) indigenous organization, networking and the development of customary institutions; (2) legal defense and advocacy of indigenous rights; (3) strengthening customary-based economic systems; (4) strengthening the rights of indigenous women; and (5) promoting the education of indigenous youth.



Particularly in Olvy's community, there is an ongoing coal mining operation. "It destroys our land. Our community tries to literally stop the tractor of the mining companies because of this destruction," says Olvy.

Olvy is one of the persons-in-charge of the database and advocacy programs of her organization. Specifically, she does indigenous peoples' mapping and database of the

following: (1) tribes and sub-tribes (107 community in East Kalimantan); (2) the (legal) case of indigenous peoples (land use, land rights, conflicts between peoples), national inquiry (*AMAN dan KomnasHam*); and (3) community profile (history of the villages and indigenous peoples).

is a province of Cambodia located in the remote northeast. It borders the provinces of Mondulkiri to the south and Stung Treng to the west and the countries of Laos and Vietnam to the north and east. In recent years, logging and mining have scarred Ratanakiri's environment, long known for its beauty.

For over a millennium, Ratanakiri has been occupied by the highland Khmer Loeu people, who are a minority in Cambodia. During the region's early history, its Khmer Loeu inhabitants were exploited as slaves by neighboring empires. The slave trade economy ended during the French colonial era, but a harsh Khmerization campaign after Cambodia's independence again threatened Khmer Loeu's ways of life. The Khmer Rouge built its headquarters in the province in the 1960s, and bombing during the Vietnam War devastated the region. Today, rapid development in the province is altering traditional ways of life.

Ratanakiri is sparsely populated; its 150,000 residents make up just over 1% of the country's total population. Residents generally live in villages of 20 to 60 families and engage in subsistence shifting agriculture. Ratanakiri is



Khmer Loeu of Cambodia

among the least developed provinces of Cambodia. Its infrastructure is poor, and the local government is weak. Health indicators in Ratanakiri are extremely poor, and almost one in four children dies before reaching the age of five. Education levels are also low; three quarters of the population is illiterate.



Beun Hyang, a Khmer Loeu from Ratanakiri province, is Cambodia's representative to the JASS dialogue. She is a member/volunteer of the **Highlanders Association** in Ratanakiri. Highlanders Association is a civil society advocacy network of indigenous ethnic minority people in Cambodia. It is considered the first network of its kind in the country. Its main programs include increasing capacity of indigenous men and women to preserve land, forest, natural resources, water sources on which their livelihood depends and giving voice to the people to influence the decisions affecting them.

What do Beun Hyang and her organization do in her community? Her organization conducts outreach to people in community on land issues, domestic violence, hygiene, women's rights and child's rights (access to school). Like Papua in Indonesia, Ratanakiri province of Cambodia has one of the highest rates of illiteracy in the country. Most of the Khmer Loeu children are schooled only at home. Highlanders Association also mobilizes people to struggle on the issues they face

such as land issues. The Cambodian government does all it can to prevent the people from mobilizing themselves for land rights.

What are the challenges that the Khmer Loeu community face? Beun Hyang says “Local authorities are not friendly in supporting the outreach activities that we do, especially if we touch on sensitive issues – such as land rights. Another big challenge is the difficulty in mobilizing women.”

Building Strategy: Understanding Power

A review on JASS’ core concepts and approaches such as JASS’ approach to power was crucial in the next step of building strategy on indigenous women’s issues. The indigenous women workshop was composed of mostly long-time JASS “partners” and “allies” but there are relatively new relations formed such as in the case of Malaysia’s Asmidar Vira, who is new to JASS. That is why the conversations on JASS’ core concepts served to level off and further guide participants’ knowledge about JASS and JASS’ feminist tools of analysis.



Dina Lumbantobing engaged each of the participants in the power analysis – understanding how the different faces of power (visible, invisible, and hidden) are at play at a macro level, especially focusing on its impact on indigenous women. This involves identifying key community and/or country issues that they deal with within their local organizations and indigenous groups and applying the power analysis to each of them as the basis for formulating impactful strategic plans.

Feminists and women’s rights activists have developed a variety of analytical categories to help women understand complexities of power. They use the category **power over** to refer to the nature of oppressive power – power made up of negative, repressive forces that subjugate, impoverish and threaten women and their families. They use the category **transformative power** to describe the power we have within ourselves and with others that we use in order to take action and confront these forces. This category refers to the multiple powers we tap and develop in order to change these conditions and build more just societies and relationships. These transformative powers are often abbreviated as: **power to, power within, and power with.** (JASS: 2012)

To understand how power works, these different forms of power are important to note:

VISIBLE POWER – the formal structures of decision-making, (who/what/how) + policy processes + institutions, budgets; courts + laws; (discriminate through bias + exclusion)



HIDDEN POWER (shadow) – Forces + actors behind the scenes or under the table that control decision-makers & policymaking agenda; bias+ barriers; delegitimize justice issues & leaders; exclude voices; VIOLENCE + threat of violence

INVISIBLE POWER – Internalized, (can't see it) culture, values, socialization, prejudice, beliefs about what's normal and why things happen and what you want; hiding the truth; misinformation; fear; (racism, sexism, anti-gay, etc.)

