



IP CHAMPIONS
ADVANCING
INDIGENOUS PEOPLES
RIGHTS IN THE PHILIPPINES



**INSTITUTE FOR
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INSIGHTS TO ACTIONS

An Advocacy Guide for Indigenous Champions



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International IDEA
Strömsborg
SE-103 34 Stockholm
SWEDEN
+46 8 698 37 00
info@idea.int
www.idea.int



IAG
Notre Dame University
Notre Dame Avenue
Cotabato City
PHILIPPINES
+63 64 557 1638
info@iag.org.ph
www.iag.org.ph

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An Advocacy Guide for Indigenous Champions

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Author

Amanda Cats-Baril is the former Programme Manager of MyConstitution Programme at International IDEA and Constitution-Building Advisor for the Asia-Pacific region, supporting constitution-building processes in Nepal, Myanmar and the Philippines, among other contexts. She is an international lawyer (J.D. NYU 2011) who specializes in constitutional law, human rights, post-conflict transitions and democratization.

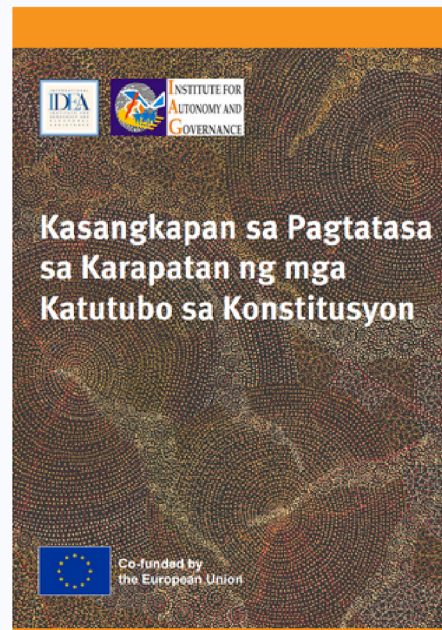
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1. Introduction

This brief is meant to complement use of International IDEA's flagship *Indigenous Peoples' Rights in Constitutions Assessment Tool (IPCAT)* to enable its use by those working to promote and protect Indigenous rights. The IPCAT and this Brief target all users supporting this same mission, be they community members or leaders, or representatives from government or international institutions. While the IPCAT is an 'assessment' tool, its application includes completion of both a "Findings" section, which guides users to identify strengths and weaknesses in a legal framework, and an "Actions" section, which guides users to develop an advocacy and action plan based on the assessment findings. This brief aims to assist with this second part of the IPCAT's application, presenting advice and case studies on actions to inspire IP Champions in developing their own action plans. Like the IPCAT itself, the guidance contained in this brief is not prescriptive in nature and must be adapted for efficacy in a local context. The guidance is harvested through advocates' experience with the IPCAT in a variety of countries and is therefore meant to be pragmatic in nature.



The Indigenous Peoples' Rights in Constitutions Assessment Tool (IPCAT) can be accessed by scanning the QR code.

English version



Filipino version



2. Applying the IPCAT: Looking beyond formal amendment and towards responsive institutions.

Despite its name, the IPCAT is not only useful to suggest potential formal changes, or amendments, to constitutions, but also to assess how well an entire constitutional order – encompassing laws, policies, regulations, budgets, service provision and more – is responding to the needs of Indigenous peoples and, moreover, promoting and protecting Indigenous peoples' rights.

It is helpful to start with a baseline understanding of the variety of contexts in which the IPCAT can be applied before offering specific advice for its application. Despite its name, the IPCAT is not only useful to suggest potential formal changes, or amendments, to constitutions, but also to *assess how well an entire constitutional order – encompassing laws, policies, regulations, budgets, service provision and more – is responding to the needs of Indigenous peoples and, moreover, promoting and protecting Indigenous peoples' rights.*

Of course, the constitution is the basis for that legal order and examining its text is at the heart of what the IPCAT aims to help users do, but the text is just the starting point – or the floor—for what is possible vis a vis the realization of human rights and good governance. Examining the text helps identify entry points for advocacy, but that does not mean the advocacy has to be aimed at changing the text itself.

