Empowering Indigenous & Minority Leaders in the Southern Philippines

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International Training Office
Northern Illinois University
The Past Is Always Ahead of Us:
Empowering Indigenous and Minority Leaders in the Southern Philippines

Philippine Minorities Program
(PMP)

International Training Office
Northern Illinois University
DeKalb, Illinois 60115, U.S.A.
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## People in the NIU Philippine Indigenous & Minority Program

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Resource Persons  
(Alphabetically arranged according to last name)

1. **Maria D. Beltran-Figueroa** is an activist for social change. Her early start in human rights work was documenting cases of political prisoners, internally displaced persons (IDPs) and other cases of human rights violations in her native Philippines. She has an M.A. in Peace Studies and Conflict Transformation from the European Center for Peace University in Stadtschlaining, Austria, where she did research on policies on refugee resettlement in the receiving countries in Europe. Maria is the founder and Executive Director of Refugee Resource and Research Institute of Indiana.

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. **Stan Campbell** is a Vietnam War veteran. He is chair of the Peace and Justice group in Rockford. He is a long-time community activist. He has traveled to Colombia, Iran, and Nicaragua. He brings an entertaining discussion of organizing. Stan works with the Rockford Urban Ministries. He conducts workshops for the whole region.

4. 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.

5. **Jerry Clarito** is the co-director of Alliance of Filipinos for Immigrant Rights and Empowerment (AFIRE) – Chicago.

6. 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).

7. Dr. **Jorge Jeria** (Ph.D.) is Professor of Adult and Higher Education at Northern Illinois University (NIU). A native of Chile, Dr. Jeria obtained his baccalaureate degree in History and Education from the Universidad Católica de Valparaíso, Chile. He began his involvement in adult education as a university student, teaching night classes to adult’s workers. Later, with a group of university students, he developed evening classes for urban workers who could not enter the university in an attempt to create a workers university. During the mid 1960s, Chile went through an agrarian reform program developed by the government. Literacy was central to the idea of land reform and political participation and university students were pivotal to many of these efforts. The participation of Brazilian Professor Paulo Freire in this process deeply influenced Dr. Jeria’s career. Professor Jeria later joined UNESCO working with the literacy unit that developed projects in Chile and Latin America during the period of 1969-73. In 1973, a coup d’état and the institution of a military government completely changed the political landscape of the country making literacy work virtually illegal. In 1977, Professor Jeria moved to the United States where he received his master and doctoral degrees at Iowa State University in Ames, Iowa. At Iowa State he became Assistant Director of the Minority Affairs Office and adjunct professor of education. In 1989, he began working at Northern Illinois University as an Assistant Professor of Adult Education. Professor Jeria is actively involved with the Council for Adult Education in Latin America (CEAAL) – an organization that comprises Latin American NGOs and social organizations working with popular education and with the International Council of Adult Education (ICAE) a Canada-based adult education organization. He has lectured and held visiting professorships in Brazil, Chile, Mexico, Australia, Korea and Taiwan. He is also a consultant with the UNESCO Institute of Education in Hamburg, Germany and UNESCO/OREALC in Santiago, Chile. Dr. Jeria’s research interest and publications are on popular education, non-formal education, Paulo Freire’s educational concepts, and adult education as it relates to social movements and policy making as it relates to adult education. He works a great deal with North American, Chilean, Brazilian, Mexican and other adult educators in numerous adult education-related projects.

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. Dr. Gary D. Glenn (B.A. Loras College, M.A. and Ph.D. University of Chicago) is Distinguished Teaching Professor Emeritus of Political Science. He has published 21 articles, 12 book chapters, delivered 63 papers at professional conferences, given 79 local, national and international public lectures, and conducted/participated in 27 professional development workshops on aspects of liberty and the Bill of Rights. He writes on the history of political philosophy, American political thought, and religion in both the Constitution and in modern political philosophy. In particular, he has written on Xenophon, Hobbes and Locke on natural rights and limited government, the Electoral College, James Madison on how the Constitution deals with religion, the anti-Federalists and the First Amendment religion clauses, the Reagan/Mondale debate about religion in the 1984 campaign, Leo Strauss, and aspects of Catholicism's relation to American democracy. He has received both of the campus wide teaching awards given by Northern Illinois University, the Excellence in Undergraduate Teaching Award (1995) and Presidential Teaching Professor (2000). In addition, he has received teaching awards from the University Honors Program (2003), The American Political Science Association and Pi Sigma Alpha, The National Political Science Honor Society (2000); Golden Key National Honor Society (1999); Phi Kappa Phi, National Scholastic Honorary (1996); the Northern Illinois University Panhellenic Council (1995); Division of Student Affairs Northern Illinois University (1986); the Northern Illinois University Chapter of Pi Sigma Alpha (1983); and the Northern Illinois University chapter of Omicron Delta Kappa scholastic honorary fraternity (1973).

11. 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 noprivatemailries.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.

12. Dr. Heidi Koenig received her Ph.D. degree in public administration from Syracuse University. She also holds a combined J.D./M.A. from University of Nebraska-Lincoln. Her research interests include the impact of the courts on the public management of local governments, citizen participation, and intergovernmental relations.

13. Senior citizen and 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 Ku Klux Klan, 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 Congressman 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.

14. 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.

15. Rita Reynolds is a mixed blood Dakota elder, who has followed Native ways, traditions and history for many years. Before retirement, she was faculty advisor to the Native American group at Northern Illinois University and their powwow organizer for twelve years. She now coordinated the powwow at Aurora University for four years and help with their Native American Student group, Dream Catchers. She is a member of Midwest Soaring, the Native American Awareness Committee at the Burpee Museum in Rockford, Illinois and the Native American Center in Chicago and help with their powwows.

16. 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.

17. **Joseph Standing Bear Schranz** is the president of Midwest Save Our Ancestors Remains & Resources Indigenous Network Group (SOARRS). Joseph is an enrolled member of the White Earth Reservation located in Minnesota. He is the Founder and President of Midwest SOARRING (Save Our Ancestors' Remains and Resources Indigenous Network Group) Foundation, an organization that facilitates repatriation, works to protect sacred sites and promotes education of the Native American culture and environmental issues. Joseph has worked extensively in Illinois and beyond on repatriation and sacred site issues. He is the founder of the New Lenox Honor Guard, which consists of Native and non-Native people who stood in unity in 1994/95 at the New Lenox site out of respect for the village and burial ground there. On February 21, 1998, he was responsible for the removal of the last publicly displayed human remains which was in a glass case at the Grundy County Courthouse in Morris, IL. Joseph is responsible for the start of both Midwest SOARRING Foundation's pow wows. The Honor the Eagle Pow Wow was started in 2005 and is held at Starved Rock State Park in Utica, Illinois and the Harvest Pow Wow started in 1995 and is currently held at the Naper Settlement in Naperville, Illinois. He was responsible for Midwest SOARRING Foundation's sponsorship of the historic Kickapoo Reunion at the Grand Village, held in May of 1998 at the Grand Village site in Leroy, IL. In 2000, Joseph agreed to work with the Batavia Plain Dirt Garden Club to help bring an exhibit of a Native Village Scene to Chicago's Annual Flower and Garden Show. The exhibit received two first place awards. Members from the native community joined in by being in the exhibit bringing life to the village! Joseph has been a consultant to the Brookfield Zoo for many years, but historic strides were made when he collaborated to bring in Native American Performers for their Rhythm and Root's Festivals. This was the first time in the zoo's history, that the native culture was part of any of their programs. Joseph was invited back to be part of a charrette seeking ideas for the zoo's new 10 million dollar permanent Great Bear Wilderness Exhibit. Joseph won the first award given to a private citizen, by the Will County Forest Preserve District for his concern of the environment and the help of obtaining 117 acres of land in Joliet, IL. The acreage is adjacent to Pilcher Park and was number one on Will County's Land Acquisition list. Joseph has been instrumental in helping to save over 1400 acres of land in Illinois. Joseph led SOARRING members to support the efforts made to save Plum Island and keep it from being developed. The efforts were joined by many including the Audubon Society and Lt. Governor Pat Quinn. Plum Island is currently a dedicated eagle sanctuary. Joseph was appointed by Governor Blagojevich to attend the Governor's Interstate Indian Council Conference, both in 2006
and 2007. Joseph has worked over thirty years on native issues and has worked extensively with different native communities throughout Illinois and the Midwest.

18. **Fred Tsao** is the Policy Director at the Illinois Coalition for Immigrant and Refugee Rights. In this position, he provides technical support, trainings, and presentations on immigration-related topics to service providers, immigrant community organizations, and others who work with immigrants. He also provides updates and analysis of changes in immigration policies and procedures to ICIRR members and allies, and assists with the coalition's legislative advocacy efforts. A self-described “recovering attorney,” Fred practiced law at the Rockford office of Prairie State Legal Services, where he worked after receiving his law degree from the University of Michigan. He has also worked with the American Civil Liberties Union of Illinois, the Chicago Anti-Hunger Federation, and the Missouri Public Interest Research Group. A native of Chicago, Fred is the son of immigrants from China, and has had a lifelong concern with immigration issues.

19. **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.

20. **Dr. Lemuel Watson** is the Dean of the College of Education. Prof. Watson is a faculty member of the Department of Counseling, Adult and Higher Education.