Participants shared their interpretations of the power framework by analyzing specific country situations and specific indigenous community conditions.

All of the participants agreed that one of the most pervasive forms of power is the very visible presence of the government and the ways in which it hinders progress instead of supporting the right to land of the people. The president (or head of state), the branches of government (legislative, judicial, executive branches), government agencies tasked to promote indigenous peoples' welfare, government agencies connected with energy and environment, village chiefs, commune councilors, "fake" set of "elders," police, and the military make up the visible powers in the communities. Laws and policies especially on indigenous peoples or those that affect indigenous communities – such as military pacts or land management laws or mining laws were likewise listed as visible powers. All of these contribute in varying degrees to the advancement of the economy but more often to the detriment of indigenous peoples' rights.

The hidden forces of corporate players also influence the situation but are not as easy to identify. Some of the participants noted specific private corporations that are encroaching upon their lands such as Chevron, Aboitiz, Hecdor, AVG Power systems, Ayala, Benguet Corporation, Lepanto, Philex Mining Company, Oceana Gold, Xstrata, Cexci/ Anglo American, Royalco, Makilala Mining, and Goldfields – as in the case of the Cordilleras in northern Philippines or Hong Ang Kalay in Ratanakiri, Cambodia. Religious groups were also noted as hidden powers in the lives of indigenous peoples. There is the Roman Catholic Church (in the Philippines) and Islam (in Indonesia and Malaysia). Mass media were seen as both an ally and a reproducer of a conservative or discriminatory culture.

The invisible power players are the feudal-patriarchal culture that characterize most of Southeast Asian societies, values and norms, and customary laws. Tribal conflict and clan wars are invisible players too – these are socio-political systems that sometimes create conflict among the indigenous peoples. Some examples of indigenous customs or systems were brought forward such as the *Dap-Ay* System in the Cordilleras (Philippines). In the *Dap-Ay* system during the earlier times, only the male elders were allowed to sit in the decision-making process but now they allow women to participate in the decision-

making. Reformist groups and patriarchal community-based organizations (CBOs) were also named as invisible powers in the indigenous communities of the Philippines and Indonesia, respectively.

In a positive light, women's groups were noted as invisible power players. Women come together and speak one voice. Women's groups push for participation in the peace process, especially in the case of Myanmar. In Malaysia, efforts of a few women leaders of Orang Asli spawn more indigenous women who take active part in community affairs.

Common Threats and Challenges in the Region

“Indigenous women rely on the forests, on the river – on all of their natural surroundings for survival. When private companies encroached on their land – things changed. For profit, these private companies cleared the forests and made the river polluted. Indigenous women were ultimately forced to change their way of life.”

Magdalena Kafiar, indigenous woman from Papua, Indonesia

Indigenous peoples in Southeast Asia live in areas rich in natural resources. These areas have become targets of resource extraction and development projects by multinational companies. Indigenous communities are confronted with the adverse impacts of mining, logging, large-scale plantations and infrastructure programs. These projects are generally implemented without the consultation and consent of affected communities. Massive displacement of indigenous peoples and the loss of their livelihood are just some of the adverse effects of these projects. (AIPP: 2012)

Ironically, indigenous peoples make up a significant proportion of the poor and vulnerable population amidst the rich resources. With the displacement and loss of livelihood, indigenous women have the additional burden of making ends meet that sometimes lead them to look for alternative means to earn a living. Some work as laundry workers, cook, or domestic helpers. Some women move to the cities to work; some even become victims of trafficking and sexual exploitation. Some, as in the case of the Dayak-Benuaq of East Borneo, maintain “illicit” affairs with oil palm plantation workers just to survive.

Land Grabbing and Development Projects

Under the cloak of “development”, governments of Southeast Asia continue to justify the approval of the mining projects, logging operations, and mega-dams, etc.

Land grabbing in Cambodia has been aptly described as devastating to indigenous lives. According to reports from the online newspaper, Phnom Penh Post, Kong Yu village in Ratanakiri is

“How can one company occupy 6,000 hectares of land and yet they cannot present proof that they own the land? Multinational companies and transnational companies are very strong in Indonesia. In Indonesian regulations, the government has the right to dispose of a land or to assign a piece of land to private companies.”

-Vivi Marantika from Maluku province of Indonesia

the emblem of the worst of these cases. The development plan involved the conversion of 500 hectares of indigenous land into a rubber plantation in the Pateh Commune. Coupled with the fact that the communities' culture and animist practices are embedded in their surrounding, land and environment, land grabbing is certainly destructive for their social community. Moreover, this threatens their continued existence. (AIPP: 2012)

In Beun Hyang's indigenous community, efforts to fight for land rights are ongoing, but, according to her, the Cambodian government stops the people from mobilizing themselves for land rights.

Likewise, logging and mining – legal and illegal – lead to massive displacement and dispossession of the indigenous peoples. In the Philippines, laws appear to protect the land rights of indigenous peoples better than many other countries. But this is just on paper. Indigenous peoples' lands continue to be under threat as the last forest reserve and mineral deposits are located in indigenous territories.



