VISION

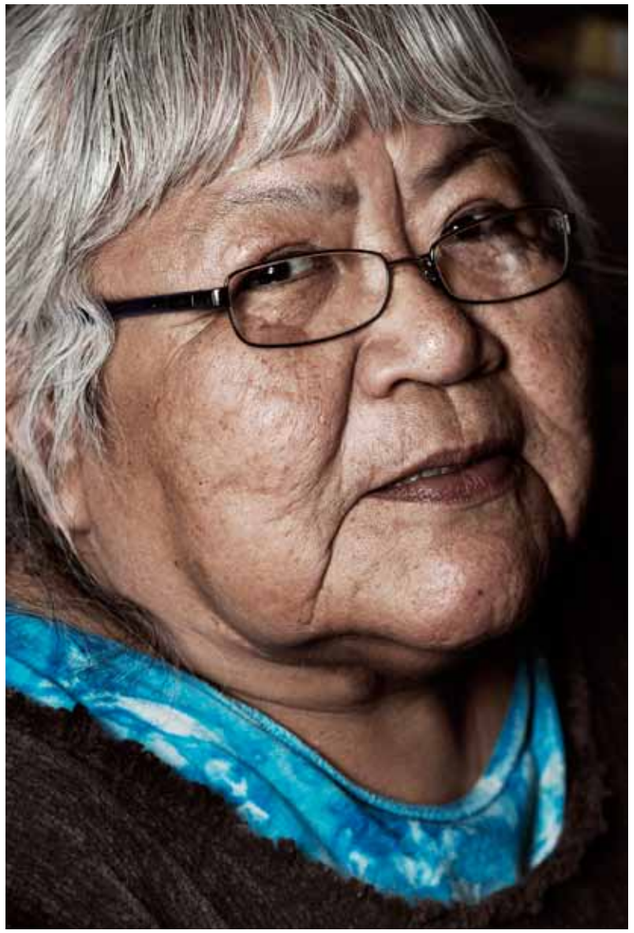
IFIP will transform philanthropy globally through encouraging and facilitating partnerships with Indigenous Peoples to further vision, imagination, and responsibility to tackle the challenges of our times.

IFIP
International Funders for Indigenous Peoples

www.internationalfunders.org

GRANTMAKER'S GUIDE:
Strengthening International Indigenous Philanthropy

IFIP
International Funders for Indigenous Peoples



Melting permafrost, erratic temperatures, forest fires—a perfect storm of global warming has helped cull the Porcupine Herd of caribou from 178,000 to 123,000. At stake is the sustenance of the millennia-old culture of the Gwich'in "Caribou People." But in a way, we are all people of the caribou.

Perhaps the question is whether there is still time to change the economy, approach and assumptions that have caused global warming. "There is a solution. It's not the end of the world yet," says Sarah James, one of the Gwich'in spokespeople from Arctic Village, Alaska. "One thing we have to do is gain back respect for the animals, for all nature. We pray and give thanks to everything that we use. But if it's going to work, it has to be both Western and traditional. We have to meet halfway—and we need to find balance."

Front cover: In the early 1990s, FACE, a Netherlands-based foundation created by a consortium of Dutch electricity companies, began establishing tree plantations around the world to offset the utilities' burning of fossil fuel. One project involved Mojandita—a Kichwa community in Ecuador. Despite initial enthusiasm, the plantation imported exotic trees, failed to produce wood and income for the communities, and degraded the unique páramo ecosystem. Eventually, these factors contributed to a tragic fire, which probably caused a net loss in carbon absorption, even as the utilities chugged on. At Mojandita the results still might have been positive, except for a few troubling factors: exotic pines, stunted growth, and drought—a recipe for failure.

Cover photo: Conversations with the Earth / Nicolas Villaume

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April 2011

Dedicated to the Memory of
Viktor Kaisiepo
and
Wilma Mankiller

For their commitment to Indigenous Peoples around the globe and to ensuring that their voices were heard.

Contents

Photo: Conversations with the Earth/Nicolas Villaume

Little can tear at the heart more than the decision to abandon the place of your ancestors. But as a Himalayan glacier melts above them, pragmatic Zanskari farmers and pastoralists have decided to uproot their 1,000-year-old village beside a now-drying stream. In the absence of drastic reductions in greenhouse-gas emissions, their decision may foretell the fate of millions of people dependent on high-mountain water everywhere, from Pakistan to California.

The act of securing water is one of the fundamental daily rhythms of a Zanskari village. Family members of all ages, male and female, help gather water throughout the year and irrigate in the summer. Over the centuries the people of Kumik ("Kumikpas") have created informal institutions to manage and distribute water fairly throughout the village. Each household has a period to irrigate certain fields. The traditional rules are unwritten, but cooperation is well choreographed: everyone knows their time and allotment.

Foreword

It is our hope that the wisdom and experience of the Indigenous leaders and funders in *A Grantmakers Guide: Strengthening International Indigenous Philanthropy* will inspire others to truly partner with Indigenous communities.

It has become increasingly clear that Indigenous Peoples not only hold the answers to many of their own problems, but to global challenges as well. In a world that seeks new value systems, their cultures can be models for the future. However, most Indigenous communities are marginalized, discriminated against, exploited, and subject to hostile policies and attitudes. In this context, we see a rapid growth in the number and scale of philanthropic partnerships with Indigenous Peoples, often with results exceeding all expectations. Part of this success is attributed to the growth in the kinds of institutions Indigenous Peoples need to deal with the outside world—including funders—on their own terms. It is clear that funders need to find and genuinely strengthen such institutions.

For donors, funding Indigenous Peoples can be both exciting and frustrating. Those who consider adding such projects to their portfolios may need to overcome internal constraints and cultural biases, fears and delays, as is often the case with any new venture. Because such funding has lagged far behind other sectors, and because Indigenous Peoples have established codes of business conduct, new projects may not fit easily into granting criteria or program models.

As members of International Funders for Indigenous Peoples (IFIP), we are anxious to grow the field and bring an infusion of new faces, sources of investment and expertise, along with the professional camaraderie that grows from shared commitment and passion. IFIP is an affinity group of the Council on Foundations dedicated to assembling international grantmakers in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous People globally. Over the past decade, IFIP has convened conferences and workshops that catalyze thoughtful, engaged collaboration among participants.

Experienced donors recognize the resilience of Indigenous Peoples, often in the face of overwhelming odds and continual attacks on many fronts. Their diversity and creativity is an essential resource for the future of our planet. There is important work of global significance underway.

Nevertheless, there are technical challenges that this guide can help identify and overcome. Many standard practices simply won't work. We need to be on the ground listening to people and stretching our imaginations. We cannot wait for the 'experts' to send us polished proposals that meet our criteria and timetables. Truly effective philanthropy has always relied on ingenuity and creative paths of understanding to effect deep change in the world.

We can embrace and drive this change. This guide describes the practical experiences of those pioneers who have forged ahead. We expect future editions to grow with many more examples!