21. **Veronica Zapata** is Council on American-Islamic Relations (CAIR)-Chicago's Cultural Sensitivity Speaker. She is a strong advocate for intercultural exchange and seeks to build
bridges of understanding and mutual respect. In addition to her work at CAIR-Chicago, she is a co-host of AZAN on WLUW 88.7, which puts a human face on the faith of Islam, combats Islamophobia, and seeks to generate discourse on various issues within the Islamic community of Chicago. At the Inner City of Muslim Action Network (IMAN), she works as a full-time Career Development Coordinator and serves as the representative of IMAN on the International Human Relations Council. She is active member of the Teacher Advisory Panel at the Art Institute of Chicago. Veronica is pursuing a second M.A. degree in Cultural and Educational Leadership Policy Studies at Loyola University Chicago. In 2004, Veronica completed an intensive summer program entitled "Islamic Civilizations: Government and Politics" at Northeastern Illinois University through the Institute of Islamic Studies. In 2005, Veronica presented a paper on multicultural education at Oxford University and in 2007 she returned to present her thesis, which examines the educational goals of minority indigenous peoples in Mexico.
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,

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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.
## Workshop on Social Identities

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# Workshop on Expectation Check

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## Workshop on Our Vision of the Philippines
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## Workshop on Our Learning Mission

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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.
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

Racial and Ethnic Populations
- European American (White) – 69%
- African American (Black) – 12%
- Latin American (Hispanic) – 12.5%
- Asian American – 4%
- Pacific Islanders - <.1%
- Native American (Indians) - <1%
- Mixed racial background – 3%

European Americans
- English
- Irish
- German
- Scottish
- Polish
- French
- Italian
- Greek – and so on

African Americans
- American Blacks
- Afro-Caribbean
- Africans

Latin Americans
- Mexicans
- Puerto Ricans
- Cubans
- Central Americans

Asian Americans
- Chinese
- Japanese
- Filipinos
- Koreans
- East Indians
- Middle Easterners
<table>
<thead>
<tr>
<th>Native Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Over 500 tribal groups...</td>
</tr>
<tr>
<td>- Cherokee -- Ocholla</td>
</tr>
<tr>
<td>- Navajo -- Pueblo</td>
</tr>
<tr>
<td>- Lakota -- Cheyenne</td>
</tr>
<tr>
<td>- Apache -- Hopi</td>
</tr>
<tr>
<td>- Chippewa -- Zuni</td>
</tr>
<tr>
<td>- Hoopa -- Comanche</td>
</tr>
<tr>
<td>- Crow -- Blackfoot</td>
</tr>
<tr>
<td>- Arapaho -- Dakota</td>
</tr>
<tr>
<td>- Fox -- Illini</td>
</tr>
<tr>
<td>- Kiowas -- Mohawk</td>
</tr>
<tr>
<td>- Tiros -- Winnebago</td>
</tr>
<tr>
<td>- Algonkin -- Acorn</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Immigration History: Native Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Indigenous people have been in the Americas for at least 12,000 years.</td>
</tr>
<tr>
<td>- The most popular theory is that hunting tribes crossed the Bering Strait into Alaska and migrated down into North and South America.</td>
</tr>
<tr>
<td>- 15th century Europeans thought they had found India and called these people &quot;Indians.&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Immigration History: European Immigration</th>
</tr>
</thead>
<tbody>
<tr>
<td>- The first Europeans to establish a permanent settlement in North America were the British in 1620.</td>
</tr>
<tr>
<td>- Large numbers of immigrants from Western Europe came between 1820 and 1880.</td>
</tr>
<tr>
<td>- Another wave of Eastern Europeans came between 1880 and 1924.</td>
</tr>
<tr>
<td>- Immigration from Europe has trickled since.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Immigration History: African Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>- The first Africans to immigrate came in 1620 along with the first British.</td>
</tr>
<tr>
<td>- The slave industry began forced immigration in the 1670s and lasted until the early 19th century.</td>
</tr>
<tr>
<td>- Africans and African Americans were enslaved until 1865, when the 13th Constitutional Amendment was passed.</td>
</tr>
<tr>
<td>- Limited immigration from Africa since.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Immigration History: Latin Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Following the Mexican-American War in 1848, the U.S. gained vast new territory along with the thousands of Mexican nationals living there.</td>
</tr>
<tr>
<td>- Puerto Rico became a U.S. possession after the Spanish-American War in 1898, and immigration began in the early 20th century.</td>
</tr>
<tr>
<td>- Following the Cuban Revolution in 1959, a large population of Cubans settled in Miami.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Immigration History: Asian Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>- The first Chinese were hired to build the cross-national railroad in the 19th century.</td>
</tr>
<tr>
<td>- The first Japanese immigrated to work in the agricultural industry in the late 19th century.</td>
</tr>
<tr>
<td>- The first Filipinos also immigrated to work in agricultural in the early 20th century.</td>
</tr>
<tr>
<td>- A major wave of Korean immigration occurred after the Korean War in the 1950s.</td>
</tr>
</tbody>
</table>
Recent immigration
- Between 1970 and 1980, the U.S. absorbed more than 4 million legal immigrants and refugees.
- They came from Indochina, Korea, Taiwan, India, Jamaica, Philippines, Cuba, Haiti.
- It is estimated that another 8 million illegals also entered the U.S. during these years, a large number of these from Mexico.

Patterns of discrimination
- Negative stereotypes
- Residential ghettoization
- Occupational discrimination
- Educational segregation
- Economic disadvantage

The Cycle of Racial Inequality

Social Movements for Racial & Ethnic Equality
- National Association for the Advancement of Color People (NAACP) - 1909
- Civil Rights Movement - 1951
- 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

Measures of well-being: Educational Status
Measures of well-being: Economic Statistics

Measures of Well-being: Unemployed – Males ages 16-64

Measures of Well-being: Unemployed Females ages 16-64

Measures of well-being: Family Structure

Continued Challenges: Poverty Rates

Continued Challenges: Infant Mortality

- Infant mortality rates are twice as high (14.1 per 1,000 births) for African Americans as for the general population (6.9 per 1,000)
- The United States ranked 28th in the world in infant mortality in 1998 as a result.
**Continued Challenges: AIDS Rates:**

<table>
<thead>
<tr>
<th>Race</th>
<th>White</th>
<th>Black</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases per 100,000 Population</td>
<td>107.2</td>
<td>17.4</td>
</tr>
</tbody>
</table>

- Mexican Americans and African Americans are twice as likely to get Type 2 diabetes as whites. American Indians are 2.6 times as likely.
- African Americans are more likely to die from cancer (56%) than whites (42%).
- From 20-32% of these populations have no health insurance.

**Continued Challenges: Residential Segregation**

- The average white person in metropolitan America lives in a neighborhood that is 80% white and only 7% black.
- A typical black individual lives in a neighborhood that is only 33% white and as much as 51% black.
- Most desegregation has occurred in primarily white middle-class residential areas.
- Black-white segregation is at its lowest point since the 1920s.

**Continued Challenges: Educational Inequality**

- Still needed are . . .
- Early childhood education for all children
- Well-trained teachers in all classrooms
- Literacy & nutrition programs
- Partnerships between schools & families
- Student loan & grant programs for college attendance

**Continued Challenges: Incarceration Rates**

- By 2003 there were 3,437 sentenced Black male prisoners per 100,000 black males in the United States, compared to 1,178 sentenced Latino male inmates per 100,000 Latino males and 450 white male inmates per 100,000 white males.
- Approximately one-third of all Black men are in prison.

**Continued Challenges: Economic Development**

- In 1993, the U.S. Federal Government created the Empowerment Zones/Economic Communities (EZ/EC) Program to address rural and urban poverty.
- Four Goals= provide jobs, create sustainable community development, link neighborhood groups with regional and state government, and build on the strengths of each community for long-term planning.
- Today the U.S. federal government supports 100 EZ/EC's and Renewal Communities nationally.
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
<table>
<thead>
<tr>
<th>Race and Ethnicity in the U.S.A.</th>
<th>Race &amp; Ethnicity in the U.S.A.</th>
</tr>
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<tbody>
<tr>
<td>Rey Ty</td>
<td>© 2009 Rey Ty</td>
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<tr>
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<td></td>
<td>© 2009 Rey Ty</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Race</th>
<th>Race</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <strong>Race</strong></td>
<td>• <strong>Race</strong></td>
</tr>
<tr>
<td>• <strong>Not</strong> biological</td>
<td>• <strong>Not</strong> scientific term</td>
</tr>
<tr>
<td>• <strong>Not</strong> a scientific term</td>
<td>• <strong>But socially constructed</strong></td>
</tr>
<tr>
<td>• <strong>But socially constructed</strong></td>
<td></td>
</tr>
<tr>
<td>1. White (excluding Latinos)</td>
<td></td>
</tr>
<tr>
<td>2. Black</td>
<td></td>
</tr>
<tr>
<td>3. Latino</td>
<td></td>
</tr>
<tr>
<td>4. Native American</td>
<td></td>
</tr>
<tr>
<td>5. Asian/Pacific Islander</td>
<td></td>
</tr>
<tr>
<td>© 2009 Rey Ty</td>
<td>© 2009 Rey Ty</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Race</th>
<th>Race</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <strong>Race</strong></td>
<td>• <strong>There’s only 1 race: the human race!</strong></td>
</tr>
<tr>
<td>© 2009 Rey Ty</td>
<td>© 2009 Rey Ty</td>
</tr>
</tbody>
</table>
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>Language</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Scottish</td>
</tr>
<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>

### 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)

<table>
<thead>
<tr>
<th>Group</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>86%</td>
</tr>
<tr>
<td>Blacks</td>
<td>58%</td>
</tr>
</tbody>
</table>

---

### Is There Racial Discrimination in the Judicial System?

- **Blacks**
  - Is biased against Blacks: 55%
  - Is not biased against Blacks: 34%
  - No opinion: 11%
- **Whites**
  - Is biased against Blacks: 31%
  - Is not biased against Blacks: 50%
  - No opinion: 11%

---

### White Flight

![Image of traffic on a highway.]  