Legislation and government policies and structures serve to benefit private companies instead of indigenous peoples. In Indonesia, the government has a regulation that it has the right to dispose of a land or to assign a land to private companies. In

Malaysia: “In the statements of the Malaysian Prime Minister, they did not even mention that we have aboriginal reserves in our state. They sell these lands to the Chinese companies instead,” says Asmidar Vira. Meanwhile, in the Philippines, a law called Mining Act of 1995 in the Philippines allows mining companies to exploit the resources. Despite all of these, indigenous communities continue to defend their lands and territories against these destructive projects. They are inevitably subjected to militarization and systematic violation of their human rights.

“Land is life. Our long engagement with the land makes us the protectors and the nurturers of the land. Everything and everyone that plunders the land also ‘plunders’ indigenous women and tramples on their rights.”

Maria Ricca Llanes

Indigenous woman from the Cordilleras,
Philippines

Non-Recognition of Citizenship

Historically, indigenous peoples in Asia have been dominated through colonization and/or through nation-state building and subsequent globalization. Based on human development indicators, they are overrepresented among the poor, illiterate, malnourished and stunted. This is further compounded by the continuing non-recognition of States of their collective rights as indigenous peoples and the expropriation of their lands and resources for state-sponsored development and corporate investments. (AIPP: 2014)

According to the Asian Indigenous Peoples' Pact (AIPP), many Asian states do not recognize the existence of indigenous peoples within their territories. This position is based on the claim that all their citizens are "equally indigenous" in the desire of the State to assimilate indigenous peoples into the mainstream national society. This is itself an expression of the still prevailing discrimination against Indigenous Peoples, who are perceived to be backward and should thus be assimilated into the wider society. Many government programs, like compulsory education or relocation programs, lead to the loss of indigenous culture and identity and facilitate their assimilation into mainstream society.

The non-recognition of citizenship of indigenous peoples is most pronounced in Thailand, where almost half of the indigenous population does not have Thai citizenship because they do not have the necessary documents such as birth registers. The absence of citizenship is one factor that renders the indigenous peoples in Thailand even more vulnerable to human rights violations. (AIPP: 2014)

One of the biggest proofs of indigenous peoples' invisibility is when citizens of the same country do not even know about a particular indigenous group's existence. As mentioned by Asmidar Vira, her community conducts sharing sessions with Malaysian-Chinese people to let them know about the existence and the long struggles of the Orang Asli.

Militarism in Indigenous Communities

Militarism in indigenous communities is common especially where there is local resistance against development aggression. Governments also use militarization in their counter-insurgency operations and in the implementation of draconian national security laws. (AIPP: 2012)

The militarization of indigenous territories in response to protest actions has also resulted to serious violations of their civil and political rights including killings, arbitrary arrests and torture. These impositions and outright non-recognition of their rights are causing widespread and escalating conflicts, forced displacements, massive environmental degradation, food insecurity, ethnocide, and the weakening of the distinct socio-cultural systems and cohesion of indigenous peoples. These are making them even more vulnerable to human rights violations, especially where it concerns indigenous women. (AIPP: 2014)



Indigenous women of the Philippines
Photo credit: www.bulatlat.com

Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP or Alliance of Indigenous Peoples of the Philippines) recently scored President Aquino's administration over the killings of indigenous peoples. KAMP claimed that 44 indigenous peoples have been killed by government forces since 2010 – when

Aquino came to power. The so-called “extrajudicial killings” or politically-motivated killings, KAMP said, were of indigenous peoples’ leaders and indigenous community members whose lands were affected by development of large-scale mining projects, and of the implementation of counter-insurgency program *Oplan Bayanihan* (Operational Plan *Bayanihan*).

According to Maria Ricca Llanes, “The *Oplan Bayanihan* sends military troops in the rural areas. Women and children are the most vulnerable from this Oplan. The government says the troops are for counter-insurgency. In reality, the military and the paramilitary groups – they serve as the security guards of the mining companies. It is a commonplace sight: in places where there are mining or energy projects ongoing – expect that military camps are nearby.”

In a recent news release of KAMP, spokesperson Piya Macliing-Malayao notes, “Eleven indigenous peoples are slain by government forces each year. These are brutal killings of indigenous men, women, and children from indigenous communities all over the Philippines.”

In some cases, customary laws are used by unscrupulous state agents such as the military to “divide” the indigenous peoples and to “weaken” their organized resistance. Maria Ricca recounts how the *Bodong* system, an indigenous peace pact system in the Cordilleras (northern Philippines), is sometimes used against the indigenous peoples by the military. The Philippine military, when they allegedly “kill” indigenous people who are activists, they will make it appear that it was done by another clan so as to create tribal war among the clans, and eventually break the indigenous peace pact or *Bodong* system.

Rape as a Tool of War

According to a report published by the Nobel Women's Initiative in 2011, sexual violence is widespread in armed conflicts around the world, and the perpetrators of these war crimes are benefitting from a culture of impunity.



In the Philippines, cases of sexual abuse against women and girls living in militarized areas are being committed by no less than Philippine military personnel. From 2010 to 2012, Center for Women’s Resources (CWR) has documented at least seven cases of abuse, ranging from sexual harassment, rape and gang rape by the Armed Forces of the Philippines’ (AFP’s) regular units and its paramilitary wing the Citizens Armed Forces Geographical Unit (CAFGU). Majority of the victims are minors; a few of them are indigenous women.

