The Past is Always Ahead of Us: Empowering Indigenous and Minority Leaders in the Southern Philippines
October 2-23, 2010
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Philippine Minorities Program
(PMP)

International Training Office
Northern Illinois University
DeKalb, Illinois 60115, U.S.A.
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Resource Persons
(Alphabetically arranged according to last name)

1. Awni Alkarzon received his Ph.D., M.A., and B.A. in American Literature from the University of Rajasthan, Jaipur City, India. He is currently pursuing his second doctorate, this time in Higher Education (University Administration) at Northern Illinois University. Awni is a tenured associate professor of the Department of English and Foreign Language of Al-Azhar University-Gaza in Palestine.

2. Chris Birks worked as a journalist for nearly 20 years before becoming a teacher. He was an adjunct instructor in the Communication Department at NIU where he teaches speech, page design and web design. Chris has over a decade of public speaking experience, mostly leading discussions on the role of the media in society. Currently, he is an assistant professor of Communication Arts at Benedictine University in Lisle, Illinois.

3. Robert E. A. Borje is the Third Secretary and Press and Information Officer of the Permanent Mission of the Republic of the Philippines to the United Nations. Robert Borje is a career diplomat in the Philippine Foreign Service. He took the Foreign Service Officer Examinations given in 2002 and holds the distinction of being the only applicant from a Mindanao testing center to pass that year’s rigorous tests. While attending the Foreign Service Institute’s Officer Cadetship Program in 2004, Mr. Borje was tasked to head a three (3) month special mission to Bongao, Tawi-tawi to serve returning Filipinos. Mr. Borje then served as Principal Assistant at the Office of the Secretary and then Special Assistant to the Secretary of Foreign Affairs. His first foreign assignment was at the Philippine Embassy in Washington, D.C. in 2009 where he served as Third Secretary and Vice Consul. He was recently cross-posted and now serves as Third Secretary and Press and Information Officer of the Permanent Mission of the Republic of the Philippines to the United Nations in New York. Prior to the Department of Foreign Affairs, he was Supervising Economic Development Specialist of the Communications and Media Affairs Division of the Office of the President’s Mindanao Economic Development Council now the Mindanao Development Authority. Before government service, Borje was concurrent newsdesk and anchor for ABS-CBN Davao and live correspondent and producer for TV Patrol Manila and ANC. He covered Mindanao peace, security and development issues. While studying law at the Ateneo de Davao University and the Ateneo de Manila University, he collaborated on Cebuano language primers on labor rights and on laws against human trafficking and violence against women. He has a degree in communications from the University of the Immaculate Conception and attended the Netherlands Institute of Foreign Relations Clingendael at The Hague. Borje was also a fellow at the Asia-Pacific Center for Security Studies in Honolulu, Hawaii. Borje is a recipient of the Orden ng Lakandula, Ranggong Pinuno, conferred by President Gloria Macapagal Arroyo, and of the Gawad Mabini, Ranggong Kasugo, conferred by Foreign Affairs Secretary Alberto G. Romulo both awarded in
August 2007. He is the son of retired Rear Admiral Adolf P. Borje of San Fernando, La Union and the former Eleanor de Toro Alabado of Koronadal, South Cotabato. He is a proud Mindanaoan, having grown up in Davao City and South Cotabato.

4. **J.D. Bowers** is the Director of Secondary Teacher Certification for History and Social Sciences and Associate Professor of History at Northern Illinois University. His fields of study include Religion, genocide and human rights, United States and the World, colonial empires, comparative and transnational history.

5. Born and raised in Caracas, Venezuela, **Seemi Choudry** moved to the Western suburbs of Chicago in 1997 with her family. Growing up in a trilingual and international environment, Seemi is always looking for ways to utilize her speaking skills and diversify her surroundings. This all made sense when she eventually decided to major in Political Science and Spanish in college. Her involvement with IMAN began in 2006 with the planning of Takin' it to the Streets 2007. After that, she decided to apply as a youth intern and it was all history from there. After working with Blue Prints (youth-lead needs-assessment project) for the summer, she and other key youth members decided to begin the first ever IMAN Youth Council. Since then, Seemi has worked in the north side teaching English to immigrants at the Indo-American center, worked as a clerk with Chicago State Attorney General's office, and performs with the Chicago's very own female Muslim musical ensemble, SoundRight. Most recently, Seemi works as an intern at Mayor Daley's Office of Special Events. Seemi, Ameenah Muhammad, and Tariq Simpkins all serve on IMAN's board of directors representing the youth.

6. **Jerry Clarito** is the co-director of Alliance of Filipinos for Immigrant Rights and Empowerment (AFIRE) – Chicago. **Jerry B. Clarito** was the top vote getter in the last April 5, 2005 Consolidated Local election for Skokie Park District Commissioner. He is the first Asian American elected in that position. He believes that the advocacy for political empowerment starts from actively participating in the civic affairs of one’s community.

His community involvement includes the following: Commissioner - Skokie Human Relations Commission, former president of the Coalition of Asian American Communities in Skokie, Legislative Director - National Federation of Filipino American Associations, Executive Director - Alliance of Filipinos For Immigrant Rights and Empowerment, and Founding Director - Filipino Civil Rights Advocates in Chicago.

He currently works for One Hope United - Early Childhood Development Sector as its Business Manager. Prior to this position, he worked for Aleri Inc. (formerly mpct Solutions, Corporation) Chicago, USA as a business analyst for its global banking system. From 1994 to 1997, Jerry worked for Fuji Bank, Chicago as its Risk Manager and Vice-President for Funds and Foreign Exchange Department. From 1986 to 1994, he worked for Banca Nazionale Del Lavoro as its Controller and Assistant Vice President for Operations.
Jerry’s passion lies in community organizing especially in promoting the participation of the youth in community affairs, addressing issues affecting them such as self identity crisis, generation gap conflicts, and gang related problems. In 1994 he collaborated with Imagine Chicago in organizing a one-day youth empowerment seminar at the Dr. Jose P. Rizal Center in Chicago. The Skokie Human Relations Commission has passed his resolution to include young Skokians in the Commission. He also authored the Village resolution supporting the Filipino veterans who fought side by side with American soldiers during the Second World War. The Filipino WWII veterans are seeking restoration of their US veterans’ status rescinded by the US Congress in 1946.

His dedication and commitment to community service has earned him awards and recognition such as: the Gintong Pamana (Golden Heritage) “Lingkod-Bayan” (Community Service) Award for Civil Rights Advocacy from the Gintong Pamana Foundation, Inc., the Award of Recognition from Chicago Mayor Richard Daley for keeping our community and neighborhood safe, the FilAm TV Asian American Hall of Fame award on Political Empowerment, the Certificate of Appreciation for Excellence in Community Service from Illinois State Treasurer for his dedication and services to the Chicagoland community, and his commitment to promoting Asian American heritage, and the Achievement Award from Filipino American Voters League of the Midwest.

7. Since 2002, Dr. Winifred Creamer has been a director of the Proyecto Arqueologico Norte Chico (PANC), an investigation on the development of monumental architecture and social complexity in ancient Peru. In 2007, the project continues with excavation of residential structures at a site in the Fortaleza Valley. Undergraduate and graduate students from NIU, other universities in the US, and Peruvian students take part in the project. The other directors of the project are Jonathan Haas (Field Museum) and Alvaro Ruiz (PANC, NIU). In addition, Professor Creamer maintains her interest in culture contact and the period of transition from prehistory to history in the New World, focusing on the impact of European expansion on the Pueblo people of New Mexico. She has also carried out field research in Central America (Costa Rica, Panama, Honduras, Belize) and in the American Southwest (New Mexico, Arizona). Fulbright postdoctoral fellowships have taken me to Honduras (1985-86) and Peru (2004).

8. Dr. Lina Davide-Ong, Director of the International Training Office, is an alumna of the University of the Philippines in Diliman, and a former member of the faculty of UP College-Cebu. Dr. Ong has more than a decade of experience in developing international training programs that are appropriate to learners from diverse cultural backgrounds. Dr. Ong served as the administrative director of the ACCESS-Philippine Youth Leadership Programs (2004-2009), the ARMM Philippines Majority-Minority Program (2005), the Cultural Citizens Program (2008), and the Fulbright American Studies Summer Institute on Contemporary American Literature (2002 – 2004). Dr. Ong obtained her Doctor of Education degree in 1995 from Northern Illinois University in DeKalb, Illinois.
9. Retired Dr. Kay Forest was Associate Professor and Department Chair of the Department of Sociology. She obtained her Ph.D. from Cornell University. Her scholarly interests include studying experiential and attitudinal predictors of cross-racial sympathetic concern. She is also interested in dynamic variations in family and gender relations within both developed and developing countries. Recent courses taught include Families and Social Change, Racial and Ethnic Minority Families, Families in Global Perspective.

10. Dan Kenney is an educator, activist, and investigative journalist. He is the co-coordinator of the DeKalb Interfaith Network for Peace and Justice. He is co-founder and co-coordinator of nopribatearmies.org and of the Clearwater Project to stop Blackwater. He also was a founding member of the Illinois Coalition for Peace and Justice. He is also chair of the local citizens’ group Stop the Mega-Dump, fighting a landfill expansion in DeKalb County. Kenney has presented at the School Of Americas Vigil in Columbus Georgia, where he will be speaking again this November. He has also spoken on college campuses, such as Northwestern University, University of Illinois, and Marquette University. He was a member of the panel, at an international conference at the University of Wisconsin in Madison. The conference was entitled: “The Privatization of Security and Human Rights in The Americas: Perspectives from the Global South,” and was sponsored by the Havens Center for the study of social issues. After the conference he has been involved on the international level, working with members of the U.N. Working Group studying the use of mercenaries around the world. In July 2010 he attended a closed door workshop meeting with the UN Working group sponsored by the International Peace Institute. His article “Lurking Beneath the Surface of Blackwater North” has been widely published on the web. He has often spoken in a variety of settings on the issue of private armies, private military contractors, mercenaries, and Blackwater in particular. He also has done extensive research, written and spoken about the danger to democracy privatization presents. One of his articles, “The Blight of Blackwater & Other Private Military Companies on Rural Lands was published in the summer issue of Defender an international newsletter of the Family Farm Defenders. Another recent article on Blackwater will be appearing in “In These Times.” Dan Kenney was also the keynote speaker at the Northern Illinois Peace Conference, a gathering of many peace and justice groups all across northern Illinois, held in Rockford Illinois March 1, 2008. He was also keynote speaker for the annual statewide Wisconsin Peace and Justice Conference held at Marquette University in Milwaukee, Wisconsin. Dan is a fourth grade teacher in the DeKalb School District of DeKalb Illinois. He was named Conservation Teacher of the Year in 2010 by the DeKalb County Soil and Water Conservation District. He also works as the energy manager/educator for the DeKalb Community School District. He serves on the Board of Directors of the DeKalb Teachers’ Union Local of the American Federation of Teachers and the Board of Directors for Hope Haven, a local homeless shelter. Dan is treasurer of the annual Sondra King Memorial CROP Walk. He also serves as a mayoral appointment to the City of DeKalb Citizens’ Environmental Commission and chair of the Social Justice Committee of the Unitarian Universalist Fellowship of DeKalb. He is also a published poet. He has
received training in community organizing at the Midwest Academy for Social Change in Chicago.

11. Social activist **Cele Meyer** has long been engaged in activities challenging unjust customs and policies of our society and our government. Having grown up in the South and serving in the U.S. Marine Corps during World War II, she received her Master's in Social work at Columbia University and subsequently worked as a family and psychiatric social worker in Atlanta, Chicago, and in Gainesville, FL, where she began her activities challenging segregation of the races. After moving with her husband Axel and two children to Oak Ridge TN in 1959, Cele became increasingly involved in the civil rights struggle and was instrumental in forming the Oak Ridge Federation for Equal Public Services. The group's successes in challenging many of the community's discriminatory policies attracted the attention of the KuKluxKlan, which had also happened during the family's stay in Gainesville. This caused Axel to announce prior to their move to DeKalb in 1967 that he was "not stopping anywhere south of the Mason Dixon line with Cele again". Cele was employed as a school social worker in DeKalb for 21 years prior to retirement in 1988, while Axel was on the Physics faculty at NIU for 25 years before his retirement several years later. Having helped organize the DeKalb Interfaith Network for Peace & Justice in 1986, Cele devotes her time to efforts to educate and mobilize our community in support of peace & justice. She is most proud of two arrests at peace demonstrations and being part of a group which sat in at Congressmen Hastert's office prior to the Iraq War, until subsequently hauled out by the police. In six visits to Nicaragua, Cele got to know a number of self-help groups in that 2nd poorest nation in the hemisphere. She helped form the Central American Fund for Human Development, a 501c.3 sister group, which raises and funnels over $100,000 a year to these vital projects.

12. Dr. **Deb Pierce** is the Associate Provost of International Programs. The Division of International Programs supervises and coordinates the international activities of the university in order to encourage greater internationalization for programs, curricula, faculty, staff, and students. Division staff bring the perspectives of the world to NIU and the expertise of NIU to the world through international mobility for faculty, students, and ideas. The division also supervises graduate student applications for Fulbright-Hays Doctoral Dissertation Research Abroad Program grants (administered by the U.S. Department of Education), the Fulbright Graduate Study and Research Program grants (administered by the Institute of International Education), and the National Security Education Program grants (administered by the Academy for Educational Development). The office conducts the screening processes for these programs on behalf of the university and also provides information to faculty on research abroad as well as overseas teaching opportunities.

13. Dr. **Susan Russell** is a Professor of Anthropology and the former Director of the Center for Southeast Asian Studies at Northern Illinois University. She has over eight years of experience doing research and teaching in the Philippines, focusing on the ritual and economic anthropology in the Luzon highlands; the maritime labor organization of small
purse seine fishers in Batangas; and the problems facing slum dwellers in Manila. Her publications include *Changing Lives, Changing Rites: Ritual and Social Dynamics in Philippine and Indonesian Uplands* (with Clark Cunningham), 1989; *Ritual, Power and Economy: Upland-Lowland Contrasts in Mainland Southeast Asia*, 1989; and *Structuralism’s Transformations: Order and Revision in Indonesian and Malaysian Societies* (with Clark Cunningham), 1999, along with over 25 articles. She has been project director of the ACCESS Philippines project since 2003, and was project director of the recent grant, The Autonomous Region of Muslim Mindanao: Majority-Minority Relations in the Philippines: Religion, Education, Community and Political Process.

14. Rey Ty is currently a doctoral candidate at NIU in the Department of Counseling, Adult and Higher Education. He worked as Training Coordinator of the International Training Office (ITO) at NIU. He is now the Senior Training Assistant of ITO. Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, which requested him to write the Draft Philippine Declaration of Human and People’s Rights (1990). The United Nations invited him to be a “non-governmental individual” (NGI) in several international conferences. Rey wrote the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). As a lecturer and facilitator of human rights and peace education in Geneva, Switzerland, he used English, French, and Spanish as the medium of instruction, to teach international human rights, international humanitarian law, and peace to teachers from all over the world. Rey has taught international human rights law to law-enforcement officials and NGO representatives in Kathmandu, Nepal. He co-edited the publication *Recommendations* which provided recommendations to the new Nepali Parliament when Nepal became a democracy. He was also the chief resource person in the international human rights training course in Bangalore, India for several years. In addition, Rey was Director and Technical Consultant of Education and Public Information (Philippine Presidential Committee on Human Rights under Corazon C. Aquino), Assistant Professor (University of the Philippines), and Teaching and Training Assistant at NIU. His education includes B.S. in Foreign Service (University of the Philippines), M.A. in Asian Studies (University of California-Berkeley), M.A. in Political Science (NIU), and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

15. Dr. Lemuel Watson was the Dean of the College of Education. Prof. Watson is a faculty member of the Department of Counseling, Adult and Higher Education.
CHAPTER 1: THE PROGRAM CONTENT AND LEARNING HOW TO LEARN

The Past Is Always Ahead of Us:
Empowering Indigenous and Minority Leaders in the Southern Philippines
Susan Russell and Lina Ong

Introduction and Rationale of the Program

In his keynote address at the International Conference on Conflict Resolution, Peace-Building, Sustainable Development and Indigenous Peoples held in Manila in 2000, Moana Jackson noted that “All of the conflicts that indigenous peoples currently have with the nation-state are also conflicts in which the past lies before us.”1 Referring to the continuing ‘culture of colonization’ and independent state efforts towards assimilation of minorities as part of their nation-building strategies, Jackson argues the case for recovering and reclaiming the diverse, indigenous ways of seeking conflict resolution rather than simply accepting solutions imposed by the majority population.2

Prior to the imposition of Spanish rule in the Philippines in the 1500s, all of the diverse ethno-linguistic groups in the country were ‘indigenous’. Islam had entered the southern Philippines region peacefully through trade and blended with indigenous religions and worldviews. Strong maritime trading sultanates emerged in the Sulu and Maguindanao regions, engaged in commerce with other Muslim and non-Muslim ethno-linguistic peoples in the interior and in present-day Indonesia, Malaysia and Brunei.3 Small trading sultanates existed as far north as present-day Manila in the 1500s.

At the time of Spanish conquest, the Philippines was a region of extreme diversity; there was no majority-minority distinction in the region. A majority, assimilated Christian population only emerged during the 300 years of Spanish colonial rule. Indigenous peoples succumbed, fled,

2 For discussion of the lack of uniform definitions of the term ‘indigenous peoples’ in Asia, see Indigenous Peoples of Asia, ed. R. H. Barnes, Andrew Gray, and Benedict Kingsbury. 1995. Ann Arbor, MI: Association for Asian Studies.
or fiercely defended their territories, polities and ways of life, with the two largest areas of resistance located in the southern Philippines and the Cordillera highlands of Luzon in the north. By the time Spain ceded the entire archipelago to the United States at the end of the Spanish-American war in 1898, the majority-minority imbalance was firmly entrenched. Moreover, the majority Roman Catholic population had adopted many of the Spanish (and later American) colonial views of indigenous populations as uncivilized, ‘wild’ savages that were inherently different, if not starkly inferior from the dominant Hispanized Filipinos.

After the Philippine-American war, the United States managed to finally bring the largely un-Hispanized indigenous minority populations under colonial control—although through slightly different forms of governance and military tactics than were being introduced throughout the majority Catholic regions. Various Philippine scholars eventually began to put together a national language to define themselves as citizens of an Asian rather than colonial state, and yet the majority-minority differences remained. In the 1970s, the Moro National Liberation Front (MNLF) separatist rebellion against the national government broke out in the Muslim areas of Mindanao, engulfing the southern Philippines in a brutal war. While a peace agreement was eventually forged with the MNLF in 1996, war continues with the breakaway Moro Islamic Liberation Front. The war has left parts of the southern Philippines ethnically and/or socially fragmented and volatile, and a significant communist insurgency also has sprung up in this region. These conditions later gave rise to the terrorist Abu Sayyaf Group, numerous kidnap-for-ransom gangs, and a general sense of lawlessness with periodic humanitarian crises as civilians flee the military-rebel clashes.

There are thirteen Muslim ethno-linguistic groups in Mindanao and the Sulu archipelago provinces, including the Maranao, Tausug, Maguindanao, Sama, Yakan and Bajao (among others). There are innumerable other indigenous groups such as the Talaandig, Matigsalug, Bagobo, Manobo, Tagabawa, T'boli, Blaan, Higaonon, Subanon, among others in this region. While some of these latter groups were historically allied with one of the many sultanates in Mindanao and Sulu, others remained as independent chiefdoms or smaller-scale polities. Both Muslim and indigenous peoples are minorities in Mindanao today, owing to large-scale immigration of Christian settler populations. Generally, these peoples share distinctive traits that set them apart from the Filipino Christian mainstream, including distinctive religious and cultural beliefs and practices, unique forms of community government and conflict resolution, and different forms of land tenure and attitudes towards ‘development’ and the environment. That said, many indigenous and Moro people are quite well-integrated into the larger society through trade, education, travel and familiarity with the national language and culture. Others retain a strong sense of communal ties and are devoted to cultural and language preservation—especially in some upland areas or regions they consider their ancestral homelands. In Mindanao today,

the great diversity of ethno-linguistic groups is frequently collapsed into the phrase, the “Tri-Peoples”, referring to the Moro (Muslim) peoples, the Lumads (indigenous peoples), and the Christian settlers from the central and northern Philippines.

**Goals of the Program**

The major goals of the project are to a) promote mutual partnerships between key professional groups in the U.S. and counterparts in the Philippines through exchanges and dialogue; b) transform individual understanding of issues related to ethnic/racial and religious diversity and the integration of minority and immigrant populations (particularly the youth) into a modern democratic society; c) create a cadre of young Filipino leaders from minority communities with a strong sense of civic responsibility and commitment to strengthening civil society.

**Specific Objectives**

The specific objectives of the proposed program are to (a) develop in the participants an appreciation and understanding of the racial, ethnic, and religious diversity of America; (b) develop in them an understanding of the challenges, struggles, and special needs of minority and immigrant populations in a multi-ethnic society; (c) enhance their knowledge of programs and practices to facilitate the integration and empowerment of minority and immigrant (youth) populations; (d) provide core skills for forging partnerships with organizations, service providers, and government agencies in the U.S. and in the Philippines to share lessons learned and to leverage resources and knowledge; (e) provide opportunities for participants to engage in dialogue with their U.S. counterparts on integration of minorities and immigrants, civic participation, human rights and justice, tolerance, conflict resolution, and minority empowerment; (f) strengthen their leadership and advocacy skills for greater civic engagement; and (g) sharpen the participants’ skills in designing concrete community service action plans.

**Project Outcomes**

Project Outcomes include a) enduring professional ties between U.S. and Philippine leaders; (b) a better understanding and appreciation of similarities and differences between U.S. and Philippine cultures; (c) enhanced leadership capacity that will enable the participants to initiate activities in their communities in Mindanao that focus on improving the integration of minorities, civic engagement, and community service; (d) increased knowledge of tools and strategies for enhancing the citizens’ role in the integration of minorities and immigrants; (e) increased levels of active citizen participation in civil society; (f) increased multi-sectoral cooperation between government, NGOs and individual citizens to develop initiatives to improve economic, political, educational and social integration of minorities; (g) a positive environment of mutual trust and confidence among the ethnic groups in Mindanao and the government leading to sustainable development and peace; (h) improved skills in action plan development and implementation; (i) established networking and collaboration among alumni in developing and implementing community service projects and the modeling of positive cooperation among
ethnic, religious, and socio-economic groups; (j) improved capacities of target minority communities for self-sustaining development; (k) a new group of committed leaders and activists who will contribute toward grassroots initiatives and socio-economic development in Mindanao; and (l) enhanced understanding of Philippine culture among NIU faculty, staff, and students, and increased interest in future collaborative research with scholars and activists in the Philippines.

Project Outputs

Project outputs include (1) development of action plans that the participants are expected to carry out upon their return home; (2) a follow-on enhancement program that includes 4-day workshops in the Philippines conducted by U.S. and Filipino mentors; (3) participation in a community service activity in Illinois and in the Philippines; (4) launching of a nation-wide Coalition for Enhancing Integration of Minorities during the national seminar that will permanently link the 24 participants with those attending the seminar; (5) an interactive website where success stories, lessons learned, best practices and projected-related information are posted regularly; (6) a training workbook containing hardcopies of workshop handouts and activity sheets that will be distributed to participants at NIU; (7) an e-book--a replicable and downloadable electronic version of the training workbook/manual accessible by the 24 alumni of this program, for use in the implementation of their action plans and other initiatives; (8) a printed booklet that includes all program reports and highlights of the three-week program at NIU and the follow on workshops.
Content of the U.S.-Based Program

The three-week program will have two major types of activities: (1) formal sessions, such as workshops, panel and roundtable discussions, and interactive lectures; and (2) non-formal sessions, such as meetings and dialogues with community and local government leaders, different immigrant and minority groups, and site visits to ethnic neighborhoods in Chicago, Rockford, and Elgin. All these activities will provide the participants with an appreciation and understanding of (1) American institutions of diversity, tolerance, and equality; (2) best practices in successful integration of immigrants and minorities into mainstream American society; (3) the struggles, needs, and challenges of immigrants; and (4) political participation of minorities (public policy and advocacy). Field visits are intended not only to complement and reinforce the concepts learned in the interactive classroom sessions but also to serve as opportunities for participants to forge partnerships with community organizations. They are unique opportunities for the participants to immerse themselves in ethnic neighborhoods and gain enriching first-hand experiences in community/grassroots organizing and empowerment, advocacy, citizen participation, and approaches to accelerate integration of immigrants and minorities into a modern democratic society. The program will also provide opportunities for the participants to observe and participate in volunteer activities with a homeless shelter in DeKalb and with a “feed the hungry children” center in Aurora, Illinois. Please see the tentative Calendar of Activities in the Appendix for details.

