



# ILO Jakarta Newsletter Special Edition

## PIPE Programme

Papua Indigenous Peoples Empowerment Programme

January 2009

# Unlocking the Potentials of INDIGENOUS PAPUANS

©ILO/T. Muhamad

## Opportunities and Challenges

**Papua**, as a region, is composed of the Provinces of Papua and West Papua. Comprising a major part of the western half of the island of New Guinea, it constitutes 22% of the total land area of Indonesia and holds one of the greatest range of biological and environmental diversity. With more than 250 different ethno-linguistic groups, each with its own language and way of life, it has a uniquely diverse social and cultural character.

The indigenous Papuans constitutes an estimated 66% (1.46 million) of the Papua region's total population of 2.3 million. The remaining 34% of the population are non-indigenous Papuans who either came to live in region on their own or were brought in by government-sponsored transmigrations from Java, Bali and Nusa Tenggara Timur (BPS, 2003).

Papua's immense natural wealth in terms of arable land, forests, mineral and marine resources is undisputed. It is reported that in 2003, government earnings from the export of Papua's natural resources primarily minerals, oil, forestry and marine products has reached USD 1.5 billion, part of which is regularly returned to the concerned local governments to support various programs in the Papua region.

Despite its rich natural resources and government revenues, enormous development challenges exist for its people. In the Papua Medium Term Development Plan (2006-2011), poverty is identified as a major development challenge. Contributing significantly to the prevalence of poverty in the region are six primary factors, namely: 1)



CULTURE AND DEVELOPMENT: Indigenous Papuans welcome visitors to their communities through the taritarian ritual.

Isolation and inter-regional gap; 2) Low quality of human resources; 3) Low income caused by limited production; 4) Cultural barriers; 5) Low political commitment for sustained community development; and, 6) Unintegrated policies and programmes.

## Government Response

In its effort to address the development challenges in the provinces of Papua and West Papua, where indigenous Papuans constitute a majority of the population, the Government of Indonesia has enacted Law No. 21/2001, as amended, which granted the region Special Autonomy (otsus) in the conduct of its governance and development processes. The otsus recognizes the necessity and importance of a development framework that fits the unique



culture, characteristics and resources of the indigenous Papuans and responsive to their socio-economic, cultural and political development needs.

As a follow-up to the OTSUS law, Presidential Instruction No. 5/2007 was recently issued to 'accelerate development in the provinces of Papua and West Papua'. The Instruction provides specific guidelines for the development of Papua and West Papua under a "new deal policy" that covers five strategic priorities, as follows:

1. Establishing food security and reducing poverty;
2. Increasing the quality of education;
3. Increasing the quality of health services;
4. Developing basic infrastructure to increase accessibility to remote areas and areas along the national border; and

5. Taking affirmative action to improve the human resource quality of indigenous Papuans.

A significant initiative to address the root cause of poverty in Papua by the Papua Provincial Government is the village development program or *Rencana Strategies Pembangunan Kampung (RESPEK)* which covers such basic areas of development as nutrition, health, education, women's empowerment and infrastructure. It is complemented by the national government's *National Program for Community Empowerment or Program Nasional Pemberdayaan Masyarakat (PNPM)*. The strategy is to stimulate development activities at the village level by providing direct assistance through the village-based adat institutions, church groups and government functionaries.

# Empowering Indigenous Papuans, Creating Sustainable Livelihoods

**Aiming** to contribute meaningfully to the development of Papua/West Papua, the ILO has initiated the Papua Indigenous Peoples Empowerment (PIPE) Programme which is geared towards strengthening the economic self-reliance of the indigenous Papuans and promoting their rights. It provides facilitative support services through skills development activities that could help the indigenous Papuans to take greater responsibility for and leadership in their own development processes in the context and within the framework of the OTSUS.

The PIPE programme reflects the development priorities of the national government, which highlights employment creation as a key measure for poverty reduction and local development. Funded by the Japanese government through the UN Trust Fund for Human Security, the project has sought to increase the capacity of indigenous Papuans to reduce poverty in their villages while promoting gender equality and strengthening traditional peace and development mechanisms in collaboration with the concerned government agencies and other service providers.