- Formal change, amendment, or replacement:

In some cases, advocacy for formal constitutional change, either in the form of replacement of the constitution or amendment that may be necessary. For example, in Australia, constitutional amendment via referendum is a live political issue. Australia's constitution does not mention the Indigenous Peoples of Australia and even includes provisions that permit racial discrimination. Indigenous peoples have long campaigned for constitutional recognition and a formal mechanism to ensure

that Indigenous peoples' right to have a say on laws, policies and government actions that affect them is protected. For this protection to be realized, formal constitutional change is required to the text of the Constitution, provisions for which will be put to referendum on 14 October 2023.¹

Nepal provides an example of where full constitutional replacement was required, as the writing a new constitution was a central commitment made in Comprehensive Peace Agreement (2006) that ended the Maoist Insurgency. The new constitution was a key objective of the Indigenous peoples' movement which demanded greater equality and inclusion, as well as the elimination and prohibition of historic discrimination. The IPCAT can be used in these situations to offer comparative text and inspire legal drafters to pursue innovative legal change.

- “Informal” change, implementation and institutional innovation:

In other cases, the constitution may establish a solid foundation for protecting Indigenous peoples' rights, but that foundation has not been adequately built upon or utilized to its full potential/extent. Perhaps legislation called for by the constitution was not passed, or institutions were not established; or legislation was passed, becoming a part of the constitutional order for assessment but is not being implemented; an institution was established but is not fully funded or for other reasons not fulfilling its mandate. These are examples of how constitutional implementation is a never-ending process, one filled with endless challenges but also endless opportunities for improvement. The IPCAT can be used in these cases to identify what it is exactly that the constitution mandates and whether those mandates have been fulfilled; and therefore, to help IP Champions identify entry points and themes for advocacy.

In other cases, the constitution may establish a solid foundation for protecting Indigenous peoples' rights, but that foundation has not been adequately built upon or utilized to its full potential/extent.

1. For more information on the debates around and plans for the referendum in Australia at <https://voice.gov.au/>; and <https://ulurustatement.org/>

The targeted changes do not have to be legal or formal; they could be changes in how the laws are understood and experienced by communities, and/or changes in how an institution operates and delivers services to be more responsive.

Notably, implementation challenges can arise out of positive legal developments, not only failures or shortcomings; constitutional, legal and institutional change can often raise as many (if not more) questions as it answers even if carried out with the best of intentions. For example, in the Philippines, the 1987 Constitution provides an opening for developing regional autonomy schemes, namely in two regions: the Cordillera and Bangsamoro.² In 2019, the Bangsamoro Organic Law (BOL) was passed to help realize the vision for autonomy established in the constitution. The BOL itself calls for implementing legislation and the establishment of autonomous institutions. This is quite obviously an example of positive legal progression and development; but it does create a more complex legal framework to navigate for champions of Indigenous peoples' rights.

The IPCAT is also helpful in these contexts, where formal constitutional change is not on the table or has possibly just been achieved, to assist a user in mapping out the laws and policies that apply to their context and identifying entry points for changes that would improve the protection and promotion of Indigenous peoples' rights. The targeted changes do not have to be legal or formal; they could be changes in how the laws are understood and experienced by communities, and/or changes in how an institution operates and delivers services to be more responsive. When one thinks of constitutional change in this way, it opens more avenues for advocacy and allows for the realization that every actor in a constitutional order has a role to play to improve its performance.

Changes in local policies, budgets, service delivery regulations and practices, and other institutional behaviors are often also more effective in terms of being truly felt by communities on the ground. Again and again, the IPCAT has shown that many legal frameworks or constitutions are robust from the perspective of Indigenous peoples' rights— that the text is very close to international standards; and yet, in those same

2. Article 10, Section 1: The territorial and political subdivisions of the Republic of the Philippines are the provinces, cities, municipalities, and barangays. There shall be autonomous regions in Muslim Mindanao and the Cordilleras as hereinafter provided.

contexts, Indigenous peoples' rights are not being protected and, in fact, are often being violated. In these cases, an advocate may do better to look to the constitution not as a target for change but as a foundation upon which to push for the constitutional order to perform and deliver better on its promises.