Ken Wilson
President and Chair of the Board, International Funders for Indigenous Peoples
Executive Director, The Christensen Fund

Photo: Conversations with the Earth/Nicolas Villaume

The people of Manus Province, Papua New Guinea have lived by the sea for some 25,000 years. Nothing in history had prepared the islanders for the unprecedented fury of the 2008 storm they called King Tide. Island residents didn't see it coming, but quick thinking saved most houses from the waves—for now. Residents are bracing for more extreme weather. If the islanders could go [to the UN Climate meetings], they would ask: 'Who's responsible for the rising seas and angry storms? Who's responsible for our relocation costs?' Their story of resilience and adaptation is a lesson for the entire human family of how we might find a way to cooperate in our vulnerability for future generations.

Acknowledgments

IFIP gratefully acknowledges the grantmakers and Indigenous representatives who shared their experiences and insights, including: Sulemana Abudulai, Janis Alcorn, Monica Aleman, Enrique Arias, Tracy Austin, Meaghan Calcari, Steve Cornelius, Gonazalo Delgado, Terence Hay-Edie, Toniel Edman, Ann Henshaw, Joe Hudson, Peter Kostishack, Steven Lawrence, Julieta Mendez, Douglas Neasloss, Michelle Ortega, Shaun Paul, Lisette Peralta, Sandra Pierantozzi, Navin Rai, Nonette Royo, Barbara Sargent, James Stauch, Victoria Tauli-Corpuz, Chet Tchozewski, Katrin Wilde, and Ken Wilson.

Our deep gratitude extends to the funders and organizations that support Indigenous Peoples and whose experiences made this guide possible, including: Channel Foundation, The Christensen Fund, Disability Rights Fund, Earth Train, Ecologic Development Fund, The Ford Foundation, Foundation Center, Gaia Foundation, Garfield Foundation, Global Environment Facility Small Grants Programme, Global Greengrants Fund, Global Fund for Women, Gordon and Betty Moore Foundation, International Community Foundation, International Indigenous Women's Forum, John D. and Catherine T. MacArthur Foundation, Kalliopeia Foundation, Kitasoo /Xai'Xais First Nation, Micronesian Conservation Trust, Mitsubishi Corporation Foundation for the Americas, Myer Foundation, Oak Foundation, Oaxaca Community Foundation, Oxfam America, Samdhana Institute, Tebtebba Foundation, Walter and Duncan Gordon Foundation, and IFIP Members.

We are particular indebted to the Christensen Fund for providing the financial support to make this guide a reality. They have proven to be one of the primary pioneers and major advocates in moving Indigenous philanthropy to the next level. We would like to acknowledge Ken Wilson, Executive Director of The Christensen Fund, who helped to shape this guide.

Many thanks to IFIP's consultant, Yumi Sera, Operations Director for the Disability Rights Fund, for developing the guide. She interviewed over twenty leaders in the field and reviewed a variety of literature and reports.

Additional editorial support was contributed by Evelyn Arce, Jennifer Astone, Meaghan Calcari, Eden Rock, Katherine Sinclair and Jennifer Tierney. Peter Kostishack and Steve Cornelius shared a MacArthur Foundation study on Indigenous Peoples funding that served as a main building block for this report.

The photographs in the report were provided to IFIP courtesy of Nicolas Villaume and Conversations with the Earth: Indigenous Voices on Climate Change (CWE).

Worksight designed and coordinated its production.

Evelyn Arce, Executive Director
International Funders for Indigenous Peoples

All of the photographs and captions in this Guide were generously provided by *Conversations With the Earth: Indigenous Voices on Climate Change* (CWE) and CWE photographer Nicolas Villaume. CWE is a collaboration between Land is Life, an Indigenous-led advocacy group; Insight Share, an NGO that trains and supports local communities in the use of participatory video; Nicolas Villaume, photographer and founder of Conversations du Monde, and a network of (currently 14) participating Indigenous communities from around the globe who have been telling their stories of climate change in collaboration with CWE through written and recorded interviews, photographs, and community-produced and directed videos. CWE was initially formed in late 2008 in order to create a major exhibit for the UN Climate meeting in Copenhagen, Denmark in December of 2009. The CWE inaugural exhibit, which was installed at the National Museum of Denmark, ran for six months to great acclaim. CWE is excited to announce that its second major exhibit will be held in Washington, DC at the Smithsonian's National Museum of the American Indian on the National Mall, from 22 July 2011 *to* 2 January 2012. Major funding for CWE has been provided by The Christensen Fund. For more information, please see the inside back cover.

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Photo: Conversations with the Earth/Nicolas Villaume

On the southeast coast of Brazil, three American companies with significant carbon footprints have provided $18 million to ensure the preservation of a 50,000-acre reserve of Atlantic Forest. The idea seems simple: trees soak up carbon dioxide. By promising not to cut them down, companies hope to obtain carbon "credits." But this practice, called 'avoided deforestation,' is one of the most controversial ideas for global negotiators trying to slow the rate of deforestation

When the [forest] reserve was established nearby, "no one came here to talk [to us] about it," says Karaí Djeguaká Werá, 84, the Guarani opyguá, *or shaman, on Cerco Grande Island, a 31-person community near Guaraqueçaba, Brazil. The initiative may shrink the Guaranis' access to ancestral land, even as it may strengthen their claims to some of it. But Werá is convinced that the land's traditional stewards, based on countless generations of experience, know the best ways to protect the forest, in reciprocation for its gifts.* "Ka'aguy ma oú arandú nhande wy mbya kuery pe," *he says in Guarani. "All of the Indigenous wisdom comes from the forest."*

A Snapshot of Indigenous Peoples

1

The values we want to perpetuate include equity, reciprocity, solidarity, harmony between us and nature, collectivity and conservation of natural wealth for the Seventh Generation, among others. Our Indigenous systems or parts of these, and our traditional livelihoods still exist because of our active and passive resistance against development and modernity and against the violation of our human rights. We have adapted to the changes which came into our communities and we accommodated some aspects of modernity. But this does not mean that we totally abandoned our own systems, worldviews and values.

Victoria Tauli-Corpuz, Tebtebba Foundation
The Concept of Indigenous Peoples' Self-Determined Development or Development with Identity and Culture: Challenges and Trajectories

Who Are Indigenous Peoples?

Indigenous Peoples[1] across six continents constitute the largest minority population in the world, with more than 370 million people in more than ninety countries. In nearly every location, they are among the most impoverished and underrepresented, including in the United States. Other terms used for Indigenous Peoples include aboriginal, tribal, first nations, first peoples, national minorities, native peoples, and autochthonous peoples.

Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of dominant societies. According to a common definition, they are people who inhabited a country or a geographic region at the time when those of different cultures or ethnic origins arrived. The new arrivals became dominant through conquest, occupation, settlement or other means.[2]

The United Nations defines Indigenous Peoples as follows:

- Self-identification as Indigenous Peoples at the individual level and accepted by the community as their member;
- Historical continuity with pre-colonial and/or pre-settler societies;
- Strong link to territories and surrounding natural resources;
- Distinct social, economic or political systems;
- Distinct language, culture and beliefs from non-dominant groups of society; and
- Resolved to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Key Facts about Indigenous Peoples

- Indigenous Peoples represent about 4 percent of the world's population—approximately 370 million people.
- There are at least 5,000 different Indigenous groups in the world.
- While Indigenous Peoples live in every region of the world, 70 percent are in Asia.
- Indigenous Peoples suffer higher rates of poverty, landlessness, malnutrition and internal displacement than the rest of society, and have lower levels of literacy and health care.
- The Amazon River Basin is home to about 400 different Indigenous groups. While the land they inhabit accounts for just 7 percent of the world's surface area, it is considered critical to global biodiversity.
- More than 100 pharmaceutical companies fund projects to study Indigenous Peoples' plant knowledge—particularly those plants used by native healers.
- A recent study showed that ending the marginalization of Indigenous Peoples could expand the national economies of Bolivia by 37 percent, Brazil by 13 percent, Guatemala by 14 percent and Peru by 5 percent.
- The Adivasi, or tribal peoples of India, constitute only 8 percent of the country's population, but 40 percent of them are internally displaced.
- In Thailand more than 40 percent of Indigenous girls and women who migrate to cities looking for work fall victim to the sex trade. The majority of females trafficked across state borders in Southeast Asia come from Indigenous communities.
- The International Day of the World's Indigenous Peoples is observed on August 9.

—IFAD, *Indigenous Peoples*

The respect that Indigenous Peoples have for the earth is a concept foreign to western civilization. Territories include much more than the lands they comprise. Territories encompass all within them, and each component has an important significance for Indigenous Peoples. The people, the air, the forests, the water and animals, birds and insects that exist, the sacredness of those that have passed on; all of these aspects form part of the conception of Indigenous Peoples when they talk about territories.

—Jaime Levy, Altropico Foundation

Critical Issues Facing Indigenous Peoples

Multiple issues confront funders who consider the critical needs of Indigenous Peoples. In 2010, the United Nations Secretariat of the Permanent Forum on Indigenous Issues published its first comprehensive overview of critical issues, *State of the World's Indigenous Peoples.* The report engages Indigenous Peoples as authors and includes case studies to illustrate the complexity of the issues and the diversity of Indigenous People's needs and concerns. Unlike donors that tend to think in terms of issues and program areas, Indigenous Peoples usually express their critical needs holistically, linking them together as human, ecological and spiritual concerns.

The following five categories encapsulate the issues confronting Indigenous Peoples today:

- Right to Lands, Territories and Resources
- Human Rights and Self-Determination
- Health and Education
- Traditional Knowledge, Culture and Language
- Resilience and Climate Change

The next section offers synopses of three of these issues: right to land, territories and resources; traditional knowledge, culture and language; and resilience and climate change.

State of the World's Indigenous Peoples

Indigenous Peoples contribute extensively to humanity's cultural diversity, enriching it with more than two thirds of its languages and an extraordinary amount of its traditional knowledge.

The plight of Indigenous Peoples in many parts of the world is critical today. Poverty rates are significantly higher among Indigenous Peoples than other groups. While they constitute five percent of the world's population, they make up fifteen percent of the world's poor. Most indicators of well-being show that Indigenous Peoples' traditional knowledge and cultural expressions are often exploited, marketed and patented without their consent or participation.

Of some 7,000 languages today, it is estimated that more than 4,000 are spoken by Indigenous Peoples. Language specialists predict that up to ninety percent of the world's languages are likely to become extinct or threatened with extinction by the end of the century.

Although the state of the world's Indigenous Peoples is alarming, there is some cause for optimism. The international community increasingly recognizes Indigenous Peoples' human rights, most prominently evidenced by the UN Declaration on the Rights of Indigenous Peoples. Indigenous Peoples continue to organize to promote their rights. They are the stewards of some of the world's most biologically diverse areas, and their traditional knowledge about the biodiversity of these areas is invaluable. As the effects of climate change are become evident, it is clear that Indigenous Peoples must play a central role in developing adaptation and mitigation efforts to this global challenge.

—State of the World's Indigenous Peoples

Right to Lands, Territories and Resources

The United Nations Declaration on the Rights of Indigenous Peoples (adopted by the UN General Assembly on September 13, 2007) delineates the individual and collective rights of Indigenous Peoples, including recognition of their rights to lands, territories and resources.

Indigenous Peoples' close relationship with and reliance on their lands and territories is one of the principal traits to distinguish them from mainstream societies. Their relationship with land is characterized as holistic with economic, spiritual, social, cultural, and political significance.

In many countries, recognition of land and resource rights can be a complex and difficult issue. This is critical when legislation requires legal title of ownership, but Indigenous Peoples practice custom-based, communal forms of land ownership. In most post-colonial countries, communal lands and resources, such as forests, grazing lands, and coastal fisheries, were considered "empty" or belonging to no one in particular, and therefore nationalized. As a result, many forests considered national patrimony are also traditional Indigenous territory.

In some areas where Indigenous Peoples have rights over resources, adverse development schemes alienate them from their resources. For example, the introduction of exotic cash crops for external markets have not only exposed Indigenous peoples to market fluctuations but also deprived them of traditional food crops. This also disturbs agro-biodiversity, traditional and communal land use and management systems, along with social capital and harmony.

Without rights, Indigenous Peoples often face poverty, even when they live in resource-rich areas. Funders should understand of how they are treated and whether they benefit from the extraction and use of natural resources on their lands.

Whatever the particular country context, states' failure to acknowledge Indigenous Peoples' rights to land often results in the allocation of their territories and resources to external forces, especially extractive industries, forestry, fisheries and industrial agriculture.

Even if legal frameworks and mechanisms to protect Indigenous Peoples are on the books, they may not be enforced.[3] Where national policies make full sovereignty and land ownership difficult, Indigenous Peoples have found other mechanisms, such as Indigenous and Community Conserved Areas, Globally Important Heritage Sites and other classifications to enshrine their use and access to spiritual, cultural and livelihood-related resources on traditional lands.

CASE STUDY

Supporting Ancestral Domain Claims

The Indigenous Peoples Support Fund illustrates how a donor can support land rights. The Samdhana Institute, a Global Greengrants Alliance of Funds Member, established the Fund to facilitate Indigenous community initiatives through stronger resource management of their ancestral domains. The Fund aspires to provide financial and technical assistance to at least 250 Indigenous communities in Southeast Asia.

The Indigenous Peoples of Papua, New Guinea speak more than 800 distinct languages.

Traditional Knowledge, Culture, and Language

For many years, Indigenous Peoples have expressed concerns about the protection of their traditional knowledge. TK refers to technical information, innovations and practices of Indigenous and local communities developed from centuries of experience. It is often unwritten and handed down orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community customary laws, local language, and agricultural, livestock and resource collection practices. Many of these traditional knowledge-based practices hold the keys to resilient ecosystems, biological diversity and food security.

Traditional knowledge is of great value to the field of medicine and healing since many widely used products, such as plant-based medicines and health products, are derived from it. Traditional agricultural and conservation knowledge is also critical for diverse ecological systems that are vital to Indigenous survival. New agricultural and industrial products have sometimes appropriated traditional knowledge without free, prior informed consent or fair and equitable sharing of benefits.