### Redlining

![Illustration of redlining with a map.]
Critical Reflection
What are some negative stereotypes about your race & ethnicity?

Critical Reflection
Where you live, what percentage of residents are Native/ African/ Latino(a)/ Asian/ European American?

Critical Reflection
Where you study, (a) school & (b) department, what percentage of students are Native/ African/ Latino(a)/ Asian/ European American?

Critical Reflection
Where you study, (a) school & (b) department, what percentage of instructors are Native/ African/ Latino(a)/ Asian/ European American?

Critical Reflection
Where you work, what percentage of supervisors/managers are Native/ African/ Latino(a)/ Asian/ European American?

Critical Reflection
Where you work, what percentage of employees are Native/ African/ Latino(a)/ Asian/ European American?
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


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### 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
Chief Illiniwek and Other Native American Mascots:
Note to the Editor of the Northern Star
Rita Reynolds

I have been reading the comments about Native American mascots. Perhaps there are some things that need to be made known. How do we honor a people when we characterize their being? I have tried not to make mascots an issue that concerns me personally. Realize it does concern me personally. It is the mentality of disrespect and that mentality runs into many things. Here at NIU it is not an issue, but perhaps it is. When we do not respect people for being people not a representation of something they are not. Little Black Sambo is no longer being used it had a time and went away. Native American mascots need to do the same. If the mascot was a pope with a big nose and holy water shaking a crucifix, I am sure someone would take offense. Yet when it is Native Americans and they use paint, which is a way for our ancestors to recognize us or feathers, which are given usually in ceremony, because we have done good deeds or helped someone, and they come from a creature that flies closest to the Creator, it is not considered disrespectful. Just because someone does not understand, does not make this OK or something that should be done. We need to look at these issues and change bad behavior.

Why do I say that, because there is an infamous effect on Native Americans. They do not say that they care, but they have some issues that are not as sound as people from other cultures. The children of my culture have a suicide rate of 15% for the age groups of 15 through 24, which is three times anybody else’s rate. Why? Hopelessness, not being able to compete in a world that laughs at them. Do we as a community, understand what we are doing to these children? Isn’t it time to stop justifying something that is wrong. I am not honored by being the brunt of someone else’s jokes. When do we begin to respect people for being people, even if they are different. Haven’t we learned that it is time to understand these differences and let people be who they are, not what we expect them to be. Native Americans consider the dominant culture as invaders. Do we make them believe something different or say that they have to assimilate into the way the rest of the United States thinks? Do we consider them savages because they do not think the way they are taught in History books? Why are the books written as they are written? Do historians not understand that by losing, you are not willing to give up your beliefs? Will we learn from this history or are we destined to keep repeating it? Seems like with some of the comments in the Star point to repetition as inevitable.

I hope that the gentleness of these people has been seen at our Annual Powwow here on campus and perhaps more can be learned from the Annual Conference we will have in March. People seem to be interested in Native American issues, but perhaps different thinking is just that – different thinking. Be challenged. Be fair. Stop saying that you are respecting someone – Chief Illiniwek, Chief Waho, other Native American mascots – are not only disrespectful, they are not appreciated.

Rita Reynolds, NATIONS Faculty Advisor; Business Manager, Graduate School; Graduate Student, Counseling.
This paper concerns spirituality of Native Americans and how Native Americans adapted their spirituality through the years since contact with Europeans. It will discuss how they managed to keep their spirituality alive and well through out the years of hostile contact and colonization. This will include reference to missionaries at the beginning with the Spanish, French and English and later to the United States government and its contact and administration of Native American tribes and the effect this had on their spirituality.

According to Kathleen DuVal Native Americans in the mid-continent of the United States were in charge of their contact with first the Spanish, then the French, then the Spanish and finally the English. They trained each group what they wanted from them. Especially good at this were the Quapaws. They were political, but allowed traders to bring the things of Europe that made their lives easier. Along with the traders came missionaries, who tried to convert the Native peoples. Here, Quapaws had control but as time moved along and others came, control passed from Native Americans to Europeans and finally to the United States government who choose not to sign treaties with Native Americans or treat them as separate nations.

Jean De Brebeuf on page 123 of the Callaway text explained that Native Americans would listen but were impressed with gifts and this made more headway to what he wanted to do to conversion than anything else he did. The French priests were men of honor, which was appreciated by the Native Americans, but because other traders did not bring women with them, this was also troublesome to Native Americans because they did not want to lose their women to outsiders. A quote he used in his report is telling about the missionaries feeling for Native Americans, “You must have real affection for the Savages, - looking at them as ransomed by the blood of the son of God, and as our Brethren with whom we are to pass the rest of our lives” (Callaway, pp. 123). Since several Native American tribes show ownership through the mother’s lines and are related through their mothers. Europeans heritage is through the father. Mixed bloods had status through both parents but there rights were diminished in both places because they were not 100% anything either and were not trusted by either side.

At the beginning it was easy for Native Americans to resist their visitors, but as epidemic after epidemic afflicted Native Americans, they began to wonder if something else was needed to save them. Native Americans questioned their belief in the Creator and their rituals, medicine men, holy men, and tried other things and other rituals to see if that might help them to continue or endure. Since missionaries did not get the epidemic illnesses and they showed kindness to the Native peoples, their help caused these people to listened to them and tried to incorporate the things they were teaching into their spirituality or at least caused them to wonder if they had chosen the right road to honor the powers of the Creator since they were becoming ill and the missionaries for some reason did not have the same problems with epidemics that they were enduring.

The rituals by Native peoples included Europeans, as honored guests, to bring them into their political and extended family spheres. In some ways Native American spirituality is
very personal and is practiced with everything that is done. A walk in the woods is a religious experience. These ceremonies are usually in private, in other rituals it is very communal and practiced with others to keep the tribe strong and the extended family units thinking with like minds. These rituals are practiced together, with shared vision to be sure that all are addressing the Creator with like hearts. One of the main instances of this kind of practice is the Sundance.

Rituals are an important part of Native American culture. Each tribe has specific sets of rituals that are followed. From the information presented in the books we have covered so far in this class, the specific tribes ceremonies are presented but not explained. Explaining ceremony is a difficult thing in an oral history. DuVal explains that “the calumet ceremony” was enacted to bring other ceremonies to an end. This is not the way I have been taught. Pipe ceremonies are usually done, first, that there will be no lies among us and second, that the prayers within the pipe go to the Creator through the smoke rising. The tobacco has to all be smoked or both things will not be accomplished. This was never mentioned in DuVal, it is a critical detail about Native Americans. All things they do are with the Creator in mind and the way we think and use ceremony is again to speak to the Creator.

One of Native Americans ceremonies is the making of relatives. In Calloway, Mary Jemison talks about the ceremony that made her one of the people of the Seneca tribe. She explains that it was a part of the mourning and adoption ceremony, the making of her into a relative, and giving her a name. Mary stayed with these people and the “one thing only marred my happiness, while I lived with them on the Ohio; and that was the recollection that I had once had tender parents, and a home I loved” (Calloway, pp. 197). This ceremony was not even mentioned in the other two books – but it is a basis of Native American culture to adopt or make relatives.

So some of the ceremonies have come in different ways, but they were not explained to be ceremonies. For Native peoples these ceremonies are part of the way to walk the Red Road. Ceremony is part of life with extended family. The more extended family the better. Living as a tribe and staying strong in tribal connection is sometimes hard to explain. The DuVal book is an excellent source of political, economic and cultural information but only gives a slight view of religious meanings in Native American life. The Ostler book is an excellent source of information about Native American spirituality, but spends a lot of time explaining the economic and political issues concerning Sioux peoples and how they got into the situations that created problems for not only their spirituality but also for the continuance as a people.

Again, Native spirituality concerns all parts of life. Red Cloud speaks of why the Sioux had not been destroyed altogether. “The white man’s God will not let you starve us to death” (Ostler, pp. 125). The Sioux paid attention to the missionaries because they were their best advocates. To this day they look at spirituality and religion as different things. Several people I know from the reservation look at practicing spirituality, as with smoking their pipe, vision quest, sweat lodge and sun dance as spirituality, and also practice a religion and attend church on Sunday. In the wind this is changing and some missionaries have been asked to leave the reservation recently, but this is only within the last five years.

The explanations for Sundance, for Ghost Dance and for some of the other ceremonies are what I have been taught, but not what I have witnessed. I have attended each of these
ceremonies on the reservation and of course a few more. One thing that I especially liked about Ostler, is his definition of the Sundance as being a new beginning. This is the time when it feels like New Year’s, Christmas and every other special event all rolled into one. Attending a Sundance is a life changing experience. The sacrifice of the dancers is so the people will continue to live in a way that is as they always have. This is the most important ceremony of the Sioux. Ostler does an excellent job of explaining Sundance, but perhaps it needs further explanation. The people believe that the only thing you can give to the Creator is yourself, everything else he gives to you and already owns. So, for us to ask the Creator or pray to the Great Mystery we need to understand that we can only offer ourselves. That is the basis of the Sundance.