Many cases of rape perpetrated by state agents such as the police and the military go unreported. In militarized areas, an increase in the cases of rape was documented, particularly in the Cordilleras. Maria Ricca Llanes affirms how the AFP specifically targets indigenous women especially in villages where

there is heightened resistance against “development” projects to weaken the organized communities’ resolve.

In Myanmar, Kachin Women’s Association (KWA), has documented gang rapes in Kachin State where a civil war is ongoing. According to KWA’s report, indigenous women victims are as young as nine years old, and half of the victims in cases documented in 2011 were killed after being raped. The rape of women, committed rampantly in and around Kachin State, is recognized as a “systemic and calculated war tactic” rather than a random act of violence.

“Not only is the government not protecting civilians or stopping the Burmese troops, Thein Sein and Aung Min are denying human rights abuses. Now that the fighting has increased, the government troops will use this pretext to continue raping, torturing and killing,” says Moon Nay Li of KWA in a 2011 news report.

There are many reports of indigenous women whose rights are violated by the military, by government personnel, employees of corporations, and even by some armed groups. However, it is sad to say that justice has not been seen by most of these women. There needs to be stronger and sustained campaigns on this which will bring redress and justice to those who have been victimized.

Gender-Based Oppression and Violence

Indigenous women face a different set of challenges compared with other women. They experience a particular form of discrimination because of their ethnicity, of their indigenous roots. They are invisible in political processes. They are sometimes deliberately silenced in their own households. And by virtue of their gender, this discrimination is compounded with gender-based oppression violence such as rape, domestic violence, bride price, and forced/ arranged marriage.

Rape

Apart from the use of rape as a tool of war in conflict, some indigenous communities recorded a high incidence of rape. In particular, in Mi Eim Pakao’s community in Mon State, Myanmar, an alarming



increase in the number of reported rape cases are happening. Apart from the Myanmar military, perpetrators come from the local people and people from Upper Myanmar who migrate to Mon state. “They do not rape adults – they rape children and teenagers as young as 13 years old. Old men rape children as young as 5 years old,” says Pakao.

In dealing with perpetrators, Pakao adds: “They do not give fair decisions for the women, for the young girls. The committee applies customary laws in dealing with rape cases. If a woman is

As emphasized by Dina Lumbantobing early on, one of the issues that ethnic women face in Nias Island, Indonesia is *ujuran* or bride price. Magdalena Kafiar likewise narrates the story of one indigenous woman from Keerom, Papua: “No one from her extended family cares about her. But when she planned to get married, all her uncles suddenly came to claim the bride price because in customary laws, it ‘belongs’ to them.”

Forced/ Arranged marriages

Another challenge that indigenous women have to contend with is forced/ arranged marriages. Magdalena says, “Arranged marriage is part of our tradition in Papua, Indonesia. If, for example, a man wants to marry a woman, he also has to bring a woman from her family to marry into the family of the woman. In some cases, young girls are forced into marrying older men because of this tradition. It is forced marriage; it is also a huge issue.”

This is also the case in Peninsular Malaysia, in the case of Orang Asli’s customary law. Orang Asli women marry at a young age – sometimes as early as 14 or 15. “In order to downplay social issues such as teen pregnancy, parents of young couples arrange their marriage in customary laws,” says Asmidar Vira.

In the rural areas of Peninsular Malaysia, it is mostly Orang Asli girls who are denied of formal education. Asmidar Vira notes, “Orang Asli women feel that it is not wrong for them to just depend on the forest and to use its natural resources. So when they are more dependent on the forests, when they have no opportunities to study, and when there is no encouragement from their families, particularly their parents to have formal education – they would just prefer to sit at home and not aspire to have better education. So this situation also predisposes them to marry at a young age, in my point of view.”

Health: HIV/ AIDS

In Papua, Indonesia, one of the main issues that indigenous peoples face is women’s health – specifically, HIV/ AIDS. There is an increasing number of cases of HIV/ AIDS in the communities, especially among housewives. Magdalena even recounts, “There are many funds for HIV/ AIDS that come for the indigenous peoples but they do not know what to do with these funds. They often bring tribal leaders to Jakarta and the tribal leaders do not consult with the people regarding their decisions. The HIV cases are affecting a lot of the people.” Government estimates place the pervasiveness of HIV/ AIDS in Papua at around 50% of the people in Papua afflicted with the disease.



Niken Lestari and Magdalena Kafiar

Vivi Marantika adds her observation, “Women of Papua are very vulnerable. Their position in their marriage – they are under the power of their husbands. Their ‘identity’ as Papuan women forces

them to stay in the marriage even though they were afflicted by HIV/ AIDS because of their husbands.”

Patrilineal system: no property rights for women

In most indigenous communities of Indonesia, the system that follows the family line now is patrilineal. The customary law, as in the case of the Batak tribes of Nias Island, Indonesia, “follows the patrilineal system, but of course, the patriarchal ideology is behind it,” says Dina Lumbantobing. Men “control” the customary lands. As Dina says, “For example, a married man can lease the customary land even without the presence of his wife in the signing of the agreement. Women are not visible in the system. There are no women in the decision-making processes.”