The Convention on Biological Diversity (CBD) Article 8(j): Traditional Knowledge, Innovations, and Practices recommends respect, preservation, maintenance and promotion of wider uses of traditional knowledge with the approval and involvement of the users of such knowledge. Approved in 2010, this international regime supports the full and effective participation of Indigenous Peoples in control, access and benefit of their natural resources.

Articles 11 and 12 of the UN Declaration on the Rights of Indigenous Peoples address the right to practice and revitalize cultural, spiritual, and religious traditions, customs, and ceremonies. Grantmakers should understand how CBD and other UN frameworks, along with national policies and commitments, support traditional knowledge, innovations and practices. It is important to note that intellectual property rights in Indigenous communities are considered a community resource and are owned by all community members.

CASE STUDY

Environmental Conservation & Traditional Knowledge

The Gordon and Betty Moore Foundation's Marine Conservation Initiative demonstrates how to integrate environmental conservation with traditional knowledge. The Initiative supports the development of a marine use plan by the Kitasoo/Xai'Xais First Nation in British Columbia, Canada. The goal is to realize a sustainable balance between economic development, social and cultural well-being, and ecosystem health for the communities and their territories. Community input was sought to inform the planning. Three studies were undertaken:

- A Traditional Ecological Knowledge Study interviewed elders and key knowledge holders to identify areas important for cultural use, food harvesting and conservation;
- A Socio-economic Study surveyed community demographics, assessed community skills and capacity, and established the marine-related economic aspirations of the community, as well as the current economic potential of the industries;
- A Community Needs Study determined the types and quantity of marine resources required for food and feasting purposes.

The plan also built on previous and current community initiatives in both marine and terrestrial environments.

As a result, the Kitasoo/Xai'Xais were in a position to implement the plan to ensure advancement of their rights and title, along with community and resource sustainability.[4]

Resilience and Climate Change

Indigenous Peoples' have been observing climate change first-hand for several decades. Funders and climate scientists now recognize that Indigenous Peoples are drawing upon ancestral practices and traditional knowledge to deal with climate variability and adapt to changes. Funders can support these approaches by investing in adaptation and mitigation projects, and engaging Indigenous Peoples in policy-making frameworks.

Victoria Tauli-Corpuz1 writes about how Indigenous Peoples are affected by climate change:

"Indigenous Peoples, mainly, are peoples of the land. We live off the land and resources found in our lands and waters. We are the main stewards of biological and cultural diversity. Our rights, cultures, livelihoods, traditional knowledge and identities are based on the profound and intricate relationships we forged with our lands, waters and resources over thousands of years. Thus, when our lands and resources disappear or are altered due to climate change, we suffer the worst impacts.

Some mitigation measures agreed upon and promoted under the UNFCCC and the Kyoto Protocol (e.g., the Clean Development Mechanism and emissions trading schemes) and other market-based mechanisms have adverse impacts on Indigenous Peoples. These range from displacement or relocation from ancestral territories, land grabs, and serious human rights violations to the exacerbation of environmental degradation of our lands."

Indigenous leaders are integral to strategies and solutions that address climate change. IFIP has actively promoted Indigenous Peoples' participation in climate change discussions. This support allowed Indigenous representatives to participate in the 2009 United Nations Climate Change Conference in Copenhagen. IFIP also facilitated donor conference calls on Reducing Emissions from Deforestation and Forest Degradation (REDD). Since Indigenous Peoples are frequently excluded from conversations on climate change, donors must ensure real opportunities to engage decision makers.

To see first-hand, Indigenous accounts of their experience with climate change, view the videos on www.conversationsearth.org.

The UN Declaration on the Rights of Indigenous Peoples (UNDRIP)

Since the 1970s Indigenous Peoples have mobilized social movements to fight for their human rights. They brought their case to the United Nations, and in the mid-1980s, the UN Economic and Social Council established a Working Group on Indigenous Populations to develop a declaration on Indigenous Peoples' human rights. The UN General Assembly adopted the UNDRIP on September 13, 2007, while Canada, Australia, New Zealand and the United States voted against it. By December 2010, all four countries adopted the UNDRIP.

The UNDRIP is a comprehensive statement about the human rights of Indigenous Peoples and their right to live in dignity, maintain and strengthen their way of life, and determine their own social, cultural and economic development.

A non-binding document, UNDRIP provides a framework for accountability and investment in environmental, social and corporate governance issues based on meaningful consultation and equitable collaboration. It will serve as a precedent to international common law and support "Free Prior and Informed Consent" (FPIC) in international agreements and national legislation.

Free Prior and Informed Consent (FPIC)

Individual nations along with international agencies, conventions, and human rights law have recognized Indigenous Peoples' right to free, prior and informed consent (FPIC) as the basis for development projects and related laws. According to the UN Secretariat of the Permanent Forum on Indigenous Issues:

"Free, prior and informed consent recognizes Indigenous Peoples' inherent and prior rights to their lands and resources and respects their legitimate authority to require that third parties enter into an equal and respectful relationship with them, based on the principle of informed consent." (Commission on Human Rights, Sub-Commission on the Promotion and Protection of Human Rights, Working Group on Indigenous Populations, Twenty-second session, 19–13 July 2004, p.5.)

The underlying principles of free, prior and informed consent can be summarized as follows: (i) information about and consultation on any proposed initiative and its likely impacts; (ii) meaningful participation of Indigenous Peoples; and, (iii) representative institutions.

However, in view of the specificity of Indigenous Peoples—e.g., marginalization and the threats they are facing in this era of globalization—operational experience seems to indicate that other important ingredients for a meaningful consent should include capacity building, as well as provisions for legal advice about their collective and individual rights so as to ensure that not only their free prior and informed consent about interventions on their lands and territories is sought and freely obtained but also to protect their broader collective and individual rights. Additionally, recognizing gender inequality as a major development constraint and acknowledging the specific role of indigenous women as agents of change and in sustainable development."[5]

[1] For more information on definitions of Indigenous Peoples, see the ILO Convention no. 169, which provides a widely accepted definition of Indigenous Peoples. This guide may be useful for funders to assess how their grantmaking affects Indigenous Peoples' lives and communities in specific geographic areas. International Labour Office, *Indigenous and Tribal Peoples' Rights in Practice: A Guide to ILO Convention*, No. 169, 2009.

[2] UN Permanent Forum on Indigenous Issues Fact Sheet, *Who are Indigenous Peoples?*

[3] Adapted from Navin Rai, *Summary of Proceedings from the Conference on Poverty and Indigenous Peoples,* World Bank, May 2006.

[4] Victoria Tauli-Corpuz et al, Guide on Climate Change & Indigenous Peoples, 2nd edition, Tebtebba, 2009.

[5] UN Secretariat of the Permanent Forum on Indigenous Issues, *International Workshop on Methodologies Regarding Free Prior and Informed Consent and Indigenous Peoples,* New York, 17–19 January 2005,

Photo: Conversations with the Earth/Nicolas Villaume

Josefina Lema, like other Kichwa residents of Mojandita, Ecuador defines her reciprocal relationship to the mother earth, Pachamama, through ritual acts of reverance. In her spiritual practices, she combines Indigenous knowledge with a keen awareness of the local impact of environmental degradation.