A major program component would be the development of community service action plans related to enhancing minority integration and advocacy that each participant is expected to carry out upon his/her return home. The action plan should be based on a felt need in their community.

Here is the proposed curriculum of the three-week program at NIU:

**Module 1: Introduction to U.S. Government and Legal Structures**
- Equality, Pluralism, and Tolerance: The Core Principles of American Society
- Us and Them: The Politics of Race, Ethnicity, and Inequality in America
- Ethnocentrism and Cultural Relativism

**Module 2: America – A Nation of Immigrants**
- Immigrants and Minorities: Their Historical, Socio-Cultural Experiences and Values
- Marginalization or Integration for Ethnic Minorities?
- Children of Immigrant Families and Second Generation Migrants: Needs, Challenges, and Expectations
- Minorities in Suburban and Rural America: Struggles and Needs
- Human Rights and Justice

**Module 3: Paths/Approaches to Integration and Best Practices**
- Enhancing the Civic and Political Integration of Immigrants and Minorities: What’s Being Done?
- Building Bridges Between Mainstream Service Providers and Service Agencies for Immigrants and Refugee Families
• The Role of the Media in Enhancing the Integration of Immigrants and Minorities

• Grassroots Advocacy: How to Lobby Locally

**Module 4**: Forging Partnerships with community organizations in Illinois through structured meetings and dialogues during site visits to minority ethnic neighborhoods in the region.

**Module 5**: Development of Action Plans for a community service project or for an advocacy initiative (Adapting Lessons Learned from the three-week program)

The training methodology will be participatory and highly interactive. Through these activities, the participants will be able to identify their core values, discover their shared values, and apply them to challenges facing their communities and the whole country.
## Part I: Who We Are

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## Part III: Situation in the Place Where We Come From

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## Part IV: Problems, Community Needs, SWOT, & VMG

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## Community Needs

### What Can Be Done?

### Community Partners and Others Who You Can Rely On for Support or Help

### Internal Strengths

### Internal Weaknesses

### External Opportunities

### External Threats

### What I Am Doing to Respond to My Community’s Needs

### Vision

### Mission

### Goals

### Other Matters?

## Part V: Strategies

### Volunteers?

### Fund Raising & Finance?

### How to Facilitate Social Action?

### Operations?

### Monitoring?

### Evaluating Social Intervention?

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Rey Ty

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CHAPTER 3: INTERNATIONAL TRAINEES, NATIVE AMERICANS & IMMIGRANTS

Intercultural Orientation
Rey Ty

According to Lanier (2000), there is a distinction between intercultural relationship and cross-cultural relationship. Intercultural relationship is the relationship between and among people with different cultural practices which are totally alien to one another, while cross-cultural relationship is the relationship among people with cultural practices which are similar or the same. Based on Lanier’s typology, the Philippines belongs to the hot-climate region of the world and the U.S. to the cold-climate region. However, Southern U.S. is a hot-climate region “of its own kind,” with its “southern brand of hospitality.” Although this essay presents intercultural hot-versus-cold caricatures, there are in fact cross-cultural similarities between the hot and cold climate cultures. Also, there are hot and cold climate regions, say, within the generally cold-climate country, such as the cold-climate northern and hot-climate southern states of the U.S.

This essay is based on the book Sarah A. Lanier (2000) wrote titled Foreign to Familiar: A Guide to Understanding Hot and Cold-Climate Cultures. There are seven distinctions between hot- and cold-climate cultures. They are the following. (1) relationship versus task orientation; (2) direct versus indirect communication; (3) individualism versus group identity; (4) inclusion versus privacy; (5) different concepts of hospitality; (6) high-context versus low-context cultures; and, (7) different concepts of time and planning.

Hot-Climate People versus Cold-Climate People

Hot-climate cultures are relationship-based. Communications need to build up a “feel-good” atmosphere in society, although this may not be the case for individuals. Human beings take precedence over efficiency and time. Furthermore, it is rude to “talk business” immediately upon arrival at a business meeting or to make a business phone call upon arrival at the same meeting. On the other hand, cold-climate cultures are task-oriented. Communications need to furnish accurate and precise information. The society is logic-oriented, although individuals may be otherwise. Efficiency and time are high priorities and taking them seriously shows respect for others.

In hot-climate cultures, communications are indirect, as a show of respect. Questions are raised indirectly so as not to offend others. Usually, one needs to talk to a third party in order to get a direct answer, because it is considered impolite to provide some direct answers. For instance, one is considered boastful to say how skilled one is, how rich one is, how experienced one is. A yes may mean yes, no, maybe or I don’t know, as it is impolite to disagree with whom one converses. One is rude if one embarrasses other people. On the other hand, in cold-climate cultures, communications are direct. One is respectful if one asks short, direct questions, as everyone else is busy and has no time to beat around the bush. A yes is a yes. People do not hesitate to say no and it is not offensive to say no. One offers a direct answer as factual
information and it is proper to do so. One can nicely give both positive and negative critique and it is not taken personally.

Hot-climate cultures are group-oriented. One person’s identity is tied to the group identity, such as the family, clan, village, or ethnicity. Usually, the leaders and elders take the initiative, not the younger members of the community. In regular and difficult times, the group supports the individual, as the individual is an integral part of the whole community. A person must behave properly, because one’s fault or mistake is considered the group’s fault and shame. Cold-climate cultures, on the other hand, are individualistic. Each person has an individual identity which must be respected. Everyone is expected to have an opinion, to take initiative, and to decide for oneself. One’s behavior reflects oneself and nobody else.

In hot-climate cultures, everything belongs to everyone. For instance, food, things, and conversations belong to everyone. Keeping things private and not including others in our meals, activities or discussions are rude. In cold-climate cultures, privacy and private property are sacred. We are doing alright to arrange for private moments, private space, private conversations, and private appointments, which other people must respect. Not respecting one’s privacy is rude.

Misunderstandings may arise due to different perceptions, including hospitality. Hot-climate people freely give hospitality 24/7 to anyone, anytime, anywhere, including doing business, meeting strangers, and exchanging gifts. Cold-climate people, however, also give hospitality, but are planned, announced, and of limited duration. When a cold-climate person invites someone to dinner, each person is expected to pay one’s own meal, except if the host announces ahead of time that s/he will pay.

Hot-climate people are from high-context societies where everything matters. For instances, one’s personal background and personal connections are important. People ask you who your parents are, who your relatives are, with whom you work, and the like. One is expected to behave politely, dress properly, respect the rules, and follow protocols strictly. But cold-climate people are from low-context societies. It means just “be yourself,” as long as you act appropriately. What are important are not your personal or professional connections, but your personal knowledge and skills. One is casual and dresses informally in general.

Critique of the False Dichotomy

For beginners, the categorization of people into cold-climate and hot-climate people sounds good. However, there are many problems in this scheme of things. One, these binary caricatures are extremes. A novice who does not know the nuances in people’s cultures around the world—especially one who has not traveled abroad—could easily make arguments that border on stereotyping. Two, not all people in cold-climate countries have the same culture. The same argument goes for people in hot-climate countries. For instance, putting aside Islamic practices, a Muslim Egyptian, a Muslim Iranian, a Muslim Kazakh, a Muslim Hui from China, a Muslim Azeri, and a Muslim Indonesian do not have the same cultural practices. Three, are cultural differences really critically based on the temperatures of one’s country? I really doubt it. The more important variables are the type and level of economic development. People in post-
industrial societies tend to care about the environment and the world in general. People in advanced capitalist countries tend to have individualistic cultures. People in backward and feudal economies tend to have more collectivistic cultures, due to poverty and the need for community and collective support and assistance. Four, people within a country can also have different cultures due to their economic and ideological differences. While rich people in general can have different cultures from the poor, a peasant, for example, can be collectivist, another peasant can be individualistic; a free-market business entrepreneur can be individualistic, yet another social-democratic businessperson can be collectivistic. The rich people of today in hot-climate countries prefer privacy to communitarian living: many of the children of rich families in the hot-climate countries have their own rooms furnished with all the latest technological amenities, each one with one’s own private bathroom, television set, sound system, computer, and electronic games. Thus, the temperature of one’s country of origin is not the key variable in explaining one’s culture. The list of criticism of Lanier’s framework can go on and on. The readers are warned to be critical of gross generalizations, name calling, and stereotyping. I challenge the readers to come up with their own framework on how to view similarities and differences among people of different cultures.

Cultural Types

People can react to another culture in one of three ways. Cultural ethnocentrists are those who reject anything foreign and insist that the only way to do things is how it is done in their home country. They will definitely have a bad time abroad. Cultural romantics are those who accept everything foreign to the extent of rejecting everything that comes from their country of origin. These persons will enjoy traveling and living abroad but will reject and criticize everything that comes from their country of birth. Both cultural ethnocentrists and cultural romantics are extremes and do not have a balanced view of different cultures. They praise one culture and criticize the other cultures.

Lastly, cultural cosmopolitans are those who both love their own cultures as well as the cultures of others, including especially the culture of the country to which they travel. However, unlike the cultural ethnocentrists, cultural cosmopolitans find fault with their own culture but embrace their own culture with all its strengths and recognize its weaknesses as well. Unlike the cultural romantics, cultural cosmopolitans do not only enjoy foreign cultures but also recognize the demerits of foreign cultures. Thus, cultural cosmopolitans neither hate or romanticize their own cultures nor hate or romanticize the cultures of others. Taking into account the strong points and limitations of each culture, they are comfortable accepting their own culture as their foundation, but learn to adapt to the cultures of others.

Reference

The Dominant Culture and Subcultures in the U.S.
Rey Ty

I. The Dominant Culture: White Anglo-Saxon Protestant

II. Jus Sanguinis Subcultures: Non-White, Color-Based, and Ethnicity-Based Subcultures
   A. Native American
   B. African American
   C. Latino
   D. Asian American
   E. Pacific Islander

III. Jus Soli Subcultures: Land-of-Birth Based Subcultures
   A. U.S. Born
   B. Non-U.S. Born

IV. Economic-Based Subcultures
   A. Upper Class Subculture
   B. Middle Class Subculture
   C. Working Class Subculture
   D. Lower Class Subculture

V. Neighborhood Subcultures
   A. Blue Blood Estates
   B. Towns and Gowns
      1. University Towns
      2. High Asian Concentration
   C. Hispanic Mix

VI. Overlapping Clothing Subcultures
   A. Conservative: 35-55 years old
   B. Traditional: 25-29 years old
   C. Update: 25-49 years old

VII. Urban Tribe Subculture
   A. Hip hop and rap subcultures
   B. French Cinéma Enthusiast Subculture
   C. Punk Subculture
   D. Goth Subculture
   E. Counter Culture
   F. Alternative Cultures
VIII. Other Subcultures
   A. Feminist Subcultures
   B. LGBT Subculture
   C. Anti-Consumerist Subculture
   D. Green Subculture
   E. Artsy Subculture

IX. Other Subcultures Too Many to List

Tipping Guide
  Source: http://www.onthegopublishing.com/hotel.shtml

• Who do you tip and how much is a perennial question. Tipping is a custom that's been around for at least 100 years. Meaning "To Insure Promptness," it started as a way to get better, faster service.
• Whether the service you receive merits a tip remains a personal issue and choice. Tipping is voluntary, but often expected, regardless of the quality of service. As a gesture of protest, some people will not leave a tip when they receive poor service. This handy chart can serve as a tip guideline.
• In many countries, certain service providers (waiters, doormen, bellhops, and room service staff) assume they'll be receiving tips. Tips to them are as serious as your paycheck is to you. In some countries, a service charge is automatically added to hotel and restaurant bills. Check your bill carefully. Ask if you are not sure. The key is fairness, both to you and the person serving you.
• Lastly, tip women the same way you would men—with cash. Flowers or perfume are no longer appropriate.

Most Customers Tip:
  • Restaurants and coffee shop servers 15 percent
  • Baggage handlers at airport curbside check-ins $1 per bag
  • Taxi drivers ten to 15 percent
  • Parking valets from $1 to $2. Where hotel valet parking is the rule, leave a single tip in an envelope at the end of each day for all to share. Include your business card and room number. Figure on a few dollars a day.
  • Hotel doormen $1 to $2 per visit and porters $1 per bag. Tip the doorman if your luggage is brought to the reception desk.
  • Room Service -- check your bill to see if a service fee is included. Some hotels are generous with your money and automatically add as much as 17 percent. If no service fee is on the bill, tip 10 to 15 percent of the bill.
  • Sommelier 10 to 15 percent of the bottle price.
  • Restaurant Captains five percent of the total bill.
• Maitre d' -- tip on special occasions when you want a special service like a table when you have no reservation and the restaurant is crowded. $5 or $10 for a table for two. For extraordinary help, like a table for six at an expensive restaurant, consider $50 or more.

**Most Cruise Passengers Tip:**

• Cabin stewards and waiters $3 to $4 per day, depending on cruise line suggestions
• Bus boys or assistant waiters $2 per day, depending on cruise line suggestions.

**Most Travelers Tip:**

• Private-car drivers $5 to $6 per day
• Tour guides $1 to $2 per day; Tour bus drivers $1 to $2 per day

**Some Travelers Tip:**

• Hotel housekeepers $1 to $2 per day
• Airport limos and van drivers $1 per trip
• In Europe, most hotels and restaurants automatically add a "service" charge to the bill. Even so, many Americans still leave a ten to 15 percent tip.
• Europeans generally tip less, leaving the small change from their bill or no more than five percent.
• Throughout Western Europe, tips are expected in theaters, opera houses, first-run cinemas in some countries, when an usher escorts you to your seat. The equivalent of a dollar is in order. Often a small black purse opened in front of you makes that quite clear.
• In European washrooms, leave the equivalent of 50 cents to $1 for the attendant.
• Though many taxicabs in Europe are operated by owner-drivers, add 10 percent to the metered fare.
Outline of Overview of Diversity & Indigenous Peoples in the Americas & Film Showing of ‘Kayapo: Out of the Forest’
by Dr. Susan Russell

September 14, 2010

Introduction:

The struggle will always be between the needs of the majority and the rights of the minorities within nation-states and globally.


“Indigenous peoples number over 350 million around the globe, and possibly many more, depending on how one defines indigenous. This number is comprised of more individuals than the entire population of the United States, or about the equivalent of the European Union. It includes on the order of 5,000 different cultures. Thus, indigenous peoples constitute about 4 percent of the world’s population—but more significantly, they account for as much as 95 percent of the world’s cultural diversity. Still, many writers have predicted the demise of indigenous peoples, especially for native nations in North America… However, Native Americans are not only ‘still here’ but also are one of the fastest-growing segments of the U.S. population…This is also true for indigenous peoples in much of the rest of the world.”

“Confrontations and conflicts between states and indigenous peoples are as old as states themselves… Clearly, states have been unilaterally successful in displacing, absorbing, incorporating, assimilating, and destroying indigenous peoples over the past 5,000 years. Yet, despite myriad dire predictions—and, more importantly, repeated military and social actions directed against them by states—many indigenous peoples have resisted steadfastly and survived attempts at total annihilation…the question remains as to how or why indigenous peoples have survived the onslaughts against them. In particular, how have they survived into the early twenty-first century when there are no more regions outside the reach of global capitalism, and no regions that are not claimed by one or more states?”

Native Americans:

The term ‘Native American’ includes over 500 different groups and reflects great diversity of geographic location, language, socioeconomic conditions, school experience, and retention of traditional spiritual and cultural practices. Each of the 500 tribes have their own language and cultural traditions. The Dine Nation (Navajo) in Arizona and New Mexico is by far the largest, with 170,000 members. Some have only a few thousand members.

In a 1995 US Census, most of the Native Americans (a PC term) refer to themselves as American Indians or Indians. In the 2000 census, 4,315,865 people (or 1.53% of the total
population) identified themselves as American Indian or Alaskan Native alone or in combination.6

Although American Indians make up less than 1 percent – 1.5 % of the U.S. population, American Indians represent half of the nation’s languages and cultures. This may sound incredible, but they were the soul inhabitants of this continent until Europeans arrived only 5 centuries ago. Hence, they had thousands of years to migrate across the country in small groups and, in relative isolation from one another, develop unique cultural identities.

I. Sports Mascots and Stereotypes of Native Americans

Eight out of ten Native Americans are of mixed heritage today; in another 10 years it will be nine out of ten.

Q. How does this matter in the Philippines, e.g., the per cent of full bloodedness?

II. Powwows as Cultural Revitalization and Symbol of Unity of Indigenous Peoples in N. America.

Powwow is a center piece of contemporary Native American culture that is very popular in the U.S. It features small celebrations for birthdays and special events, to regular holiday powwows and three day or one-week annual gatherings. A modern powwow is an event where both Native American and non-Native American people meet to dance, sing, socialize, and honor American Indian culture.

National Museum of the American Indian, located in the Smithsonian Complex, Washington, D.C. next to the U.S. Capital Building on the National Mall (http://www.nmai.si.edu/index.cfm). A second branch museum (the George Gustav Heye Center) located in New York City.

http://www.nmai.si.edu/subpage.cfm?subpage=visitor&second=ny

Political Movements, such as the American Indian Movement (http://aimovement.org/).

Distinct Tribal Governments that can determine who is a member of the tribe and eligible for federal benefits.

Q. How are indigenous peoples of the Philippines revitalizing their cultures? What objects or practices symbolize the indigenous peoples in the minds of Filipinos? Is the younger generation interested to preserve their culture and language?

III. Demography and Diversity of Native Americans in the U.S.

Pathways of emigration through the Bering Strait Land Bridge 12,000-20,000 years ago from Asia. Emigration continued to the southern tip of what today we call South America.

Tribe – a unit of sociopolitical organization consisting of a number of families, clans, or other groups who share a common ancestry and culture and possibly territory and among whom leadership is typically neither formalized nor permanent.

The Bureau of Indian Affairs was established in 1824 and currently provides services to around 1.9 million Native Americans and Alaska Natives. There are 564 federally recognized American Indian tribes and Alaska Native groups in the U.S. The Bureau of Indian Affairs is

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responsible for the administration of 55 million surface acres and 57 million acres of subsurface mineral estates held in trust by the U.S. for Native Americans.

The United States recognizes the right of these tribes to self-government and supports their tribal sovereignty and self-determination. These tribes possess the right to establish the legal requirements for membership. They may form their own government, enforce laws (both civil and criminal), tax, license and regulate activities, zone, and exclude persons from tribal territories. Limitations on tribal powers of self-government include the same limitations applicable to states; for example, neither tribes nor states have the power to make war, engage in foreign relations, or coin money.

**Indigenous Peoples of the Americas:** (see Guns, Germs, and Steel: the Fates of Human Societies, by Jared Diamond; also 1491: New Revelations of the Americas Before Columbus, by Charles Mann)

**The Conquest** (Spain, Great Britain, France and Portugal).

The **Incan Empire**, western South America, was conquered by a small number of Spanish warriors on horseback with superior weapons led by Francisco Pizarro. The Incan emperor, Atahualpa, had far more armed warriors but lacked an understanding of the European vision of ‘permanent conquest and rule’. Atahualpa was a deity, a sun god, and his followers disintegrated after he was killed by the Spaniards.

The **Spanish conquest of the Aztec Empire** was one of the most important campaigns in the Spanish colonization of the Americas. The invasion began in February 1519 and was acclaimed victorious on August 13, 1521, by a coalition army of Spanish conquistadors and Tlaxcalan warriors led by Hernán Cortés and Xicotencatl the Younger against the Aztec Empire.

A key factor in the conquest was **germs**. Many infectious diseases (smallpox, measles, influenza, typhus, bubonic plague) were transmitted to Native Americas lacking immunity by invading Europeans with considerable immunity. Other factors: Europeans had horses and superior weapons.

Diseases introduced by Europeans spread from tribe to tribe—killing an estimated 95% of the pre-Columbian population of Native Americans on the entire American continent. **Cahokia**, the most highly organized chiefdom in the U.S. and Canada, and one that was part of a huge North American trading and mound-building culture, disappeared between 1492 and the late 1600s before Europeans arrived. It is unknown exactly what led to its demise, but it may have been germs brought in by other infected Indians. It could also have been due to over-taxation by Cahokia’s rulers, or possibly drought. In any of these cases, people living in the Cahokia complex would have been likely to flee the central area.

The biggest population shift of modern times has been the colonization of the New World by Europeans and the resulting conquest, numerical reduction, or complete disappearance of most groups of Native Americans.

**Demography of the indigenous populations of the Americas:** (as % of total population)—from Wikipedia, so use the statistics with caution:
North America:
Canada (5.4% including people who claim to be ‘part’ indigenous)
Mexico (90% including people who claim to be ‘part’ indigenous; otherwise 30%)
USA (1.5% including people who claim to be ‘part’ indigenous)

Central America:
Belize (50.5% including people who claim to be ‘part’ indigenous)
El Salvador (91% including part indigenous)
Guatemala (40% pure indigenous)
Honduras (97% including pure indigenous; only 7% pure)
Nicaragua & Panama (74% & 90% including part indigenous [otherwise 5 and 6% pure indigenous])

South America: (for a list of tribes for each country, see http://www.native-languages.org/south-america.htm)
Peru (45% pure indigenous)
Ecuador (25% pure indigenous; 90% part indigenous)
Bolivia (55% pure indigenous; 85% part indigenous)
Bolivia has an indigenous president, Pres. Evo Morales, elected in 2005, and he launched his indigenous autonomy policy in 2009. This ‘indigenous autonomy’ policy made Bolivia the first country in the history of South America to declare the right of indigenous people to govern themselves.

In Bolivia, 2.5 million people speak Quechua, the indigenous language of the most powerful ethnic group who controlled the Incan Empire; and 2.1 million speak Aymara; a few hundred thousand speak Guarani. Quechua and Aymara historically are oral languages, not written languages. For more about the contemporary Quechua, spread out in the Andes Mountains of Peru, Bolivia and Ecuador, see http://www.sim.org/index.php/content/quechua.

Quotes from Indigenous Peoples and Globalization..., by Thomas D. Hall and James V. Fenelon, p.3-4:
p.3 “One example that is particularly significant to our discussion of indigeneity, resistance, and revitalization in an era of globalization is the 2003 case of the natural gas exploitation in Bolivia. Civil society unraveled when the neoliberal administration of former president Gonzalo Sanchez de Lozada proposed the building of a gas pipeline to transport Bolivian natural gas through Chile and on to Mexico and the United States. In this instance indigenous Aymara communities joined forces with miners, teachers, students, and peasants in a show of an ‘unlikely alliance’ to resist the effects of global capitalism in the form of natural resource exploitations, dependence on Chilean access to shipping ports, and U.S. influence over the region…Encompassing one of the largest indigenous populations on earth, Bolivia is a prime example of how native peoples can resist unjust invasions of global capitalism”.

p.3-4 “Within recent political patterns of globalization, no single event has done more to alter world sentiment and recognition toward the broader sense of indigenous peoples than the election of Evo Morales in 2005. As the first indigenous president of Bolivia…Morales’ victory exemplifies the changing sociopolitical scenes in countries where indigenous movements have
effectively taken hold…Moreover, the acceptance of indigenous politics into a broader movement of resistance to global capitalism is demonstrated by the establishment of close ties with other Latin American leaders.”