In the Kuralele tribe in Maluku, Indonesia, Vivi says, “If a woman does not have a husband – she will lose all her property rights in favor of a male heir (relative). Because as Dina said, the family follows the man’s line. In addition, if a woman marries a man who is not from her indigenous community, she will likewise lose all her (property) rights.”

Absence or lack of participation of women in decision-making processes

Generally, the Indonesian government accepts all the application for mining and energy project investments from multinational companies (MNC’s) without considering the indigenous peoples’ communities’ rights. The Indonesian government, according to Vivi Marantika, either do not understand or refuse to truly implement policy and the changes in laws and regulations that actually guarantee the indigenous peoples’ rights based on their history. When the private corporations invest their money in indigenous territories, they try also to bribe the tribal leaders. “In our community, the saniri is the village level parliament that is influenced by capitalists. There is no women in all these institutions.”

Women in indigenous communities also play a very important and strong role, particularly in terms of food security. However, as Vivi notes, “when companies come to exploit the land, usually the women are not consulted. They are not involved in the process of decision-making. They are invisible. Their wisdom, their perspectives, and their ideas are not included or considered.” As Vivi mentioned in her community mapping in her village, “women can contribute in the community meeting but only in the ceremony part, not in the decision-making processes.”

This situation is similar to what Papuan women face, according to Magdalena Kafiar. There are many different tribes in Papua as well as many different traditions. “We have traditional gatherings. Women prepare food for the men’s meeting; women serve the men but they are not involved in the decision-making. The women can only serve,” says Magdalena.

Many people are not aware of the fact that the first village chiefs of the Orang Asli were women but this was not documented. “It was passed on



directly to the men and so later on they dominated everything. We call it now the *Lembaga Adat* – the customary decision-making body of the Orang Asli. Mostly, the *Lembaga Adat* is dominated by men,” says Asmidar Vira.

In Cambodia, because of the stigma from the Khmer Rouge regime, it is extremely difficult to mobilize the people. Kunthea Chan notes how the Khmer Rouge stigma is exacerbated by Cambodians’ adherence to the Code of Conduct – a guiding principle or tradition on how Cambodian women and men should act. Though it applies to all Cambodians, not just indigenous peoples in particular, Kunthea emphasizes how this Code is more stringent on women. Wives need to respect their husbands at all times, for example. Cambodian women, in general, are also not included in decision-making.

Opportunities/ Strengths and Achievements of Indigenous Women’s Struggles

Over the last two decades, Southeast Asia has seen the increasing number of indigenous women’s organizations being formed. As Victoria Tauli-Corpuz, current UN Special Rapporteur on the Rights of Indigenous Peoples says, this is mainly “because of the initiatives of indigenous women, themselves, within their own communities or in their own coalitions or networks.”

For instance, Innabuyog, the federation of indigenous women’s organizations in the Cordillera region in the Philippines, has expanded from less than 20 member organizations in 1993 to almost 100 members at present. In Indonesia, the indigenous peoples established AMAN (the *Aliansi Masyarakat Adat Nusantara*- Indigenous Peoples’ Alliance of the Archipelago) in 1999. Indigenous women pushed for more gender-balanced leadership. In 2000 they also created their own indigenous women’s network, APAN (*Aliansi Perempuan Adat Nusantara*), which started first as part of AMAN and then later on became an independent network.

Annually, in the northern Philippines, Igorots hold the Cordillera Day. It is a festival where indigenous peoples and indigenous rights supporters all over the world are invited to take part and stand in solidarity with the indigenous peoples of the Cordilleras. This year, Maria Ricca Llanes’s organization Innabuyog was one of the host organizations of the event; Asmidar Vira of Malaysia has recently participated in April 2014.



In Cambodia, the Highlanders’ Association also mobilizes people to struggle on the issues they face such as land issues. As Beun Hyang says, though the Cambodian government does all it can to prevent the Khmer Loeu community from mobilizing for land rights, the indigenous peoples persevere. That is why the challenge of mobilizing Khmer Loeu women is a huge task. In Maluku, at the *saniri* or village-level

parliament, Vivi's organization and the women in her community push for women's greater integration in political processes.

In earlier times, under the *Dap-Ay* System of the Igorots (of northern Philippines), only the male elders were allowed to sit in the decision making process but now they allow women in the decision-making of the *Dap-Ay* system. This is all because of the Igorot women's struggle and persistence within the community itself.

As Pakao of Myanmar puts it, "The formation of women's groups, women's organizing and speaking out with one voice, women's continuous lobbying for participation in the peace processes – these are all helping government leaders and the people realize that indigenous women have to be included in the decision-making. This is 'power within'. The collective voice of women is power."

Vivi Marantika of Indonesia has this realization: "After we map our own situation, then we can create solidarity among indigenous women. Ultimately, we can create a strong regional or even a global movement for indigenous peoples."

Connections, Collaborations, Going Forward

The final step of the process laid out definitive plans for the next five months at national, regional and even cross-regional levels. Particular focus was placed on communications strategy; each country team/representative and the regional group crafted a communication plan to maximize impact at every level and take advantage of the momentum of the process.