Designed to run for three years (2006 – 2008), the project has worked with partner communities in four districts selected by the local government as pilot sites, viz:



©ILO/T. Muhamad



DEVELOPMENT PARTNERS: Alan Boulton, Director of ILO in Indonesia, together with representatives of concerned local government agencies, hands over livelihood enhancement facilities to partner communities in the PIPE pilot sites.

A distinctive feature of the PIPE Programme is its core strategy of strengthening individual and collective self-reliance among the indigenous Papuans through capacity building processes that capitalize on their initiatives, traditional knowledge, institutions and resources (material and human) for the attainment of the project objectives. Demonstrative experience, good practices and lessons generated in the course of project implementation are established for replication and for use as inputs in the improvement of pertinent policies and programs.

The strategy is implemented through a community-driven participatory development (CDPD) methodology in which partner communities are systematically provided the tools and opportunity to satisfy their needs and pursue their own development aspirations. Inspired by the ILO's Decent Work agenda and Convention (No. 169) on Indigenous and Tribal Peoples, the CDPD approach emphasizes the importance of strengthening indigenous peoples' individual and collective self-reliance. It encompasses the spirit and intent of the government's PNPM and RESPEK program.

In practice, the CDPD approach promotes skills development mainly through hands-on training activities using traditional knowledge, institutions, livelihoods and local resources as take off points. Depending on the pace by which the partner communities are willing to work for their improvement, the application of the CDPD approach generally spans the six stages of the project

implementation process, namely: a) Setting-up the institutional framework; b) Participatory community baseline survey; c) Identification and planning of community project activities; d) Implementation of community project activities; e) Community project self – evaluation and external evaluation; and, f) Linking of community experience to policy and programme development.

To date, more than 2,000 community members and leaders have gone through various hands-on training activities, mostly related to improving the sustainability of existing livelihoods covering agriculture, fishing, horticulture, cooperatives management and entrepreneurship. The result is an actual and potential increase in income of direct beneficiaries ranging from 30-35 percent and increased (self) employment opportunities.

More importantly, the partner communities have begun reinforcing their collective self-reliance in poverty reduction through the setting up of community livelihood support mechanisms, e.g. community service centers, common facilities, plant nurseries and marketing systems. These mechanisms are managed by the adat-based community organizations with the help of community development facilitators who are themselves members of the partner communities.



# Community-Driven Participatory Development

**CDPD** is an approach to community development in which the participatory aspect of the development process is initiated and sustained by the partner community in relation to entities external to it,



©ILO/T. Muhamad

such as government agencies, non-government organizations and elements of the private sector who usually serve as service providers. In its application, equal importance is given to both the process and the results.

This approach differs from those which are commonly used in Papua/West Papua, such as the plainly participatory methodology wherein the participatory aspect of the development process is initiated and sustained by external entities in relation to the partner community. It is the opposite of the “top-down”, “hand-out” and “one size fits all” approaches which have been proved largely ineffective and counterproductive, especially in the context of Papua/West Papua.

The CDPD approach recognizes and works through a “two – project” interface, of which the first is the peoples’ project of pursuing their own individual and collective development, and the second is the service providers’ project of delivering the needed facilitative support services. While the former is essentially a continuing endeavor, the latter is invariably short-term or intermediate.

The two-project interface concept promotes community ownership of and responsibility for its development process. It is intended to break the usual practice of repeatedly starting and ending projects in the same areas with the same communities – a practice which

©ILO/T. Muhamad



**HANDS-ON TRAINING:** Fishermen in District Muara Tami, Kota Jayapura, Papua strengthen their livelihood skills through the use of better fishing equipment and accessories.

has become a vicious cycle in many places. As a result, this approach has received positive acceptance from various parties concerned, including local governments, university, local NGOs, and most importantly, from the indigenous Papuans.