Indigenous Resistance Movements:
Some comments on Mexico’s indigenous people’s policies, and the Zapatista movement/rebellion (http://www.zapatistarevolution.com/) of indigenous peoples in Chiapas. Canada and 600 ‘First Nations’; the Nunavut Territory of the Inuit peoples (which the MILF visited for information). Brazil, South America: Indigenous people make up only 0.4% of Brazil’s population, or about 700,000 people. There are about 60+ ‘uncontacted tribes’; depending on how this is defined, Brazil now has overtaken New Guinea as the country with the largest number of ‘uncontacted’ tribes.

One of these tribes is the Kayapo, who now partner with international organizations, e.g., see http://www.wild.org/kayapo/.

Another example from your own country is a public web site on the Tasaday from Mindanao: http://www.tasaday.com/Site/Home.html

Another indigenous people’s site that I like: http://www.indigenouspeople.net/

Cultural Survival is an NGO that was started and is run by anthropologists who work with indigenous peoples or who are indigenous peoples. They partner with indigenous people also, to help fight for their rights: http://www.culturalsurvival.org/

The International Indian Treaty Council (IITC) is an organization of Indigenous Peoples from North, Central, South America, the Caribbean and the Pacific working for the Sovereignty and Self Determination of Indigenous Peoples and the recognition and protection of Indigenous Rights, Treaties, Traditional Cultures and Sacred Lands. See their website: http://www.treatycouncil.org/home.htm

Objectives of the International Indian Treaty Council:
❖ To seek, promote and build participation of Indigenous Peoples in the United Nations (UN) and its specialized agencies, as well as other international forums.
❖ To seek international recognition for Treaties and Agreements between Indigenous Peoples and Nation-States.
❖ To support the human rights, self-determination and sovereignty of Indigenous Peoples; to oppose colonialism in all its forms, and its effects upon Indigenous Peoples.
❖ To build solidarity and relationships of mutual support among Indigenous Peoples of the world.
❖ To disseminate information about Indigenous Peoples’ human rights issues, struggles, concerns and perspectives.
❖ To establish and maintain one or more organizational offices to carry out IITC’s information dissemination, networking and human rights programs.

Q. What organizations or alliances among indigenous peoples and minorities exist in the Philippines and what are their objectives? In what ways are indigenous peoples resisting the loss of their language and culture? Who are the most threatened groups and what are the threats?

In Sum:
Indigenous resistance to global capitalism is widespread around the world and diverse. They tend to emphasize local community, identity politics, land claims, and rights to a variety of traditional practices, such as alternative family organizations, communal ownership of land, the use of land for sacred ceremonies, less or nonhierarchical decision making, cultural membership in community, and indigenous knowledge that may include use of plant-life for medicine and psychic treatment. Many of these practices threaten deeply held values in state-based systems. – p.6-7 Hall and Fenelon, *Indigenous Peoples and Globalization*…
The Struggle and Survival of People of Color in the U.S.A.
LaVerne Gyant

People of Color: History, Experience, Contribution
Dr. LaVerne Gyant

Middle Passage

- Traveled from Africa to European United States (40 - 80 day trip)
- People against enslavement escaped from 1609 to 1660, from Africa to
  Cuba to Mexico to Panama in United States
  - Runners
  - Jose Ignacio, King Tommy Smith
  - George Washington, King Tom
  - Chang (Mandela Johnson) Dandridge
  - Muslim Washington
  - Transient & Tattered Rail
  - Gabriel Proctor, Nat Turner, Harriah Young
  - Paterson Massacre (Native Americans)
  - More than 5 million Africans were taken from Africa (14 - 30 years old)

1600s

- 1619 Jamestown, Va (dislocation) loss names, language, culture
- 1624 First African child is born
- 1641-1749 States legalized slavery
- 1651 Anthony (Antonio) Johnson owns 250 acres of land
- Germantown Quakers, first formal protest against African enslavement
- Enslaved African women were not allowed to become mothers or wives. They were valued for their productive labor rather than reproductive capacities

1700s

- Laws are in place to permanently treat Africans as inferior
- Slave codes
- 1750 census—between 530 and 101,452 Africans, 3,200 and 12,581 whites
- Slave narratives:
  - Mandingo Lagzamo (11 years old, Nigeria) brought his freedom
  - John Archer (Venture Smith) (8 years old)
  - Harris Jacobs, pub. 1661 (17 years old)
  - Jonathan Henson enslaved for 30 years ran away and became a Methodist preacher
  - 1710, Boston Tea Party
  - Revolutionary War

- Chippewa Attacks first to the Boston Tea Party
- Prince Hall of several African petition the Massachusetts courts of Legislatures for freedom & rejection of having to pay taxes without representation
- Peter Salem & Salem Poor, heroes at Bunker Hill and Breed's Hill
- Prince Whipple is one of Washington's messengers, one of 19 who lost their freedom in the state of New Hampshire. Declared them invalid and disperse their petition for freedom
- 1700s: a period of change (1700 - 1757) (Alida, New York) Boston Tea Party
- Annual Allen & Nation's Sons founded the Free African Society, 1816, Boston, MA
- Black Delegates of the African People attended the Constitutional Convention in Philadelphia in the year 1787-1788 to protest to the Negro Convention Committee.
- Other black voices would not own property, held offices, etc.
Free & Enslaved

- Lived lives of sorrow, toil, separated, lost, humiliated
- Created a new culture, that included fragments of their African heritage
- Were resourceful, determined, somewhat independent
- Carried themselves with dignity, love, joy
- 1624 Anthony & Isabel gave birth to the first African American child
- 1644 Greenwich Village owned by African Americans
- 1644-1717 slavery was legal; Georgia held out until 1750

African Women

- Lucy Terry Prince
- Mary Beman
- Nancy Lenoxx Remond
- Catherine Williams Ferguson
- Phillips Wheatley
- Grace Bushill
- Benevolent Daughters
- Jerena Lee
- Zilphi Ewak
- Elza Lee
- Marie Laverne

Religion: prayer, praise, worship, testimony; attended white church, held secret services, messages of encouragement,
1800s

- War of 1812
- Slaveholders rec’d reparations for enslaved Africans who ranaway, died, or injured
- 1850s census 488,000 free Africans; 4 million enslaved Africans; 22,000 free Africans lives in Philadelphia
- Solomon Northup, born free in New York; kidnapped and sold into enslavement in Louisiana; after 12 years, was able to secure his freedom
- Freedom Journal, North Star (Samuel Cornish, John Russworm, Frederick Douglass); Liberator (William Lloyd Garrison)
- Trail of Tears
- William & Ellen Craft; Henry Box Brown
- William Still, publishes “The underground railroad”
- Laws: Anti-Fugitive Laws; Black Codes; Confiscation Act; Kansas-Nebraska Act
- Seminole War
- Manifest Destiny, take possession of the land from sea to sea
- Dred Scott Decision
- Anthony Burns, escaped, caught, reenslaved, purchased by northern abolitionist, attended Oberlin College

Civil War (1861)

- 1854 Republican Party founded
- 1862 Congress authorized use of African troops (200,000)
- 1865 380,000 Africans lost their lives
- Robert Smalls, Christian Fleetwood, William Carney, Susie King

Reconstruction

- Emancipation Proclamation (1863)
- June 19th
- Freedman’s Bureau
- 1866 Ku Klux Klan
- 13th Amendment, 1865; 14th Amendment, 1868; 15th Amendment
- 23 African Americans served in the House of Representative
- Hiram Revels filled Jefferson Davis seat in Congress
- 1870-1886:
  - AME est. 6 colleges
  - illiteracy rate 79%
  - Howard University
  - Tuskegee University

Sharecropping

- 40 acres 44, 344, 051 acres
- Colored National Labor Union
- 125,000 migrated west
- James Beckworth
- Nat Love
<table>
<thead>
<tr>
<th>1900s</th>
<th>African Americans</th>
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<tbody>
<tr>
<td>• 1881 Tuskegee Institute</td>
<td>• Ernest Just, Charles Drew, Effie O’Neal Ellis</td>
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<tr>
<td>• 1892 Ida B. Wells starts her fight against lynching</td>
<td>• Robert C. Weaver, Charles L. Franklin,</td>
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<td>• 1905 Niagara Movement</td>
<td>Abram Harris: government advisor for</td>
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<td>• The Soul of Black Folk (1903)</td>
<td>employment &amp; housing</td>
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<td>• DuBois &amp; Washington debate</td>
<td>• Charles Wesley, Rayford Logan, Benjamin</td>
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<td>• Migration to the north and west</td>
<td>Quarles, John Hope Franklin: historians</td>
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<td>• 1921 Burning of African American community, Tulsa, Ok</td>
<td>• Anna Julia Cooper, Mary McLeod Bethune,</td>
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<td>• New York Times, the first to capitalize the word Negro as a proper</td>
<td>Nannie Helen Burroughs: educators</td>
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<tr>
<td>noun</td>
<td>• Sterling Brown, Langston Hughes, Zora</td>
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<tr>
<td>• 1920-1930 Harlem Renaissance</td>
<td>Neal Hurston: authors &amp; poets</td>
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<tr>
<td>• The Mis-education of the Negro (1933)</td>
<td>• Were here before Columbus and Leif Erickson</td>
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<tr>
<td>• Black Cabinet</td>
<td>• Approx. 50 million, today 20-15 million</td>
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<td></td>
<td>• Each tribe is recognized as a nation</td>
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<td></td>
<td>• Diversity in culture, language, kinship, political</td>
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<td></td>
<td>organization</td>
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<tr>
<td></td>
<td>• Apache, Aztec, Cherokee, Choctaw, Dakota, Hopi,</td>
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<tr>
<td></td>
<td>Sioux, Navajo, Pueblo, Chickasaw, Seminole are just</td>
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<tr>
<td></td>
<td>a few of the over 300 tribes</td>
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<td></td>
<td>• Bureau of Indian Affairs (1824) created to coordinate</td>
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<td>all federal relations and legislature regarding</td>
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<td></td>
<td>Native Americans</td>
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<tr>
<td>1819 Indian Civilization Act provided financial support to individuals and religious groups who wanted to live among and teach Indians</td>
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<tr>
<td>1830 Indian Removal Act relocating Eastern tribes to Oklahoma</td>
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<tr>
<td>Trail of Tears disputed the lives of Native Americans; many lives were lost; their land was claimed by white settlers</td>
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<tr>
<td>Ghost Dance include song and dance proclaiming the returning of the buffalo and their land; united the plain tribes</td>
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<tr>
<td>1887 General Allotment Act allowed individuals Indians to become landowners; more white settlers claim the land</td>
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| Family was important; children grew up with encouragement and discipline; brought up to be cooperative, noncompetitive, silence, endure pain, in an affectionate atmosphere; tribal stories were shared as a way to discipline and understand tribal customs and culture |
| Women's role was to raise the children, work, and assist with the land. Men's role was to hunt, fish, clear and cultivate land; protect the tribe cooperative |
| Education started as early as 1600s with Christian missionaries who sought to civilize and assimilate Indians |
| Native Americans wanted their children to learn but not at the cost of them losing their culture, customs, or history |

| Phoenix Indian Schools, Bacone College. Carlisle Indian Industrial School, Dartmouth College, Hampton University, Intermountain Boarding School. Phoenix Indian School are only a few of the schools for Native Americans |
| American Indian Movement started in the 1930s; intertribal movement united to fight for their rights; National Congress of American Indians (1941); AIM (1969); monitor police action and brutality; Alcatraz (1972); Wounded Knee (1973) protest lasted 70 days; March on Washington (1978) |

| Today Native Americans still live under poor conditions; highest poverty; high unemployment; employed federal government, armed forces, casinos, entrepreneurs, tourism; life expectancy 55–65 years old; high suicide and alcoholism rate |
| Known as the “invisible minority;” many have succeed in integrating within society; only use their family name within their family and community |
| Cultural impact: introduced various food items (pumpkins, avocados, potatoes, corn); canoe, kayak, pipes, dogsleds, jewelry, clothing, art, architecture; the alphabet; 500 words |

**Facts**

- Lacrosse is an ancient game Native Americans played
- The Constitution was influenced by the Iroquois League (Cayuga, Mohawk, Oneida, Onondaga, Seneca)
- College of William and Mary (1693) was an early magnet for Native American students
- Sequoya, a Cherokee, created an alphabet of the Cherokee language
- A true totem is an animal symbol a family associates with its particular ancestors; the carvings serve to ridicule a rival
- A Hahe, a Wichita, was known as the Indian Madonna

- "Dog Soldiers were a military society of the Cheyenne; the term "dogface" used to refer to infantry in World War II may have been derived from the Dog Soldiers"
- Queen Victoria of England was called the Grandmother by Native Americans
- Sacheen Littlefeather, who appeared at the Oscars in tradition Apache dress, accepted the Oscar for Best Actor for Marlon Brando who did not accept the award because of how Indians were treated in the media and what happened at Wounded Knee
- Senator Charles Curtis, Kansas, elected Vice President with Herbert Hoover; part Kaw; highest elected official of native American
- Marie Tallchief and her sister Marjorie Tallchief, members of the Osage tribe, recognize prima ballerinas
### Hispanics / Chicanos / Latinos
- Hispanics term created by the government for people who share a common language heritage; Latino(a)s is used instead of Hispanic
- Chicanos refers to Americans of Mexican origins
- Groups: Puerto Ricans, Mexicans, Cubans

### Chicanos / Mexican Americans
- **Largest group**
- **Focus on the dialogue regarding illegal residences**
- **History goes back to the Mayans and Aztec civilizations**
- La Raza means “the people,” pride in their heritage and history

### Cubans
- **Third largest group**
- Settled in Florida as early as 1831
- Major influences in cities especially in Southern Florida
- Largely entrepreneurs; construction workers; active in politics

<table>
<thead>
<tr>
<th>Cuban population</th>
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<tbody>
<tr>
<td>Foreign born</td>
<td>63%</td>
</tr>
<tr>
<td>Before 1980</td>
<td>29.8%</td>
</tr>
<tr>
<td>Between 1980–1990</td>
<td>11.9%</td>
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<tr>
<td>After 1990</td>
<td>21.4%</td>
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<tr>
<td>Native born</td>
<td>37%</td>
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<tr>
<th>Cuban income</th>
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<tbody>
<tr>
<td>Foreign born</td>
<td>$33,800</td>
</tr>
<tr>
<td>Before 1980</td>
<td>$38,000</td>
</tr>
<tr>
<td>Between 1980–1990</td>
<td>$30,000</td>
</tr>
<tr>
<td>After 1990</td>
<td>$33,000</td>
</tr>
<tr>
<td>Native born</td>
<td>$50,000</td>
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</table>

- AIM was led by Russell Means and Dennis Banks
- Navajo Community College was the first four year college to exist on a reservation
- Indian Self-determination Act allow tribes to take part in administering all federal programs affecting Native Americans
- Twenty six states have Native American names: Alabama, Alaska, Arkansas, Kentucky, Mississippi, Utah, Connecticut, Illinois are only a few of them
- Europeans originated the practice of scalping
Cuban education

- High School: 48%
- College: 22%
- Foreign born: 48%
- Before 1980: 48%
- Between 1980–1990: 49%
- After 1990: 49%
- Native born: 54%

Cuban living in top four states
- 2004: 1,418,684
- Florida: 990,000
- New Jersey: 81,000
- California: 74,000
- Texas: 34,000

Notable Cubans

- Alex Avila, catcher for Detroit Tigers
- Tony Perez, National Baseball Hall of Fame
- Raul J. Fernandez, co-owner of the Washington Wizards
- George Reyes, Chief Financial Officer, Google
- Dr. Ruth Behar, anthropologist, poet, filmmaker, MacArthur recipient
- Desi Arnaz, actor, singer, bandleader
- Daisy Fuentes, Model
- Andy Garcia, actor, director
- Brett Ratner, director
- Narciso Rodriguez, fashion designer
- Gloria Estefan, musician
- Alex Garcia, Food Network

Puerto Ricans

- An unincorporated territory of the United States
- Known as "La Isla Del Encanto" (The Island of Enchantment)
- In 1493 Puerto Rico was inhabited by the Arawak Indians (Tainos) who called the island Borinquen; Columbus named the island San Juan Bautista; other traders and visitors refer to the island Puerto Rico and San Juan
- The Spanish colonize the island by the 1500s; by mid-1500s the Taíno population was no longer physically or culturally present and African slaves were the manual work force for Spanish colonists and merchants

Demographics

- Citizenship
  - Citizen: 4,090
  - Non-citizen: 24
- Population
  - Native Born: 4,067
  - Born in Puerto Rico: 1,373
- Education
  - High School: 720
  - College: 365
- Top four cities
  - New York
  - Florida
  - New Jersey
  - Pennsylvania

Served as a port for English ships: France, the Netherlands, and England made several attempts to capture Puerto Rico
- 1897 Luis Munoz Rivera and others urged the Spanish government to agree to the Charters of Autonomy for Cuba and Puerto Rico; 1898 organized its first autonomous government
- 1898 During the Spanish American War, the US invaded Puerto Rico, eventually Spain, under the Treaty of Paris, ceded Puerto Rico, Cuba, Philippines and Guam to US
- Forcar Act: civilian government; elected House of Representatives; judicial system; non-voting member of Congress (Resident Commissioner); 1917 made US citizen
- 1946 Jesus T. Pinero became the first Puerto Rican born governor; 1947 elected their own governor 1948 Ley de la Mordaza (Law 53) made it illegal to display the Puerto Rican flag, sing patriotic songs, talk of independence or fight for liberation of the island

1950 Pedro Albizu Campos and other nationalists led a 3 day revolt against the US
- 1952 at the Constitutional Convention, the Constitution of Puerto Rico was approved by Pres. Truman; Munoz Marin was proclaimed governor; was organized as a commonwealth belong to but not a part of the US with a degree of autonomy; citizens are defined as natural born citizens; pay US federal taxes, import/export taxes, social security taxes; some have to pay federal income taxes and federal payroll taxes; serve in the armed forces
- Culture is a mix of African, Taíno, Spanish, and North American; University of Puerto Rico (1903)
Notable Puerto Ricans
- Rosario Dawson, actress
- Joseph Vasquez, director/screen writer
- Eddie Miro, television host
- Daisy Martinez, Daisy Cooks
- Muna Lee, writer
- Nicholasa Mohr, writer
- Carlota Alfaro, designer
- Ramon Irizarry Lopez, inventor of CoCo Lopez
- Rafael Carrion Sr., founding father of Banco Popular de Bank; financial dynasty
- Joe Cuba, father of the boogaloo

Hispanics
- Population
  - Native born: 9.5%
  - Foreign: 5.9%
- Income
  - Native born: $45,828
  - Foreign: $38,699
- Education
  - High School: 29.1%
  - College: 16.5%

Top Cities
- California
- Texas
- Florida
- New York
- Arizona
- Illinois
- New Jersey
- Colorado
- New Mexico
- Georgia

Country of Origin
- Mexico
- Puerto Rico
- Cuba
- Salvador
- Dominican Republic
- Guatemala
- Colombia
- Honduras
- Uruguay
- Ecuador
- Peru
- Nicaragua
- Venezuela
- Argentina
- Panama
- Chile
- Costa Rica
- Bolivia

Asian Americans

Who are they??
- Bangladeshi
- Pakistani
- Cambodians
- Chinese
- Filipino
- Hmong
- Indian
- Philippines
- Japanese
- Korean
- Laotian
- Native Hawaiians
- Pacific Indians
- Taiwanese
- Vietnamese
### Immigrants 1972-2002

(19,410,300) (U.S. Statistical Abstract 2004)

- Africa: 8,257,700
- Europe: 3,300,400
- Caribbean: 2,936,800
- Central America: 1,334,200
- Mexico: 5,441,600
- South America: 1,470,700
- Bangladesh: 93,900
- Cambodia: 150,900
- Chinese: 1,179,300
- India: 1,065,100
- Japanese: 1,177,600
- Laotian: 215,800
- Philippines: 1,508,100
- South Korea: 839,600
- Viet Nam: 1,098,000

### 14 Important Statistics

- 14.9 Million
- 52% foreign-born from Asia who are naturalized U.S.
- 2.3 Million speak Chinese; 1 million speak Tagalog and Vietnamese
- Education: 44% age 25 and older who have a bachelor's degree
- 86% age 25 and older high school graduates
- 20% age 25 and older have an advance degree
- Asian Indians: 68% bachelor degrees; 37% advance degrees
- Vietnamese-Americans: 24% bachelor's degrees; 7% advance degrees

### Asian Americans

- Authors: Maxine Hong Kingston, Amy Tan, Jhumpa Lahiri
- Artists: May Lin, I.M. Pei
- Fashion: Vera Wang
- Movies: Tia Carrere, Kelly Hu, Lucy Liu, John Cho
- Directors: Amy Lee, John Woo

### Laws

- Executive Order 9066: Internment of Japanese
- 1952 McCarran Water Immigration Act
- 1965 Immigration & Nationality Act
- Sept. 11

### Income

<table>
<thead>
<tr>
<th>Income</th>
<th>Median $64,238</th>
<th>Asian Indians: $78,315</th>
<th>Vietnamese Americans: $54,299</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty</td>
<td>10.3%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Employment

- 1.1 million own businesses: $343 billion income; employed 2.2 million people; 28% home-based businesses; 292,100 military veterans
- 47% work in management, professional related jobs

### Asian Nation: The Landscape of Asian Americans: Census Bureau

- Music: YoYo Ma, Coco Lee, Mountain Brother, Smashing Pumpkins
- Sports: Sammy Lee, Michelle Ching, Amy Cho, Dat Nguyen
- 442nd Regiment Combat Team: Medal of Honor, distinguished Service Medal, Silver & Bronze Stars, Purple Hearts
### Family

- Strong bond
- Certain expectations for children; children are rewarded for doing well in school
- Deep respect for elders
- Instill faith
- Children tend to listen to parents

### Bibliography

- Pew Hispanic Center
- Pew Research Center
Us and Them: The Politics of Race, Ethnicity and Inequality in the U.S.
Kay Forest

Race and Ethnicity in the United States
A presentation by
Kay B. Forest, Ph.D.
Department of Sociology
Northern Illinois University

Racial and Ethnic Populations
- European American (White) – 66%
- African American (Black) – 13.5%
- Latin American (Hispanic) – 15.0%
- Asian American – 5%
- Pacific Islanders – <.1%
- Native American (Indians) – <1%
- Mixed racial background – 3%

Where did they come from?

Problems for US minorities
- Stereotypes
- Residential segregation
- Job discrimination
- Educational segregation
- Economic inequality
- Higher rates of poverty
- Higher rates of disease and early death
- Higher rates of incarceration

And why?

The Cycle of Racial Inequality

Social Movements for Racial & Ethnic Equality
- National Association for the Advancement of Color People (NAACP) – 1909
- Civil Rights Movement – 1961
- The American Indian Movement – 1969
- La Raza Unida – 1970s
- United Farm Workers – 1970s
Legislative Protection

- *Brown v. Board of Education* 1954
- Civil Rights Act of 1964
- Equal Employment Opportunity Commission (1964)
- Voting Rights Act of 1965
- Fair Housing Act of 1968
- Affirmative Action – Supreme Court 1978

How well is this working?

Education 2009

![Graph of education levels in 2009 with categories: High Sch, Some Coll, Degree. Colors represent: White, Black, Latino, Asian.]

Source: U.S. Census Bureau

Average Income 2007

![Graph of average income in 2007 with categories: Individual, Family. Colors represent: White, Black, Hispanic, Asian.]

Source: U.S. Census Bureau

Unemployment April 2010

![Graph of unemployment rates in April 2010 with categories: White, Black, Latino, Asian.]