Name/Country/Organization	Mass Media (Mainstream and Community)	Donors	Allies (JASS Community)
Hyang/Cambodia	<p>Radio: Radio Free Asia (RFA) Voice of America (VOA) Voice of Democracy (VOD) Radio French International (RFI) Women's Media Center (WMC)</p> <p>Newspaper: Cambodia Daily Phnom Penh Post</p>	DIAKONIA American Jewish World Service (AJWS) Heinrich Boel Foundation (HBF)	Highlanders Association Building Community Voice (BCV) Cambodian Young Women's Empowerment Network (CYWEN)
Ricca/Philippines (Innabuyog)	<p>TV: ABS-CBN, GMA, TV5, Solar TV, etc. Radio: Bombo Radyo, Radyo Natin, etc. Broadsheet: Philippine Daily Inquirer, PhilStar,</p>	Global Fund for Women FIMI-AYNI Mama Cash Canada Fund for Local Initiatives	Cordillera People's Alliance (CPA) GABRIELA Philippines Center for Women's Resources (CWR) BAI, a national alliance of indigenous women's organizations in the Philippines

Name/Country/ Organization	Mass Media (Mainstream and Community)	Donors	Allies (JASS Community)
	Manila Bulletin, Tribune, Baguio Midland Courier, Sunstar, Chronicles, MP Exponent, Northern Dispatch Others: Bulatlat.com, Pinoyweekly.org Community: SkyCable, Radyo Sagada		Philippine Task Force for Indigenous Peoples' Rights Asia Indigenous Peoples Pact (AIPP) Asia-Pacific Forum on Women, Law and Development (APWLD)
Vira/Malaysia (Network of Orang Asli)	Free Malaysia Today KOMAS Safie Dris (Video)	Uncle Leerang's Friends (NGO) KOMAS (Jerald Joseph)	Jaringan Kampung Orang Asli Semenanjung Malaysia Empower Kump.Wanita Orang Asli Sg.Mai
Olvy/Indonesia (AMAN, FAMM- Indonesia)	Kompas, Tribun Kaltim		Jatam Kaltim, Walhi Kaltim, Stabil Kaltim, Laras Kaltim, Walhi Kalsel, Pokja 30
Vivi/Indonesia (Humanum, FAMM- Indonesia)	Local media Newspaper: Suara Maluku Online Media: LKBN ANTARA MALUKU	JASS, FAMM-Indonesia	JASS FAMM-Indonesia Civil Women's Movement in Maluku National secretariat of AMAN Other religious based institution (Church and Muslim community) AJI Maluku (Alliance of Independent Journalist) Local universities (academics)
Magda/Indonesia (Mother's Home, FAMM-Indonesia)	Movie screening, RI (national radio)	Church	YHI (Yayasan Harapan Ibu), there is one FAMM member working at YHI and one member as volunteer at YHI
Mi Eim Pakao (Moe Moe Myint Aung)/Myanmar (Mon Women's Organization)	Local News (Guiding Star) Mizzima News		Mon CBOs network Mon Women Network and JASS

Name/Country/ Organization	What are your focus issues?	How would you like to do it (your communication strategy)?	When do you plan to do it?
Hyang/Cambodia	How Kachorng women are affected after private companies get their land	Interview	August
	Kachorng women participate in social work	Digital story telling	September
	The root cause of	Interview	

Name/Country/ Organization	What are your focus issues?	How would you like to do it (your communication strategy)?	When do you plan to do it?
	domestic violence	Need JASS help	October
Ricca/Philippines (Innabuyog)	<p>“Losing the land is losing our identity”</p> <p>Women’s Indigenous Knowledge and Good Practices on Health Care (in relation to ‘No Home-birthing Policy’)</p> <p>Economic Situation of IP women in extractive industry- affected communities</p> <p>Militarization and its impact on indigenous women (rape and killings)</p>	<p>Focused Group Discussions (FGDs)</p> <p>Write-up</p> <p>Interviews</p> <p>Video documentary</p>	<p>August</p> <p>September</p> <p>October</p> <p>November</p>
Vira/Malaysia (Network of Orang Asli)	Indigenous women’s leadership Collective Experiences among IPs women	<p>Meeting first</p> <p>Action plan on mobilizing indigenous women in Peninsular, Malaysia</p>	<p>Mid-August</p> <p>September</p>
Olvy/Indonesia (AMAN, FAMM-Indonesia)	Highlight and report cases of the impact of mining and palm oil plantations on indigenous women (e.g. like pollution, the changing of social and cultural systems)	Collect, analyze and write the matters and the case of indigenous women	November
Vivi/Indonesia (Humanum, FAMM-Indonesia)	<p>The shifting and conquering of Hunitetu matrilineal custom into patriarchy</p> <p>Affirmative on indigenous women in indigenous governance system (case study at Seram Regency, Western part)</p>	<p>Research on the origin history of indigenous community based on Hunitetu women's experience</p> <p>Documenting the Hunitetu women's experience on the shifting of their culture.</p> <p>Story Telling Mapping of cases Documenting the origin history of indigenous community based on indigenous women's experience)</p>	October – December
Magda/Indonesia (Mother’s Home,	About the life of Manam indigenous women	Compose life stories of Manam women, to be assisted by FAMM-	September - December

Name/Country/Organization	What are your focus issues?	How would you like to do it (your communication strategy)?	When do you plan to do it?
FAMM-Indonesia)		Indonesia	
	Health – especially related to HIV/AIDS	Compose audio and photo storytelling	
Mi Eim Pakao (Moe Moe Myint Aung)/Myanmar (Mon Women's Organization)	Women's lives in unsecure society (women protection)	Interview	August
	Women's participation in decision-making processes	Interview	September
	Raise women's voice against domestic violence – an issue to be solved	Interview Need JASS help	November



Each of the women committed a pledge after this dialogue.