International Indigenous Philanthropy

2

Philanthropy imagines new approaches. It dreams of change and creates different paths to those of the present. It steps back from the mundane busy-ness of everyday events and sees that something can be done differently and better. It shines a light on our prejudices current and past and is an instrument for changing the way that people think about something.

It would be a mistake to believe that philanthropy does this on its own. The dreaming, planning and imagining is supported by philanthropy, but philanthropy does not own this space. Philanthropy provides the mechanism and the resources. It creates the space where risks can be taken and where, sometimes, the unimaginable is imagined. The space is filled with people who have ideas and visions, who are skilled in their areas of expertise and who take great leaps of faith in imagining how they will change their world.

Christine Edwards, CEO, The Myer Foundation, Australia
Acceptance Speech for IFIP Annual Award, 2010

In the past five years, international grantmaking grew twice as fast in overall giving than national giving, largely due to the contributions of the Bill and Melinda Gates Foundation. In 2007 more than 72,000 U.S. grantmaking foundations gave an estimated $5.4 billion to international causes, including direct giving to overseas recipients and funding for U.S.-based international programs. This record amount constituted more than 70 percent over the $3.2 billion estimated for 2002. Adjusted for inflation, international giving climbed nearly 50 percent during this period, far surpassing the 22.3 percent rise in overall giving.[1]

While international grantmaking to Indigenous Peoples also increased, it still comprises a fraction of total international giving. The Foundation Center[2] examined changes in international grantmaking for Indigenous Peoples between 2005 and 2008. The information from a sample of more than 1,000 large foundations included:

- In 2008, foundations gave almost $7 billion to international projects, an increase from $5.4 billion in 2007. Foundations included in the Center's grants sample accounted for $6.2 billion of the $7 billion total for 2008.
- In the Center's sample, U.S.-based recipients received $4.1 billion and overseas recipients received $2.1 billion for international activities and programs, compared to $19.1 billion for domestic grant dollars (See Chart A).
- In 2008, less than one percent of international grant dollars supported projects related to Indigenous Peoples. This share has been consistent over four years averaging 0.71%.
- There has been a steady growth in funding directly to Indigenous Peoples, from $34 million in 2005 to $54 million in 2008. The number of grants to Indigenous Peoples increased from 170 grants in 2005 to 352 grants in 2008 (See chart B).
- Grantmaking to Indigenous Peoples by program area revealed that 44% supported the environment, 13% human rights and 12% health (See Chart C).

Where's the Money for Indigenous Peoples?

The Foundation Center estimated funding for Indigenous Peoples at less than 1% of all international grants. However, it is difficult to know just how much money is directed to Indigenous Peoples since reporting mechanisms do not capture all of the grants. In 2008, U.S. foundation funding for Indigenous Peoples was $54 million out of a total of $27 billion. The Foundation Center data underestimates the grants given to Indigenous Peoples due to self-reporting by foundations. Many foundations do not code their grants with key words associated with Indigenous Peoples. In addition, grants made to intermediaries destined for Indigenous Peoples are also poorly coded and tracked. Improving the identification and tracking of funding for Indigenous Peoples is necessary to better understand funding flows.

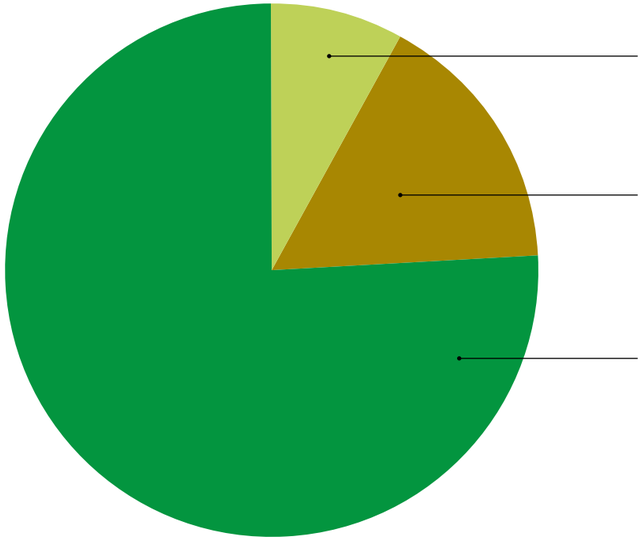
Types of Grants to Indigenous Peoples

Environmental grant: The David and Lucille Packard Foundation funded a project to reduce carbon emissions from deforestation in Brazil through education, outreach and stakeholder engagement with various populations, including Indigenous Peoples.

Human rights grant: The John D. and Catherine T. MacArthur Foundation funded the Tiachinolian Human Rights Center in Mexico to defend the rights of Indigenous Peoples in the Mountain and Costa Chica regions of Guerrero.

Arts grant: The Ford Foundation funded Radio Bilingue to improve the quality and sustainability of transnational radio programming by and for Mixtec and Triqui Indigenous communities in the United States and Mexico.

CHART A: Domestic and International Grant Dollars 2008



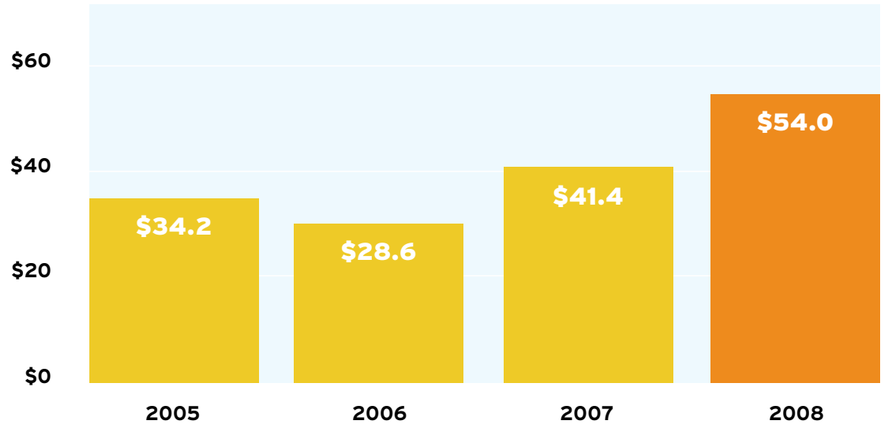
International:
Overseas Recipients
$2.1 billion
8.3%