Source: U.S. Bureau of Labor Statistics

Single Mother Families 2009 with children under 18

![Graph of single mother families in 2009 with children under 18. Colors represent: White, Black, Latino, Asian.]

Source: U.S. Census Bureau
So what?

- Does this really make any difference?
- How can we know? What questions do we need to ask?

Health Problems

- African Americans are more likely to die from:
  - Heart diseases
  - Stroke
  - Cancer
  - Asthma
  - Flu
  - Pneumonia
  - Diabetes
  - HIV/AIDS
  - Homicide
  - Just about anything

Residential Segregation

- A typical black individual lives in a neighborhood that is more likely to have high poverty rates.
- Poor neighborhoods are more likely to be underdeveloped and violent.
- Neighborhood poverty accounts for a greater proportion of black downward mobility than parental education, labor force participation, occupation, and other family characteristics combined.

(Source: Pew Economic Mobility Project)

What Does This All Mean?

The Cycle of Racial Inequality

How Can Each One of Us Interrupt the Cycle?

The Challenge of the Dream

“I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.”

Dr. Martin Luther King, Jr. August 28, 1963
Race and Ethnicity in the U.S.A.
Rey Ty

- Race & Ethnicity in the U.S.A.
- Race & Ethnicity in the U.S.A.

Race

- Race
- Color
- based

- Race
- Not biological
- Not a scientific term
- But socially constructed
  1. White (excluding Latinos)
  2. Black
  3. Latino
  4. Native American
  5. Asian/Pacific Islander

- Race
- There’s only
- 1 race: the human race!
Racial Discrimination

Race (2000)

<table>
<thead>
<tr>
<th>Category</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>61.0%</td>
</tr>
<tr>
<td>Black</td>
<td>12.9%</td>
</tr>
<tr>
<td>Latino</td>
<td>12.5%</td>
</tr>
<tr>
<td>Asian</td>
<td>3.6%</td>
</tr>
<tr>
<td>Native American</td>
<td>0.9%</td>
</tr>
<tr>
<td>Others</td>
<td>0.7%</td>
</tr>
</tbody>
</table>

New Categories

• Mixed!
• Self-I.D.

Ethnicity

• Identification with people on the basis of common heritage that is real or presumed
• An ethnic characteristic or connection, due to racial or cultural ties

But...

• “Race” & “ethnicity” are sometimes used interchangeably.
• They are merely social constructs.
Blacks in the U.S.

1. African
2. Caribbean Black
3. African American

Examples of Latino Ethnicities
- Mexican
- Guatemalan
- Argentinean
- Cuban
- Venezuelan
- Puerto Rican
- Brazilian
- Chilean
- Colombian
- Peruvian
- Costa Rican
- etc.

Problem with “Hispanic”
- What makes a person “Hispanic” or “Latino”? 
- Originally from Spain?
- What about indigenous people with no heritage from Spain?
- What about people whose heritage is originally from Africa?
- etc.

Examples of Asian/Pacific Islander Ethnicities
- Chinese
- Iranian
- Palestinian
- Pakistani
- Indonesian
- Afghan
- Indian
- Samoan
- Iraqi
- Filipino
- Nepali
- etc.

Problem with “Chinese”
- Han (Fuzian, Beijing, etc.)
- Manchurian
- Mongol
- Tibetan
- Uighur
- etc.

Problem with “Filipino”
- Bicolano
- Igorot (Kalinga, Bontoc, Ifugao, etc.)
- Lumad (Subanon, T’boli, etc.)
- Maguindanao, Maranao, Tausug, etc.
- Tagalog
- Visaya (Waray, Cebuano, Ilonggo, etc.)
- etc.
Examples of White Ethnicities

<table>
<thead>
<tr>
<th>English</th>
<th>Scottish</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irish</td>
<td>French</td>
</tr>
<tr>
<td>German</td>
<td>Danish</td>
</tr>
<tr>
<td>Norwegian</td>
<td>Finnish</td>
</tr>
<tr>
<td>Swedish</td>
<td>Italian</td>
</tr>
<tr>
<td>Polish</td>
<td>etc.</td>
</tr>
</tbody>
</table>

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Problem with “Spanish”

- Castellano
- Basco/a
- Catalan
- Gallego/a
- Gitano/a
- etc.

Do you think Blacks in your community have as good a chance as Whites to get any housing they can afford? (percent “yes” answers)

**Whites** 86%

**Blacks** 58%

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Is There Racial Discrimination in the Judicial System?

- Is biased against Blacks
- Is not biased against Blacks
- No opinion

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White Flight

Redlining
<table>
<thead>
<tr>
<th>Critical Reflection</th>
<th>Critical Reflection</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What are some negative stereotypes about your race &amp; ethnicity?</strong></td>
<td><strong>Where you live, what percentage of residents are Native/ African/ Latino(a)/ Asian/ European American?</strong></td>
</tr>
<tr>
<td><strong>Where you study, (a) school &amp; (b) department, what percentage of students are Native/ African/ Latino(a)/ Asian/ European American?</strong></td>
<td><strong>Where you study, (a) school &amp; (b) department, what percentage of instructors are Native/ African/ Latino(a)/ Asian/ European American?</strong></td>
</tr>
<tr>
<td><strong>Where you work, what percentage of supervisors/managers are Native/ African/ Latino(a)/ Asian/ European American?</strong></td>
<td><strong>Where you work, what percentage of employees are Native/ African/ Latino(a)/ Asian/ European American?</strong></td>
</tr>
</tbody>
</table>
Critical Reflection

Racial Profiling: “Driving while Black” (DWB)—Minorities (Black, Asian, Latinos…) claim they are more likely to get a ticket than a white. What do empirical studies reveal?

Reference

### Census 2010

#### List B

**RELATIONSHIP**
- Husband or wife
- Biological son or daughter
- Adopted son or daughter
- Stepson or stepdaughter
- Brother or sister
- Father or mother
- Grandchild
- Parent-in-law
- Son-in-law or daughter-in-law
- Other relative
- Roomer or boarder
- Housemate or roommate
- Unmarried partner
- Other nonrelative

#### List C

**HISPANIC, LATINO, OR SPANISH ORIGIN**
- **No**, not of Hispanic, Latino, or Spanish origin
- Yes, Mexican, Mexican American, or Chicano
- Yes, Puerto Rican
- Yes, Cuban
- Yes, another Hispanic, Latino, or Spanish origin – For example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.

#### List D

**RACE**
(Choose one or more races.)
- White
- Black, African American, or Negro
- American Indian or Alaska Native
- Asian Indian
- Chinese
- Filipino
- Japanese
- Korean
- Vietnamese
- Other Asian – For example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.
- Native Hawaiian
- Guamanian or Chamorro
- Samoan
- Other Pacific Islander – For example, Fijian, Tongan, and so on.
- Some other race
What is a Powwow?
Source: http://www.sa.niu.edu/nations/powwow/powwow.php

Powwows are an important part of many nations' traditions, having both cultural and spiritual significance. So we ask that you respect our customs by following the guidelines listed below and by asking questions. Because each nation may do things differently, it is impossible to give one ubiquitous definition of what a powwow is and what happens at it. All we can offer is a clearer picture of our powwow and our tradition, and hopefully, this will give you a place to start your understanding of Native American customs.

There are many different types of powwows, from traditional, to competition, to friendship. Ours is a friendship powwow, meaning that it is open to all and free. At the powwow, you will notice that dancers are dressed in many different types of regalia (NOT costumes), and each of these types of regalia signify what type of dancer the dancer is. Some of the more common types of dancers include traditional (male and female), fancy dancers (male and female), jingle dress (female), and grass dancers (male). Each type of dance has special meaning and a different way of moving. (NOTE: For more information on each type of dancer, please make a selection on the left.)

During the powwow, there are leaders, one male and one female, who initiate the dance and whom all the other dancers follow. Dancers will precede around the arena in a clockwise fashion, with the drums in the middle of the circle and with the entrance at one end and the MC at the other. At various times during the event, the MC will announce an intertribal dance, and at this time you may enter the arena and follow the lead dancers. Other special dances include the veterans dance, during which time anyone who has served in the military is invited in to be honored. There may be other special honoring dances throughout the event.

Our powwow is meant to be a chance for the community to learn about aspects of Native American life, both traditional customs and modern concerns. We hope to use this opportunity to share with you a bit of our ways while raising donations for a Native American scholarship. If you have any questions about the event or if you'd like to know how you can help with the scholarship, please contact us.
Pow Wow at Northern Illinois University
Source: http://www.niu.edu/northerntoday/2003/oct13/powwow.shtml

Every year at Northern Illinois University, Native American students host their annual Native American Pow Wow. When the now retired Rita Reynolds was the Business Manager of the Graduate School, she was the event coordinator of NIU’s Pow Wow. The event features traditional dancing and drumming, storytelling and crafts. Admission is free.

“Pow wows are an important part of many nations’ traditions, having both cultural and spiritual significance,” said event coordinator Rita Reynolds, business manager for the NIU Graduate School. “Our event is a traditional pow wow, intended to promote friendship and understanding, and is open to all.”

The day’s events include the Grand Entry, a display of the Native American flag, the American flag and the POW-MIA flag, which honors Native Americans and all veterans. It takes place with participants in full regalia.

Drumming and intertribal dancing takes place in the inner circle, featuring lead dancers. Storytellers entertain, followed by a special presentation by Aztec dancers. Intertribal dancing resumes following the evening Grand Entry and continues until 9:30 p.m. All attendees are invited to participate in intertribal dancing.

Vendors featuring Native American jewelry, pottery, beadwork, moccasins, artwork and more will be open throughout the day.

“The pow wow has something for everyone – shopping, dancing, eating, singing, friends, regalia and an educational area,” said Reynolds, who noted that the pow wow is one of the most popular in the region, drawing about 5,000 people a year.

The event is sponsored by NIU’s Native American organization, NATIONS (Native Americans Together Insuring Our Nation’s Sovereignty).
The Land of Justice
Awni Alkarzon

Born and brought up in the third world, the United States of America has always fascinated me. I was always fascinated by its culture. My visit to NIU in 2003 and 2006 on Fulbright visits made me explore the unique immigration System in the U.S.A. I have discovered from these two visits and my experience as a professor of American Literature, Head of the English Department and the Director of the American Corner that the Arab world suffer from a just immigration law. The United States starts to be an inspiration of individual freedom, social justice, and safe haven.

In many countries around the world, living for decades or being born there do not give you the right to obtain a citizenship or have, at least, permanent residency. The United States of America is among few countries which grant such people the American citizenship. Thus, I keep asking myself the question: If President Obama was born in an Arab country or a third world country, what would have been his status? Here, in the U.S.A. there is no need for this question to be asked because immigration laws give the right of citizenship to anyone born in America.

United States of America is known the land of opportunity for many immigrants who try to dream of a better life. Since the beginning of American history United States has attracted many persecuted immigrants who are seeking justice and open opportunity. Many people, from around the world, believe that once they reach the U.S. they will be achieve the American dream of success. It is true. I have one cousin and a friend. My cousin, as a refugee, did not have a state. He came in 1989 to the U.S.A. Now he is a successful business man and settled in Chicago. My friend has done the same. He came in 1997 and he is leading a successful business in Ohio. They were granted citizenship. Now they are living peacefully and plan for the future of their children.

I am currently in the U.S. with my family. I found it a peaceful country and I might stay here because it is the land of justice and equal opportunity.
CHAPTER 4: APPROACHES TO INTEGRATION AND BEST PRACTICES

Where Have All the Indigenous Peoples Gone?
A Participatory Action Research: Embracing the Moment to Act in a Time of Change
Rey Ty

Abstract

The hegemonic power holders marginalize the indigenous peoples (IPs) economically, politically, and culturally. This qualitative participatory action research, that the indigenous peoples themselves convened, investigated their identities, challenges, and struggles for the collective empowerment of their communities. Critical post-structural and post-colonial perspectives guided this research. Study circles were composed of IPs from four communities in the northern, central, and southern Philippines. As an inductive work, themes which emerged from the data were subjected to coding, from which a matrix was generated that summed up the key findings. The voices of the indigenous peoples themselves are highlighted here. From open-ended questions they themselves generated, IPs were engaged in the production of their own indigenous knowledge (theory), action (practice) and call to action.

Introduction

Research Problem and Research Questions

While neoliberal institutions, “such as the General Agreement on Tariffs and Trade (GATT) and its successor, the World Trade Organization (WTO)” (Spiegel, Taw, Wehling & Williams, 2004, p. 51) sing praises for the advent of post-national utopia of economic globalization, “indigenous populations” at the grassroots level are “pushed aside” (Goldstein, 2004, p. 25). As a consequence, they are waging their struggles for “self-determination” (Rourke & Boyer, 2002, p. 99). This research is concerned with the indigenous communities in the Third World countries, where indigenous peoples suffer social inequities and struggle for a just society. Indigenous peoples are “non-state actors” (Russett, Starr & Kinsella, 2004, p. 63) composed of “the native ethnic and cultural inhabitant populations within countries ruled by a government controlled by others” (Kegley & Wittkopf, pp. 164, 245). While politicians are debating between “nationalism” (Rourke, 2001, p. 134) and “transnationalism” (Rourke, 2001, p. 157), indigenous peoples are defending their ancestral domain. The traditional state is now challenged by “postinternational politics” (Rosenau, 1989, pp. 2-3), as “states must share authority with nonstate… actors” (Mansbach, 2000, p. 3) such as indigenous peoples. In many societies, the dominant economic, political, and cultural groups overpower, crush, subjugate, suppress and marginalize the indigenous peoples. This study examines indigenous peoples’ contexts, histories, practices, visions, and actions for social change in an Asian country. In particular, it investigates the contributions of indigenous peoples in the different parts of the Philippines to the

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empowerment of their communities. This paper answers the following research questions: Who are the indigenous peoples in general? What are the indigenous peoples’ issues with which they are confronted today? What are the responses of indigenous peoples’ organizations to these challenges?

Importance of the Research to the Practice of Adult and Community Education

This research is important for many reasons. In most parts of the world, indigenous peoples are stereotyped, invisible, and do not receive the necessary material and financial resources the way the rest of society does. This paper reveals how indigenous peoples themselves are embracing the moment and are engaged in concrete actions in a time of change. This paper puts at the center of analysis the problems and actions that the indigenous peoples are doing presently in an effort to uplift their conditions. To be relevant, adult and community educators need to respond appropriately to the calls of the indigenous peoples for concrete social change here and now.

Inspiration of This Study

A group of forty indigenous, Muslim and Christian Filipino adult learners came to Northern Illinois University for a four-week training program, of which I was the training coordinator. It was composed of community leaders, scores of whom were indigenous persons, who wanted to have a special forum, open to all interested parties, in which IP issues would be highlighted. The indigenous peoples’ caucus requested me to facilitate the meeting that expressed their collective efforts for social emancipation. This research is a product of their sharing of ideas, whose “epistemology” or nature of knowledge (Gioia & Pitre, 1990, p. 585) is based on their actual IP community organizing efforts. Engaged in andragogy or adult learning, the self-directing and internally motivated participants in the caucus discussed problem-centered matters that were relevant to their daily lives and social roles, problem-centered, and experience-based (Knowles & Associates, 1984).

Perspectives

Historically, indigenous peoples suffer multiple colonialisms, both internal and external. When (well-intentioned) Western academics represent, speak on behalf of, and interpret the knowledge, realities, and actions of the oppressed, in particular, those in the non-Western contexts, they commit acts of epistemic violence of messianic omniscience. In response, critical, post-colonial, and post-structural perspectives inform this research. Using critical theory, this research used Freire’s “culture circle,” called “study circle” in this research, in order to interrogate power relations as well as promote conscientization and community empowerment. Instead of an all-knowing researcher, “we had a coordinator…, dialogues…, group participants…,” (Freire, 2002, p. 42). Furthermore, in our study circle, “we attempted through group debate… to clarify situations” and “to seek action arising from that clarification” (Freire, 2002, p. 42). Poststructuralism is a Western discontent and critique of Western cultural and epistemological hegemony and the theoretical inadequacy of cultural difference, which is based on an unholy alliance between power and knowledge (Derrida; 1974; Foucault, 1980). Postcolonialism extends the geographic reach of poststructuralist discontent with Western epistemology; it is wary of the power of the grand narratives of Eurocentric universalist
epistemology which exterminates indigenous knowledge (Said, 1978). Combining and guided by these perspectives, this research highlights the knowledge production of indigenous peoples themselves. In this way, non-Western, in fact, indigenous “organic” (Gramsci, 1993) “intellectuals” (Gramsci, 1993; Sartre, 1972) within civil society emerge from among their ranks to articulate the knowledge, cultural inheritance, and action of their communities to the Western academy as a legitimate counter-hegemonic knowledge production. In this research, the indigenous peoples speak for themselves, as their voices and pleas are heard. I do not pretend to interpret their words nor speak on their behalf.

Research Process

Presenting the participants’ (emic) perspectives, I use my (etic) perspective to prepare this qualitative paper, which is a participatory action research (Tandon, 1981). A discussion of four case studies is presented to illustrate the plight of indigenous peoples in the Philippines. The sources of data for this research include one IP case study each from the Cordilleras, Palawan, North Cotabato and Bukidnon. Prominent indigenous peoples who are known for the active community work formed a study circle to engage in dialogue, which was digitally recorded. For data triangulation, legal texts on IP issues were used. In addition, IPs filled out a self-administered questionnaire to make sure they are not misrepresented and that their words were correctly inscribed verbatim. While in the U.S., they clamored to have a forum where their voices can be heard. In this paper, indigenous persons speak for themselves and I purposely do not attempt to speak on their behalf. As an inductive study, there were no pre-conceived notions of what the findings would look like. Rather, open-ended research questions provided the points of departure in culling data from the ground. As a participatory action research, the indigenous persons and I identified talking points that this research addressed, in order to provide recommendations for concrete actions. As a result, they in fact contributed to raising research questions which are important to them so that readers are enjoined to take action that responds to their demands. I analyzed the data by sorting and establishing coding categories from which themes emerged. A grounded model was developed from the data, which the research generated.

Findings

Indigenous Peoples

The indigenous people used the study circle as an opportunity to educate the non-indigenous people about their concerns. Five persons of different ethnic and cultural communities formed the core group of the indigenous peoples’ caucus, each is motivated to do IP-related work, due to “being an IP.” Dr. Ryan Guinaran, a medical doctor from Benguet, was a co-researcher who took notes meticulously. Patrick Asinero is ethnically a Bukidnon-Higa-unon; Anthony Badilla, a Cuyono; Josh Nalliw, an Ifugao-Ayangan; and Jason Sibug, a Manobo. Sibug explained that being an indigenous person is not an “affiliation or religion or a choice;” rather, “it is a blood like a nationality or identity that you are born with.” In the Philippines, Republic Act 8371 (Indigenous Peoples Rights Act or IPRA) defines indigenous peoples as the following: “a group of people or homogenous societies identified as such by self-ascription and ascription by others, who continuously live as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed, and utilized such territories sharing common binds of language customs, traditions, and other

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distinctive cultural traits or who have resistance to political, social, and cultural inroads of colonization, non-indigenous religions and cultures, became historically differentiated from the majority of Filipinos.” It includes those who retain some of their own social, economic, cultural, and political institutions.

**Issues**

Each indigenous person’s community has its own peculiar conditions and needs. What binds them together is the problem of “ancestral domain.” Sibug declared that “the land is owned by our tribe since time immemorial.” However, Sibug stated that “large scale mining and logging” not only destroy the environment, but also encroach on IPs’ “right to self-determination.” Having “no jobs” lead IPs to “poverty” (Asinero; Sibug) and “marginalization” (Badilla). Badilla was troubled by “limited access to basic social services like health, education, and opportunities for livelihood… aggravated by the intrusion of lowlanders to their lands which pushed them to the mountains where accessibility is practically limited or absent” to which Sibug concurred. Asinero expressed that IPs become “squatters in their own ancestral lands,” pointing out that “unemployment” besets IP communities.

Sibug articulated: “In the Philippines, the IPs continue to be among the most marginalized sector whose way of life, culture, language and land are greatly threatened.” Nalliw claimed that their “cultures and traditions” are “fading little by little” due to “the entry of the computer age.” Caused by negative stereotypes and anti-IP “biases” (Asinero) that stigmatize indigenous peoples, many are “unaware” of (Asinero), “deny… [or] doubt” (Nalliw) their “identity” (Asinero; Nalliw). Specifically, Asinero intimated that his “mom hid” the fact that she was an indigenous person from” her children “for quite” some time “because she does not like” them “to experience” the “discrimination she experienced.”

“Most IP areas became centers of… armed conflict” and “battles between rebels and the government,” added Sibug. Condemning massive “human rights abuses,” Patrick Asinero lamented that indigenous peoples are “displaced.” As a result, they engage in self-help activities.

**Responses**

Despite having different concerns in each IP community, all IPs are united in their “struggle for self-determination.” Recognizing the oppression, IPs demand and bring about just resource allocation. They struggle to claim their lands by claiming the “Certificate of Ancestral Domain Title – CADT,” Badilla insisted. Rather than feeling fatalistically consigned to dismal poverty, failure and doom, Sibug emphasized that IPs see themselves as “prime movers” who are in control of their own destinies, “to prevent others from exploiting or using” them.

Avowed Josh Nalliw: “The present situation of our own community motivated me to think and act towards addressing [our] problems and needs… No one can save our community except us.” Nalliw added: “I figured out that if somebody starts doing something to address these needs, then the rest will follow and do the same. Right now, my aim is to influence more youth from our community to” be involved “in this endeavor…. ” Sibug is the founder of Tuklas Katutubo (National Organization of Young Tribal Leaders in the Philippines) composed of IPs from “other walks of life” which “aims to uplift the lives of” the indigenous peoples “through community empowerment.” Nalliw is a board member of “the Save the Ifugao Terraces movement (SITMo)” and organizes “rice cycle-based tours to help save the Ifugao Terraces.”
Badilla calls for the “continuous organization and consolidation as well as capacity building of indigenous peoples’ communities; popularization, promotion and strict implementation of Indigenous Peoples’ Rights Act (IPRA)” of 1997; and, “advocacy against…mining; prioritization of government in the provision of basic social services to the IPs.” In his community, Badilla is engaged in the “development of a culturally appropriate system of education; facilitation of community-based health interventions; provision of capacity building activities” needed in “community management, sustainable resource utilization with the Certificate of Ancestral Domain (CADT) claim, and natural resources’ protection and management.” Hence, overall, IPs oppose the hegemony of oppressive power relationships.

Aside from being the agents of change themselves, indigenous peoples have a call to action. They appeal to all readers to support their endeavors, if you believe in their causes. Asinero enjoins readers to “learn and listen, understand, and help…advocate to advance IP causes.” Badilla stressed the need for the “general public” to provide “solidarity and support for” all their “endeavors.” Nalliw appealed: “If you like what we do, please support our group.”

Conclusion

Summary

The grounded proposition that emerged from the data is the following: Problems confronting their communities prompt the indigenous peoples themselves to act as prime movers in response to these challenges in order to advance their right to self-determination. There are three main findings for this research. One, just what constitutes “indigenous peoples” is subject to multiple interpretations. Two, each indigenous community has a unique set of historical, social, economic, political and cultural context which brings about distinctive issues confronting each community. However, the most important issue revolves around the notion of “ancestral domain.” Three, indigenous peoples do not consign their marginalized condition to destiny. Rather, they engage in participatory research, produce knowledge, organize themselves, develop programs of action, and move mountains in order to effectuate change that benefits their communities. In conclusion, some indigenous communities are more marginalized or empowered than the others. However, the more politically organized the indigenous communities are, the more likely they can mobilize resources to advance their interests.