3. Guiding Objectives to Achieve Responsive Constitutional Implementation for Indigenous Peoples

Accepting a broad notion of the types of constitutional change and implementation³ that one can advocate for as an IP Champion, the following is guidance on key objectives that can be used to shape an action plan as one applies the IPCAT in your local context. These objectives, when jointly achieved, can foster a constitutional order and system of governance that is more responsive to Indigenous peoples' needs and more protective of their rights.

Objective No. 1: Indigenous peoples' rights are interpreted with an "Indigenous lens" demonstrating respect for self-determination, Indigenous cultures and world views, and an understanding of the scope of international standards and practice as it pertains to Indigenous peoples' rights

The existence of international human rights law cannot guarantee the protection of rights around the world, but rights do give their holders a stronger platform or standing when approaching duty bearers. According to the CAWE advocacy brief on a rights-based approach to advocacy, *'finding a link between your issue and a constitutional or other legal provision can significantly strengthen your efforts. Advocates are not asking the government for a favour when they are calling for a constitution or law to be implemented correctly. Saying "Under our constitution we have the right to gender equality and the current system is not delivering it" is more powerful than saying "We want gender equality"*. The existence of a right on paper opens the door for advocacy for its better implementation, or for a new interpretation or understanding of the right.

3. For a broader discussion on different dimensions of constitutional implementation, see Anna Dziedzic, <https://constitutionnet.org/sites/default/files/2017-01/from-paper-to-lived-reality-gender-responsive-constitutional-implementation.pdf>

As international human rights law and practice have developed it has become clear that human rights on paper and the practice around human rights vary greatly. Like any legal provision, codified human rights are subject to interpretation – and different actors can and will interpret the same text in different ways. A judge, executive actor, legislator, and citizen may all feel strongly that their interpretation is correct, and an IP Champion or advocates' job is therefore to encourage and cultivate interpretations that are as generous as possible from the perspective of Indigenous peoples' rights.

Instead of pushing for laws to be rewritten or amended, or for new rights to be added to the constitutional order, consider advocacy for a more expansive and responsive interpretation of existing rights by lawmakers, courts, and administrators. It is critical to ensure that the interpretation one promotes is in line with relevant Indigenous world views and values, as well as with the desires and needs of potentially impacted communities; consultations, focus groups and feedback loops can help ensure this alignment. An excellent example of this approach can be found in the following case studies.

Ecuador Case Study: New Legal Interpretations

A great example of this approach can be found in Ecuador. In 2019, members of the Waorani of Pastaza community challenged the government's auctioning of their land for oil exploration arguing that the government had violated their right to free, prior and informed consent (FPIC). The Ecuadorian Constitution includes a right to free, prior and informed "consultation"⁴ but the Waorani community's lawyer, Maria Espinosa of Amazon Frontlines, argued this should be interpreted to mean consent, in line with internationally recognized standards and

the true spirit of Indigenous peoples' rights. The Court agreed and through its decision, codified a new interpretation of the constitutional right – one that was more favorable to Indigenous peoples. In accordance with the new interpretation, not only could the specific oil block in question not be sold at auction but the interpretation invalidated the State's auctioning off the territories of six other Indigenous nations in Ecuador, as they were run in accordance with the same flawed, and now unconstitutional, consultation process.⁵

4. Article 57, Indigenous communes, communities, peoples and nations are recognized and guaranteed, in conformity with the Constitution and human rights agreements, conventions, declarations and other international instruments, the following collective rights: ... (7) To free prior informed consultation, within a reasonable period of time, on the plans and programs for prospecting, producing and marketing nonrenewable resources located on their lands and which could have an environmental or cultural impact on them; to participate in the profits earned from these projects and to receive compensation for social, cultural and environmental damages caused to them. The consultation that must be conducted by the competent authorities shall be mandatory and in due time. If consent of the consulted community is not obtained, steps provided for by the Constitution and the law shall be taken.