International:
U.S.-Based Recipients
$4.1 billion
16.1%

Domestic:
$19.1 billion
76%

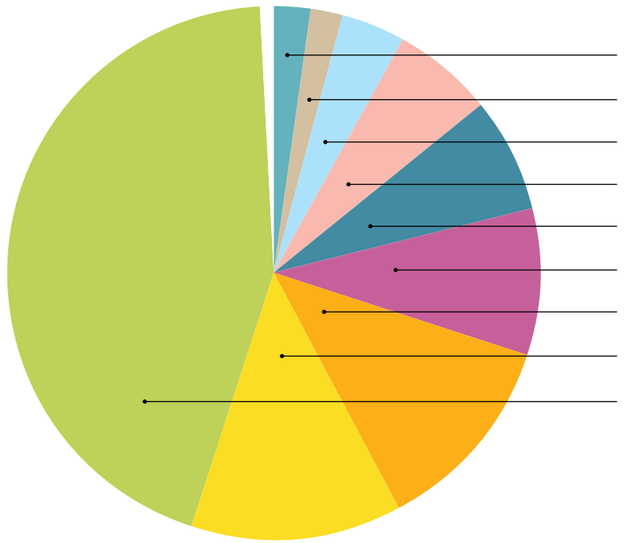
Source: The Foundation Center, 2010
Based on a sample of more than 1,000 larger foundations

CHART B: Change in Funding for Indigenous Peoples 2005-2008 in millions



Source: The Foundation Center, 2010
Based on a sample of more than 1,000 larger foundations

CHART C: Giving for Indigenous Peoples by Major Program Area 2008



Science **8.3%**
Public Affairs/Society Benefit **2%**
Social Sciences **4%**
Arts **6%**
Education **7%**
Economic/Community Development **9%**
Health **12%**
Human Rights **13%**
Environment **44%**

Source: The Foundation Center, 2010
Based on a sample of more than 1,000 larger foundations

TOTAL = $54 MILLION

Why Indigenous Peoples Now?

Most donors funding Indigenous Peoples cite compelling humanitarian, cultural diversity and environmental issues they address through their grants. Indigenous peoples are threatened by extinction on several fronts. Recent studies comparing Indigenous Peoples with national populations point to a widening gap in health and economic wellbeing.

- Indigenous Peoples make up about 5% of the world's population but comprise about 15% of the world's poor.
- In China, ethnic minority groups make up less than 9% of the total population but account for an estimated 40% of the country's absolute poor.
- In the State of Orissa, India, poverty is 92 percent among Scheduled Tribes.
- In the United States, a Native American is 600 times more likely to contract tuberculosis, and 62% more likely to commit suicide than the general population.
- In Australia, Indigenous life expectancy is 20 years shorter than non-Native lives. The gap is also 20 years in Nepal, 13 years in Guatemala, and 11 years in New Zealand.
- Worldwide, over 50% of Indigenous adults suffer from Type 2 diabetes.

Their very cultures are under threat. According to UNESCO, an estimated 600 languages have disappeared in the last century. The current rate of disappearance is one language every two weeks. Up to 90 percent of the world's languages are likely to disappear in the next 100 years.[3]

Indigenous peoples live on the frontlines of species extinction. Their ancestral territories overlap with 80% of the planet's biodiversity. Yet these lands are under continuous threat from economic forces and policies that exploit and extract resources, such as logging and agriculture, dams, and mineral and gas extraction.

Donors have a lot to learn from Indigenous Peoples. They have a unique experience and vision of how we can live as human beings on the planet in a way that is joyful and sustainable at the same time.

—Ken Wilson, The Christensen Fund

Climate change threatens Indigenous Peoples' lands and wellbeing disproportionately through melting glaciers, desertification, and floods and hurricanes in coastal areas. The rapid and continual closing of frontiers and territories that Indigenous Peoples call home threatens global action to preserve biodiversity and cultural knowledge, and to address climate change in effective and sustainable ways.

—Adapted from IFAD, Engagement with Indigenous People Policy; State of the World's Indigenous Peoples; and The Role of Indigenous Peoples in Biodiversity Conservation.

Reasons to Support Indigenous Peoples

More than twenty funders who make grants to Indigenous Peoples contributed their perspectives to this Guide. Nearly all related their interest to their mission, priorities or founder's vision.

Environmental funders recognized that in many regions where they work, Indigenous Peoples are a natural extension to their grantmaking. Forty-four percent of overall Indigenous funding is related to the environment, the largest program area. Some donors recognize that Indigenous traditional knowledge can contribute solutions to complex environmental problems. They also acknowledge that since Indigenous Peoples are often most affected by extractive industry operations and other conflicts over their territories, they are crucial allies and actors in efforts to protect the environment.

For some funders with a certain geographic focus, Indigenous Peoples may constitute a majority of the population and yet still be the most marginalized and vulnerable. Other funders focus on social movements and Indigenous rights, and provide grants for activism or convenings around policy reform. At every level of decision making Indigenous Peoples offer more holistic alternatives to the mainstream paradigm of economic development.

Indigenous Peoples have a rich history of self-help and innovative sharing practices that are often humble, celebratory and equitable. These can provide useful ethical and practical lessons for philanthropy at large. Developing serious philanthropic relationships with them requires a readiness to accept alternative worldviews that can benefit both partners in surprising and unusual ways, helping to break down preconceived notions and to think "out of the box."

To determine the best approach, grantmakers may ask themselves several strategic questions[4] to begin their exploration:

- What are the issues that reflect our mission and values?
- Where (e.g., country, nation, community) and why are the needs around those issues so acute?
- What is the context for making grants in those countries or localities?
- Where is the biggest impact likely to occur?
- What theory of change would lead to success?
- How would success be measured?
- Which funders are working there already (to complement our activities) and where are the gaps that we could fill?

Funders' recurring advice was to "be flexible and open to ideas." Foundations require evidence that their money has been spent efficiently and effectively toward the planned goals. However, when plans change, flexibility is another requirement. Be clear about expectations and open to ideas that originate from Indigenous Peoples. Realize that the process, especially one that works toward community building and ownership, is just as important as reaching specific goals.

As funders, we must be respectful and not impose our agenda. **—Interview with Funder**

Several resources are available (listed in the Annex) for international grantmaking that provide practical and legal guidance. This section provides a discussion on working through intermediaries, one approach grantmakers use to support Indigenous Peoples. For a detailed discussion of granting directly to Indigenous Peoples, see Chapter 3.

Funding Through Intermediary Organizations

Many foundations, especially smaller foundations, start by supporting Indigenous Peoples through intermediaries. Direct funding of Indigenous Peoples requires time, expertise and legal knowledge that not all funders are ready to invest. An intermediary can be an international NGO with a field office in the target country, a funder with advisory networks or grantmaking programs in many countries, or an organization with deep roots in the local community. In fact, some Indigenous Peoples have their own NGOs that serve as intermediaries to the community. For example, the Fundacion para la Sobrevivencia del Pueblo Cofan is a registered NGO in Ecuador that serves the Cofan people. It has a special relationship with the Cofan leadership but is independent of their internal governance.

In an interview for GrantCraft,[5] Rob Buchanan, former Manager Director of International Programs at the Council on Foundations, described the role of an intermediary organization: "An intermediary can be an advisor, an administrator and a grant maker on your behalf. Some intermediaries are also program builders and network builders. They don't just process grants. Topically focused intermediaries have their own strategies and objectives, and they fit your grant into that larger strategy. Other intermediaries are simply there to help you get your grant where you want it to go; they don't have a particular strategy of their own, other than doing it in a professional and legal manner."