The Ghost Dance was a hope and he did explain that in their hearts Sioux knew that it could not happen. To this day, some of the reasons for the Ghost Dance are still alive and well. I have attended a Sundance in southern Indiana and on several of the nights of this Sundance. They also danced the Ghost Dance. The Native people that attended this dance were there to keep the spirit of those who have passed before us alive by remembering and hoping that they would return to help family now. Wounded Knee was a misfortunate incident and should never have happened. The people who were dancing, any dance, are basically only praying in a different way, and the reason this country got started in the first place was because people wanted the freedom to practice their religion however they choose. It seems unfortunate to stop people from praying, even if you do not approve of what they are praying about. Praying is praying. Freedom is freedom.

It seems unfortunate that Native Americans could not practice their spirituality in public until the late 1970’s, but losing creates problems for the losers. Hopefully, this will never happen again, but history has a habit of repeating itself, especially if we have not learned from what has happened.

References:


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.
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).
Midwest SOARRING Foundation:
Save Our Ancestors Remains & Resources Indigenous Network Group
Joseph Standing Bear Schranz (White Earth Ojibwe)
President
Source: http://www.midwestsoaring.org/accomplishments.php

Mission Statement

Midwest SOARRING (Save Our Ancestors Remains & Resources Indigenous Network Group) Foundation, is an Indigenous-based, not-for-profit organization whose mission is to:

- Offer assistance, when asked, to facilitate repatriation, environmental, and cultural issues for Indigenous nations.
- Educate the general public to promote community building among all people about various Indigenous issues such as repatriation, environmental, and cultural topics.
- Promote the use of Indigenous knowledge on issues such as repatriation, environmental, and cultural topics.
- Support the trade of seeds and plants among different Indigenous nations.
- Build a re-created working village where members, as well as family, friends and visitors can enjoy a glimpse of our rich heritage.
- Re-introduction of the magnificent bison into the state of Illinois.
- Work for the protection of sacred sites, indigenous resources, ancestral remains, and Indigenous lifeways.

Accomplishments

Midwest SOARRING Foundation, was formed in 1996 as an organization that would provide education about American Indian Cultures and environmental concerns. In 1999 the Foundation took on the responsibilities of facilitating repatriation and protection of sacred sites, previously the responsibilities of Midwest SOARRING. Education, being of utmost importance to us, allows us to promote a better understanding of Indigenous cultures and the respect for our Mother Earth. As this understanding grows so does our Community. We invite you to join Midwest SOARRING Foundation and become part of our Extended Family!

Listed below are a few of the highlights of our work together.

- Co-sponsored The Homecoming of the Kickapoo Nation Pow Wow at the Grand Village, Le Roy, Illinois, in 1998, to welcome the Kickapoo Nation back to Illinois for the first time since 1832.
- Has worked with the Natural Resources Conservation Service (NRCS) to reintroduce native plants such as sage, sweetgrass and tobacco in several areas in Illinois, including our garden and Native Plant Program located in Westchester Illinois.
- Sponsors lectures on the history and traditions of the Indigenous cultures, including the pre-Columbian, early historic and current eras.
• Sponsored the Save the Bison program in September 1999, and purchased the first bison of a planned band of 25, as a symbol of the people's survival and endurance, and to encourage re-population in Illinois. Midwest SOARRING Foundation currently has seven bison with the last four donated by the Elgin Park District.

• On August 1, 2000 Midwest SOARRING facilitated a land transfer to the Winnebago Nation, which will allow other original tribes of Illinois to use it. This is the first Native burial ground in the state of Illinois since the 1830's.

• Received approximately 50 acres of land in Carlinville, Illinois. This land, donated by Mary Wilhelm, is planned for a recreated pre-Columbian/contact period model village, with a cultural learning complex, gathering center for ceremonies, conferences and pow wows, and areas to restore to original landscape.

• Co-sponsored the first place award-winning Garden of the Great Spirit exhibit held at Chicago's Annual Flower and Garden Show in March 2000. The exhibit featured a recreated Ojibwe village scene amongst all native plants and a simulated river.

• Sponsors annual trips to various places, including an annual canoe and camping trip. Other trips may include a trip to Cahokia, the Oneida reservation for harvesting their heirloom corn or a weekend to Waswagoning, a recreated Ojibwe village owned and operated by Nick Hockings.

• Acted as consultants to the Brookfield Zoo in planning their Rhythm and Roots Festival, which for three consecutive years had featured the Native American culture. In 2001, we made history, as it was the zoo's first time ever, featuring the Native Culture in any of their events.

• Sponsors the Annual Harvest Pow Wow which was held in Mokena Illinois for the last nine of ten years. In 2005 the pow wow will move to a new location at the Naper Settlement, in Naperville, Illinois. Many have said it is the best pow wow in Illinois. In 2002, an article about the Harvest Pow Wow was written in the Whispering Winds Magazine after the writer visited the event during one of our country's most tragic times, September 2001.

• Works side-by-side with the Westchester Historical Society and the Save the Prairie Society located in Westchester Illinois. The prairie gives us a chance to regain our relationship with Mother Earth and allows us to appreciate the beauty the Creator gave us through the plants and animals encountered there. This location provides an excellent backdrop for our plant program.

• Worked in part to stop Senate Bill 1680, known as “Quick-take”, a bill which gave the Government power to take property without any recourse. The bill listed 52 pages of property sites planned for “Quick-take”.

• Works to provide propane to “Children's Village” an orphanage on the Pine Ridge Reservation.

• Participated in the opening ceremonies of the Abraham Lincoln National Veterans Cemetery.

• In 2002 MSF joined the Ill. Audubon Society's Save Plum Island Group to put a stop to development on Plum Island, located adjacent to Starved Rock State Park. Not only is this island a wintering habitat to the American Bald Eagle and habitat to other species as well, but it's also a Burial Ground of our Native American Ancestors. In 2003, Lt. Gov.
Pat Quinn joined in the struggle. In March of 2004, the struggle was won by a grant given to the Ill. Audubon Society to designate the Island as an eagle sanctuary.

- Midwest SOARRING Foundation continues the struggle to keep drilling out of the Arctic National Wildlife Refuge. The meaning of the caribou to the Gwich'in people, parallels that of the bison to the Plains People. Please join us in this fight to save the Gwich'in Culture.
- Midwest SOARRING Foundation's current projects include a sacred plant program located at the Wolf Road Prairie, a bison herd, which currently is at 18 bison and located in Le Roy, Illinois, and working toward the establishment of a pre-historical village.

**What We Do**

1. **Repatriation**: Midwest Save Our Ancestors Remains & Resources Indigenous Network Group Foundation, (Midwest SOARRING Foundation) is a Native-based, not-for-profit organization formed in November of 1996. Our mission is to offer assistance, when asked, as a facilitator to the tribes regarding repatriation concerns, educate the public about various Native American issues including repatriation, cultural and environmental issues and building community among all people. Our goal is to widen the knowledge of native plants and their uses and in the future, form trade of seeds and plants among different Tribes, while also working toward building a re-created working village where members, as well as family, friends and visitors can enjoy a sampling of our rich heritage.

2. **Environment**: Midwest SOARRING Foundation works to honor Mother Earth. Our resources are precious to us and all creation. We have evolved into a throw-away and destructive society. What is happening to our resources? What is happening to our Mother? Will we realize our mistakes when it is too late? Now is the time to recycle. Now is the time to use alternative energy choices. Now is the time to protect our resources. Now is the time to protect creation. The trees, they talk. Can you hear them? The four-leggeds, wingeds and those that swim, they talk to. Do you hear them? Why not? Open yourself up to hear. Listen. Respect. Once you do, you will understand our Mother and creation. You will change. Our mission statement includes that SOARRING will take part in environmental issues. Our knowledge will lead us to think and act in a way that we will remember to do things with the next seven generations in mind. Our belief is to educate about our Mother and how we are no better than any other part of creation. We need to know the responsibility we have to respect and care for our Mother. Our current issues include:

- Fighting to keep the Arctic National Wildlife Refuge free of oil drilling.
- Fighting the Snowbowl issue in Arizona. This issue involves using waste water to make snow, for skiers, on one of our sacred mountains.
- Saving Plum Island, located adjacent to the Starved Rock State Park in Utica Illinois.

**While showing a friend from the Arctic around town, we found out that she did not know what a land-fill was. The Gwich'in live in traditional ways; only take what is needed and use it to its**
fullest, completely. They don't have landfills there. They don't belong to the throw-away generation. We need to go back to living this way.**

3. **Bison**: Midwest SOARRING Foundation's purpose for creating the Save the Bison project is to encourage re-population in the state of Illinois. This herd will also serve as a symbol of indigenous people's endurance and strength to survive.

4. **Cultural Education**: Midwest Save Our Ancestors Remains & Resources Indigenous Network Group Foundation, (Midwest SOARRING Foundation) is a Native-based, not-for-profit organization formed in November of 1996. Our mission is to offer assistance, when asked, as a facilitator to the tribes regarding repatriation concerns, educate the public about various Native American issues including repatriation, cultural and environmental issues and building community among all people. Our goal is to widen the knowledge of native plants and their uses and in the future, form trade of seeds and plants among different Tribes, while also working toward building a re-created working village where members, as well as family, friends and visitors can enjoy a sampling of our rich heritage. The Midwest SOARRING Foundation educational committee exists as a reference guide for individuals or groups that are interested in Native American history and culture. The committee has provided lectures for numerous college, secondary and grade school classes, DAR, SAR, and scouting groups as well as many other interested groups and organizations. The committee maintains one of the largest reference libraries on Native American history and culture, including a fairly large museum of Native American Art.