## The CDPD methodology stands on seven (7) interrelated principles, as follows:

1. Strengthening the capacity of community members and leaders for self-development.
2. Assisting community leaders and members to go through a process of change.
3. Providing direct assistance to communities through their own organizations.
4. Recognizing the basic capacity of people in the villages for self-regulation and governance.
5. Making the terms of development assistance to communities flexible.
6. Treating traditional community organizations as primary village development partners.
7. Rationalizing the meaning of development assistance to ensure its sustainability.



**Domingo Nayahangan, Chief Technical Adviser of the PIPE Programme**

## “ INDIGENOUS PAPUANS need to strengthen their natural capacity for individual and collective self-reliance ”



### ***Why is the CDPD approach a part of the core strategy of the ILO PIPE Programme?***

The CDPD approach is very much suited to the culturally-oriented development framework of the indigenous peoples and is therefore an effective tool for the promotion of their empowerment. One important reason for this is that the CDPD approach gives the indigenous peoples ample opportunity to determine the course and pace of their own development process considering their traditional knowledge systems and practices.

### ***What is the role of the ILO -PIPE Programme in promoting the CDPD approach?***

The ILO PIPE Programme initiated the testing of the CDPD approach in Papua and West Papua. Out of this initiative, significant adjustments have been made to enhance the effectiveness of the approach in the context of the prevailing condition in the area. For purposes of replication and adoption of the CDPD approach in Papua and West Papua, the experience, lessons and good practices generated in the pilot sites are documented and shared with multi-sectoral service providers, especially concerned government agencies, as inputs for policy and programme development.

All the adjustments in the CDPD process that took place throughout the period of project implementation will soon be consolidated into a “resource book” on the use of the CDPD approach in Papua/West Papua.

### ***What kind of adaptation has been made to the Papuan context?***

The adaptation of the CDPD approach to the Papuan context has been a continuing process from the time the actual implementation of the PIPE programme started in January 2006. Based on every piece of significant

information regarding the social, economic and cultural condition of the partner communities in the pilot sites, the necessary adjustments were put in place accordingly.

A case in point is the adjustment made in the pace of the programme implementation process. Under the CDPD approach, the partner communities are expected to start the implementation of substantive livelihood enhancement activities (the usual entry point) a month or so following the completion of overall community programme orientation and planning. However, in the context of Papua/West Papua, more time was needed for preparatory activities.

The purpose of the longer preparatory period is to achieve a reasonable level of acceptance by partner community members and leaders of the real nature, purpose and use of community development assistance. This is against the backdrop of a prevailing mindset in most communities that generally considers development assistance as no more than individual financial hand-outs.

### ***What are the main challenges to the use of the CDPD Approach in Papua and West Papua?***

Just like in many other indigenous communities, the main challenge encountered was how to effectively help the partner communities regain and strengthen their natural capacity for individual and collective self-reliance in the context of their changing environment. Corollary to this challenge is the need to identify the key factors that have caused and continue to cause the weakening of the natural capacities of the indigenous Papuans and put in place the corresponding corrective measures.

The same capacity is shown by their long history of collective existence in specific areas, the environment and resources of which they have sustainably managed through the centuries.

“ Indigenous Papuan communities, like other indigenous communities worldwide, do have the capacity to initiate and take the lead in their own development processes as indicated by, among others, the quality of their multi-faceted indigenous knowledge systems and practices. ”

# Voices of Papua: **the**

**Absallom Retto:**

## *Investing* for the Future

**I**t is well-known that for their livelihood, most indigenous peoples are dependent on the land and natural resources that abound in their territories. This is particularly so where they are still engaged in traditional livelihood strategies, such as pastoralism, hunting and gathering and

Years before, he farmed his land by planting various agricultural commodities in the traditional way. "I never tended my farm. After planting the seeds, I leave them to grow by themselves for two or more months. I only get back to the farm to harvest and as you can imagine, the results are not satisfactory," he said.

From these series of training activities, he received various information and lessons on agricultural production techniques, pest control, the use of certified seeds, etc. "The best lesson I learned is that you cannot plant a mixture of seeds in one plot and you have to tend your garden regularly. Just like any other profession, you have to go to work every day. If you are a farmer, you have to cultivate your land every day. The changes I have made are only as simple as that but the yield they brought me are incredible," he stated.