Table 1: Emerging Grounded Model of the Problems and Responses of Indigenous Peoples

<table>
<thead>
<tr>
<th>Fields</th>
<th>Reality</th>
<th>Indigenous Peoples’ Problems</th>
<th>Indigenous Peoples’ Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main Issue</td>
<td>Ancestral domain</td>
<td>Right to self-determination</td>
<td></td>
</tr>
<tr>
<td>Economy</td>
<td>No jobs; poverty; marginalization</td>
<td>Self-reliance; livelihood projects</td>
<td></td>
</tr>
<tr>
<td>Environment</td>
<td>Illegal logging; Mining Act</td>
<td>Natural resource protection &amp; management; eco-cultural tourism</td>
<td></td>
</tr>
<tr>
<td>Society</td>
<td>Illiteracy and health issues</td>
<td>Schools and community-based health</td>
<td></td>
</tr>
<tr>
<td>Politics</td>
<td>Displacement; no land titles; human rights abuses; armed conflict</td>
<td>Human rights &amp; IP rights; Certificate of Ancestral Domain Title (CADT)</td>
<td></td>
</tr>
<tr>
<td>Culture</td>
<td>Fading indigenous knowledge</td>
<td>Promote indigenous knowledge</td>
<td></td>
</tr>
</tbody>
</table>
Implications of Applying the Findings to Practice and Theory

Oftentimes, the mainstream knowledge base about indigenous peoples comes from well-intentioned outsiders. The voyeuristic writings that peek into the zoo of the “Others” hide a separatist ideology and epistemic violence. The discursive erudition of the authoritative and omniscient researchers is set in contrast to the silence of the observed “subjects of research,” in this case, the indigenous peoples. Researchers in the ivory tower have the cultural privilege of representing the subjugated “Others.” In contrast, this research demonstrates the necessity of giving voice and listening to the voices of the indigenous peoples themselves who represent themselves. They themselves produce knowledge (theory) and call for action (practice).

References


In this session participants will, through lecture, discussion, the reading of primary and secondary document excerpts, examination of case studies and activities, consider what it means to profess and uphold a belief in the concept of inalienable rights. Some of the essential questions concerning human rights include:

1. Are all peoples entitled to the same level of protection?
2. Do rights apply equally in all situations?
3. When are the rights of the majority given precedence?
4. What responsibilities does the majority have to protect the minority?
5. How should groups in the minority assert and defend their rights?

All of these ideas will be explored with the goal of making participants aware of their own beliefs (and the way that their beliefs and practices often conflict) and obligations to each other as an essential component of sustained rights and privileges.

1. What are human rights?
   a. Origins
   b. Development
   c. FDR’s “Four Freedoms” -- DOCUMENT
   d. The UN Declaration of Human Rights – DOCUMENT
      i. UN Convention on Genocide
   e. How human rights differ from civil rights
      i. HR = Universal and unconditional; individual based
      ii. CR = State-based and conditional; collective based

2. Who are the defenders of human rights?
   a. Individuals
   b. Society
   c. World Order
      i. United Nations – DOCUMENT
      ii. International Criminal Court
   d. Institutions
      i. Government(s)
      ii. Judiciary and Legal
      iii. Police
      iv. NGOs

3. Are “human rights” Western-centric?
   a. Origins
   b. Expansion and progress
c. Competing Visions
   i. Eastern philosophy
   ii. Islam and Rights
   iii. Sanctity of life

4. How are minority human rights different from majority human rights?
   a. Common humanity
   b. Levels of protection
   c. Consociation and condominium rights
   d. Voice of the majority

5. Why are human rights violated?
   a. Visions of utopia
   b. Imperialism
   c. Tragedy of the Commons – DOCUMENT
   d. Real politik

6. Historical case studies
   a. U.S.
      i. Native Americans
      ii. Spanish American War and Imperialism
         1. Treatment of the Filipinos – DOCUMENT
      iii. Women
      iv. Civil Rights Movement
         1. African Americans
         2. Hispanic Americans
   b. Global Societies
      i. Cyprus
      ii. Northern Ireland
      iii. Palestine / Israel

7. Extending rights
   a. Setting common standards
   b. Challenge of globalization – DOCUMENT “Clash of Civilizations”
   c. R2P—Responsibility to Protect
   d. Enhanced Rights

8. A future for rights?
   a. Rights violated, rights lost?
   b. East v. West?
   c. Global terrorism
   d. Religious challenges
   e. The “New” minorities
   f. Moral relativism
9. How well are we doing? DISCUSSION and DEBATE

Human Rights and Minorities

Dr. J.D. Brown
Department of History
Genocide and Human Rights Institute
Northern Illinois University

Introduction

- To the Concepts
  - What are we talking about?
  - Why?
  - How will we do this?
- To You
  - Who are you?
  - Why are you here?
  - What do you want to know?
- To me
  - Why am I here?
  - What do I have to teach you?

Anytime we enter into a new situation, we have to step back and figure out what that situation can provide us—for good or for ill. We must remember, things do not always turn out as we think or suspect.

What can Dr. Seuss tell us?

Overview

- In this session participants will, through lecture, discussion, the reading of primary and secondary documents and excerpts and activities, consider what it means to profess a belief in the concept of inalienable rights.
- Some of the essential questions concerning human rights include:
  - Are all peoples entitled to the same level of protection?
  - Do rights apply equally in all situations?
  - When are the rights of the majority given precedence?
  - What responsibilities does the majority have to protect the minority?
- All of these ideas will be explored with the goal of making us all aware of our obligations to each other and the privileges we enjoy.

What are human rights?

Origins

- Development
- FDR's "Four Freedoms" -- DOCUMENT
- The UNDeclaration of Human Rights -- DOCUMENT
  - UN Convention on Genocide
- How human rights differ from civil rights
- Individual rights v. collective rights
Universal Declaration of Human Rights

December 10, 1948
• Today this is “Human Rights Day”
• Declared by UN General Assembly
• Thirty articles defining the rights of all persons throughout the world
• Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Defenders of HR

• Who are the defenders of human rights?
  – Individuals
  – Society
  – World Order
    • United Nations – DOCUMENT
    • International Criminal Court
    • Institutions

Scenario

• You are traveling on a train for a three-day journey between Chicago and Seattle. Your ticket is for a four-person couchette so you must share with three other people. From the following list you must choose the three people you would most want to ride with and the three people you would not want to ride with.
  • A disabled soldier returning from Afghanistan
  • A prostitute
  • A man who smells strangely of wine and whose clothes are dirty
  • An athlete who seems to have plenty of money
  • An Indian immigrant who only speaks a little English
  • A German immigrant who has at least 30 visible piercings
  • A white older man who is hard of hearing
  • A mother with two infants and children
  • A Japanese businessman
  • An African American youth with earrings and tattoos
  • A blind musician
  • A woman just released from prison

Majority v. Minority Rights

• How are minority human rights different from majority human rights?
  – Common humanity
  – Levels of protection
  – Consociation and condominium rights
  – Voice of the majority

  – EQ: Should minority groups have protected interests and rights? Always? To what extent?

Violation of Rights

• Why are human rights violated?
  – Visions of utopia
  – Imperialism
  – Tragedy of the Commons – DOCUMENT
  – Real politik

Historic Case Studies

• Spanish American War and Imperialism
  • Treatment of the Filipinos – DOCUMENT
  • Women

• Minorities in the US
  • Native Americans
  • African Americans
  • Japanese Americans
  • Hispanic Americans

• Divided Societies
  • Cyprus
  • Northern Ireland
  • Palestine / Israel

Reflection Questions:
1. When is the majority justified in their actions?
2. Whose rights does a democracy protect?
3. Is it ever right to protect a minority even when it goes against the rights of a majority?
4. Whose values do we accept?
Extending Rights

- We can address the problems inherent in the “contest of rights” (as expressed in our reflection questions) and address the tragedy of the commons by rethinking our approach and the very conception of rights.
  - Setting common standards
  - Accept globalization – DOCUMENT “Clash of Civilizations”
  - R2P—Responsibility to Protect
  - Enhanced Rights

Future Rights

- A future for rights?
  - Rights violated, rights lost?
  - East v. West?
  - Global terrorism
  - Religious challenges
  - The “New” minorities
  - Moral relativism

Activities

1. On a piece of paper, write your favorite joke.
2. Using two Post-it Notes, write down two (one on each note) of the most important rights for an individual.
3. Culturenary. Each group will be given a word to draw/depict and explain to the larger group.
4. Think ahead ten years. What three rights do you want to have in the future that do not currently exist?
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   d. The UN Declaration of Human Rights – DOCUMENT
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In this session participants will, through lecture, discussion, the reading of primary and secondary documents and excerpts and activities, consider what it means to profess a belief in the concept of inalienable rights. Some of the essential questions concerning human rights include:

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- When are the rights of the majority given precedence?
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All of these ideas will be explored with the goal of making us all aware of our obligations to each other and the privileges we enjoy.
<table>
<thead>
<tr>
<th>Minority Rights: Highlights</th>
<th>Who is a Minority?</th>
</tr>
</thead>
<tbody>
<tr>
<td>› Who is a minority?</td>
<td>› A defined “out-group” disliked by those who control power or other crucial organs in society</td>
</tr>
<tr>
<td>› Forms of Minorities and how are they form?</td>
<td>› Dislikes are due to the fact membership to minority evokes distrust and hostility</td>
</tr>
<tr>
<td>› Some characteristics of a Minority</td>
<td>› Minority: Ethnicity, religion, race etc</td>
</tr>
<tr>
<td>› Obstacles to Social justice and equality</td>
<td></td>
</tr>
<tr>
<td>› Basis integration, empowerment multicultural tolerance</td>
<td></td>
</tr>
<tr>
<td>› Discrimination against Minorities and polarization: Case of Rwanda</td>
<td></td>
</tr>
<tr>
<td>› Prospects, issues and way forward</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Minority groups classified by:</th>
<th>Some characteristics of a Minority:</th>
</tr>
</thead>
<tbody>
<tr>
<td>› Race</td>
<td>› Unequal treatment</td>
</tr>
<tr>
<td>› Ethnicity</td>
<td>› Distinguished physical or cultural traits</td>
</tr>
<tr>
<td>› Religion</td>
<td>› Involuntary membership</td>
</tr>
<tr>
<td>› Gender</td>
<td>› A strong sense of solidarity—Common fate!!</td>
</tr>
<tr>
<td>› Age</td>
<td>› N.B. Think of other characteristics, if any, that apply to your context or country</td>
</tr>
<tr>
<td>› Disabilities</td>
<td></td>
</tr>
<tr>
<td>› Sexual orientation</td>
<td></td>
</tr>
<tr>
<td>Qn. Can you mention concrete examples of people of groups of people that comprise the above groups?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consequently, Minorities:</th>
<th>Some obstacles to equality and social Justice</th>
</tr>
</thead>
<tbody>
<tr>
<td>› Are prohibited to what they would want to do. exercise of power, freedom of warship, association, political participation etc</td>
<td>› Prejudice: Negative group that rejects an entire group</td>
</tr>
<tr>
<td>› Or</td>
<td>› Discrimination: A behavior that deprives a group of certain rights—Rooted in policy, legal framework, social norms etc</td>
</tr>
<tr>
<td>› Are coerced to do what they wouldn’t have wanted to do e.g, vote for repressive regimes etc</td>
<td>› Stereotypes: Unrealiable generalizations about all members of a group that do not take into account individual differences within a group</td>
</tr>
<tr>
<td>› Such actions are meant to induce fear &amp; reinforce dominance of the majority group!</td>
<td></td>
</tr>
</tbody>
</table>
Basis for tolerance and respect for diversity
- Social justice and equality for all is a basic human right
- Cultural differences are a treasure worth celebrating
- Tolerance is a of diversity is a pre-requisite for democratic societies

Discrimination, Extermination and Genocide
- Any form of prejudice, stereotypes and discrimination against minorities can result into persecution and even Genocide.

Qn. Mention cases where unchecked discrimination has resulted into human rights abuse and possibly, Genocide

Polarization: Case of Rwanda

Case of Rwanda
- Area Coverage: total: 26,338 sq km
- Population: 8.8 Million
- Ethnic groups: Hutu, Tutsi and Twa
- Former Germany colony: 1897–1914
- Then Belgian Colony: France: 1914–1962
- Gains “independence” in 1962–Republic
- Languages: English, French and Kinyarwanda

Case of Rwanda—Continued
- Country formerly ruled by king responsible for the whole nation.
- 1933, Belgians issue “racial” identity cards to each of the three social groups.
- Conflicts between Hutu and Tutsi escalate in 1959 – Fueled by social differences and Colonialists’ divide and rule policy
- Tutsi forced into exile and others killed
- 1990, exiled Tutsi wage war to return to Rwanda
- April 6, 1994– July 7, 1994, an estimated 1 million people Tutsis and moderate Hutus killed (Genocide)

When discrimination goes unchecked: Genocide!—Can be anywhere
- Classification
  - Classification into 3
  - Tutsi seen as elite by colonialists because of the supposedly ‘white’ features
- Symbolism
  - Symbolism was in form of identity cards
  - Neutral ones not issued
Continued

- **Dehumanization**
  - Tutsi dehumanised by hate media.
  - Cockroaches, snaked, myth of ethiopian origin, Ten commandment of hutu etc

- **Organization:**
  - hate groups formed, militia trained. Propaganda strengthened
  - 1990, an all hutu army expanded from 5,000 to 2800.
  - Interahamwe created
  - Increased budgets on arms—imported from the west

- **Polarisation:**
  - us versus them. *if u r not with us, you are against us*
  - Lists drawn, trial massacres tried to test international community. Genocide ready unless otherwise

- **Preparation**
  - Hutu sympathisers called accomplices and killed— Hutu prime minister
  - Trials in 1990
  - 300 in kibiria –oct 1990
  - 1000 in kinigi

- **Polarisation: us versus them. if u r not with us, your are against us**

- **Preparation**
  - Lists drawn, trial massacres tried to test international community. Genocide ready unless otherwise

- **Issues and way Forward**
  - Legal reforms on discriminatory practices – Equal access to Education
  - Constitutional reforms— Women and Minority groups represent in decision making organs
  - Reconciliation and peace education efforts in the media— Radio, print and community reconciliation clubs

- **Denial**
  - Denied by perpetrators: lie, block evidence, hide bodies in mass graves
  - “we thought it was legitimate”
  - Dispose bodies to minimise evidence
  - Victims blamed for their “actions”?
Way forward – Continues

Use community resources to resolve conflicts and promote justice – Gacaca and Mediation for Rwanda

N.B. Think of any peace promotion activities that you can introduce or be involved in: In your town, school or Village

Way forward – Continued

Prospects, issues and way forward:
Relevant post-conflict situations
Illinois Coalition for Immigrant and Refugee Rights (ICIRR)

Who We Are

ICIRR is dedicated to promoting the rights of immigrants and refugees to full and equal participation in the civic, cultural, social, and political life of our diverse society.

In partnership with our member organizations, the Coalition educates and organizes immigrant and refugee communities to assert their rights; promotes citizenship and civic participation; monitors, analyzes, and advocates on immigrant-related issues; and, informs the general public about the contributions of immigrants and refugees.

Mission

The Illinois Coalition for Immigrant and Refugee Rights (ICIRR) is dedicated to promoting the rights of immigrants and refugees to full and equal participation in the civic, cultural, social, and political life of our diverse society. In partnership with its member organizations, ICIRR educates and organizes immigrant and refugee communities to assert their rights; promotes citizenship and civic participation; monitors, analyzes, and advocates on immigrant-related issues; and, informs the general public about the contributions of immigrants and refugees.

Coalition Membership

The Illinois Coalition for Immigrant and Refugee Rights works to empower local immigrant and refugee organizations working in Illinois. We are actively developing strategies to both fully integrate newcomers into public life and respond to urgent community issues.

As an organizational member of the Coalition, you join an expanding statewide network of immigrant-minded organizations and community leaders. Our diverse membership includes community-based organizations, advocacy groups, social service agencies, community colleges, ethnic associations, government agencies, faith-based groups, and labor unions.
Mission

Jane Addams Hull House Association improves social conditions for underserved people and communities by providing creative, innovative programs and advocating for related public policy reforms.

Jane Addams Hull House Association provides child care, domestic violence counseling and prevention, economic development, family services, job training, literacy training, senior services, foster care, independent living, and housing assistance for 60,000 children, families and community members each year in communities in and around Chicago.

Hull House also advocates for social and public policy reforms and initiatives that impact the lives of the men, women, and children in the communities we serve.

Who We Serve

Jane Addams Hull House Association impacts 60,000 individuals, families and community members through more than 50 programs at over 40 sites throughout metropolitan Chicago.

History

Jane Addams Hull House Association is the direct descendent of the settlement house founded by Jane Addams in 1889. In the words of our founder, our purpose is to “Aid in the solutions of life in a great city, to help our neighbors build responsible, self-sufficient lives for themselves and their families.” We carry on this mission today as one of Chicago’s oldest and largest social and human service agencies.

Ms. Addams established her residency in Hull House based upon several basic principles:

Live in the community as an equal participant in the local issues of the day. Unlike the social workers and society matrons who visited the poor and then returned to their middle class homes
every evening, Ms. Addams and her colleagues lived where they worked. The settlement concept was central to the success of the Hull House community, and the practice of neighbors helping neighbors became a cornerstone of the Hull House philosophy.

Believe in the fundamental dignity of all individuals and accord every person with equal respect regardless of their ethnic origins, gender, age, etc. Ms. Addams believed that if people – of any age, race, gender, ethnicity - were allowed to develop their skills, that person could not only make a better life for himself but contribute to the community as a whole.

Believe that poverty and the lack of opportunity breed the problems of the ghetto. Ignorance, disease, and crime are the result of economic desperation and not the result of some flaw in moral character. Ms. Addams promoted the idea that access to opportunity was the key to successful participation in a democratic, self governing society. The greatest challenge and achievement of the settlement was to help people help themselves.

We build on the enduring vision of Jane Addams. She foresaw a compassionate, interdependent world revolving around the principles of social justice, fairness, tolerance, respect, equal opportunity, civic responsibility and hope for every individual, family and community. Hull House Association itself is an evolving community where committed staff and volunteers serve, nurture and learn from each other, and those who - at every stage of life - come to our door in need.

Jane Addams Hull House Association is still in the heart of the community. Each year, more than 60,000 people receive help through a variety of programs including foster care, job training, child care, counseling, education and literacy. Our programs continue to be community-based so they can be most responsive to the needs of children, families, and seniors. We continue Jane Addams’ simple mission of neighbors helping neighbors.
Mission

Heartland Alliance advances the human rights and responds to the human needs of endangered populations—particularly the poor, the isolated, and the displaced—through the provision of comprehensive and respectful services and the promotion of permanent solutions leading to a more just global society.

History

The genesis of Heartland Alliance for Human Needs & Human Rights was 120 years ago, when Chicago was the fastest growing city in the world. Then, as now, too many people were struggling to survive in poverty, were new to the city or marginalized from the mainstream, vulnerable to legal or medical or financial troubles. The motivations and values of the civic leaders who sought to address these issues are the DNA that still informs today’s Heartland Alliance.

Heartland Alliance was born in 1888, when Chicago became the second city to form a Travelers Aid organization. Newcomers moving to the city to look for work—particularly vulnerable youth and women—were able to visit Travelers Aid service centers around the city’s ports and rail stations and receive help with housing, employment and community resettlement.

These efforts were expanded by the work of Jane Addams and her colleagues at Hull House, when they founded the League for the Protection of Immigrants in 1908. The League advocated to ensure immigrant rights and worked to integrate immigrants into U.S. life, placing particular attention on legal protections for youth.

Over the next sixty years, both organizations worked steadily in Chicago to assist the poor and vulnerable whose lives were upended by the events of the day: migrating military personnel during WWI, the jobless and homeless during the Depression, those displaced from Europe by WWII, Southerners flocking to Chicago in the post-war years looking for industrial jobs. The
groups operated rooming houses, particularly for women and children, provided legal protections and helped with economic security and opportunity.

In 1967, the two organizations with parallel missions merged into one: Travelers Aid of Metropolitan Chicago. In the 1970s, the organization was one of the first partners of the U.S. government’s new refugee resettlement program and began working in health care with an initiative to provide medical and dental care to migrants.

Changing its name in 1980 to become Travelers and Immigrants Aid, the organization continued to grow. We identified and formed some of the first responses in the nation to the growing issue of homelessness, including birthing the Chicago Coalition for the Homeless, and helped found the AIDS Foundation of Chicago.

Heartland Alliance for Human Needs & Human Rights was formally adopted as the name of our organization in 1995 to best reflect our growing portfolio of housing, health care, economic security, and legal protections services. The experience, values, lessons, and programs of more than a century are connected in Heartland Alliance.

Our Programs

Heartland Alliance's work spans across four key areas, providing comprehensive programs that help those most threatened by poverty or danger improve their lives:

**Housing**

We build and advocate for safe, high-quality housing and supportive services for people experiencing homelessness, poverty, or chronic illness.

**Health Care**

We work to ensure comprehensive health care—medical, dental, mental health, and substance use treatment-- is fully available to people experiencing poverty or trauma.

**Economic Security**

We help people threatened by poverty build the skills and gain the tools to improve their well-being and enjoy the success of reaching their goals.

**Legal Protections**

We provide legal protection for people in danger, including refugees, vulnerable migrants, and others fleeing violent situations at home and abroad.
International Operations

Heartland Alliance implements a range of international programsthat encompass all of these areas - housing, health care, legal protections, and economic security.

For more than 100 years, Heartland Alliance has been working with displaced and vulnerable people in the Chicago area, including refugees, asylum seekers, migrants and victims of trafficking. The services offered to these populations include legal protections, torture treatment, medical and psychosocial care and services specific to children's needs. Using the expertise gained through the delivery of such services, Heartland Alliance has turned its attention to the countries where these vulnerable and displaced persons originate, which have been adversely affected by war, violence and poverty. In these countries, Heartland Alliance applies its particular areas of expertise to build the capacity of local partners to provide quality and sustainable services to vulnerable populations.

Where We Work

Heartland Alliance currently implements programs in the following regions:

* Africa (Burundi, Rwanda, Democratic Republic of the Congo, Ethiopia, Nigeria)
* Middle East (Iraq, Lebanon, Jordan, Syria)
* Latin America and the Caribbean (Mexico, Guatemala, Haiti)
* Asia (Afghanistan, Sri Lanka)
Mission
Founded in 1983, the Chicago Chinatown Chamber of Commerce's mission is to improve and expand business opportunities and to educate others on the history, culture, and customs of the Chinese American community.

Vision
To increase revenue streams for local businesses by making Chinatown a major destination point for visitors to the Midwest, State of Illinois and City of Chicago.

Strategic Initiatives
The scope of the Chamber’s initiatives focuses on:

1) Promotion and marketing of Chinatown
2) Community beautification
3) Business and development assistance to Chamber members and community businesses

Other major initiatives include:
* Tour program
* Dragon Boat Race for literacy
* Sanitation classes
* Educational workshops
* Promotion of the use of technology in local businesses
* Partnerships with other Asian American organizations
* Chinatown Luncheon Series
* Partnership with the Police District
* Free Summer Shuttle service
* Advocacy for community-wide and business issues
* Concierge programs to promote Chinatown and its businesses
* Targeted marketing
* Chinatown Summer Movies and Concerts in Ping Tom Park
* Landscape entrances along expressway ramps
* Citywide dragon boat races
* Beautification throughout Chinatown
#CHAPTER 5: FORGING PARTNERSHIPS WITH COMMUNITY ORGANIZATIONS

##Models of Citizen Engagement

Heidi Koenig

###Models of Citizen Engagement

**DR. HEIDI O. KOENIG**

ASSOCIATE PROFESSOR OF PUBLIC ADMINISTRATION

JUNE 3, 2010

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<td>• Citizen as information receptacle</td>
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**Conclusion**

- What we expect, we get.
- We need to expect, and then get!
The Human Rights Based Approach to Development
Source: http://www.righttowater.info/code/HR_approach.asp

The human rights approach to development is one that is simultaneously:

- a **tool for analysis** which focuses attention on the underlying inequalities and
discrimination faced by people living in poverty and social isolation, which impede their
development and deny them the opportunity to raise themselves out of poverty
- a **foundation** for a people-centred approach to development, based on a coherent
framework of binding legal norms and accountability
- a **process** which is holistic, participatory, inclusive, and multi-sectoral, and
- an **outcome** - the empowerment of individuals to achieve their full potential, and the
freedom to take up opportunities.