5. <https://www.newyorker.com/news/news-desk/an-uncommon-victory-for-an-Indigenous-tribe-in-the-amazon>

Bangladesh Case Study: Interpretation and Institutional reform

Approximately 20% of Bangladesh's Indigenous peoples live in the traditional tribal lands known as the Chittagong Hill Tracts (CHT). While Bangladesh's constitution never recognized Indigenous peoples, recognition of the distinct ethnic identity, culture, status, and rights of the peoples in the CHT was a central aspect of the CHT Peace Accord (1997), which ended a 25-year civil war in the country.⁶ The Accord committed the government to strengthening the CHT's system of self-government and to create linkages between that system and the State. Specifically, the Accord resulted in new laws, including the CHT Regional Council Act of 1998 and the CHT Land Disputes Resolution Commission Act of 2000. The Accord and ensuing laws provided the foundation for establishing three new bodies: a Regional Council that amalgamated the local governments of the CHT and which with the Government of Bangladesh was to consult whenever decisions were made affecting the CHT; a separate ministry to deal with affairs of the CHT region; and a Commission on Land to resolve land-related disputes.⁷ These legislative and institutional developments are themselves examples of how the implementation of Indigenous peoples' rights can evolve over time. Even without

constitutional change, a pathway was opened with new institutions to rally and protect Indigenous peoples' rights and laws that IP Champions could use as entry points. Indeed, it is the story of how the institutions created in the wake of the CHT Accord went on to truly promote and protect the rights of peoples in the CHT that is important.

The foundational law that recognizes the special status of the CHT was under attack in Bangladesh, and civil society organizations partnered with the above-mentioned institutions for its defense. The 1900 Regulation recognizes special autonomy of certain regions of Bangladesh, among them, the CHT; it also affirms and protects certain special rights for the territory and its peoples and served as the basis for much of the self-government infrastructure reinforced by the CHT Accord. In 2005, the High Court Division of the Supreme Court of Bangladesh declared the 1900 Regulation to be a "dead law" effectively denying the self-governing rights of the region.⁸ Using the institutional mechanisms that had been put in place following the CHT Accord, the CHT Regional Council and three regional chiefs wrote a formal memorandum urging the CHT Minister

6. Indigenous World 2023: Bangladesh, <https://www.iwgia.org/en/bangladesh/5110-iw-2023-bangladesh.html>

7. Raja Devasish Roy, THE ILO CONVENTION ON INDIGENOUS AND TRIBAL POPULATIONS, 1957 (No. 107) AND THE LAWS OF BANGLADESH: A COMPARATIVE REVIEW, https://www.ilo.org/wcmsp5/groups/public/-/asia/-/ro-bangkok/-/ilo-dhaka/documents/publication/wcms_114957.pdf

8. Rangamati Food Products v. Commissioner of Customs & Others, 10 BLC 2005, 525

to take action to protect the regulation. The Ministry convinced the Attorney General, and therefore the Government of Bangladesh, to appeal the part of the decision that declared the 1900 Regulation dead. Finally, in 2016, the Appellate Division issue its decision upholding the CHT Regulation as constitutionally valid and legally effective.⁹ This case study demonstrates how institutions can be encouraged and pushed to fulfill their mandates and implement existing laws, including sometimes by advocating themselves for new interpretations that expand Indigenous rights to be formally adopted. The Regional Council and CHT Ministry, as government bodies, acted as IP Champions in this case pursuing a more robust interpretation and formal protection of the right to self-government in the CHT, all in the absence of change to the constitutional text.