Absallom Retto also joined the ILO's micro-entrepreneurship training from which he gained practical knowledge on how to invest his savings and expand his farms. "I used to spend all my income and have no savings. Now, I am a different person. I always save part of my income and I even opened a saving accounts for each of my six children," he said proudly, adding that all of his children go to school and the first three children were able to go to college.

To prepare for the future, he invested some of his earnings on a new motorcycle and an additional farmland of 1.5 hectares. "Having more income is a blessing but I have to be ready for the future," he said wisely. The motorcycle, he said, not only gave him better access to the city and the market, but also helped him to save money since the cost of transportation in Papua is very high.

To make the best use of community facilities and equipment provided by the ILO, Retto has facilitated the setting-up of a system to ensure that these facilities and equipment could be used properly by everybody in the area. "We have developed a rental system, and some of the rental fees will be saved to maintain and increase the equipment," explained Retto, who is also the Head of the Farmers Group in district Muara Tami. The community equipment, consisting of two hand-tractors, a water pump, chain saw and grass cutters, etc. are now in a proper storage room, right next to the small community service center built by the local community itself with support from the ILO PIPE Programme.

Learning from his success, other farmers have followed his steps. "I love sharing my knowledge and success. I keep



Absallom Retto proudly presents a community hand tractor being used not only to boost agricultural production but also to promote collective management of common property.

rotational agriculture. Absallom Retto from district Muara Tami, Papua, was no different. As a dedicated farmer for almost 25 years, his land is his life.

Only a year ago, however, he was just able to harvest his 1.5 hectares watermelon farm four-five times a year. For each harvest, he only earned Rp 500 thousand or a total of Rp. 2 – 2.5 million per year. But this year, his fortune has changed and his earning has increased dramatically. Up to the end of October, he has experienced a bountiful harvest that brought him an earning of Rp 31 million.

Retto explained that his present income from the farm is really beyond his expectation. "My life has changed since I was selected by the members and leaders in my village to be one of the community facilitators under the ILO PIPE programme in district Muara Tami. "I am fortunate to have the opportunity to participate in the agricultural production training activities facilitated by the ILO," he said.

# Benefits Gained

## John Lensru: *Promoting* Local Knowledge and Practices



John Lensru stands before the new DKD Office and Service Center - an empowerment mechanism for the adat-based community organization.

**As** head of the Dumtru Consultative Council (Dewan Konsultasi Dumtru/DKD), John Lensru has been actively involved in promoting the CDPD approach to village development in district Kentuk Gresi/Gresi Selatan, Papua. DKD is the adat (customary law)-based community organization in the area. One of the principles of the CDPD approach is strengthening and involving the adat-based community organizations (lembaga adat) in the development process.

telling others that they have to diligently tend their farms. No matter how busy you are with the church or other activities, you have to maintain your farm everyday. We just have to work hard to earn more," Retto said.

Retto is not only dealing with the local farmers, but also sharing his time to teach children in the village. When he noticed that some third grade children were still illiterate, he made a resolve not let this happen. "They are the next generation. What kind of life would they have if they are illiterate," he said. Every day, after farming, he spends time with the children and using some basic materials provided by the PIPE Programme, teach them how to read. "Knowledge is power, and I am one of the living examples," he added.\*

"The Lembaga adat is a powerful institution from the point of view of the local communities. The adat is the foundation of collective self-reliance among the indigenous Papuans. The local communities are obedient and loyal to the adat institution. That is why it is more effective to empower the community members through this institution" Lensru said.

The DKD was revived and revitalized in 2007 with support from the PIPE Programme. Working together with the community facilitators under the programme, DKD gathered information on the collective aspirations of the local communities, in particular those who are located in isolated areas. They also visited the villages to identify the development needs of the local communities. "It is important that the actual development needs of the people are identified so that they themselves can undertake initiatives towards their own improvement," he said.