5. **Indigenous Plants**: Midwest Save Our Ancestors Remains & Resources Indigenous Network Group Foundation, (Midwest SOARRING Foundation) is a Native-based, not-for-profit organization formed in November of 1996. Our mission is to offer assistance, when asked, as a facilitator to the tribes regarding repatriation concerns, educate the public about various Native American issues including repatriation, cultural and environmental issues and building community among all people. Our goal is to widen the knowledge of native plants and their uses and in the future, form trade of seeds and plants among different Tribes, while also working toward building a re-created working village where members, as well as family, friends and visitors can enjoy a sampling of our rich heritage.

6. **Harvest Pow Wow**: The Annual Harvest Pow Wow is an educational communal gathering to support our many programs and activities. Demonstrations of traditional crafts, storytelling, hands-on activities and games for children that support Native traditions are scheduled. A pow wow provides a weekend of cultural enrichment for all ages.

7. **Prayer Requests**: Midwest SOARRING Foundation periodically sends out prayer requests by email.
Mexico and Multiculturalism  
Veronica Zapata, Loyola University

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<th>• INDIGNEOUS EDUCATION POLICY REFORMS IN MEXICO: From a National Indian Problem Paradigm to a Multicultural and Multi-ethnicities Paradigm (1984-2006)</th>
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| • This study sought to understand the transition of educational policies toward indigenous peoples in Mexico from 1984 to 2006. México’s original and long-standing indigenist education policies progressed toward pluralist policies in 1984; the latter consisting of a set of policies that stress the value of indigenous peoples’ culture and language and purport to adhere to democratic principles. Unlike the pluralist policies, the indigenist policies sought to assimilate the indigenous peoples. Integrating the indigenous peoples into the mestizo society is still a priority of the educational institutions; however, the method in doing so has changed.  
  
• The objective of the study was to determine why the federal government changed educational programs seeking to integrate indigenous peoples into the mainstream Mexican society by examining four national education plans ranging from 1984-2006. | • In 1984, a significant change in educational policies occurred in México. The Ministry of Education (Secretaria de Educación Pública, SEP) mandated the implementation of the Bilingual Bicultural Education Program, which recognized the languages and cultures of indigenous peoples. The indigenous peoples’ cultures and language were to be incorporated within the curriculum. |
| • Another major educational policy concerning the education of the indigenous occurred in 2001. Within the National Education Program for 2001-2006, SEP replaced the Bilingual Bicultural Education Program with the Intercultural Bilingual Education Program. Through the implementation of the Intercultural Bilingual Education Program, SEP purports to increase social cohesion, democratic ideals, and to protect the indigenous peoples’ languages and cultures. | • The objective of the study is to determine how educational policies seeking to integrate indigenous peoples into the mainstream Mexican society have changed. In order to examine the transition of the educational reforms concerning indigenous peoples, four national educational plans will be analyzed in this study: the National Program for Education, Culture, and Sport: 1984-1988; Program for Modernization of Education: 1989-1994; Program for Educational Development: 1995-2000 and the National Education Program 2001-2006. |
The significance of this study rests in the fact that no other study has solely focused on the four national educational plans concerning the education of indigenous peoples. No other study has attempted to examine the transitions of educational policies concerning the indigenous peoples since 1984 to 2006 much less sought to see how the national educational plans converge or diverge pertaining to the education for indigenous peoples.

Factors

Some researchers assert that educational systems in Latin America changed due to international social movements in defense of indigenous peoples. These movements further changed international laws concerning the indigenous to change as well. The goals within the National Program of Education: 2001–2006 are consistent with international trends and policy ideals of the Education for All, UNESCO, and the World Bank.

Indigenous Growing Population

The education of indigenous in Mexico is a significant community worth investigating. In absolute terms, the Latin American country with the largest indigenous population is Mexico. Some authors have purported that 56 different indigenous languages are spoken in Mexico. Presently, more than 6 million people speak an indigenous language in Mexico, approximately 7.1 percent of the total population.

A comparison of the data from a census dating back to 1895 to a census conducted in 2000 reveals that there are less indigenous speakers, four times less. Additionally, fewer children are born to indigenous women who only speak an indigenous language. In spite of the fact that fewer indigenous speakers are monolingual and more are bilingual, SEP changed its educational program concerning the indigenous peoples.

Furthermore, historically there has been an educational gap between the indigenous and non-indigenous populations. Mexican states with a high percentage of indigenous speakers, and highly indigenous regions that are remote tend to have lower levels of educational attainment and higher rates of illiteracy. For example, states with the highest number of indigenous groups (i.e., Chiapas, Oaxaca, Guerrero, Hidalgo, Puebla, and Veracruz) tend to have high illiteracy rates.
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CHAPTER 4: APPROACHES TO INTEGRATION AND BEST PRACTICES

American Government and Politics

This introduction to the U.S. political system covers the following topics: (1) politics and the democratic process in the United States; (2) Congress and the President in the American separation of powers system; and (3) the Supreme Court and the Bill of Rights.


PART I: POLITICS AND THE DEMOCRATIC PROCESS IN THE U.S.

A. Basic Questions: What is government good for? How much government do we need?


B. Public Opinion and Ideology in America

C. Thinking about Democracy

   In *Federalist 10*, founding father James Madison is worried about self-interested groups (factions) and how to design a democratic system to protect the nation from them. When trying to control factions does he favor: (1) direct or indirect democracy (does he have a lot of faith in the common man to be well informed and to make make rational policy decisions)? (2) majority rule or pluralistic democracy? (3) a large scale democracy or a small scale democracy? These are simply questions to think about as you read Federalist 10.

D. Political Parties

E. Interest Group Politics

PART II: CONGRESS VERSUS THE PRESIDENT IN THE AMERICAN SEPARATION OF POWERS, CHECKS AND BALANCES SYSTEM

A. Origins and Development: A system of separated institutions that share power

   Read: *Federalist Paper #51*; locate at: [http://avalon.law.yale.edu/subject_menues/fed.asp](http://avalon.law.yale.edu/subject_menues/fed.asp)

   Write: Worried about the need to prevent government from becoming too powerful, in *Federalist 51*, Madison hopes to use the very structure and organization of government to create a system of checks and balances. How is this system designed to work? One requirement is that every branch must have “a will of its own.” Another is that the separated branches must have
partially overlapping powers. Finally, one must adjust for the fact that some branches are naturally weak while some are strong.

B. The Presidency, Part I: Presidential elections; organizing and staffing the modern presidency

Read: Federalist Paper #68; locate at: http://avalon.law.yale.edu/subject_menus/fed.asp

Writing in Federalist 68, Alexander Hamilton argues that the Electoral College is a set of procedures carefully designed by the great thinkers at the Constitutional Convention who thought only of selecting the best possible president. Based on his reading of the debates that actually occurred at the convention, scholar Jack Rakove has a different analysis.

C. The Presidency, Part II: Constitutional powers; successful presidential leadership

D. The U.S. Congress, Part I: Constitutional powers; getting elected and getting a committee assignment

Read: Article I of the Constitution, pp. 387-392, especially sections 2, 3, 8 & 9.

E. The U.S. Congress, Part II: The legislative process; party leadership and organization

F. PART III: THE SUPREME COURT AND OUR CIVIL RIGHTS AND LIBERTIES

A. Constitutional Origins: The founding fathers and limited government; American federalism

Read: Declaration of Independence.

What is the most useful way to think about the founding fathers? Were they simply, “Great Men?” Were they greedy, devious elites trying to protect their wealth? Or were they experienced politicians acting like state representatives, not unlike contemporary members of the U.S. Congress? These are questions for you to think about as you read the assignment.

B. The Supreme Court and Judicial Review

C. Civil Liberties and the Bill of Rights I: Selective Incorporation; 1st Amendment; Criminal Procedure

Write: Read Justice Black’s opinion of the Court in Engel v. Vitale and Justice Stewart’s dissenting opinion. Compare and contrast these two conflicting interpretations of the establishment clause. Which is most convincing to you? Why?

D. Civil Liberties and the Bill of Rights II: Criminal Procedure (finish) and Right to Privacy

Read Amendments 4-10 & 14.
E. Civil Rights

Read: Loving v. Virginia (1967); locate at www.oyez.org. Before gay marriage became an issue, some argued that it was also unnatural for certain other people to marry.


Gay marriages challenge our traditional notions of what marriage is all about, but less than fifty years ago many people argued that inter-racial marriages were also “unnatural,” and they relied on many of the same arguments that opponents of gay marriage use today. If the decision in Loving v. Virginia is correct, shouldn’t those principles be extended to protect the rights of gay men and women who wish to marry?
Democracy in America
Professor Gary D. Glenn

Democracy in America studies American political and social institutions primarily through the political thought, writings and speeches of three categories of people: 1) the nation's founders and the framers of the Declaration of Independence and the U.S. Constitution whose work structures the political controversies reappearing through subsequent generations; 2) office-holders who bore responsibility for dealing with these controversies and who both changed and preserved constitutional institutions and democratic thought and practice; and 3) influential non-office holders whose thought helped shape public opinion, social change and law and whose thought provided insight into both the goodness and badness of American democracy. Among the latter, Tocqueville's commentary, still (160 years after its publication) commonly regarded as the best ever written, gives this course its name and spirit.

WHY A CONSTITUTIONAL AND DEMOCRATIC FOCUS?