In summary, a human rights approach to development is one which:

- puts people first and promotes human-centred development
- stresses liberty, equality and empowerment
- recognises the inherent dignity of every human being without distinction
- recognises and promotes equality between women and men, between minority and
majority
- promotes equal opportunities and choices for all so that everyone can develop their
unique potential and have a chance to contribute to development and society
- promotes national and international systems based on economic equity, equitable access
to public resources, and social justice
- promotes mutual respect between peoples as a basis for justice and conflict prevention
and resolution.

Many grassroots organisations have long been using human rights to challenge the economic and
social injustice they face, particularly indigenous peoples, women’s groups, children’s advocates,
and the disability movement. It is an approach that is increasingly being adopted by UN agencies,
bi-lateral donors, and development NGOs. It is an approach that is likely to be welcomed by
Southern partners, many of whom have long been advocating for greater attention to be paid to
economic, social and cultural rights, and to the implementation of the right to development.

Adopting a human rights approach to water and sanitation would force us to ask specific
questions about access, such as which individuals within communities have disadvantaged or no
access to those services which are provided? And, why do certain communities not have access
to any services? Such an approach would identify the plight of people with disabilities unable to
collect their own water or access public sanitation facilities. It would highlight the problems
facing the elderly, particularly widowers and widows. It will also point to the fact that poor
people who have lost their families, whether through conflict or natural disaster, are particularly
vulnerable in urban areas where they may be unable to rely on the kind of community support
more usual in rural areas.
We believe that water and sanitation make a vital contribution to poverty elimination. Although human rights and development theories have had different roots, over the last decade there has been a gradual convergence of analysis. The human rights community speaks of all rights as being indivisible. They are inter-related. A lack of water and sanitation clearly has an impact on the enjoyment of other human rights, such as the rights to education, health and work, which form such an essential basis for poverty elimination and human development.

There is an emerging international consensus on the issues of water management including agreement that:

- Water is key to development
- Water is a key social and economic resource for any nation
- The right to water must be protected for equity as well as sustainable development
- Water is key to improved health, improved nutrition and quality of live
- The private – public partnership is essential for development of the water resources
- Community based management is essential to conserve, properly utilise and develop water resources
- Sustainable water resource development is possible only through an integrated approach to soil, water, forest and livestock. (Source: Integrated Water Resource Management: A Rights-based Community Approach Towards Sustainable Development by Gourisanka Ghosh and Sadig Rasheed, 1998.)

This final point of sustainability is also important in the context of protecting the rights of future generations to sustainability of the world’s water resources and to inherit a clean and healthy environment.

Finally, it is increasingly being recognised that water and sanitation management requires effective government at the national and local levels. Issues of good governance - which are traditionally perceived as part of the human rights agenda - are therefore particularly pertinent to the water sector. These include the necessity for transparency, the elimination of corruption, and a strengthening of democratic participation at all levels of national and municipal government.

**Value Added of Using the Right to Water and Sanitation as a Basis for Advocacy**

Some of the arguments for utilising the right to water as a basis for advocacy work include:

- “To pave the way for translating this right into specific national and international legal obligations and responsibilities
- To make the state of water management all over the world a focus of attention
- To cause the identification of minimum water requirements and allocations for all individuals, communities and nations, which will in turn help to focus attention on resolutions of international watershed disputes and conflicts over the use of shared water
- To help set priorities for water policy so that to satisfy the right to water, meeting the basic water requirement for all humans, would take precedence over other water management and investment decisions (Gleick 1999)
- To catalyse international agreement on the issue
To emphasise governments’ obligations to ensure access as well as their obligations to provide international and national support towards efforts to give and protect access to clean water (Jolly 1998, quoted in Gleick, op.cit).\)

It is essential that far attention is given to ensuring enjoyment of the right of everyone to access to water and sanitation, and that a far higher proportion of national and international resources are put to this effect. In our common attempts to create the political will to make this a reality, a partnership between the human rights community and the water sector would provide a firm foundation for renewed commitment and action.

The adoption of the human rights approach to development with its emphasis on social sector investment and a pro-poor priority is likely in the longer term to lead to more sustainable development - both human and economic and to contribute to the prevention of conflict. A human rights approach to water and sanitation provides the legal framework and ethical and moral imperative of ensuring universal access and equity. Ensuring enjoyment of human rights is not optional; governments are under a legal obligation to take action to ensure that every man, woman and child has access to the requirements of life in accordance with their human rights and dignity. This obligation can be used in advocacy to strengthen the political will and resource allocation necessary.
A Human Rights Approach to Development Programming:
Basic Needs Approaches vs. a Human Rights Approach
by Urban Jonsson (UNICEF)

Most UN development agencies have been pursuing a “basic needs” approach; that is, an approach based on identifying the basic requirements of human development and advocating within societies in favour of their fulfilment. Although human rights are need-based claims, a human rights approach to programming differs sharply from the basic needs approach. Most importantly, the basic needs approach does not imply the existence of a duty-bearer. When demands for meeting needs have no “object,” nobody has a clear-cut duty to meet needs, and rights are vulnerable to ongoing violation.

In the rights approach, subjects of rights claim their rights from duty-bearers, and thus must be capable of claiming the right. However, if a subject is unable to claim the right this does not mean that he or she loses the right, because human rights are universal, inviolable, and inalienable. Solidarity and empowerment mean helping people to claim their rights. If no one protests the denial of a right, or if an individual fails to make use of his or her right, the fulfilment of this right will be compromised, but not lost.

The basic needs approach often aims to obtain additional resources to help a marginalised group obtain access to services. A human rights approach, in contrast, calls for existing community resources to be shared more equally, so that everyone has access to the same services. Assisting people to assert their rights, therefore, often means involvement in political debate. While a basic needs approach does not necessarily recognise willful or historical marginalisation, a human rights approach aims directly at overcoming such marginalisation.

The second important difference between the two approaches pertains to motivation. Basic needs can, in principle, be met through benevolent or charitable actions. Actions based on a human rights approach are based on legal and moral obligations to carry out a duty that will permit a subject to enjoy her or his right. As noted earlier, accountability for such a duty depends partly on the duty-bearer’s acceptance of responsibility. Charity negates such acceptance, as it does not take rights and responsibilities into consideration. In a rights approach, compassion and solidarity replace charity. A requirement of the human rights approach, then, is that insofar as possible, everybody must have a human rights “heart,” reflected through decisions and actions. Decisions and actions must be taken in recognition that every human being is a subject of human rights, not an object of charity or benevolence. While charity often disempowers the poor and other vulnerable people, creating dependence, solidarity empowers people and enhances their capacity to improve the quality of their lives.
12 Steps on How to be An Activist
Stanley Campbell, Copyright 2003 - The Rock River Times
Executive director of Rockford Urban Ministries and spokesman for Rockford Peace & Justice

If you have a yearning in your heart to make life better on this planet, to right some wrong or support some effort large or small, then you are an activist. Instead of feeling frustrated in front of the television set, here's some ways that I've learned to get things done.

1. Speak out about an issue. Don't remain silent, but don't scare people away. Try to express your concern in a positive manner. The world doesn't want you to act, and the rich want you to shop, so God bless the social justice activist! But if you are concerned about the environment, pollution, war, poverty, or the high price of living (or anything else), then speak your mind! Teddy Roosevelt said "do what you can, where you are, with what you have."

2. Find like-minded friends. These won't be your real friends (in fact, your real friends will think you're crazy). Pass a petition and sign people up. Folks who give their name and address may give time, energy and money

3. Find the official(s) in charge. Everything's got somebody in charge, often a chain of command, and you have to find out to whom to address your concerns. Don't demonize them, for often they are as concerned as you. It's not a conspiracy that the world is the way it is. It's just the way it is and it can be changed.

4. A good organizer keeps track of supporters' names, addresses, telephone numbers, e-mail addresses, and whatever else comes down the pike. Build that list. Share the work, by sharing your concern. Delegation of work means you trust people to help. That trust will help you get things done.

5. Find people who are working on the same issue. And there's always people working on the same issue who've probably won a few battles, and can tell you a few stories. It's nice not having to reinvent the wheel.

6. Use resources like libraries and the Internet to educate yourself and find national organizations that will support you.

7. Bring in speakers-outside agitators and experts who will enlighten and educate the community as well as the officials. This is a good organizing tool, but don't bust the bank. Find experts who won't demand high fees, but who can share information.

8. Use the media. Make a list of every outlet and try to get personal with the reporters. They are all overworked and appreciate it when someone writes an articulate story for them to use. Don't be afraid of radio talk shows and television cameras. Find spokespeople.
9. Money is no object, but you have to ask for it. Really, this is the richest country in the world, and people will give to a cause if they trust you. So learn how to beg. Find folks who will keep track of the cash. If you need more than $8,000 a year, find a lawyer and set up a tax-exempt organization, or find an existing group that will take on your cause.

10. Get a copy of Robert's Rules of Order and learn its spirit. Your meetings will devolve into squabbles or be driven off track unless you learn how to conduct them. Share responsibilities.

11. Celebrate your victories. Use any excuse to have a party, sing some songs, listen to poetry and reflect; all the while, charge admission or pass the hat. Try not to treat people on the other side as "the enemy."

12. Never say no to somebody else's issue. In fact, encourage people to get up from their television sets and make the world a better place.

There's lots of issues. No one thing will bring about redemption, but a whole lot of little steps get us closer to paradise. Good luck!
Basics of Direct Action Organizing
Dan Kenney

Are there basics of direct action organizing which have universal application? For the sake of discussion I propose that there are and that we can examine them together. I also offer for discussion three principles of direct action.

Let us begin with the basic assumption that all people are primarily motivated by self-interest. Thus you as a leader or organizer are working with people who are motivated by their various self-interests. That is, they are making an effort to organize to get something out of it for themselves, their families, or their community.

However it is important to note that self-interest is an often misunderstood concept. It is not the narrow idea of getting more for only me. The word “interest” comes from the Latin inter esse, which means “to be among.” Thus, self-interest is self among others. So, it is self-interest in where do my needs fit in with those of the community or the society as a whole.

People crave interaction with the larger community. People often enjoy working collectively toward a common good. However, as an organizer you cannot assume anything about a person’s self-interest that isn’t actually expressed to you. A mistake I believe an organizer must avoid is to say, “This is an issue about which you must care about because you are a (citizen of this community, college student, etc. fill in the blank,) Or to say, “This is an issue about which everyone must care.” Caring is one thing; acting is quite another. Understanding self-interest is the key to getting people to take that step. And listening is an essential way for an organizer to learn what people’s self-interest truly is. One-on-one interviews are an excellent way to get to know the values and concerns that motivate people. Organizing is the process of finding out what people want as individuals and then helping them find collective ways of getting it.

The second basic of direct action is the importance of relationships. The personal is political. Organizing is primarily about personal relationships. The relationships organizers develop are their most important resource. This would indicate that to form good relationships an organizer must like people. A good organizer is motivated by strong feelings of love and caring. Of course, this love and caring comes hand-in-hand with the other motivator a good organizer carries which is outrage and anger. Forming relationships with people is based on trust and self respect.

Characteristics that will enable you to build strong relationships include:

- Caring about others.
- Treating everyone with respect regardless of their status or lack thereof.
- Non-judgmental. Try to understand why people act certain ways.

Relationships between organizations members are also very important, members of an organization feeling safe with one another is vital for any organization’s sustainability and success.
Before we move on to what I see as the three principles of direct action I would like to
discuss the how direct action differs from other types of organizing. The different types of citizen
organizations are outlined on this chart adapted from Organizing for Social Change.

The Forms of Community Organizing

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| Direct Service | Self-Help | Education | Advocacy | Direct Action |

The way to illustrate this further is to look at each form individually. Such as:

- **Direct Service** is when an organization directly provides the needed service, or items; for example a homeless shelter providing shelter for those without a home.

- **Self-Help** is when people join together to solve the problem such as homeless individuals pooling their funds to form a housing cooperative.

- **Education** is an organization that studies the problem and provides information to the group. In keeping with the example of homelessness an educational organization may provide information on how to secure low rent shelter, or provide education to the wider community about the issue of homelessness.

- **Advocacy** is an organization that would go before a governmental body requesting the remediation of the problem from policy makers.

- **Direct action** is when the people with the problem organize. The people with the problem agree on a solution that meets their needs, and with the strength of their numbers, pressure the politicians and officials responsible. The people directly affected by the problem take action to solve it.

Next let’s consider the three principles upon which direct organizing is based.

First direct action is about winning real, immediate, concrete improvements in the lives of people. The direct action organization is concerned with winning something for a large number of people. When the problem is very large such as homelessness, hunger, world peace etc, it must be broken down into short-term, attainable goals, called issues. Without these winnable issue goals, there is no reality principle, no way to measure success. If a goal is educating people, changing the framework of their thinking, or working only for a long-term goal, there is rarely a way to measure progress or even determine if what the organization is working toward is relevant.
Second direct action gives people a sense of their power. Direct action organizations draw upon the power that people have. The organization teaches the power and value of united action. Direct action also builds self-confidence of the organizations and the individuals that make it up. Direct action organizations don’t take short-cuts such as bringing in a lawyer to handle it for them, or turning it over to a government agency. Providing an avenue for people to gain a sense of their own power is as much a part of the organizing goal as is solving the problem.

Third is to alter the relations of power. Building a strong sustainable organization alters the relation of power. Once the organization exists the people on the “other side” must always take the organization into consideration when making decisions. The organization continues to alter the power by putting into public office its own people or close allies. Winning on issues is not enough in the long haul. The organization itself must build to take on larger issues and to play a political role.

Community and citizens groups are democratic and their existence can contribute to making the whole system work better.

In conclusion I would say that one can learn the basics of direct action organizing. The foundations upon which the steps are built are also universal. I have seen them at work in Kenya, Nicaragua, Chicago, and in DeKalb. The key is always the building of relationships. Just as the relationships we are building right now may lead to direct action at some future point we cannot see from our present but waits for us just the same.
Tips for Lobbying
Presented by Cele Meyer
Source: pac@vcnv.org

TIPS FOR LOBBYING

Tips for Creative Nonviolence is initiating a nationwide Peaceable Assembly Campaign which seeks an end to the U.S. wars in Iraq, Afghanistan and Pakistan and an end to U.S. support of the continued occupation of the Palestinian territories. Beginning in September, 2009, and continuing for the next ten months, we will engage in both legal and extralegal (nonviolent civil disobedience/civil resistance) lobbying efforts, urging Representatives and Senators to stop authorizing and funding wars and occupations.

1) Meet with everyone who is participating in the meeting. Rehearse your talking points and messages. Have someone role play the Member of Congress or staff person and ask difficult questions.
2) Prepare a Peaceable Assembly Campaign packet. Make sure that you have enough copies of all materials to be left with Members of Congress or their staff, including information on your local group, Peaceable Assembly Campaign literature and petitions, copies of relevant legislation, talking points, reports, etc.
3) Invite a diverse constituency of people to attend the meeting.
4) Get to know the legislator’s background through research. What have they said and how have they voted on the issues you are lobbying about? What are their main legislative priorities, who are they beholden to and what committees do they serve on?
5) Understand the legislative process. Here are a few things you can certainly ask your representative to do:
   • Write, co-sponsor, whip and champion legislation
   • Floor speeches
   • Committee work, including hearings
   • Press events, Op-eds, etc.
   • Letters to the Administration and other government officials
   • Congressional or Staff Delegations

Things to Do Before Your Meetings

5) After making your “asks” up front, focus on broader concerns.
6) Don’t make up answers to questions. If you don’t know an answer to a question, state that you will research it and get it to the Member of Congress.
7) Be disciplined—don’t contradict or argue with each other. If you do so, your group will not be taken seriously.
8) Be respectful and courteous, yet firm with your demands. Part of the power of non-violence lies in the ability to acknowledge the humanity and potential in any supposed “opponent” without compromising your own principles and objectives.
9) Be calm—don’t be intimidated. People wielding power can be scary sometimes. Odds are that you know much more about the issue than does the Member of Congress or his/her staff person. Keep this in mind when making your points.
10) Listen and take notes. People respond to two-way, genuine communication. Taking notes will also help as you later analyze what works and what doesn’t work, what issues this congress member could use major work on, etc…
11) Leave and get contact information.

Things to Do After Your Meetings

1) Contact the Peaceable Assembly Campaign at pac@vcnv.org to let us know the results of your meeting. This will help us in knowing how we can best assist you in following up with this Member of Congress and it will help us to publicize your group’s action.
2) Fax a follow up note to the people with whom you met, outlining your key points, asks and anything they agreed to do. This shows the Member of Congress that you will be continuing to monitor developments.
3) Provide any contact information requested.
4) Establish an ongoing relationship with your Members of Congress and their staff by phoning, emailing and faxing them when there is pending, relevant legislation.
5) Debrief with your meeting participants.

Voice for Creative Nonviolence
Phone: 773-878-3815 pac@vcnv.org
www.peaceableassemblycampaign.org

Peaceable Assembly Campaign
IT is a Friday afternoon in this college town on the prairie, and the demonstrators at First Street and Lincoln Highway are raising a political ruckus. Some hoist signs that declare, “Stop the War!” But across the street, people are waving signs with other messages — “Support the Troops” and “Danger: Traitors” — gibing at the antiwar contingent.

Whatever their politics, a big share of the demonstrators on both sides of the street have one thing in common: retirement. Although this is the home of Northern Illinois University, with an enrollment of nearly 25,000, it is the retirees, far more than the students, who are taking to the streets to chant slogans and sing political anthems.

“People in cars drive by and wave at us,” said Cele Meyer, 84, a retired social worker who opposes the war. “Sometimes they use two fingers. Sometimes just one.”

As the number of older Americans grows, retirement for many of them means a chance to devote themselves to social and political causes. They have the time, and since they no longer need to worry about employers, they can speak out without fear of repercussions. Retirees represent a potent force in political movements of every stripe and are likely to become even more important as the number of older people increases.
Jerry Thompson, 71, a retired college-newspaper adviser, stands with the camp in DeKalb favoring military action in Iraq. “It wouldn’t have been appropriate for me to do this when I was a newspaper person,” said Mr. Thompson, who worked as a reporter and editor before joining the college.

But now he is liberated to show his conservative leanings. In retirement, Mr. Thompson became a Republican precinct captain and a village trustee. He also writes letters to editors calling for tax limits.

On the other side of the spectrum, Marilyn Kawakami, 64, a retired executive in the fashion industry, became so disillusioned with the war that she found herself “talking back to the TV at President Bush.”

She now spends much of her time volunteering for the liberal group MoveOn.org. She makes phone calls, gathers signatures for petitions and even cleans up after political rallies.

“I look at myself in the mirror sometimes and wonder where she came from,” Ms. Kawakami said. “But we’re at a period in our lives where it’s time to give back. As jaded and cynical as I am, I still think that we in America are the good guys, the guys in the white hats.”

Meanwhile in New Hampshire, Maureen Barrows, is working hard to advance the presidential cause there of Senator John McCain, Republican of Arizona. She had met him four years ago on a campaign stop, sensed “an instant rapport” and decided he was the right candidate to lead the nation.

“As people get older, they get more selective about what is paramount,” said Mrs. Barrows, 70. “And maybe it’s because I’ve now got two little grandchildren, but I think we’re coming up on the most important election of my time.”

Conservative or liberal, many older Americans are fighting for a cause, sometimes quietly, sometimes with bullhorns. Politicians know well that older people are more likely to visit the voting booth than their younger counterparts are. But sometimes it goes far beyond voting and recalls the tie-dyed demonstrations of long ago. For instance, members of the Granny Peace Brigade have been arrested in New York and Philadelphia in the last year in connection with protests over military recruitment.

Dr. Bill Pinsoff of the Family Institute at Northwestern University, said that retirement offered many people a chance to reshape their imprint on the world.

“Retirement represents an opportunity for spiritual or psychological rebirth or renaissance,” said Dr. Pinsoff. “In many cases, people engage in activities that have been long postponed. People who have devoted their lives to making money now have the opportunity to work for what they believe in.”
Dr. Phyllis Moen, a sociologist at the University of Minnesota, has written that Americans in the 21st century are witnessing the creation of a new life stage. “Just as we have seen the social construction of adolescence as a way station from childhood to adulthood during the first half of the 20th century, there is now emerging a life stage between the years of career building and old age,” she wrote. She calls this stage “midcourse.”

These are people roughly from age 50 to 75 who choose to scale back on careers, switch careers or leave the workforce. Many of them are healthy, wealthy and wise, and bring plenty of talents and experiences to whatever cause they follow.

The political clout of older people is scarcely a secret. One of the most powerful lobbies in America is AARP, which claims a membership of some 38 million people over 50, said Shereen Remez, a top official for the group. But nearly half of these “retired” people are still working, Ms. Remez added.

“The very word ‘retirement’ has taken on new meaning,” she said. “Now work — maybe a new career — is part of retirement.”

Ms. Remez said that AARP had an “e-active list” of about five million people at the ready to help push causes supported by the group. “Look back at what they were doing in the ’60s — on the Vietnam War, on feminism, on civil rights,” Ms. Remez said. “Now the leading edge of boomers is in their 60s, and it’s just natural that they want to stay active in the affairs of the world.”

In DeKalb, activism is inspired by all sorts of earlier events. Mrs. Meyer, a former marine who was raised in the segregated South, would seem to have an unlikely background for a radical. When she was a child in Florida, she recalled, her parents would not let blacks enter the house. She joined the military at age 21 out of a sense of duty to defend America, which had been attacked at Pearl Harbor just a few years earlier.

While in the service, she read “Native Son” by Richard Wright, a book that brought home to her the cruelties visited upon blacks in American society.

In the years since, much of her life has been given over to protesting what she perceives as injustices. In DeKalb, she founded the Interfaith Network for Peace and Justice. The group has raised money for the poor in Nicaragua, staged a protest during a visit to the town by Vice President Dick Cheney and rallied against the war outside the offices of the local representative, J. Dennis Hastert, the former speaker of the House.

“I was physically dragged out of Hastert’s office,” Mrs. Meyer said with a triumphant chuckle.

Mr. Thompson, the former newspaperman, said that his group also wanted the war in Iraq done and the troops safely back home. He noted, too, that his fellow conservatives have grown frustrated at the length of the war and its rocky course.
Despite the words that were sometimes exchanged during the Friday protest and counterprotest, all the demonstrators said they celebrated the right of their foes to speak.

The rocking chairs can wait.

DeKalb Interfaith Network for Peace & Justice
Cele Meyer

DeKalb Interfaith Network for Peace & Justice was formed 21 years ago by the Social Concern committees of a half-dozen local congregations, as well as individuals with no religious affiliation. Our goal has been to educate ourselves and our community on vital social issues and to translate that knowledge into concrete action to bring about peaceful change. Our tactics have ranged from bringing in knowledgeable speakers, to editing and distributing the Network Newsletter, writing news releases, sending letters to the editor, and contacting political leaders, along with organizing marches, vigils and protests. Every Friday since December 7, 2001, we have conducted a peace vigil at 5 p.m. on the corner of N. First St. and Lincoln Hwy. in DeKalb, to which the public is invited. Our current goal is to bring our troops home from Iraq, have our nation pay reparations to the Iraqis for damages we have inflicted and offer support for peacekeepers from the region. We also call for avoiding war in Iran, ending torture, closing Guantanamo, justice for Palestine, and controlling and eventually ending nuclear weapons.
Organizing and Advocacy:
Creating Multicultural Alliances for Advocating Human Rights & Justice
Seemi Choudry

I. Introduction
   A. What is organizing?
      1. history of community organizing in Chicago
      2. organizing at its best
      3. what organizing can achieve
   B. How does organizing look within a multi-cultural setting
      1. diversity building the foundation for some of the best [community] organizing initiatives
      2. multi-cultural alliances at the Inner-city Muslim Action Network (IMAN)

II. Inner-city Muslim Action Network
   A. Different organizing and advocacy initiatives at IMAN
      1. our history
      2. our legacy
      3. our goals
      4. leaders/ visionaries
      5. working in the south side of Chicago
   B. Audio-visual
      • IMAN documentary/ short film

III. What does this mean for us?
    Moving forward
    1. group activities in which groups will be given a situation or scenario and have to work with one another to come up with solution (in which organizing will pave the road to realizing solution)
    2. debriefing: what have we learned?
    3. different ways of organizing and mobilizing communities for a greater cause

IV. Questions and Answers
National Comprehensive Immigration Reform Campaign
Jerry Clarito

What feeds a vigorous national comprehensive immigration reform campaign?