Under the coordination of DKD as the primary village development partner, Lensru said that the communities decided to improve their cacao production as this is their main livelihood. The communities have also collectively decided to use locally produced cacao seedlings, not the hybrid ones which the communities are always asked to cultivate.

"When the communities are given an opportunity to take the lead in their development process, they actually know what is best for them to do to improve their lives. For example, the communities made a good decision when they chose local cacao seedlings to plant because as it turned out these are of better quality, compared to the hybrid kind. This shows the importance of recognizing and using local knowledge and practices," Lensru said.

To ensure the sustainability of the CDPD approach, he explained that the DKD continues to strengthen its own capacity and to actively socialize the approach to the local authorities.

*"The local government has greatly welcomed the application of the CDPD approach and more active role of community organizations in determining and coordinating the participation of service providers from the government and the private sector in the village development processes,"*

# Enhancing



©ILO/T. Muhamad



©ILO/T. Muhamad

Empowering Indigenous Women: Women in District Tanah Rubuh, Kabupaten Manokwari, West Papua undergo a hands-on livelihood skills development training using local resources.

**Despite** the extremely patriarchal socio-cultural environment, an increasing number of women are participating in the village level skills development process, specifically in the area of income and employment generation. "A few women are given the opportunity to serve as community development facilitators in the district" said Yohana Yaru, one of the female facilitators in district Kentuk Gresi/Gresi Selatan.



©ILO/T. Muhamad

## ILO-PIPE Programme Highlights in Pictures

Photos by: T. Muhamad/G. Lingga

The PIPE Programme has focused on helping the partner community members to strengthen their individual and collective self-reliance through capacity-building processes, including hands-on livelihood skills training for income and (self) employment generation, strengthening the adat-based community organizations and promoting the role of women in local development activities. Shown below are pictures indicative of these ILO-PIPE Programme highlights, viz:



# Women's Role in the Village Development Process

Moreover, on the encouragement of the ILO PIPE Programme, all-women groups have started to appear in such economic activities as vegetable production, fruit processing and micro-entrepreneurship. As a result, around 273 women have been involved significantly in the poverty reduction activities in the project sites. They have taken the lead in the promotion of entrepreneurship through the Gender and Entrepreneurship Together (GET Ahead) training of trainers and potential entrepreneurs.

One of the all-women groups is the Women Association of Kemtuk Gresi (Ikatan Perempuan Kemtuk Gresi/IPKG). This group was recently established in Kemtuk Gresi/Gresi following a series of informal preparatory steps. With an initial 25 members, the IPKG aims to, among others,

improve its members' production and entrepreneurship skills. "The group includes all interested women in Kemtuk Gresi, not only indigenous Papuans but also migrants. The main goal is to further empower the women so that they can be more actively involved in the workings of society," said Yohana, one of co-founders of the group.

The group has planned to initiate some priority socio-economic improvement activities, such as baking cakes, cocoa farming, operating kiosks (buy and sell micro-enterprises) and managing revolving funds. "We are still at the starting process, but we believe that we can make these things happen. We have a big dream that every woman has the opportunity to help improve the life of her family and her community," added Yohana. (\*)

“*...on the encouragement of the ILO PIPE Project, all-women groups have started to appear in such economic activities as vegetable production, fruit processing and micro-entrepreneurship.*”



Paskalina Baru:

# Breaking the Barriers



"I used to be shy and introvert. Now, I am a different person. After becoming one of the community development facilitators under the ILO-PIPE Programme, I learnt to talk and communicate to people and openly promote the application of community-driven participatory development in my hometown, district Kebar, West Papua. Together with other facilitators, I am responsible for three tribal groups: Ileret, Mpur and Miyah.

For many years, the local community had been used with the top-down approaches to community development. These approaches had created a culture of dependence. The local community, in particular the traditional community organization, has never been given the opportunity to play an active role in the development of their own villages. The adat-based community organization in this area is called Ventori.