Emphasis is placed on the Constitution because, as the central legitimating symbol of American political life, citizens need to understand how it frames political controversy and how it influences political and social change. To that end, we will study important debates concerning both democratic institutions and the meaning of liberty and equality from the Founding until now. Such debates include whether we needed a national government and how the framers thought it could be kept from being oppressive; disputes about what political/economic conditions make American democracy possible; successive waves of controversies about whether the suffrage (voting rights) should be expanded; about whether the Founder's Constitution was democratic; about whether it was a slave or a free Constitution; about whether it recognized the humanity of the Negro, as African-Americans were then called; about whether the national government should regulate the economy and provide welfare; disputes about what democratic representation is; whether separation of powers prevents democracy or makes it possible; whether religion is an indispensable political institution or a persistent political problem; what makes one a citizen; what law-abidingness means and whether it is or is not a duty; and the relation of women to democratic government and society.

The persistent and over-arching theme of the class will be the disputed question "what is democracy"? In keeping with its disputed nature, we will study a range of opposing answers. Considerable attention will be given to the perennial dispute about whether democracy, in the most humanly relevant and ennobling sense, is possible primarily through local institutions (as maintained in the American political tradition by the anti-Federalists and Tocqueville); or whether it is possible primarily through national institutions (as maintained generally by the Progressives, the New Deal, and the Great Society). This dispute turns on whether democracy is understood to involve (or be) primarily "self government" in that oneself and ones neighbors are primarily responsible for solving the day to day problems of living together (as the Jeffersonian tradition down to the Republican contract with America maintains); or whether democracy is understood to involve (or be) a greater degree of national-level government to regulate the nations economy in order to promote "economic democracy” and secure rights (as the Hamiltonian tradition down to modern “civil liberties” and “civil rights” maintains).
Both this over-arching theme and the nature of the readings present a distinctive approach to American democracy and government. The approach is historical, cultural, and philosophic, particularly emphasizing the mutual interdependence of governmental and social institutions. It is further distinguished by its purpose which (unlike POLS 100) is not specifically to introduce students to the sub-field of American politics or even to the political science major\minor (although it does that). It is aimed at all students whether or not they enter the course intending further study of political science. Its aim is deepening citizen's understanding and awareness of, persistent issues, arguments, and themes of American democracy's development.

**TEXTS AND READINGS**


**CONTENT**


I. What is American democracy? (How American ideas of democracy have both changed and stayed the same over time.)

A. Democracy in America before the Constitution. Tocqueville, Democracy in America (1833) (hereafter DA), pp. 31-49.


E. Tocquevillian Democracy

1. Equality of conditions. DA "Author's Introduction" pp. 9-12.


F. Slavery and Democracy

1. Thomas Jefferson, Notes on the State of Virginia (1784), Lawler, pp. 247-48

G. Economic Democracy: The Progressives, the New Deal, and the Great Society


H. Civil Liberties Democracy


I. Civil Rights Democracy

Martin Luther King, "I Have a Dream" speech (1963) in RP pp. 30-33.

II. What political institutions enable American democracy to exist?

A. Voting: If “everyone” must have a right to vote in order to be a democracy, when did America become a democracy?

1. Who did the original Constitution provide could vote? and for what offices? The Constitution, For Congress: Art. I, Sec. 2, Cl. 1 and Sec. 3, Cl. 1 in Lawler pp. 405 and 406. For President: Art. II, Sec. 1, Cl. 2, Lawler p. 411; The Supreme Court?

Sec. 2, Cl. 2, Lawler pp. 412-413.

3. Who should have a right to vote? Federalist Papers #39 in Lawler pp. 45-46.

4. What is "universal suffrage"?
   a) “Chancellor Kent on Universal Suffrage”, speech to the New York Constitutional Convention of 1821, in RP pp. 39-43
   b) DA, "Universal Suffrage" pp. 58-60 [esp. 59 bottom to 60 top], 196, 240.

   a) Extending the right to vote to women.
      1) The argument from rights.
      2) The argument from practical considerations.
      3) Is voting a right of democratic citizenship?
         Minor vs. Happersett (1875), in RP pp. 49-52.
      4) U.S. Constitution Amendments XIV, Section 1 (1868) and XIX (1920) in Lawler, pp. 419 and 421.
   b) Extending the right to vote to blacks.
   c) Extending the right to vote to 18 year olds.

6. Are any principled limits on the right to vote consistent with democracy, in terms either of rights or of practice?
   a) DA, pp. 197-203.

7. Who/what should voters have a right to vote for (directly)?
a) The Constitution's answer: they should be able to vote for their representatives, but not directly for laws. and RP pp. 60-61.

1) Why was the Senate originally selected by state legislatures and why was that changed by the 17th Amendment? Federalist Papers #63, Lawler pp. 84-86.

2) Why is the President elected through the "Electoral College" rather than through "direct popular election?" U.S. Constitution, Article II, Section 1, Clauses 2-4 and Amendment XII in Lawler pp. 411-12, 418-19.

3) Why is the Supreme Court appointed rather than elected? Federalist Papers

    #78, Lawler, pp. 120-126.

b) The Progressive’s answer: voters should be able to legislate directly (initiative & referendum) because representation has failed.


Important Terms: fixed terms of office, recall, initiative, referendum, "terms limits"

c) Constitutionally, who elects which federal offices?

    The Constitution, Art. I, Sec. 2, Cl. 2 and Sec. 3, Cl. 3. Art. II, Sec. 1, Cl. 3 & 5, in Lawler pp. 405-06, 411-412.

B. Representation, political parties and interest groups

1. The Founders' Concern: the danger of "faction" and how representation is supposed to mitigate it

    Federalist Papers #10 in Lawler pp. 18-21 (read only the second half of #10);

    #57, pp. 79-81; #71, pp. 87-88; #52 in RP pp. 38-39.

3. The distinction between "great parties" and "small parties". DA, 174-79.

C. Separation of Powers

1. What is separation of powers and why is it necessary? Federalist Papers #47 in Lawler pp. 21-27.
2. What is separation of powers supposed to do?
   a. To secure liberty and protect us from tyranny.

   Federalist Papers #48, #51, #71 in Lawler pp. 27-31, 34-38, 87-89.

   **RECOMMEND STUDY GROUPS**

   b. To make possible an energetic executive "independent" of the legislature.

      1) Federalist Papers #37, in RP pp. 90-92 (combining stability and energy).
      2) Federalist Papers #70 in Lawler 86-87.

   c. To make possible an independent judiciary to enforce the Constitution and laws.

      1) Federalist Papers #78 in Lawler pp. 120-26.
      2) Thomas Jefferson "Against Judicial Review" (1815), RP pp. 92-93.

D. Federalism: What is it and why do we have it?


2. The distinction between "federal" and "national." Federalist Papers #39 in Lawler pp. 45-49. Important terms: "the federal government", "the national government," "the general government," "sovereignty," "division of sovereignty".


4. Important terms: decentralization, federalism, federal government, national government.

E. Religion as a political institution.

1. DA, p. 292 (bottom).
3. George Washington, "Farewell Address" (1796) in Lawler pp. 43-44.

   "Thanksgiving Proclamation" (1789) in RP p. 93-94.

E. Religion as a political institution continued.

   DA, (1833) pp. 46-47; 287-290; 290-94; 294-301; 442-44.
III. Persistent questions about the meaning of liberty and equality in American democracy.

A. Religion as political problem.


3. Thomas Jefferson, First Inaugural Address (1801); Second Inaugural Address (1805) in RP pp. 3-11.


B. Women and Democracy in America


2. A contemporary view of women's equality and its relation to democracy.


2. Dedication to the proposition that all men are created equal.


   c. Abraham Lincoln, Reply to Douglas at Galesburg, October 7, 1858 and Speech at Ottawa, Illinois August 21, 1858 in RP pp. 117-120.

e. Dred Scott vs. Sanford (1856), Opinion of the Supreme Court by Chief Justice Taney, in RP pp. 121-128.

D. Affirmative Action: Should constitutional rights belong to individuals or to groups?


E. Law-abidingness: Should I obey the law?

1. Remember the Declaration of Independence? Can a political system founded on the right of revolution successfully require law-abidingness? Or is lawlessness built into the foundational principles of American political life?

2. What is law abidingness?

   Is disagreement with the Supreme Court disobedience to the law?


   Frederick Douglass, "The Dred Scott Decision" May 11, 1857, in RP p. 131.

3. What is the Thanksgiving holiday for?

   c. Abraham Lincoln, “Proclamation of Thanksgiving” (1863), RP, 95-96.

5. Why do/should we obey the law?


6. Civil Disobedience: Is law abidingness sometimes neither good nor a duty?

   Martin Luther King, Jr., "Letter from the Birmingham Jail" (1963) in RP pp. 143-153.
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 empowerment of their communities. This paper answers the following research questions: Who

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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
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


Ilinois Coalition for Immigrant and Refugee Rights (ICIRR)
Fred Tsao
Policy Director

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)
Chicago Chinatown Chamber of Commerce
Source: http://www.chicagochinatown.org/cccorg/about.jsp

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
Mission

The mission of the National Museum of Mexican Art (NMMA) is to stimulate and preserve knowledge and appreciation of Mexican culture through sponsoring events and exhibitions that exemplify the rich variety of visual and performing arts in the Mexican culture; to develop, preserve, and conserve a significant permanent collection of Mexican art; to encourage the professional development of Mexican artists; and to offer arts education programs.

The Museum defines the Mexican culture as "sin fronteras" (without borders) and presents the Mexican culture from ancient times to the present and how it has manifested itself on both sides of the border.