Objective No. 2: Harmful stereotyping, assimilation and cultural degradation efforts past and present are recognized and addressed

Assimilation and cultural degradation efforts are often supported by or at least deeply linked to stereotypes about Indigenous or “native” identity. All over the world, myths and misconceptions about Indigenous peoples’ desires, needs and capacities are prevalent. These misconceptions have been the basis of exclusionary, discriminatory, and at times genocidal policies, most justified on paternalistic or “civilizing” grounds, like the notorious boarding schools common in the United States and Canada. Stereotypes and associated assumptions often blind people to understanding Indigenous peoples’ actual needs, abilities and capacities, and political perspectives; stereotypes therefore affect how programs and policies are designed, even those aimed at helping Indigenous communities, causing them to often have limited impact. Furthermore, demeaning stereotypes and misconceptions affect who societies see as competent leaders thereby

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9. Case Government of Bangladesh vs. Rangamati Food Products; for more on the case history see [Parban Chakma, The Chittagong Hill Tracts Regulation and its constitutional status, 1 December 2020, https://www.thedailystar.net/law-our-rights/news/the-chittagong-hill-tracts-regulation-and-its-constitutional-status-2003809](https://www.thedailystar.net/law-our-rights/news/the-chittagong-hill-tracts-regulation-and-its-constitutional-status-2003809)

undermining inclusion of Indigenous peoples in political spheres, often rendering them less competitive for political appointments and even for elected positions. A constitutional order cannot uphold Indigenous peoples' rights or meet their needs and be responsive to their needs if stereotypes and legacies of exclusion are not recognized and addressed. A constitution and the order it establishes can be a site for this recognition and redress, for example by outlawing discrimination and forced assimilation, recognizing a right to self-government, or by creating specialized institutions and processes for protecting Indigenous cultures, languages and identities.

Even if explicit institutions or provisions do not exist in the constitutional order, IP Champions can focus efforts on existing institutions, encouraging them to undertake initiatives that raise awareness of how degradation policies existed in the past and what their negative impacts have been. For example, the United States Department of the Interior conducted investigative and expository projects that uncover the scope of the boarding school tragedies;¹⁰ while in Canada, the Federal Government has committed more than \$320 million to support “Indigenous-led, survivor-centric and culturally informed initiatives and investments to help Indigenous communities respond to and heal from the ongoing impacts of residential schools.”¹¹ It is critical to remember that Indigenous peoples are not the only targets of these efforts; as one Indigenous advocate and chief noted in response to the investigations in Canada, “For many Canadians and for people around the world, these recent recoveries of our children—buried nameless, unmarked, lost and without ceremony are shocking and unbelievable. Not for us, we’ve always known.”¹² IP Champions can play an important role in advocating for uncovered truths to be integrated in reformed national histories and curricula or popular culture thereby ensuring that the public is aware of the historic injustices that underlie many calls for many policy and legal reforms.

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10. <https://www.bia.gov/service/federal-indian-boarding-school-initiative>

11. <https://www.canada.ca/en/crown-Indigenous-relations-northern-affairs/news/2021/08/government-of-canada-enhances-support-to-Indigenous-communities-to-respond-to-and-heal-from-the-ongoing-impacts-of-residential-schools.html>

12. RoseAnne Archibald, as quoted <https://www.nytimes.com/2021/06/07/world/canada/mass-graves-residential-schools.html>

Addressing stereotypes requires not only government efforts but deep engagement with societies and social values.

Importantly, even if assimilation was a state/government policy of a given country in the past, the stereotypes on which assimilation and degradation rely are often firmly rooted in the public imagination. Addressing stereotypes therefore requires not only government efforts but deep engagement with societies and social values; as such, designing advocacy initiatives that look beyond legal text is particularly critical to meeting this Objective. Creative and constructive partnerships between artists, civil society, private sector and government are also effective approaches to combatting pervasive stereotypes and discrimination.