At the start, it was not easy for me to convince the local community about this approach. They rejected me and the other facilitators. They refused to meet and talk to us. Even more, as the only female facilitator, I had a harder task to do and that is to start campaigning for a change in the community's mind-set of receiving assistance without responsibility. We also tried to break the patriarchal barriers. Yet, I refused to give up despite the hardship since I knew that this approach will not only benefit the community but also my family, relatives and friends.

Thus, I regularly visited the villages, assisting the local community to strengthen their capacities and to initiate their own development initiatives. It usually takes a whole day to visit one village, as the villages are very far from one another. Most of the time, due to lack of transportation, I had to walk through several kilometers of difficult pathways to reach one village. In these villages, I tried to promote the CDPD approach not only during meetings but also during visits to the homes and farms of the people. Here, I learned more about their families, their livelihoods and their needs. All these made me work harder to provide better facilitative services.

Now, the local community of Kebar is benefitting from the approach. They are more involved in various development activities, more self-reliant and working together under one community organization, the Ventori. This organization has become a partner of the government and other agencies in various village development activities. My hope for the future is that local communities in Papua, particularly Kebar/Senopi, would continue to be more productive and would play a more important role in all aspects of their own development."

# 14 Key

**As** a pilot initiative, the PIPE Programme has generated some strategic experiences, lessons and good practices which may provide additional guidance to development practitioners, service providers and policy makers in facilitating the complex process of indigenous peoples development, specially at the village level.

Shown below are some of these lessons and good practices which are regarded as significant in terms of sustainable community development involving indigenous peoples, particularly in the context of Papua/West Papua, as follows:

## Community-driven participatory development

The development challenge in Papua/West Papua is not so much in the lack of resources but much more in the way development assistance is delivered. Mainstream development programs, which are often prone to giving hand-outs rather than facilitating development processes, are less likely to produce sustainable results. As a development assistance delivery mechanism, CDPD approach, which provides partner communities the opportunity to take greater responsibility for and leadership in their own development processes, has emerged as a good practice. It could enhance significantly the effectiveness of village level development initiatives, especially the PNPM and RESPEK Program. It promotes initiative and creativity among the partner community members and makes them recognize the importance of both the process and the result. The CDPD approach could also serve as a channel for the recognition and use of traditional knowledge systems and practices. Its application could moreover enhance significantly the effectiveness of existing village level development programs, such as RESPEK and the PNPM.

## Engaging the clan

In the villages of Papua/West Papua, the clan (suku) could serve effectively as a basic development unit. Within the clan, leadership is clear and the sense of common interest is strong. The clan is also the seat of the indigenous culture. Clan-based customary law and authority has significant implications in the sustainability of village level development programmes. It can also be an effective way of addressing individual/family development needs.

# Lessons and Good Practices Generated

## Adat-based community organizations as development partners

To indigenous Papuans, the adat institution is of great importance to their lives. It is part of their identity as a people. Although it is evolving in step with the times, it remains basically the same in principle as the forebears have meant to it be – an indigenous Papuan governance system. Adat institutions e.g. Dumtru, as well as their derivatives i.e. adat-based community organizations, have great potentials as development partners at the village level. Between mainstream community organizations and adat-based community organizations, the latter have greater chances for sustainability.

## Anticipating culturally-inspired opportunities and barriers

The importance of situating community development activities within the existing cultural framework is well-known. An important aspect of this is that in facilitating community-driven participatory development, going a step ahead in knowing the cultural implications of each kind of development assistance sought by the partner communities is always a good practice. This works to make development programs able to identify and make use of traditional values and knowledge systems as the foundation of development activities and to prevent potentially damaging surprises in the program implementation process.

## Balancing individual and collective interest

Development programs in Papua/West Papua need to look into both collective as well as individual (family, clan) development needs. In the context of the adat governance system, the common good is paramount, but the interest of the family and clan is as important. Development programs could be designed to systematically provide opportunities for organized communities to attain collective socio-economic enhancement goals e.g. through common facilities such as production and marketing equipment, community service centers, plant nurseries, etc. and for families and clans to realize their own socio-economic potentials and improve their status e.g. through family-oriented microfinance assistance.