When selecting an intermediary for working with Indigenous Peoples, the following questions can guide the inclusion of Indigenous Peoples[6]:

- Are Indigenous Peoples active goal-setters, designers, implementers and evaluators of the program that intermediaries are proposing?
- Do intermediary organizations have the good-faith support of the local Indigenous communities and organizations? Is the support verified through joint proposal submission, letters of support, memoranda of understanding or independent confirmation by the program officer with the Indigenous community?
- What percentage of the project budget will ultimately reach Indigenous communities and how much will stay with the intermediary?
- What role will the Indigenous organization play in the administration of the project, including the budget? Creative models provide Indigenous organizations opportunities to build management capacity and monitor the project, while others are more passive in their approach.
- Does the intermediary organization have a written policy of how they work with Indigenous Peoples?
- Are the roles and responsibilities of the funder, the intermediary organization and the Indigenous community or group clear and defined?

Ultimately, our experience suggests that the creation or strengthening of Indigenous-controlled intermediaries makes a huge amount of sense, particularly those rooted within Indigenous communities with all that this implies for local knowledge, long-term relationships, cost effectiveness, and real accountability.

—Ken Wilson, The Christensen Fund

CASE STUDY

The Indigenous Peoples Support Fund

The Global Greengrants Fund makes grants (typically $500 to $5,000) to grassroots groups in some of the world's most despoiled and impoverished places where other sources of support often are not available. To find grantees, Global Greengrants Fund relies on over 120 volunteer advisors around the world. Linked to a network of regional and global advisory boards, these volunteers offer the expertise of people who know firsthand where the most urgent and promising work is happening. Their generosity and dedication are key to an efficient and low-cost grantmaking model.

Global Greengrants Fund and the Philippine Environment Fund seeded the Indigenous Peoples Support Fund (IPSF) of the Samdhana Institute. Across Southeast Asia, direct access to financial support is not easily available for Indigenous Peoples' organizations and communities. Often, the technical restrictions and strict legal requirements posed by most donors or funders effectively prevent small local organizations to receive direct support. The IPSF was primarily conceived to remedy this gap as it seeks to fund the "unfundable" projects directly carried out by Indigenous Peoples. At the same time, it provides a simplified process and mentoring support that are usually done in typical development cooperation partnerships with donors. The IPSF allows for "elementary steps" to be taken in undertaking community projects that will sustain them and reduce Indigenous Peoples' vulnerability to give up control of their remaining lands to mining and other extractive projects.

Their experience has shown how small grants (ranging from $100 to $10,000) can have an enormous impact by enabling local communities to pursue initiatives that are in line with their collective aspirations, allow them to follow their independent paths, negotiate with government and business on a more equal basis, and enable them to pursue sustainable alternatives. The IPSF works with Indigenous communities to identify activities that promote self-sufficiency. This approach recognizes that Indigenous peoples have many resources and capacities but sometimes need outside support to overcome key barriers or to strengthen institutions weakened by colonization. This is fundamental to promote the right of self-determination.

All grants are identified and evaluated by local advisors who are experienced activists and leaders in Indigenous community movements in the Philippines and Southeast Asia. The advisors act as "bridges" between community groups and the grant administration staff at Samdhana, helping them to conceptualize, carry out and evaluate their initiatives. Through its advisors, Samdhana is able to be in constant touch with and be aware of the problems and successes of its grantees. By keeping its grants small and instilling a "system of trust," Samdhana is able to fund critical needs without creating a significant competition among and within communities or incurring a high administrative cost.

—Global Greengrants Fund Website; Interview and reports from Samdhana Institute

Strengthening and Sharing Capacity

Foundations have an interest to fortify the capacity of the organizations that receive their funds. Many funders use the term 'capacity building' to describe activities that strengthen Indigenous Peoples' organizations. Several funders working with Indigenous Peoples are now employing the term 'sharing capacity' to reflect their understanding that capacity building and strengthening is a bidirectional process in which both funders and grantees can learn from one another. This Guide uses the terms strengthening and sharing capacity to encompass the concept of capacity building—to acknowledge that this is not a one-way experience.

Capacity strengthening needs to be addressed at various levels. At the local level, it means supporting Indigenous Peoples to maximize traditional knowledge and methods, adopt new technologies, manage finances, and run businesses or organizations. It also means helping them to understand their rights so that they have the viability, power, and voice to negotiate and dialogue with governments. Skills enhancement should be done in close collaboration with organizations experienced in capacity building.[7]

Indigenous Peoples should be able to identify their own training needs, to tap and strengthen local resources (including women, youth and elders), and to participate in a methodology that speaks to their own learning styles and ways of organizing. It is imperative to match approaches with Indigenous Peoples' context and needs, which may differ from country to country, from generation to generation, and from an emerging organization to an established network.

There are myriad paths to fund capacity strengthening and sharing efforts:

Institution Building

- Fund workshops on organizational development, such as governance and accountability; on communication skills, such as advocacy or public relations; or on leadership skills, such as participatory methodologies and consultation, rights-based frameworks or interacting with policy makers.
- Finance internal communication and convenings necessary for communities and nations to understand threats and opportunities, and to deliberate and make collective decisions.
- Support the way people organize themselves, which may differ from a typical NGO but allow eventual direct grantmaking with an Indigenous institution.
- Nurture culturally appropriate ways of addressing social inclusion of gender, youth, people with disabilities and among different ethnic or tribal groups.
- Support education for Indigenous Peoples to enable them to participate effectively in decision making processes at all levels, with a focus on girls, women and other submarginalized groups.
- Finance sustainable sources of income that allow Indigenous Peoples to control their futures and reduce reliance on outside funding.

Networking

- Encourage peer exchanges and field visits to demonstration or replicable projects.
- Organize a stakeholder or regional convening to foster networking with peers.
- Provide travel funds and stipends for Indigenous leaders to participate in UN or other multilateral gatherings.
- Facilitate networks or coalitions that bring together Indigenous Peoples for a common cause.

Advocacy

- Provide funds for Indigenous leaders to oppose policies or practices, and to advocate their views.
- Fund opportunities for Indigenous leaders to collaborate or dialogue with UN and other multilateral agencies regarding their policies and programs.

Research and Documentation

- Support Indigenous institutions to develop materials, toolkits and publications.
- Provide grants to Indigenous artists, emerging leaders and activists to document traditional knowledge and languages.
- Develop Indigenous technical and professional capacity, e.g. lawyers, technical experts, teachers, political strategists, etc.
- Provide fellowships or internships for career development that incorporate culturally appropriate knowledge.
- Fund research and academic studies on Indigenous issues with the participation and involvement of Indigenous Peoples.
- Disseminate best practices and case studies through virtual media or print publications.
- Support access to information technology and the Internet.

CASE STUDY

Fellowships for Career Development

Co-funded by the Walter and Duncan Gordon Foundation and J. M. Kaplan Fund, the Arctic Voices Fellowship supports twelve Northerners, particularly Aboriginal Northerners, in the early stages of their careers. Northerners are people from or resident in the Canadian Arctic and/or northern territories, Yukon, Northwest Territories, Nunavut, Nunavik (Northern Quebec) and Nunatsiavut (Northern Labrador).