The National Leader

* The National Museum of Mexican Art is the nation's largest Latino arts institution and the only Latino museum accredited by the American Association of Museums.
* The NMMA has aggressively challenged the cultural imperialism practiced by so many museums and advocates the return of select major pieces to the countries of origin, like the Elgin Marbles being returned to Greece.
* The National Museum of Mexican Art has become a national leader and mentor for culturally grounded institutions and community based arts organizations, as well as for its advocacy of "First Voice" and cultural equity issues.
* The NMMA has been in the forefront of defining the role of museums in the 21st Century.
* The National Museum of Mexican Art serves as a cultural focus for the more than million and a half Mexicans residing in the Chicago area.
* The Museum also serves as a cultural ally to other Latino cultural groups in the City of Chicago.
Division Street Business Development Association
Source: http://www.dsbda.org/

Division Street Business Development Association (DSBDA) is a not for profit organization committed to the economic and social development of the Humboldt Park Community.

Mission

* DSBDA is a not for profit organization committed to the economic and social development of Humboldt Park and West Town's Puerto Rican and Latino community. Our mission is to facilitate the organization of individuals in the field of business and commerce who seek to enhance their participation in the economic structure of our community and the City of Chicago.

* As an association DSBDA works with microenterprise ventures to grow and establish their business, as well as, work on the continual development and growth of “Paseo Boricua”, the heart of the Puerto Rican community in Chicago along Division Street situated between the two steel Puerto Rican flags.

* DSBDA’s sustains its mission through a series of community cultural events as well as the coordination of overall community economic, business, and asset development.

Vision

* We are a community built and led organization dedicated to the cultural development and economic empowerment of “Paseo Boricua” and the Humboldt Park community through the establishment of social entrepreneurialism.
DSBDA works to make “Paseo Boricua” a cultural and ethnic district where residents are able to afford housing, maintain generations of business and participate in cultural events that replicate the culture.

**History**

The DSBDA was founded in 1984, by a group of business owners led by Roberto Maldonado, who is now Alderman of the 26th Ward. The group saw the DSBDA as something more than a chamber of commerce, helping to develop West Division Street into something more than a token Puerto Rican enclave. They had in mind a cultural/ethnic district, with residents able to afford to stay and buy homes, and maintain generations of business and cultural ventures.

At the time DSBDA was founded, there was no organization on Division Street that was interested in nurturing, in a planned way, the growth of the area. In 1989, the neighborhood was quickly losing ground to high-end development. (The original boundaries of The DSBDA extended from Ashland Avenue in the east to California Avenue in the west.) Due to the onset of gentrification, the boundaries have shifted west from Western Avenue to Central Park Ave. In the midst of rapid neighborhood changes the DSBDA board members made a decision to modify its bylaws in an effort to more directly address the issue of gentrification in Humboldt Park. Today, the board is still composed 99% of Paseo Boricua business owners.

In 1991, a portion of Division Street was given the honorary name, of "Dr. Pedro Albizu Campos Street". The street was named after an articulate and vocal Puerto Rican independent advocate. The naming excited controversy as well as stirred community dialogue, and the idea began to emerge of making Division Street a permanent Puerto Rican cultural area with restaurants and other entertainment venues. In 1993 a community summit was held, convened by Billy Ocasio, to map out a plan of anchoring the community.

By 1995, Alderman Billy Ocasio, DSBDA, and other community leaders, persuaded the city to fund a large venture, putting up two 45 ton, colorful, steel Puerto Rican flags, circumscribing the center of the community, and naming that section of Division Street "Paseo Boricua". The area beneath the flags has been the focus of the struggles of the Puerto Rican people, including riots, marches, parades, fiestas, carnivals, conferences and workshops. The symbolism of the flags, and the cultural pride they ennoble has greatly inspired the vision of DSBDA and the Paseo Boricua neighborhood to enrich and re-create its rich heritage and continue developing itself as a community of self-determination, resource, and social capital. Since 1995, the DSBDA has actively sought to raise the visibility of the local community and business market, establishing a "brand presence" for The Paseo Boricua cultural enclave.
Paseo Boricua

As one walks down Paseo Boricua, there is a tangible excitement in the air: colorful businesses are filling up the gray spaces, cultural institutions such as the Puerto Rican Cultural Center including the Dr. Pedro Albizu Campos Puerto Rican High School are relocating, and finding homes on Division Street. Youth are being recruited by Vida/SIDA, an AIDS health clinic involved in peer outreach and education, or they are drawn in by the DSBDA and Café Teatro Batey Urbano to clean the streets, and help organize local festivals.

One example, the annual Fiesta Boricua, is the largest one-day festival in the Midwest. The festival fills the streets of Paseo Boricua with over 200,000 people and has accumulated over 124 booth displays representing the arts, food, and dance of the Puerto Rican culture. Another festival, Dia De Los Reyes, occurs during the winter holidays. This year, Three Kings Day attracted about 3,000 participants. These celebrations, including the annual “Parranda & gift giving celebration”, provides an important time for residents to celebrate Puerto Rican culture and traditions. The success of events such as these has shown us that there is interest and support in the cultivation and continuation of Puerto Rican culture in the area, evident by the steadfast growth of support for Paseo Boricua.

The DSBDA’s strategy has helped to establish Paseo Boricua as a developing vital ethnic district that has enhanced the cultural identity and livelihood of the community as well as economic advances to circulate more jobs and money to/within the community. The development of Paseo Boricua by the DSBDA has been chronicled in major newspapers and magazines such as Chicago Ahora, the Chicago Sun-Times, The Chicago Tribune, Exitos, Hispanic Business, and Hispanic Magazine.

Through monthly community business meetings with residents and business owners, the DSBDA has been able to bring larger social issues into focus, helping expand understandings about the full social effects of investment, gentrification, and residential displacement.

Community Partners

1. City of Chicago Department of Community Development www.cityofchicago.org/dcd
2. Chicago Police Department (13th &14th District) CAPS013District@chicagopolice.org
3. La Voz del Paseo Boricua Newspaper http://lavoz-prcc.org
4. Hispanic Housing Development Corporation www.hispanichousingdevelopment.com
5. Bickerdike Redevelopment Corporation http://www.bickerdike.org
6. Institute of Puerto Rican Arts & Culture (IPRAC) http://www.iprac.org
7. Puerto Rican Cultural Center (PRCC) www.prcc-chgo.org
12. DePaul University / Irwin W. Steans Center http://cbsl.depaul.edu
13. State Representative Cynthia Soto, 4th District
15. William Delgado State Senator, 2nd District
   http://www.senatedem.ilga.gov/index.php/sen-delgado-home
17. West Town Bikes / Ciclo Urbano http://www.ciclourbanochicago.com
Mission

The National Boricua Human Rights Network (NBHRN) is an organization composed of Puerto Ricans in the US and their supporters that educates and mobilizes the Puerto Rican community, the broader Latin American community and other people of conscience regarding issues of justice, peace and human rights.

Our priorities include: (1) The decontamination, development, and return of the island of Vieques to its people; (2) The release of the remaining Puerto Rican political prisoners; (3) An end to the continuing political repression and criminalization of progressive sectors of the Puerto Rican community.
Puerto Rican Cultural Center
Source: http://prcc-chgo.org/

Programs
1. Andrés Cordero Figueroa Memorial Library and Community Informatics Center
2. Bartolo Hernández de Jesus Vida SIDA HIV/AIDS Prevention Program
3. Barrio Arts, Culture and Communication Academy (BACCA)
4. Block by Block Diabetes Prevention Program
5. Café Teatro Batey Urbano
6. Centro Infantil Consuelo Lee Corretjer
7. CO-OP Humboldt Park
8. Institute of Puerto Rican Arts and Culture
9. La Casita de Don Pedro
10. La Voz de Paseo Boricua
11. Participatory Democracy Project
12. Annual Events
   a. Three Kings Winterfest
   b. Puerto Rican People’s Parade
   c. Fiesta Boricua
   d. Haunted Paseo Boricua

Humboldt Park Participatory Democracy Model of Engagement

Assess  Dialogue  Address  Participate  Transform
Pilsen Alliance
Source: http://www.pilsenalliance.org/

Pilsen Alliance is a social justice organization committed to developing grassroots leadership in Pilsen and neighboring working class, immigrant communities in Chicago's Lower West Side. We work for quality public education, affordable housing, government accountability and healthy communities.

Our goals include using innovative community education tools and programs, direct action organizing campaigns and advocacy initiatives reflecting the popular education philosophy of building social consciousness for personal and social collective transformation.
Human Rights and Minorities
Dr. J.D. Bowers
Department of History
Genocide and Human Rights Institute
Northern Illinois University

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
   f. Individual rights v. collective rights

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

3. 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

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

5. Historical case studies
   a. Native Americans
   b. Spanish American War and Imperialism
      i. Treatment of the Filipinos – DOCUMENT
   c. Women
   d. Civil Rights Movement
      i. African Americans
      ii. Hispanic Americans
   e. Divided Societies
      i. Cyprus
      ii. Northern Ireland
      iii. Palestine / Israel

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

7. 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

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:

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?

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.
CHAPTER 5: FORGING PARTNERSHIPS WITH COMMUNITY ORGANIZATIONS

Models of Citizen Engagement
Heidi Koenig

Models of Citizen Engagement

Two Issues in Citizen Participation
- Who will participate?
- What information will be transmitted?

A restrictive view of participation
- What do we expect to get from participation?
- How do we take the information we want?