Asmidar Vira, whose network of Orang Asli focuses on land rights issues, said:

"I will take a stand and stand together with all the Orang Asli women. I can see clearly how the systems needed to be changed. I will also urge my fellow Orang Asli women to change their mindsets. I pledge to encourage them to

voice out strongly what they want for their community, what life they want for themselves and what rights we have that needed to be protected."

Olvy Octavianita Tumbelaka of AMAN Indonesia admitted that there are a lot of other organizations that work on indigenous peoples' concerns in Indonesia. Her own organization works on the indigenous peoples' issues in general. "I will try to work using women's lens now. With JASS, my perspective has changed. This particular workshop helped me a lot," says Olvy.



Magdalena Kafiar of Indonesia had this realization: “I need to help the women in my tribe see what are the obstacles and what are the challenges that we have and how we should face these together. For example, how do we fight the private company that put its ‘claw’ in our tribe? The company is being ‘aided’ by the media; the media always just present the good side to everyone. That is why I think we need to create a network to help my tribe in facing the company and the media”.

For Ricca Llanes, international solidarity was what she appreciated most in the workshop: “I have learned the situation of indigenous peoples in the region and I plan to ‘echo’ what I have learned here. I hope for tighter international solidarity with you.”

Principal Messages/ Slogans Proposed by the Participants:

“Indigenous women, shine in struggle! Save the Homeland vs. corporate plunder!”

“Nurture the land as the land nurtures us”

“Indigenous women are the seeds for nourishing land and life”

“The identity of indigenous women is fading away.”

“Indigenous women are the Mother Earth” (*“Perempuan Adat adalah Ibu Pertiwi”*)

“Involve Nature, Involve Indigenous Peoples!”
(*libatkan Alam, libatkan Perempuan Adat*)



“It is ordinary to have differences but it is extraordinary to unite them”

“Equal political position for indigenous women to achieve change and justice”

Conclusion



At the end of two days, the participants were able to achieve the objectives set before the dialogue started.

The richness of the discussions intensely sharpened the participants' understanding of their own indigenous community context and the broader context of indigenous women's plight in Southeast Asia.

Putting profits over people was a common among the States of Southeast Asia. The collusion between the government which is

supposed to serve and protect the people, and the private companies which are always profit-oriented, was discussed at length in the dialogue. The collusion of these two "powers" leads to the detriment of the lives and livelihood of indigenous peoples.

The numerous challenges that indigenous women have to face sketched out the commonalities that the participants shared. Most often, they do not have decision-making power or bargaining power in the tribe or ethnic group. As in the case of Indonesia, whenever community meetings are held, "what the women do is mostly prepare for the meeting." They do not participate in the decision-making processes. If they do have it now, it was the result of a long struggle and assertion. This is particularly the case of the women of the Cordilleras in the Philippines.

Patriarchy is deeply ingrained in most indigenous communities. It is evident in the prevalence of domestic violence cases as cited among the Mon women, where it is even considered taboo to talk about it. Rape as a tool of war in indigenous communities is also apparent in countries such as Myanmar and the Philippines where there are ongoing armed conflicts.

Continuous education of indigenous women of their rights not only as part of the indigenous community, but also as women is crucial. "Mostly I see that women needed to understand and to feel that play a vital role in their family, their tribe, their community. Because basically women still believe that their role is only to serve the men," says Magdalena Kafiar of Indonesia.

Most important key is organizing indigenous women. Looping back to Vivi Marantika's statement, the power of organizing indigenous women cannot be undermined. It is a continuous process that we have to sustain.

The concreteness of the regional strategy developed, especially on communications, was one of the highlights of the workshop. Moving forward from here, opportunities for tighter strategic engagement in the future are most welcome. JASS is catalyzing this coordinated and united action of indigenous women.

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Appendix 1

JASS Southeast Asia (JASS SEA) Regional Consultation on Indigenous Women Indonesia, 14 - 15 July 2014

Background

Participants are young women feminists who are involved in JASS processes in Southeast Asia and who have been working at the grassroots level for women empowerment. Some of them work in organizing indigenous women or tribal women. All come from the indigenous community themselves. Indigenous women face different challenges compared with other women.

Women activists agree that many issues that women in indigenous communities face have been acknowledged in international instruments, such as in the Beijing Declaration of Indigenous Women - Articles 36 and 44 which state: "That indigenous customary laws and justice systems which are supportive of women victims of violence be recognized and reinforced. That indigenous laws, customs and traditions which are discriminatory to women be eradicated (Article 36)".

Women activists and indigenous women are aware that certain old traditions and preservation of customary laws can be beneficial to the whole indigenous people, yet certain customary laws can be discriminatory and even oppressive to women.