Case Study: Canada, KC Adam “Perceptions” Public Art Exhibit

In 2015, KC Adams, a First Nations artist from Canada, produced a photo series entitled “Perceptions” to call attention to and combat the stereotypes that members/sectors of the public have of First Nation, Inuit and Metis peoples in Canada. The series features side-by-side portraits of some of the city’s Indigenous members; the first image is captioned with a racial slur and the second image of the same individual is captioned with the person’s real name, occupation, interests and other humanizing traits. KC Adams was based in Winnipeg, which at the time of the exhibit had the highest urban First Nations population in Canada and had recently been referred to as the most racist city in the country. Adams was inspired by the “idea that you can’t just label an entire race based on a single

stereotype. I really needed to create a piece that showed the individual, to create a dialogue and open the door for discussion. We can’t look at First Nations people from a perspective of us versus them. The discussion must be about we.¹³ With support from the local government, the striking series was displayed publicly on billboards and bus stops throughout the city in an effort to reclaim public spaces and conversations about Indigenous peoples’ identities and contributions to society. In this way, the exhibit is an example of how initiatives targeting cultural change in political leadership, government and wider society can contribute to better implementation and realization of Indigenous peoples’ rights, even if they do not aim for formal changes to the constitutional text.

13. <https://canadiandimension.com/articles/view/kc-adams-perception-imagery-and-the-fragility-of-prejudice> for quote

Objective 3: Ensure institutions and processes are open and responsive to Indigenous peoples' evolving needs and operating in line with their internationally and domestically recognized rights

This third objective is crosscutting with the first two, but can be applied in a sectoral, more concentrated approach as well. Ultimately, institutions and processes are the primary ways in which citizens interact with their government and the constitutional order they live in. As such, ensuring that institutions and processes remain inclusive of, and responsive towards, Indigenous peoples is integral to promoting and protecting Indigenous peoples' rights in any constitutional order.

There are several tactics that IP Champions can promote to enhance institutional responsiveness, which at a minimum requires that actors working within an institution have an up-to-date understanding of the evolving needs and priorities of Indigenous communities. These tactics include:

- **Autonomy in service delivery:** push for delegating power and authority such that Indigenous peoples manage their own institutions and service delivery (i.e., tribal police in the United States)
- **Responsive budgeting:** ensure that money is going where it is really needed and institutions are adequately resourced to achieve their mandate, reach their target audience, and innovate in programming
- **Consultations:** regular, constructive engagement with Indigenous peoples and their own chosen representatives and organizations (can be integrated in monitoring and evaluation)¹⁴

Ensuring that institutions and processes remain inclusive of, and responsive towards, Indigenous peoples is integral to promoting and protecting Indigenous peoples' rights in any constitutional order.

14. Historically, the practice of consultations has often been implemented as a "check the box exercise" by companies and governments, not conducted in good faith or with earnest intent. For more on how the understanding of what truly constitutes "consultation" has evolved over time see the case study on Ecuador.

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- **Consent:** adhering to principles and practices of free, prior and informed consent (FPIC) to ensure that communities have had access to all relevant information, been given a chance to consult amongst themselves, express their opinions, and ultimately, to consent to the services/activities as offered/designed
- **Staffing:** advocate for hiring Indigenous peoples and ensure that institutional workplace environments are knowledgeable about the situation and rights of Indigenous peoples they may interact with
- **Language services:** make sure information about government services, institutions, and other processes is available in all relevant languages and different mediums (i.e., radio, imagery if literacy rates are low); make translation available whenever possible
- **Partnerships:** encourage institutes to pursue partnerships with each other and with civil society organizations based on the principle of complementarity/comparative advantage

All these measures aim at the same objective: ensuring Indigenous peoples' needs and priorities are accurately understood and addressed. Across all measures, it is critical to streamline considerations of intersectionality and true inclusivity, thereby avoiding tropes of seeing all Indigenous peoples monolithically.