Changes in citizens
- Trained citizens
- Informed citizens
- Active citizens

Types of Information
- Counts of activity
- Responses to prompts
- Citizen voice

A more open view of participation
- Changes in capacity of citizens to participate
- Information designed for action
Changes in Citizens

- Citizen as information receptacle
- Educated citizens
- Citizen-led government

Types of information

- Public meetings, emails, letters
- Focus groups, charrettes, board appointments
- Shared governance responsibility

Conclusion

- What we expect, we get.
- We need to expect, and then get!
The Human Rights Based Approach to Development
Source: http://www.right towater.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 life
- 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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<th>Accepts</th>
<th>Challenges</th>
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<td>Existing</td>
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<td>Power</td>
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<td>Relationships</td>
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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@vconv.org

Tips for Lobbying

Voices 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. www.peaceableassemblycampaign.org

Things to Do Before Your Meetings
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, cosponsor, 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 At Your Meetings
1) Be on time.
2) Allow each member of your affinity group to briefly introduce her/himself, your local activist organizations, and the Peaceable Assembly Campaign.
3) State accurately how many people you represent and how many PAC petitions you have signed. Don’t over-inflate your numbers.
4) Make your “ask” up front. This is the most important part of the meeting and the reason why you came. You are asking the Member of Congress to do something for you. Don’t be bashful about asking. They are expecting an “ask”. An “ask” is something specific, such as “We would like you to sign, publicly endorse and take action consistent with the goals of the Peaceable Assembly Campaign.” It is not general. “We would like you to support peace and justice in the Middle East” is not an “ask”. Explain why the Member of Congress should support your “ask”.

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@vconv.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.

Peaceable Assembly Campaign
Voices for Creative Nonviolence
Phone: 773-878-3815 pac@vconv.org
www.peaceableassemblycampaign.org

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To the Barricades, Oldsters of the Republic
Source: The New York Times

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
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.

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.”

Source: International Labour Organization

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

Source: David Gordon, "Elimination of Poverty & Hunger" United Nations, 2005

Percent Living on Less Than $2 a Day

Based on U.N. Human Development Report, 2000

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

Source: International Labour Organization
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

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
- Economic Security
- Health & Nutrition
- 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
Panama

Peru

Philippines

Sri Lanka

Tanzania

Tibet

Zambia

THE END
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.
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 plan 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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WHAT</strong>: Your project title</td>
<td></td>
</tr>
<tr>
<td>Short project description</td>
<td></td>
</tr>
<tr>
<td>Is this a totally new project that you are initiating?</td>
<td></td>
</tr>
<tr>
<td><strong>WHY</strong>: Who came up with this idea for this project?</td>
<td></td>
</tr>
<tr>
<td>Explain your ability to implement this project.</td>
<td></td>
</tr>
<tr>
<td>Why do you want to work on this specific project? Why not something else?</td>
<td></td>
</tr>
<tr>
<td><strong>MATCHING GOALS</strong>: Does your project fulfill the following program goals: 1) Ethnic and religious diversity?</td>
<td></td>
</tr>
<tr>
<td>2) Integration &amp; empowerment of minority and immigrant population (particularly the youth)?</td>
<td></td>
</tr>
<tr>
<td>3) Strengthening civil society?</td>
<td></td>
</tr>
<tr>
<td><strong>WHO</strong>: Your ethnicity</td>
<td></td>
</tr>
<tr>
<td>Ethnicity/ies of the community where you will implement your project</td>
<td></td>
</tr>
<tr>
<td>Your religion</td>
<td></td>
</tr>
<tr>
<td>Religion/s of the people who will benefit?</td>
<td></td>
</tr>
<tr>
<td>Specifically, who will benefit?</td>
<td></td>
</tr>
<tr>
<td>How many will benefit: individuals, families, total?</td>
<td></td>
</tr>
<tr>
<td>Name of organization/s which will help you implement your project</td>
<td></td>
</tr>
</tbody>
</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

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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>
</tr>
<tr>
<td>Date of Implementation</td>
<td>March 15, 2010 (1 day)</td>
</tr>
<tr>
<td>Total Budget</td>
<td>M$1,500.00</td>
</tr>
</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 |
### Organizational Partners (or Co-Sponsors)

<table>
<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>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Community Partner? Asosiasi Kampung Disini</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Hà Nội Chinh quyen đa phương</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 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.

#### Background

#### 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.

#### 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?

#### 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.

#### SWOT

<table>
<thead>
<tr>
<th>Internal Strengths</th>
<th>Internal Weaknesses</th>
<th>External Opportunities</th>
<th>External Threats</th>
</tr>
</thead>
</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.
### Action Plan

**Objective:**

**Post-Program Stage (3)**

<table>
<thead>
<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>
</tr>
</thead>
</table>

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### Overall Timetable by Months

**Overall Objective:**

<table>
<thead>
<tr>
<th>#</th>
<th>Action</th>
<th>September</th>
<th>October</th>
<th>November</th>
<th>December</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pre-Conduct Stage</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Conduct Stage Itself</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Post-Conduct Stage</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>

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### Project Timetable

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

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

<table>
<thead>
<tr>
<th>#</th>
<th>Action (Strategies)</th>
<th>Sept</th>
<th>Oct</th>
<th>Nov</th>
<th>Dec</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Obtain Permits?</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Secure Finance?</td>
<td>x</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Management</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Marketing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Operations?</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Venues reservation?</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Purchase of Food &amp; Drinks?</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Transportation arrangements?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Accommodations?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### Project Timetable

**Overall Objective:** To ... (very specific) on August 5, 2010

**Conduct Stage Strategies (2)**

<table>
<thead>
<tr>
<th>#</th>
<th>Time</th>
<th>Event</th>
<th>Person-in-Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>7:00 AM</td>
<td>Board Bus from Kampunggaya</td>
<td>Ibu Marie</td>
</tr>
<tr>
<td>2</td>
<td>8:30 AM</td>
<td>Arrive at Kampunggaya</td>
<td>Ng Lashin</td>
</tr>
<tr>
<td>3</td>
<td>9:00 AM</td>
<td>Welcome speech by Village Elder</td>
<td>Teacher Duong</td>
</tr>
<tr>
<td>4</td>
<td>9:10 AM</td>
<td>Keynote speech by Village Leader</td>
<td>Ajan Kosal</td>
</tr>
<tr>
<td>5</td>
<td>9:30 AM</td>
<td>Tree Planting (100 flowering, fruit, hard-wood &amp; decorative (trees each)</td>
<td>Mohammad</td>
</tr>
<tr>
<td>6</td>
<td>12 Noon</td>
<td>Community Lunch</td>
<td>Saja</td>
</tr>
<tr>
<td>7</td>
<td>1:30 PM</td>
<td>Thank You Speeches</td>
<td>Lee</td>
</tr>
<tr>
<td>8</td>
<td>2:30 PM</td>
<td>Board Bus to Return Home</td>
<td>Ibuny</td>
</tr>
</tbody>
</table>

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### Project Timetable

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

**Post-Conduct Stage Strategies (3)**

<table>
<thead>
<tr>
<th>#</th>
<th>Action</th>
<th>Dec</th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<tr>
<td>2</td>
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<td>7</td>
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<tr>
<td>8</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### Budget for Resources

<table>
<thead>
<tr>
<th>Items</th>
<th>Cost Per Item x Quantity</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total:  

© 2009 Rey Ty
### Sources of Funding

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

**Total: 31**

### Sustainability Plan

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

Canny Project Title
by Your Name
Your Ethnicity
Your Religion
(Short, direct-to-the-point answers. Use a combination of enumeration and short sentences. See manual for samples, pp. 218-226. 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>
<td></td>
</tr>
<tr>
<td>Community Needs Assessment</td>
<td></td>
</tr>
<tr>
<td>Rationale</td>
<td>(Why do this specific project?)</td>
</tr>
<tr>
<td><strong>Project Description</strong></td>
<td>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>
</tr>
<tr>
<td>Estimated Overall Project Cost</td>
<td></td>
</tr>
<tr>
<td><strong>Your Community vis-à-vis the Community Where the Project Will Be</strong></td>
<td>(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>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Location of your own community:</th>
<th>Location of the project community:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Your Religion and Ethnicity vis-à-vis the Religion &amp; Ethnicity of the People in the Project’s Community</strong></td>
<td>(Promotion of intergenerational, inter-ethnic, and interfaith relations).</td>
</tr>
<tr>
<td>Participating Organization/s</td>
<td>(Name and short description of organization; age group; who are the volunteers &amp; their ethnicities/gender/age/religion; how many are the volunteers?)</td>
</tr>
<tr>
<td>Participating Adults and Their Positions or Titles</td>
<td></td>
</tr>
</tbody>
</table>
Internal **Strengths**

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>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Preparatory</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Implementation</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Post-Conduct</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</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>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
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<td>4</td>
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<td>5</td>
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</tr>
</tbody>
</table>

**Action Plan for Phase 2: Implementation or Conduct Stage**

**Goals for the Actual Implementation Stage:**
### 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>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
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<td>2</td>
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<tr>
<td>3</td>
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<tr>
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<tr>
<td>6</td>
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<td></td>
</tr>
</tbody>
</table>

**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**

<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</td>
<td></td>
</tr>
</tbody>
</table>
Trees and Learn to Make Organic Composts

12 Noon – 1 PM  
Rice, Dried Fish, Tomatoes & Salt  
Yusup, Thalia, Bob, Mehmet, Dalisay, Ali, Mary, & George

1 – 4 PM  
Planting 400 ornamental and fruit trees  
7 community leaders

4-4:30 PM  
Snack and community fellowship  
Yusup, Thalia, & Bob

4:30 – 5 PM  
Closing Remarks and Thank You!  
Lolo Endoy

**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>50 1 Peso each</td>
<td>50.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Example: Jeepney Rental</td>
<td>3 1,000 Pesos / day</td>
<td>3,000.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Grand Total:**

**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