STRONG WORKING RELATIONSHIP BETWEEN THE LOCAL LOBBYING GROUPS AND THE NATIONAL COMPREHENSIVE IMMIGRATION REFORM (CIR) CAMPAIGN

PREPARED BY: ALLIANCE OF FILIPINOS FOR IMMIGRANT RIGHTS AND EMPOWERMENT (AFIRE, CHICAGO)
Member: Illinois Coalition for Immigrant and Refugee Rights (ICIRR)
Coalition of African, Arab, Asian, European and Latino Immigrants of Illinois (CAALELI)

What is an effective Local Lobbying?

- Is there a primary CIR group?
  - NO
  - YES
  - Is it a member of the CIR Coalition?
    - NO
    - YES
    - Can your group lead?
      - NO
      - YES
      - Organize a local campaign
        - Call your local CIR organizer
      - NO
        - Coordinate actions with the National CIR Campaign!
          - In Illinois, call 773-580-1025
          - Email: office_chicago@yahoo.com

How Local Lobbying Succeeds

- Link the CIR struggle to the broader civil rights agenda of the community

- CIR is part of the broader civil rights agenda of the community (e.g., discrimination in the workplace, hate crimes, voters' empowerment, etc.)

- CIR is not only a Filipina immigrant struggle, it is a struggle of all IMMIGRANTS.

Strengthening the CIR campaign

Localize the national CIR for Human rights and human dignity through the BAYANIHAN spirit!

Why Localize?

- Legislators PAY MORE ATTENTION TO their OWN Congressional district constituents.

What is Chicago’s grassroots lobbying experience?

- Link the CIR struggle to the broader civil rights agenda of the community
- Show visibility in leading the campaign
- Serve immigrants’ social needs (ZIPAP)
- Be aggressive in promoting CIR
- Work with the media
- Activate community-wide lobbying campaign

How Local Lobbying Succeeds

- Sponsor a ‘Kolong Pulong ng Bayan’ (Town Hall meeting), engage the community leaders to determine the issues that matter most to Filipino Americans.
- Set-up ‘CIR’ petition tables, whenever and wherever possible.
- Show visibility in leading the campaign
How Local Lobbying Succeeds

- Visit district offices of your Senators and Representatives.
- Petition local politicians (Mayor, Aldermen, Board Commissioners, etc.) to pass resolutions supporting the CIR.

How Local Lobbying Succeeds

- Sponsor “Salu Salo ng Bayan para sa mga IMIGRANTE”.
- EDUCATE AND EMPOWER MEMBERS OF THE COMMUNITY ON THE LOBBYING PROCESS, INCLUDING HOW A BILL BECOMES A LAW.
- Create lobby teams with specific targets
- Create lobby buddy-teams by pairing IMMIGRANTS with community leaders or advocates
- Invite young professionals and students to join the buddy-teams.

How Local Lobbying Succeeds

- Assist the immigrants in their social services needs
- Provide the immigrants with the latest information about different immigrants’ benefits and the progress of the struggle for CIR.

Serve the immigrants’ social services & cultural needs

Activate community-wide lobbying campaign

Document the stories of our immigrants through different media, e.g. documentary film “Welcome”
Know your targets!

<table>
<thead>
<tr>
<th>111th Congress</th>
<th>Filipinos in the District</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illinois (by district - Party affiliation)</td>
<td></td>
</tr>
<tr>
<td>Bob, Bobby L. 1st (D)</td>
<td>Cateong Via Capili</td>
</tr>
<tr>
<td>Jackson, Jesse L. Jr. 2nd (D)</td>
<td>Vargas-Ross Liles</td>
</tr>
<tr>
<td>Lightfoot, Lori 3rd (D)</td>
<td>Tong Yang and Carias</td>
</tr>
<tr>
<td>Casten, Luis V. 8th (D)</td>
<td>Canias-M. Ramos</td>
</tr>
<tr>
<td>Mike Quigley 5th (D)</td>
<td>Espino V. Vergara</td>
</tr>
<tr>
<td>Peter Roskam 6th R</td>
<td>Calabro J. Carol</td>
</tr>
<tr>
<td>Duck. Dana K. 8th (D)</td>
<td>Carabias Via</td>
</tr>
<tr>
<td>Devers-Rothstein (10th) D</td>
<td>Ali</td>
</tr>
<tr>
<td>Melissa Bean 3rd D</td>
<td>Magdalone M. Dolce</td>
</tr>
<tr>
<td>Schakowsky, Janice 9th (D)</td>
<td>Mollot J. Carol</td>
</tr>
<tr>
<td>Kirk, Mark Steven 10th R</td>
<td>Greenstone Lewis</td>
</tr>
</tbody>
</table>

Know your Congressional District!

| Table DP-1: Profile of General Demographic Characteristics: 2000 Geographic Area: Congressional District 9, Illinois (101st Congress) |
|---|---|
| Subject Number | Percent |
| One race | 571,958 | 94.4 |
| White | 396,198 | 66.6 |
| Black or African American | 32,246 | 5.2 |
| Asian Indian | 14,686 | 2.5 |
| Chinese | 11,272 | 1.9 |
| Filipino | 4,155 | 0.7 |
| Japanese | 3,304 | 0.6 |
| Korean | 3,490 | 0.6 |
| Vietnamese | 4,746 | 0.8 |
| Other Asian | 10,884 | 1.6 |
| Native Hawaiian and Other Pacific Islander | 450 | 0.1 |

5 months campaign in Chicago

<table>
<thead>
<tr>
<th>January</th>
<th>Work: Presentation of March 4 America to community orgs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Result: 5 orgs committed to join the trip to Washington DC</td>
<td></td>
</tr>
<tr>
<td>February</td>
<td>Work: &quot;Salu-Salo ng Bayan&quot;, TV Interview</td>
</tr>
<tr>
<td>Result: 3 Community papers printed news about March 4 America</td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>Work: Mobilized advocates and students</td>
</tr>
<tr>
<td>Result: 1 busloads of advocates joined more than 200,000</td>
<td></td>
</tr>
<tr>
<td>Mary 27th at the Mall of Washington DC</td>
<td></td>
</tr>
<tr>
<td>Result: Increase in the number of co-sponsors for the Comprehensive Immigration Reform for America's Security and Prosperity Act (CIRASAP)</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>Work: Mobilization for May 1st Rally</td>
</tr>
<tr>
<td>Result: 50 Filipinos joined the Chicago May 1st Rally</td>
<td></td>
</tr>
</tbody>
</table>

Note: Letter writing, press coverage, and networking were consistently done throughout the campaign.

What gives enthusiasm to the lobbying campaign?

**PEOPLE CREATIVELY WORKING TOGETHER TO WIN CIR ASAP**

**SETTING GOALS BY DISTRICT, BY PARTY AFFILIATION, BY DATES, BY AGENCIES, BY VILLAGES, BY CITY, ETC.**

**SETTING GOALS THAT ARE MEASURABLE!**

That's all folks!

Maraming salamat po!

Alliance of Filipinos for Immigrant Rights and Empowerment (AFIRE)

Member: Illinois Coalition of Immigrant and Refugee Rights

Coalition of Africans, Arabs, Asian, Europeans and Latinos Immigrants of Illinois

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Women, Citizens, and NGOs Building a More Just & Peaceful World: Seeking Global Synergy
Kay Forest

THE POVERTY THRESHOLD
In the United States for a family of four = $22,050 a year. This works out to roughly $15.00 a day per person.

GLOBAL POVERTY
3.60 billion people live on $2.00 a day or less. About 70% of these are women and girls.

GLOBAL POVERTY

ABSOLUTE POVERTY
Absolute poverty is "a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education, and information. It depends not only on income but also on access to services."
United Nations, World Summit on Social Development, Copenhagen 1995

CONDITIONS OF ABSOLUTE POVERTY
- Body Mass Index below 15.0
- No access to health care for illness & pregnancy
- Inability to read or write; no access to schools
- No access to sanitary facilities, such as a toilet or latrine
- No access to information via radio, internet, TV, or phone
- More than 4 people per room in living quarters
- Home floor of mud or dirt
- Drinking water from pond or river, or more than 15 min away
- No access to legal or financial (credit) services

PERCENT LIVING ON LESS THAN $2 A DAY
Based on U.N. Human Development Report, 2000

**THE “BONUS” OF BEING A POOR WOMAN**
- Risk of child or early marriage to older spouse
- Risk of maternal mortality & injury
- High risk of illiteracy and lack of education
- Risk of sexual and/or domestic violence
- Extremely low wages and limited access to formal employment
- Risk of trafficking, including physical or sexual slavery

**CHILD OR EARLY MARRIAGE (BEFORE 18)**
- Niger = 82%
- Bangladesh = 75%
- Mali = 63%
- Nepal = 63%
- Ethiopia = 57%
- India = 57%
- Uganda = 50%

**MATERNAL MORTALITY & INJURY**
- In 2005, more than 500,000 women died from pregnancy and birth-related causes.
- A woman in a developing country is 97 times more likely to die as a result of pregnancy.
- Very young mothers are also at risk of obstetric fistula.

**FEMALE LITERACY**
- Of the 800 million people who cannot read or write, two-thirds are girls and women.

**WOMEN’S AND MEN’S WAGES**
- In South Asia, women earn 39% of men’s wages.
- In the Middle-East and North Africa, they earn 28% of men’s earnings.
- Across regions, women’s wages are roughly 20% lower than men’s.

**THE FEMINIZATION OF POVERTY**
“Women do two-thirds of the world’s work, receive 10 percent of the world’s income and own 1 percent of the means of production.”
### Factors That Contribute to Women's Poverty

- Engagement as partners in global markets
- Implementation of free market policies
- Loans from international financial institutions
- Withdrawal from investment in social programs
- Trickle down benefits to alleviate poverty.

### SAPS & Women's Poverty

- Withdrawal of social programs increased women's work.
- Urban wage work encouraged male migration.
- Development policy overlooked the major role of women in farming.
- The result: “Misguided projects and programmes, forgone agricultural output and incomes, and food and nutrition insecurity.”
  
  — *The World Bank (2008)*

### Other Factors

- Natural disasters: tsunami & earthquakes
- Civil and international wars
- Effects of climate change: drought & flooding
- Crop failure
- Global recession
- Refugees and internally displaced persons
- Family disruption due separation or death

### Poverty Alleviation Programs

- Non-governmental organizations (NGOs)
- Humanitarian and relief assistance
- Short-term development aid
- Sustainable development programs
- More than 65,000 international development organizations

### Where Do We Fit in This Picture?
The Power of Donations

In 2007, individuals in the USA donated a total of $229 billion.

Kitchen-Sink Approach to Donations

- Junk mail solicitations
- Pleading letters and photos
- Small gifts, labels, and totes
- Nickel and dime donations
- Newsletters follow-up with "good news"
- But where does your money go??

Cause-Focused Approach

Your $25 Can Help Save Them From Extinction!!!

Grassroots Approach

Go girl!

Social Entrepreneur Investment Methodology (SEIM)

- Local collective action with regular meetings
- Select a manageable focus
- Focus on programs that demonstrate best practices for achieving positive outcomes
- Pressure NGOs to assess program impact regularly and report those findings to donors
- Understand how our own production and consumption patterns affect global poverty
THE DEKALB AREA SEIM INITIATIVE

- Investing in women and girls
- Focused on educational development
- Explore small independent programs as well as larger established NGOs.

WHY INVEST IN GIRLS AND WOMEN?

- More likely to improve the health and education of the entire family.
- Rural women are the primary producers of staple food in developing countries.
- As men migrate to find work, women are left to tend farms and care for children and other family members, such as the elderly
- Women help protect the natural environment.

WHEN WOMEN CONTROL THE PURSE

“When women command greater power, child health and nutrition improves. This suggests that policies seeking to increase . . . women’s control over resources, even in the short run, will improve their say within the household, which will increase . . . child nutrition and health.”

— Esther Duflo (MIT)

WOMEN AND THE ENVIRONMENT

“These women and girls also shoulder the burden of tilling land, grinding grain, carrying water and cooking over smoky stone fires. Women thus have important knowledge and experience of their environments that should be harnessed as a vital source of information to shape inclusive national environmental policies.”

— UN Development Programme Gender Team

WHY WOMEN AND GIRLS’ EDUCATION?

“Once you educate the boys, they tend to leave the villages and go search for work in the cities. But girls stay home, become leaders in the community, and pass on what they’ve learned [to their children].”

— Greg Mortensen, author Three Cups of Tea
LOCATING THE NEXUS

- POLITICAL EMPOWERMENT
- EDUCATION & LITERACY
- HEALTH & NUTRITION
- ECONOMIC SECURITY
- FAMILY SIZE

THE IMPACT OF WOMEN’S EDUCATION

- Education delays age at first marriage and can thus reduce fertility and overall family size.
- Each additional year of schooling increases an individual’s earnings by more than 15 percent.
- In South Asia and sub-Saharan Africa children twice as likely to be immunized.
- Knowledge of health risks protects their families against illness and promotes health-seeking behavior more generally.

IMPACT CONTINUED...

- Education can promote young women’s abilities to obtain jobs or start businesses.
- Women teachers make families more comfortable about sending their daughters to school, and they are more sensitive to girls’ needs.
- Countries that have lagged in promoting girls’ education have also lagged developmentally.
  — David Bloom (Harvard)

THE WOMEN AND THE FACES

- Benin
- Bolivia
- Burundi
Action for a Sustainable Global Peace:
A Resource Guide for Healing the Planet
Kay Forest
Source: http://www.socqrl.niu.edu/forest/peace/peace.htm

• Do you wonder what to do to promote world peace?
• Do you want a different kind of news from T.V. soundbites?
• Do you want to work for change?
• Do you want to support economic self-sufficiency around the world?

SIGN THE PEACE PLEDGE
American Friends Service Committee. Take action. . .

I am not only a pacifist, but a militant pacifist.
I am willing to fight for peace. Nothing will end
war unless the people themselves refuse to go
to war.

- Albert Einstein (1931)

READ ALTERNATIVE NEWS
AlterNet.org is a project of the Independent Media Institute, a nonprofit organization
dedicated to strengthening and supporting independent and alternative journalism.

Fairness and Accuracy in Reporting (FAIR). FAIR, the national media watch group, has been
offering well-documented criticism of media bias and censorship since 1986. . . .As an anti-
censorship organization, we expose neglected news stories and defend working journalists when
they are muzzled.

Feminist Majority Foundation Global News Wire. The Feminist Majority joins our fellow
citizens and people of good will all over the world at mourning the deaths of thousands of
women, men, and children on September 11 at the hands of terrorists. Feminists were among the
first to bring the atrocities of the Taliban to the world's attention. We must also remember that
women have been the first victims of the Taliban, and ensure that Afghan women and girls are
not forgotten.

Independent Media Center

In These Times. Independent News and Views.

National Network to End the War Against Iraq. The National Network to End the War Against
Iraq is a nation-wide coalition of over 70 peace and justice, student and faith-based organizations
united to work for a common cause: ending the illegal, unjust, and inhumane war being waged
against the people of Iraq by member states of the United Nations, led by the United
States. Take action . . .
Oneworld.net. OneWorld International News is posting current coverage of the crisis, and the rest of the world news today.

United Nations High Commission for Refugees. Humanitarian news in and around Afghanistan

www.Antiwar.com. Anti-war news, viewpoints, and activities, including some from international sources.

Z Magazine. Emergency, Terrorism and War ZNet's Original Essays and Selected Links Regarding the Sept. 11, 2001 Calamity and preparations for war

JOIN A PROTEST
DeKalb Interfaith Network for Peace and Justice. For those who are local to DeKalb, Illinois, the Interfaith Network for Peace and Justice meets each Friday night from 5:00-6:00 p.m. on the corner of First Street and Lincoln Highway to protest President Bush's build-up for war against Iraq. The Network also hosts a series of presentations on various issues related to the larger peace and justice movement.

Peace.Protest.Net: Justice Yes! War No! We've got listings of anti-war and anti-racism events that are being organized around the world. If your event isn't listed then please fill out the form so we can list it.

International Prayer Vigil. The power of Light is greater than the power of darkness! Please join with others around the world in an international prayer vigil, continuing for a minimum of thirty days.

The Global Renaissance Alliance. Our work is to harness the power of non-violence. Through a very simple template of prayer, meditation and deep personal sharing, we join together to create a forcefield of love at a time when hatred threatens to destroy us. Never in human history has such an effort been more important.

VOLUNTEER YOUR TIME
Global Volunteers. "Travel That Feeds The Soul." Volunteer on an international service program to assist people of diverse cultures on human and economic development projects worldwide.

Habitat for Humanity Help the Light Shine. As an organization of hope and reconciliation, Habitat for Humanity can be a "light unto the world." Help us, at this critical time of healing, to show the world what is possible when we show love and concern for those in need. Volunteer. . .

STOP HUNGER AND FOOD INSECURITY
Bread for the World. stands in a long biblical and prophetic tradition of those who speak out boldly in defense of people who are poor, hungry and consigned to the margins of society.
Food First. A member-supported, nonprofit peoples think tank and education-for-action center...

United Nations World Food Programme. The United Nations Frontline Agency in the Battle Against Global Hunger

**SUPPORT GLOBAL COMMUNITY WELL-BEING**

Church World Service. Church World Service partners with churches and organizations in more than 80 countries, working to meet human needs and foster self-reliance for all whose way is hard.

Doctors Without Borders. Médecins Sans Frontières (also known as Doctors Without Borders or MSF) delivers emergency aid to victims of armed conflict, epidemics, and natural and man-made disasters, and to others who lack health care due to social or geographical isolation.

The Foundation for International Community Assistance (FINCA). Our work is aimed at creating employment, raising family incomes, and reducing poverty worldwide. . . The Village Banking method is unique in the responsibility and autonomy given borrowers in running their banks and in its emphasis on community, as well as, individual development.


Madre. An International Women's Human Rights Organization. Since 1983, MADRE has worked in partnership with community-based women’s organizations in conflict areas worldwide to address issues of health, education, economic development and other human rights.

Save the Children. Children today -- in the United States and around the world -- face greater challenges than ever before. More children are born into poverty and suffer from war and natural disaster than at any other time in modern history. . . .To help these children get the best possible start in life, Save the Children is promoting locally appropriate programs in education, health care, environmentally sound agriculture, and economic productivity.

The Heifer Project. Heifer animals (and training in their care) offer hungry families around the world a way to feed themselves and become self-reliant. Children receive nutritious milk or eggs; families earn income for school, health care and better housing; communities go beyond meeting immediate needs to fulfilling dreams. Farmers learn sustainable, environmentally sound agricultural techniques.
Effective Communication for Grassroots Advocacy or Public Speaking to Bring about Change
Chris Birks

What do these people have in common?
- H.H. the Dalai Lama
- Mother Teresa
- Dr. Martin Luther King Jr.
- Clara Barton
- Lech Walesa

Effective communication for grassroots advocacy
or Public speaking to bring about change

Chris Birks
Benedictine University
cbirks@ben.edu

Public speaking anxiety
Public speaking #2 on the list of things we are afraid of

Guess what #1 is: Snakes!!!

Attributes of an effective speaker:
1. Confidence / Passion
   Talk about things you care about
2. Skill / Organization
   Learn the rules to break the rules

Public speaking pointers:
1. Be prepared and to the point
2. Have an effective delivery

Don't just read a speech
Deliver it!!

Preparing the presentation

1. Intro
2. Body
3. Conclusion

The Introduction

1. Get attention and interest
2. Reveal the topic
3. Establish credibility
4. Preview the body of the presentation

Tip: In a 10 minute presentation, this should take 2-3 minutes.
The Body
This is the bulk of what you are talking about.
It's the most important part
Organize the body around main points

Introduction Example:
"Today, I’m here to talk about the Empowering Indigenous and Minority Leaders in the Southern Philippines program. First, I’ll talk about the activation, then I’ll speak about the participants and I’ll conclude by discussing what we learned."

Main points:
1. Activities
2. Participants
3. What was learned

Two popular ways of structuring main points in the body:

1. Chronological
   The main points follow a time pattern.
   Example: My trip to Haiti
   1. Preparing for the journey
   2. Arriving in Haiti
   3. Exploring Haiti
   4. Leaving to come home

2. Topical
   The main points are divided in a logical and consistent way.
   Example: Different baseball teams
   1. Chicago Cubs
   2. Detroit Tigers
   3. Los Angeles Dodgers

The Conclusion
1. Signal the end
2. Reinforce the central idea
3. Finish with a good ending

Tip: In a 10 minute presentation, this should take 1-2 minutes.

Simple outline for a speech:

Introduction (transition)
Main Point 1 (transition)
Main Point 2 (transition)
Main Point 3 (signal)
Conclusion

Pointers
1. Rehearse your presentation 2-3 times and time it.

   Never just wing it or try to public speak without rehearsing

2. Don’t try to cover everything you know, only the stuff you find interesting.

   “Sorry about the length of my speech, I didn’t have time to make it shorter.”

Let’s build a speech

Topic (2 choices):
1. A meaningful event in your life
2. An important world event and how it shaped you

Basic speech structure:

Introduction (transition)
Main Point 1 (transition)
Main Point 2 (transition)
Main Point 3 (signal)
Conclusion

Write an outline for a 2-5 minute speech (which you will deliver in small groups to your fellow program participants)

Remember:
Keep speeches fun
Intro:
1. After 20 years, I needed a change
2. Left my job to get M.A.

Transition: I knew I wanted to be a teacher

Body:
1. Life as a journalist
   1. What I did
   2. Why I decided to leave
2. Life as a teacher
   1. First time teaching
   2. Future plans

Signal: In conclusion, I’m happy to be a teacher

Conclusion:
1. Restate two reasons - main points
2. Teaching story

Let’s take some time to write a speech outline

Basic Outline
(add detail to flesh out speech)

(Show previous slide)

Delivery

Extemporaneous Speech

A carefully prepared and rehearsed speech that is presented from a brief set of notes.

The speech is presented in a lively way; not rigid.

Visual aids

Visual aids (like this PowerPoint presentation) help a lot

Showing photos and/or videos also effective

Always

Have a backup plan in case visuals don’t work

Always

Always
**Pointers**

Talk about what you know and what you care about.

Self-confidence is the number one way to improve your public speaking.

Keep your speech short and to the point.

Be mindful of rambling on.

**Tips for good delivery**

1. Use eye contact.
2. Use gestures that you are comfortable with.
3. Remember, it's a speech, not a "chat." Err on the side of formality.
4. Talk from speaking outline, don’t read word-for-word.
5. The biggest helper – **rehearse your presentation.**

**Conclusion**

1. Deliver your speech, don’t read it.
2. Organize the presentation with an introduction, body (with main points) and conclusion.
3. Rehearse speech before presenting.

**Workshop**

1. Rehearsal time
   
   Find somewhere to rehearse speech - 10 minutes

2. Speech delivery
   
   Break into 5 groups (4 people in each group) and deliver your speech
CHAPTER 6: DEVELOPMENT, IMPLEMENTATION AND EVALUATION OF COMMUNITY SERVICE PROJECTS

Human Resource Development

Description
Nature and function of programs for developing human resources in business, education, industry, government, social services, and voluntary organizations.