Case Study: Responsiveness during Covid-19 Pandemic

The following two examples of how institutions ensured responsiveness to Indigenous communities in the context of Covid-19 illustrate how responsiveness can be achieved through formal partnerships (i.e. grant agreements); or more organically/informally through different actors playing their role, or “doing what they do best” in society. These two case studies were chosen for their similarities – both showcase initiatives aimed at ensuring that Indigenous peoples are accessing, understanding and internalizing government-produced information on best practices for prevention and preparedness. Both case studies emphasize the idea of comparative advantage, as they highlight how Indigenous CSOs are often best placed to ensure uptake of information in communities even if they do not have the resources to produce that information. Studying the spread of disease and what practices may work to prevent it is an expensive and technical endeavor which many CSOs may lack the resources to pursue. On the other hand, governments may have these resources, but may not have access to Indigenous communities, nor the language or cultural skills to communicate the information effectively, nor enjoy the trust of the communities. If the information and knowledge

produced by the government is not reaching or being internalized by Indigenous communities at the same rate as other communities in the country, these communities are likely to be less safe, and indeed Covid-19 ravaged Indigenous communities at a much higher rate than others all around the world. Culturally appropriate and targeted messaging can assist in overcoming these inequalities.

In Australia, as part of its broader Remote Community Preparedness and Retrieval Package, the Federal Government established a flexible grant funding opportunity for 110 remote Indigenous communities with the goal of increasing their preparedness in the face of viral outbreaks. Communities and their representative organizations received grants to conduct planning and response activities as well as to develop and disseminate health-related services and resources, yielding community-led initiatives like that is led by Gayaa Dhuwi (Proud Spirit);¹⁵ the Indigenous-led organization designed culturally appropriate materials focused on Indigenous/Aboriginal-specific risks (i.e. suicide) and sources of strength and resilience for distribution to Aboriginal and Torres Strait Islander communities.

15. <https://www.gayaadhuwi.org.au/>

Without formally partnering with the government, a US-based NGO called Illuminative¹⁶ pursued a similar effort, encouraging broader uptake of Covid-19 safety information amongst Indigenous communities in the United States. This was particularly important in the US context as the history of interactions between the government and Indigenous communities, specifically on the issue of disease, were so horrific – a fact that resulted in a deep lack of trust towards the government and government-produced information. Building off of the research and guidance of the Center for Disease Control, a US government institution, Illuminative designed posters that presented the same health advice, using Indigenous imagery and values; the organization also engaged Indigenous and non-Indigenous celebrities to create a unique and humorous PSA video promoting COVID safety.¹⁷ Creative presentations of information, especially when designed and presented by or in consultation with Indigenous communities themselves, can ultimately encourage more openness and internalization of this information. Health is just one area in which this approach can be applied; the same approach could be useful in presenting different government services, processes, and guidance. Greater uptake of this type of information can ultimately lead to a greater uptake of government services and compliance with guidance/regulations, ultimately indicating a healthier and better functioning constitutional framework.

16. <https://illuminative.org/>

17. <https://www.youtube.com/watch?v=7wCqYAvG7xA>

4. Conclusion

This brief is meant to inspire IP Champions around the world to take actions, big and small, towards improving the way in which a constitutional and legal framework is experienced by Indigenous communities. When taken together with the IPCAT, which enables users to identify gaps and opportunities within a given country's constitutional order, this brief is meant to provide concrete examples of objectives and actions that can help fill identified gaps and capitalize on opportunities to improve the protection of Indigenous peoples' rights. There is no perfect constitution, but even if there was one, its implementation would be a never-ending project requiring efforts from all to ensure that it remained in line with its own vision and with human rights standards. None of the case studies presented in this brief focus on changing constitutional or legal texts; rather they present creative initiatives to change how the law is understood, how Indigenous peoples are seen and treated, and how government services are designed for, presented to, and consequently received by Indigenous communities; or how in some cases Indigenous communities are empowered to serve as service providers themselves. The case studies may not be applicable in every context, but they provide the seeds for ideas that would be applicable; they are meant to enable IP Champions to "feed forward" and put creative, actionable ideas on the table for improving the lived realities of Indigenous communities and the overall health of the constitutional order.

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