## Providing assistance for nothing is counterproductive

True community development cannot be achieved through hand-outs. When development assistance is given without expectation of anything in return, such as responsibility and accountability as well as repayment or sustainable use, it becomes counterproductive. In the long term, it produces more damage than good to the target groups e.g. becoming more dependent and complacent rather than pro-active and self-reliant. If serious community development work is to be done, assistance in the form of hand-outs should be stopped or re-oriented.

## Preparing communities to cope with the changing environment

Most Papuans are 'unlikely to view themselves as poor', given their lands and other natural resources. However, continuing migration from other parts of the country and the 'boom in resource extraction industries put greater pressure on land and other resources and fuel Papuan's increasing need for independent incomes'. This condition makes it a good practice to direct development assistance for indigenous Papuans towards helping them to develop various capacities, in the context of human resource development, that could enable them to cope with the demands of their fast changing socio-economic and cultural environment.

## Site-specific pacing of development interventions

Pacing the delivery of facilitative support services according to the needs of partner communities in specific areas is crucial in village development. This entails a roll-on planning process in which one activity begets another in a logical flow. Partner communities, specially indigenous peoples, should not be rushed in their quest for development.



## Using tangible community self-improvement initiatives as take off points for collaborative action

Tangible community self-improvement initiatives, such as poverty reduction activities and other aspects of village development, are effective take-off points for building linkages between and among development partners. These initiatives, which are reflective of community effort towards self-reliance and empowerment, could draw attention from concerned government agencies and other service providers.

## Tapping talents from the village

The role of community development facilitators, who are selected from within partner communities, is important in the implementation of village development activities. These facilitators have the advantage of familiarity with the people, culture, geography and socio-economic condition in the village. They too are there to stay even after corresponding development programs are completed and would likely continue to deliver facilitative services to the community. Thus, a suitable qualification standard, selection process, training and job description needs to be set and observed by partner community representatives and service providers.

## No development without commitment to change for the better

Only a sustained willingness on the part of partner community members and leaders to change for the better could make community-driven participatory development possible and effective. It is important for development programs to make sure that this is present, as indicated by positive attitudes and mindsets, before development activities are started. If there are attitudinal barriers, these must be changed first before anything else, and making this change happen should be a continuing focus of attention by the partner communities while going through the development process.

## Opportunities facilitate capacity-building

Giving partner community members the opportunity to take guided individual and collective action, responsibility and accountability over matters that concern their development, including the management of resources, is a potent tool for experiential learning. It is an effective alternative to the hand-out type of development

assistance and a possible antidote to corruption. It is necessary to ensure that development programs provide space for such opportunities.

## Necessity of processual intervention

The importance of processual intervention in the promotion of village development cannot be overemphasized. Dispersed and disjointed development activities, no matter how well they are technically planned and implemented, are simply ineffective. They could only amount to a vicious cycle of "development activities" that would not engender any meaningful and sustainable development for the partner communities.

## Building on the traditional roles of indigenous women

Even under a highly patriarchal culture, indigenous women do not only devote themselves to household chores and the care of children but also perform important roles in relation to various economic and culture-related activities. In doing their work both in the home and in the field, indigenous women have proved themselves to be generally trustworthy and responsible. Their economic activities could serve as effective entry points for their own empowerment and for promoting sustainable livelihoods and entrepreneurship in the community.

*'PIPE is extremely relevant to the development needs and opportunities in Papua at this point in time. The response from the Community Development Facilitators (CDF), indigenous peoples organizations and community members to the tangible activities so far has been overwhelmingly positive; in many cases these are the first 'real' forms of assistance that the people have ever received or been a part of' (Excerpt from the independent evaluation report, July 2007).*

## Contact:

ILO Jakarta  
Menara Thamrin Level 22  
Jl. M.H. Thamrin Kav. 3 | Jakarta 10250  
Tel. 021 3913112 | Fax. 021 310 0766  
Email: jakarta@ilo.org | Website: www.ilo.org/jakarta