Objectives
To:
1. Examine HRD within the context of theory, research, and practice from the perspective of adult education, counselor education, and instructional technology.
2. Describe the major concepts of HRD and relate them to an organization’s mission, goals, and operation.
3. Analyze the various roles and competencies of a human resource developer and the interfacing of those roles with other roles within an organization.
4. Acquire proficiency in HRD programming—systems diagnosis and need analysis, program delivery, and evaluation.
5. Outline various theories of learning within HRD for the purpose of individual and organizational effectiveness.
6. Describe the role of a manager in the HRD operation of an organization.
7. Analyze the role of the internal or external HRD consultant in planning change within an organization.
8. Plan a HRD training program on the basis of needs assessment or action research.
9. Evaluate HRD in terms of benefits to an organization.

Subject Matter Content
1. Critical reading of HRD literature from the perspectives of adult education, counselor education, and instructional technology and its application to practice. (Objectives 1 and 5)
2. Discussion of the organizational culture and its implications for HRD. (Objective 2)
3. Investigation of HRD roles and competencies through study of the literature and interviews with HRD personnel in the field. (Objectives 1, 2, 3, 6, 7, 8 and 9)
4. Exploration of HRD programming processes from the perspectives of adult education, counselor education, and instructional technology. (Objective 4)
5. Identification of the role of the HRD consultant and the role of training for organization change. (Objective 7)

Suggested Practices and Resources:
1. Analysis of students’ experience in the field of HRD as a basis for planning individual projects.
2. Discussion of HRD literature from the perspectives of adult education, counselor education, and instructional technology, and its application for human behavior in organizational settings.

3. Visit to a company, organization, or agency and report of findings to class of HRD activities.

4. Lectures by guest resource people on various facets of HRD.

5. Application of course content to practice through an individual project.

Assessments
1. HRD definition paper (required)
2. HRD literature review (required)
3. HRD practice proposal for an organization (required)

Resources


Excellent resource material will also be found in the following periodicals:

Adult Education Quarterly
Advances in Human Resource Development (AHRD)
International HRD (AHRD)
International Journal of Training and Development
Human Resource Development Quarterly (AHRD)
Human Resource Development Review (AHRD)
Training and Development Journal (ASTD)
Training Magazine
Strategic Human Resource Development

Description
Advanced study emphasizing complex skills, concepts, and strategies relating to the adult teaching/learning component of human resource development in business, industry, government, and voluntary organizations.

Objectives
To:
1. Describe the emerging strategic roles of HRD in organizations and how these roles differ from traditional HRD programs and practices. (K, P)
2. Identity the concepts of strategic planning and strategic management, and state their implications for HRD programs and practices. (K, R)
3. Facilitate HRD planning sessions that use common strategic planning techniques. (K, P, R)
4. Analyze organizations in terms of their environments, to assess the HRD implications of their strategic plans, and recommend corresponding HRD strategies to increase strategic success. (K, P, R)

Subject Matter Content
1. Concepts such as the learning organization, self-directed learning, team learning, organization learning strategic planning (including awareness and readiness). (Objective 4)
2. Roles of learning specialist, instructional design, internal consultant, external consultant, and team facilitator. (Objectives 1, 3 and 4)
3. Elements involved in conducting a strategic organizational analysis: strengths, weaknesses, opportunities, and threats (SWOT); portfolio analysis; Porter analysis; and life cycle analysis. (Objectives 1, 2, 3 and 4)
4. Critical issues affecting organizations: changing nature of workforce, downsizing, global competition, technology, and impact of political and social forces. (Objectives 1, 2 and 4)

Suggested Practices and Resources for Instructors:
1. Lecture and discussion of topics.
2. Case studies.
3. Field research.
4. Reports on projects.

Assessments
1. A literature review paper of strategic human resource development (required)
2. Proposing a strategic human resource development plan for an organization (required)
3. Online discussions of issues in the area of strategic human resource
Resources


Additional resources for this course will be selected from current volumes of:
*Human Resource Development Quarterly*
*Human Resource Development Review*
*Human Resource Development International*
*Advances in Developing Human Resources*
*Annual Proceedings of the International Research Conference – Academy of Human Resource Development, European Conferences and Asian Conferences (AHRD).*
Planning and Promoting Noncredit Adult Continuing Education

Description: Strategies for needs assessment and marketing for noncredit adult continuing education; program models and techniques for reaching specific target audiences.

Objectives
To:
1. Describe and explain at least two non-credit programming models.
2. Apply a process/procedure for planning, development, implementation and evaluation of a non-credit program.
3. Identify and analyze the responsibilities and roles of the program administrator/coordinator/specialist.
4. Describe and recommend needs assessment techniques for an identified audience.
5. Demonstrate techniques of marketing and promotion and apply a selection of those techniques to a marketing plan and marketing budget for an identified program.
6. Demonstrate budgeting terms and develop an electronic budget that systematically shows categorical costs with formulas that can adjust to enrollment changes.
7. Demonstrate the scope and criteria for selection of instructors/presenters.
8. Apply program evaluation concepts to the development of two evaluation instruments for an applied program.
9. Research and share issues and trends in non-credit programming.
10. Present a practical, student-selected topic on a practical activity that is part of the planning and/or promotion of a community education program.

Subject Matter Content
1. The program planning enterprise (Objectives 1 and 2)
2. Models of program planning (Objectives 5 and 7)
3. Establishing a basis for the planning process (Objectives 5, 6 and 7)
4. Identification of ideas through various approaches to needs assessment (Objectives 4 and 5)
5. Development of program objectives and content (Objectives 2 and 4)
6. Determining format, schedules, staff and resource needs (Objectives 3, 5 and 6)
7. Formulating evaluation plans (Objectives 4, 5 and 6)
8. Marketing and promotion in non-credit programming (Objectives 5 and 8)
9. Program technologies, the pros and cons (Objective 4)
10. Budget considerations, design and evaluation (Objectives 5 and 9)
11. Coordinating facilities and on-site events (Objectives 4, 5 and 7)
12. Trends and issues in program planning (Objectives 2 and 10)
13. Focus on select, detailed activities as determined by class interest (Objectives 8 and 10)

Suggested Practices and Resources:
1. Lectures
2. Discussion
3. Group research and sharing of documents and web sites
4. Threaded discussion
5. Guest panelists
6. Group activities
7. Independent study for specialized content area
8. Student presentations

**Assessments**
1. Evaluation of an adult continuing education program (Required)
2. Proposal of an adult continuing education program, complete with backgrounds, needs assessment, instructional plan, marketing plan, budget, and evaluation plan (Required)

**Resources**
Community Project Development and Adult Education

Description
Role of philosophical, theoretical, and methodological bases in people’s participation, empowerment, and transformation in community-based project development. Relationship of these bases to social change in adult education settings.

Objectives
To:
1. Critique the philosophy and methodology of social transformation and participatory development.
2. Analyze diverse concepts and strategies for facilitating people's participation in development and reflect on the range of issues considered in securing people's participation.
3. Investigate the rationale behind various approaches and models of community development and their significance to planning people-centered development projects.
4. Design models of development projects in community settings.

Subject Matter Content
1. Participatory approaches to development: Its philosophical base, theory, and methodological analysis. (Objective 1)
2. Community empowerment and social transformation. (Objective 2)
3. Diverse strategies to peoples’ participation in development and issues in securing popular participation. (Objective 2)
4. Various approaches and models for community project development and critical analysis of selected models. (Objective 3)
5. Innovative community projects: Approaches and techniques in situational/community analysis and identification of goals/objectives and resources/constraints. (Objectives 3 and 4)
6. Community project plans and monitoring and evaluating designs. (Objective 4)

Suggested Practices and Resources:
1. Share personal experiences on community involvement and lessons learned.
2. Write a critique of article/s and extract good principles of community development, as articulated by the author/s.
3. Research paper on specific issue/s within the community development process.
4. Class presentation of a community development project plan that addresses an identified need.

Assessments
1. Write a report on visit to a community program in the student community (Required)
2. Write an article critique and extract good principles of community development, as articulated by the author/s (Required)
3. Develop, write and present to the class a community development project that addresses and identified need (Required)
Resources
Program Evaluation

Description
Advanced study of program design and evaluation methods necessary to analyze and improve programs in adult continuing education effectively.

Objectives
To:
1. Demonstrate a working knowledge of the fundamental characteristics and elements of the evaluation process and apply these to adult education programs.
2. Describe the differences between summative and formative evaluation and apply these practices appropriately.
3. Critically evaluate literature related to adult education program assessment and evaluation.
4. Describe the historical grounding of the field of evaluation.
5. Critique the social and political paradigms in which evaluation occurs.
6. Present evaluation and assessment findings in a manner that employs appropriate professional techniques that are sensitive to the political nature of the evaluation process.
7. Critique a variety of issues, positions, ethical dilemmas, and arguments related to evaluation in adult continuing education relevant to the future directions of evaluation research in a changing world.

Subject Matter Content
1. Steps in carrying out adult continuing education program evaluation (Objectives 1 and 2)
2. Models of adult continuing education program evaluation (Objectives 1, 2, 6, and 7)
3. Issues in adult continuing education program evaluation (Objectives 3, 4, 5 and 7)
4. Criteria for adult continuing education program evaluation (e.g., diversity, cost effectiveness, standards and feasibility) (Objectives 1, 6, and 7)
5. Meta-evaluation (Objective 7)
6. Ethics in evaluation (Objectives 6 and 7)
7. Use of technology to conduct evaluations (Objectives 1 and 6)

Suggested Practices and Resources:
1. Lectures by professor and guest experts
2. Simulation of an evaluation undertaking
3. Discussion
4. Analysis of evaluations reported in the literature
5. Field experience in designing and conducting an evaluation
6. Use of relevant web sites

Assessments
1. Portfolio of a completed evaluation project [required]
2. Individual elements of the portfolio will be specified by the course instructor
3. Literature review paper [required]
Resources
Executive Summary of Your Proposed Project Plan

Fill in the blanks (computer encoded or manual). Write key words only. No need for complete sentences for most answers. Please submit hard copy to Rey Ty. Thank you.

<table>
<thead>
<tr>
<th>Your Last Name, Your First Name</th>
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</table>

**WHAT**: Your project title

Short project description

Is this a totally new project that you are initiating?

**WHY**: Who came up with this idea for this project?

Explain your ability to implement this project.

Why do you want to work on this specific project? Why not something else?

**MATCHING GOALS**: Does your project fulfill the following program goals: 1) Ethnic and religious diversity?

2) Integration & empowerment of minority and immigrant population (particularly the youth)?

3) Strengthening civil society?

**WHO**: Your ethnicity

Ethnicity/ies of the community where you will implement your project

Your religion

Religion/s of the people who will benefit?

Specifically, who will benefit?

How many will benefit: individuals, families, total?

Name of organization/s which will help you implement your project

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</table>
**WHERE:** Your own location: village/city/specific province
Project implementation location

**RESOURCES:** Total budget/ project cost in Philippine pesos?
Source/s of funding?

Materials you need for your project implementation?

**WHEN:** Local planning date
Local implementation date
Local evaluation date

Approved ________ Revise ________ because ________________________________.
Presentation of Your Project Proposal and Action Plan in PowerPoint Format

Template for Preparing Your Plans

© 2010 Rey Ty

Notes: 1) KISS—keep it simple! 2) SMART—specific, measurable, attainable, realistic, & time-bound. 3) Help each other on how to prepare a PowerPoint presentation. Delete this slide. Save your file as 1990-2003, Our laptop can’t read 2007.

Project Title: Put a catchy title of your specific project in this box.

Note: You must fulfill NIU’s program goals, objectives, & outcomes: (1) ethnic/racial & religious diversity & integration of minority & immigrant populations (particularly the youth); (2) civic responsibility & commitment to strengthening civic society, etc. etc. Please review Delete this note.

Your Name Here

Your Name Here

1. Put Here Your “Candid” Photo “in action” (learning at NIU) here, such as working during a workshop or doing a workshop presentation.
2. You will present this report publicly with three reviewers: Dr. Lina Ong, & Dr. Sue Russell, & Rey Ty. Delete this note.

Video?

• If know how to make a video, make a video. Use FEW words, 1 photo per slide, maximum of 10 minutes. Submit. Use it for presentation. If you make a video, submit your PPT. But present your video. Delete this slide.

Identifying Information

<table>
<thead>
<tr>
<th>Project Title</th>
<th>Relief Operations for Flood Victims (Have a Catchy Title)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Project Proponent</td>
<td>Your Name</td>
</tr>
<tr>
<td>Project Location</td>
<td>For Example: Kampung Di Sana</td>
</tr>
<tr>
<td>Who Will Benefit?</td>
<td>For example: Farming Communities</td>
</tr>
<tr>
<td>How Many Will Benefit?</td>
<td>58 Families (about 5 members per family) = 290 persons total</td>
</tr>
<tr>
<td>Project Cost</td>
<td>Malaysian Ringgit $1,800.00</td>
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<tr>
<td>Date of Implementation</td>
<td>March 15, 2016 (1 day)</td>
</tr>
<tr>
<td>Total Budget</td>
<td>M$1,500.00</td>
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</tbody>
</table>

Name of Your Organization Here

Your Name

Youth or Adult

Adult Adviser for Youth

Profession

Sex

Ethnicity

Religion

Organization

Organizational Address

Telephone

Cellphone

Email

© 2009 Rey Ty
Organizational Partners (or Co-Sponsors)

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<thead>
<tr>
<th>Name</th>
<th>Contributions</th>
<th>Benefits</th>
<th>Other Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Girl Guides of Kota Selangor</td>
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<tr>
<td>2. Community Partner Asosiasi Kampung Disini</td>
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<tr>
<td>3. Hà Nội Chinh quyen đa phương</td>
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Background

Situation

- Short, few key words
- Bullet points
- Fill the slide in large prints.
- Optional: Fine to have one clear photo directly related to your project per slide.

Problem

- Short, few key words
- Bullet points
- Fill the slide in large prints.
- Optional: Fine to have one clear photo directly related to your project per slide.

Background

Community Needs Assessment

- Short, few key words
- Bullet points
- Fill the slide in large prints.
- Optional: Fine to have one clear photo directly related to your project per slide.

Community Partners

1. Which community? Name it.
2. Why this community?
3. How many families?
4. How many people?
5. How many women?
6. How many men?
7. How many people from minority group or culture?
8. How many people from the dominant group or culture?
9. How many poor?

SWOT

<table>
<thead>
<tr>
<th>Internal Strengths</th>
<th>Internal Weaknesses</th>
<th>External Opportunities</th>
<th>External Threats</th>
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</table>
Vision

- Short, few key words. Abstract is fine.
- What your “dream world” looks like.
- Optional: Fine to have one clear photo directly related to your project per slide.

Mission

- Short, few key words of your work. SMART.
- Fill the slide in large prints.
- Optional: Fine to have one clear photo per slide.

Goals

- Short, few key words.
- 2 or 3 concrete things you will achieve.
- Fill the slide in large prints.
- Optional: Fine to have one clear photo per slide.

Project Description

- A very brief summary of the project. In general, what is the project all about? Just a few words only.

Type of Citizen Action

1. Thick or thin commitment?
2. Relief? Development? Advocacy?
3. Social entrepreneurial? Environmental?
4. If you forgot what they mean, watch video online.

Objectives

- To (action verb)
- Specifics of each of your goals.
- Fill the slide in large prints.
- Optional: Fine to have one clear photo directly related to your project per slide.
**Outputs**

- Project deliverables.
- Short, Few key words only
- SMART.
- Optional: Fine to have one clear photo directly related to your project per slide.

**Outcomes**

- Short, Few key words only
- Qualitative changes.
- Optional: Fine to have one clear photo directly related to your project per slide.

**Framework**

- Quote one article from the Constitution, Charter of the United Nations, or Universal Declaration of Human Rights, etc.
- Go online to find them
- Write down the name of the document & article number

**Values**

- Focus on 1 major value or 2
- Few, short key words
- Fill the slide in large prints.
- Optional: Fine to have one clear photo directly related to your project per slide.

**Action Plan**

**Objective:** To (action verb)...

**Pre-Program Stage Strategies (1)**

<table>
<thead>
<tr>
<th>Action Strategies</th>
<th>Lead Person</th>
<th>Support Person(s)</th>
<th>Start Date</th>
<th>Date Complete</th>
<th>Comments</th>
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</table>

**Actual Program Stage in Detail (2)**

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<tr>
<th>#</th>
<th>Action</th>
<th>Lead Person</th>
<th>Support Person(s)</th>
<th>Start Date</th>
<th>Date Complete</th>
<th>Comments</th>
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</tbody>
</table>

© 2009 Rey Ty
### Sources of Funding

<table>
<thead>
<tr>
<th>Source</th>
<th>Cost Share</th>
<th>Cost</th>
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<tbody>
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</table>

**Total**

### Sustainability Plan

- How will the project continue, even if you will not be there anymore?
Narrative Project Proposal

**Catchy Project Title**
by Your Name
Your Ethnicity
Your Religion

(Short, direct-to-the-point answers. Use a combination of enumeration and short sentences. Please delete this parenthetical note. Please delete all explanatory notes in the yellow section which are not in boldface. Then upload to our yahoogroup. Thanks.)

<table>
<thead>
<tr>
<th>Contextual Background</th>
<th>Explain in a few words the economic, social, political, and cultural situation in the Community where the project will be implemented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contextual Problems in the Community</td>
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<tr>
<td>Community Needs Assessment</td>
<td></td>
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<tr>
<td><strong>Rationale</strong> (Why do this specific project?)</td>
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</tr>
<tr>
<td><strong>Project Description</strong> In a few words, explain what project you will be doing: (1) relief, development or advocacy? (2) charity, participatory coalition work, doing social justice work together, or empowerment? (3) come-and-go, social entrepreneurial, or environmental?</td>
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<tr>
<td><strong>Estimated Overall Project Cost</strong></td>
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<tr>
<td><strong>Your Community vis-à-vis the Community Where the Project Will Be</strong> (Community partners; how many are poor? working with the poorest of the poor; number of people and families in the community who will benefit from your project; positively affect women and minorities, aside from men and the majority?)</td>
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</tr>
<tr>
<td><strong>Location of your own community:</strong></td>
<td><strong>Location of the project community:</strong></td>
</tr>
<tr>
<td><strong>Your Religion and Ethnicity vis-à-vis the Religion &amp; Ethnicity of the People in the Project’s Community</strong> (Promotion of intergenerational, inter-ethnic, and interfaith relations).</td>
<td></td>
</tr>
<tr>
<td><strong>Participating Organization/s</strong> (Name and short description of organization; age group; who are the volunteers &amp; their ethnicities/gender/age/religion; how many are the volunteers?)</td>
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<tr>
<td><strong>Participating Adults and Their Positions or Titles</strong></td>
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<tr>
<td><strong>Internal Strengths</strong></td>
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</tbody>
</table>
Internal Weaknesses

External Opportunities

External Threats

Vision

Mission

Goals

Objectives

Expected Outputs (Concrete, touchable products)

Framework (Go online, look for and quote specific article and paragraph of the national Constitution, United Nations Charter, or Universal Declaration of Human Rights)

Outcomes (Behavioral Results)

Overall Timetable by Months in 2010

<table>
<thead>
<tr>
<th>#</th>
<th>Phases</th>
<th>June</th>
<th>July</th>
<th>August</th>
<th>September</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Preparatory</td>
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<tr>
<td>2</td>
<td>Implementation</td>
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<td>X</td>
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<tr>
<td>3</td>
<td>Post-Conduct</td>
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<td>X</td>
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</table>

Action Plan for Phase 1: The Preparatory or Pre-Conduct Stage

Goals for the Preparatory Stage:

<table>
<thead>
<tr>
<th>#</th>
<th>Action Plan</th>
<th>Lead Person</th>
<th>Organizational Partners</th>
<th>Material &amp; Financial Resources Needed</th>
<th>Begin Date</th>
<th>End Date</th>
<th>Evaluation of Success</th>
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Action Plan for Phase 2: Implementation or Conduct Stage

Goals for the Actual Implementation Stage:

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<th>#</th>
<th>Action</th>
<th>Lead</th>
<th>Organizational</th>
<th>Material &amp;</th>
<th>Begin</th>
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</table>
## Action Plan for Phase 3: Post-Implementation or Post-Conduct Stage

**Goals for the Post-Event Stage:**

<table>
<thead>
<tr>
<th>#</th>
<th>Action Plan</th>
<th>Lead Person</th>
<th>Organizational Partners</th>
<th>Material &amp; Financial Resources Needed</th>
<th>Begin Date</th>
<th>End Date</th>
<th>Evaluation of Success</th>
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**Strategies of Implementation** (For example: lectures, art work, tree planting, group discussion, workshop on how to write proposals, writing letters to public officials, etc.?)

**Date/s, Detailed Information about Actual Project for Implementation**

- **Date:** Example: September 15, 2010
- **Time:** Example: 1 whole day, from 8 AM to 5 PM
- **Place:** Example: Badjao Village in Sta. Cruz Island

<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
<th>Persons in Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: 7:30 AM Departure</td>
<td>Volunteers board 3 Rented Jeepneys with materials</td>
<td>Dalisay, Sabiha, Jane, &amp; Mahmud</td>
</tr>
<tr>
<td>8:30 AM Arrival in Kampung Di Sana</td>
<td>Coffee and cookies with community members</td>
<td>Yusup, Thalia, &amp; Bob</td>
</tr>
<tr>
<td>9 AM</td>
<td>Opening Remarks</td>
<td>Ma’am Amihan</td>
</tr>
<tr>
<td>9:15-10:15 AM</td>
<td>Informal Community Discussion</td>
<td>Sir Jehadi, Facilitator</td>
</tr>
<tr>
<td>10:15-10:45 AM</td>
<td>Calamansi Juice and Sweet Sticky Rice Snacks</td>
<td>Apo, Yusup, Thalia, &amp; Bob</td>
</tr>
<tr>
<td></td>
<td>Entertainment</td>
<td>Sir Dato</td>
</tr>
<tr>
<td>10:45-12 Noon</td>
<td>Community Discussion &amp; Q&amp;A on the Necessity to Plant Fruit and Ornamental Trees and Learn to Make</td>
<td></td>
</tr>
</tbody>
</table>
Organic Composts

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity Description</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 Noon – 1 PM</td>
<td>Rice, Dried Fish, Tomatoes &amp; Salt</td>
<td>Yusup, Thalia, Bob, Mehmet, Dalisay, Ali, Mary, &amp; George</td>
</tr>
<tr>
<td>1 – 4 PM</td>
<td>Planting 400 ornamental and fruit trees</td>
<td>7 community leaders</td>
</tr>
<tr>
<td>4-4:30 PM</td>
<td>Snack and community fellowship</td>
<td>Yusup, Thalia, &amp; Bob</td>
</tr>
<tr>
<td>4:30 – 5 PM</td>
<td>Closing Remarks and Thank You!</td>
<td>Lolo Endoy</td>
</tr>
</tbody>
</table>

**Detailed Proposed Budget** *(Estimated Costs in Philippine Pesos)*

<table>
<thead>
<tr>
<th>Items</th>
<th>Source/s of Funding or Donor/s</th>
<th>Number of Units</th>
<th>Unit Cost</th>
<th>Subtotal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example: Pencils</td>
<td></td>
<td>50</td>
<td>1 Peso each</td>
<td>50.00</td>
</tr>
<tr>
<td>Example: Jeepney</td>
<td></td>
<td>3</td>
<td>1,000 Pesos / day</td>
<td>3,000.00</td>
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<tr>
<td>Rental</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Total:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Output Indicators** *(How do we know you have produced, used, or given away concrete products? Explain.)*

**Sustainability Plan** *(How can the community be successful after you leave? How can the efforts continue when you are gone?)*

**Date Submitted**
Example: May 7, 2010