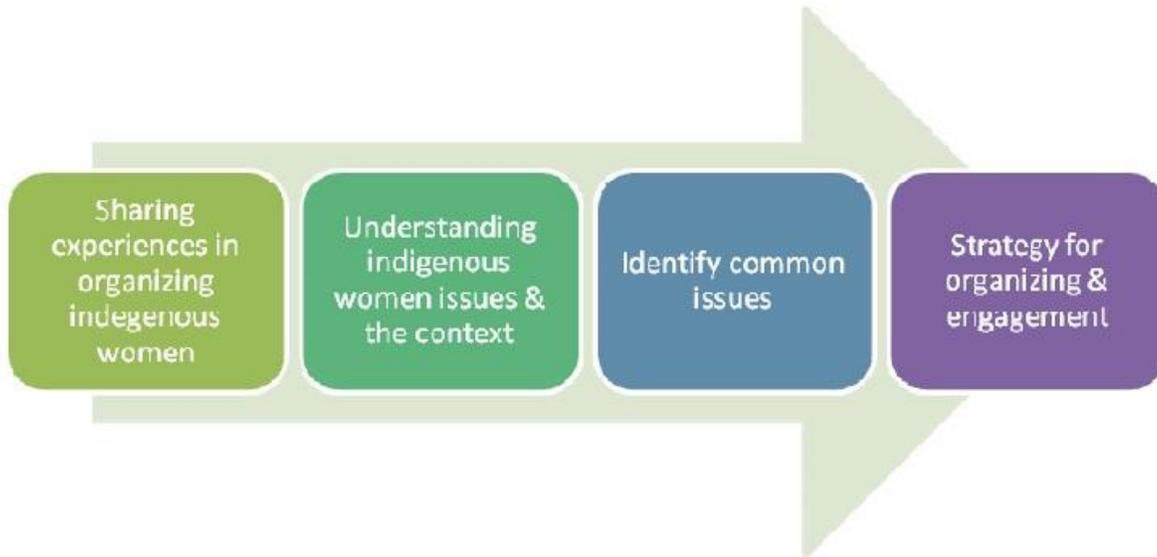
Therefore women's experiences and strategies in indigenous women's organizing can be learned and shared among the JASS Southeast Asia community; we can also engage these issues in the larger arena.

Objectives

- To bring JASS SEA organizers who works in indigenous issues and come from indigenous community to exchange experiences on gender issues on indigenous and tribal people;
- To identify common issues in the region related with indigenous women struggle; and
- To develop JASS strategy for organizing and engagement on this matters.

Methodology

The flow of this consultation will be as follows:



Participants

This consultation will be attended by **around 10 feminists** who work with indigenous women, who come from indigenous community, and JASS-SEA team i.e.:

- Indonesia (1 from Kalimantan, and 1 from Maluku)
- Cambodia (1 participant)
- Philippines (1 participant)
- Malaysia (1 participant)
- Myanmar (1 participant)

Facilitators & Organizers

This consultation will be facilitated by Nani Zulminarni and Dina Lumbantobing, who are supported by Paula Elina as part of the organizing committee (based in Indonesia) and Osang Langara as the notulist. Kunthea Chan, JASS SEA's program coordinator will be the overall responsible person-in-charge in organizing this consultation.

Venue & Dates

The consultation will be held at the Santika Hotel, (Depok, West Java) Indonesia from the morning of July 14 till the evening of 15 July. All participants are requested to check in on 13 July 2014 at 1 PM or should arrive in Indonesia by 13 July in the evening. Departure (check out from the hotel) is on 16 July at 1 PM.

Appendix 2

Participants' List

JASS Southeast Asia (JASS SEA) Regional Consultation on Indigenous Women Depok City, West Java, Indonesia, 14–15 July 2014

NAME	ORGANIZATION	COUNTRY
Beun Hyang	Highlanders' Association	Cambodia
Magdalena Kafiar (Magda)	Mother's Home, NGO working on HIV/AIDS, <i>Forum Aktivistis Perempuan Muda</i> (FAMM-Indonesia or Young Indonesian Women Activists Forum)	Indonesia
Marlien Elvira Marantika (Vivi)	Humanum (Group of Maluku for Humanity), FAMM-Indonesia	Indonesia
Olvy Octavianita Tumbelaka (Olvy)	<i>Aliansi Masyarakat Adat Nusantara</i> (AMAN) or Indigenous People's Alliance of the Archipelago, FAMM-Indonesia	Indonesia
Hasmida Vira Binti Les	Network of Orang Asli (unregistered)	Malaysia
Mi Eim Pakao (Moe moe Myint Aung)	Mon Women's Organization (MWO)	Myanmar
Maria Ricca Llanes	Innabuyog	Philippines
Dina Lumbantobing	JASS Southeast Asia (Facilitator), PESADA	Indonesia
Nani Zulminarni	JASS Southeast Asia (Facilitator)	Indonesia
Niken Lestari	FAMM-Indonesia (Interpreter, Logistics Support)	Indonesia
Kunthea Chan	JASS Southeast Asia (Overall Organizer of the Workshop)	Cambodia
Maria Mustika	FAMM-Indonesia (Interpreter, Logistics Support)	Indonesia
Rosanna Langara (Osang)	JASS Southeast Asia (Documenter)	Philippines
Paula Elina	JASS Southeast Asia (Finance and Logistics)	Indonesia