Northern governance is at risk of succumbing to colonial norms and models, as culturally resonant and stronger land-based values and systems disappear with the passage of time, despite progress on land claims, self-government and devolution.

The fellows learn to develop policies that reflect the culture of the North and are mentored by both a community-based mentor, such as an elder or

community leader, to ensure meaningful consultation with the community and a 'professional' mentor with experience in policy development.

—The Walter and Duncan Gordon Foundation

Regardless of the capacity building activity, it is important to measure and evaluate outcomes. A Ford Foundation review[8] of international human rights trainings for Indigenous Peoples found the following problems: lack of coordination and follow through with participants; programs that did not meet the level or needs of the participants; and international or national trainings that did not translate into advocacy efforts on the ground. The review recommended that trainings be more strategic and creative to build on Indigenous social movements and to expand the roles and responsibilities of Indigenous Peoples in the design and delivery of trainings. Strategically designing programs could enhance the capacity of Indigenous Peoples' capacity, increase ownership of the results and create more meaningful, specialized programs.

CASE STUDY

Diverse Approaches to Strengthening Capacity

CASE, an NGO supported by The Christensen Fund, exemplifies how an intermediary organization can play a supportive and guiding role for grassroots, community associations. CASE operates in southwest Ethiopia, where there are few mature Indigenous organizations, and promotes cultural heritage, local knowledge and Indigenous artistic practices. The program, Support and Facilitation to Indigenous Peoples, teaches community associations how to meet the complex requirements of funding organizations and financial institutions. Steps include:

CASE's local partner first talks to local communities about how and if they want to maintain their traditions, values and connections to the natural ecosystem.

The local partner provides legal assistance to write bylaws and legal registration to establish the association.

CASE then re-grants donor funds to local associations using appropriate formats for project implementation, provides technical assistance and serves as a bridge to the donor to comply with reporting requirements.

The communities receive financial and technical assistance to preserve and develop their traditions as a means of sustaining harmonious and culturally appropriate livelihoods.

—The Christensen Fund

Involving Indigenous Women

In many areas of the world Indigenous women face double discrimination and marginalization due to their ethnicity and gender. The majority of the rural poor, women juggle multiple responsibilities and play key roles in the survival strategies and economy of households.

Gender roles can shift with social, economic and technological changes. The migration of men to cities or other areas of economic development leaves women as farmers, livestock herders and heads of households. While their responsibilities and workload increase, their power to make decisions or access resources may not. Introduction of new farming methods, livestock production or technology, along with seasonal variations in labor availability, may also alter the traditional division of labor. Because so many Indigenous women live in rural and remote areas, they lack access to services and infrastructure, such as roads, water and communications.

Women often lack access to or knowledge of agricultural inputs, credit and training. The low level of functional literacy among rural women compounds these problems. Legal restrictions and socio-cultural biases may prohibit women from owning or inheriting land, sometimes required as collateral for financial transactions. Women's mobility and participation in activities may be curtailed because of their childcare responsibilities, high level of illiteracy, cultural norms, insecurity due to violent conflicts, and poor communications and transportation infrastructure.[9] Indigenous women often face cultural barriers that prohibit them from participating in projects.

Funders can benefit from applying a gender lens to their grantmaking. Projects could be encouraged to assess the differences in shifting gender roles and household relations, and to support gender equality for rights, control and access to natural resources. However, grantmakers who were interviewed caution donors not to simply impose their values on grantees, but rather encourage inquiry and support change within their organizations.

Asking Questions about Gender and Social Characteristics of the Community

Conducting a social analysis at the outset of grantmaking can help to understand the complexities of local social dynamics and relationships. This analysis can identify social and structural biases that influence discrimination toward not only women, but also toward people with disabilities, girls and boys, and elders. It can also provide information about the relationships among people of different ethnic or tribal backgrounds. Sample questions include:

- How are gender differences demonstrated at the household, community and societal levels?
- How do attributes such as age, ethnicity, caste, religion, disability and wealth affect the project?
- Do women head many households?
- Do women have property and land rights?
- Do women have access to information and communication infrastructure?
- What type of social structure exists in the project area, and what groups have access to and control over land, businesses and other resources?
- What types of social and community organizations exist, and how are women and other vulnerable groups included?
- What is the capacity of the grantee organization to develop and deliver services to women?
- How have women and other vulnerable groups been included in the consultation, planning and implementation of the proposed project?
- Will the project increase the vulnerability and/or safety of different population groups?

CASE STUDY

Building Peace

For more than 50 years, Indigenous communities have been caught in the crossfire of Colombia's civil war between guerilla groups, paramilitaries, narcotics traffickers and government forces. Declarations of neutrality by Indigenous groups like the Wayúu people have done little to protect them from the violence and human rights abuses.

Recognizing isolation and lack of representation as barriers to human rights defense, in 2003 a group of Wayuu women created the Cabildo Wayúu Nóüna de Campamento (Wayúu Women's Power). The Cabildo note that while the Colombian government spends 67 percent of its budget on military operations to promote "security," it is either incapable or unwilling to stem the cycle of atrocities destroying Indigenous communities. Hundreds of Indigenous leaders have been killed without consequence; massacres and displacements of entire communities are common. The Cabildo advocated for the inclusion of Indigenous Peoples in the peacebuilding process, particularly war-affected women, who make up the majority of displaced people in Colombia. They also raised awareness about the impact of militarization on their communities. In its short history, the Cabildo has formed extensive alliances with other Indigenous and women's movements across Colombia to strengthen their collective call for reconciliation and justice.

A 2007 grant from the Global Fund for Women made it possible for the Cabildo to open the first-ever House for Wayúu Women, a community center that records the testimonies of women affected by the conflict. The group is documenting human rights violations to present before the country's constitutional court. The Cabildo believe that by recognizing their rights and negotiating capacity, the Colombian government will be in a better position to negotiate a peace agreement with armed rebel groups. In the past three years, the Global Fund for Women has awarded the Cabildo $27,500, some of which they used to train Wayúu human rights defenders. Gaining strength from unity, the newly trained Indigenous leaders are now involved in the National Indigenous Organization of Colombia (ONIC) and represented Colombia's national Indigenous movement at the UN Forum for Indigenous Peoples. By linking with local, regional and national movements and by bringing their shared agendas to international human rights bodies, Wayúu women are giving hope to entire communities who have long endured cycles of violence and are eager to lend their voices to the struggle for peace.

—Global Fund for Women

Measuring Results

Foundations and development agencies usually have strong opinions about how to measure results. These views are largely based on organizational values and operations. Clarifying and communicating these outcomes with Indigenous communities and grantees can be key for effective relationships and results. Indigenous Peoples have equally strong opinions about measuring results, and it is important to understand their measures of success.

Timeframes matter a great deal. One funder commented that the change that they seek can only occur in the long-term and requires partnerships built over time. For example, Indigenous Peoples' movements in the Americas have evolved since at least the 1970s, and work supported by various donors reaped results a full generation later.

Five years is a short time in relation to the quality of relationships that needs to be built with partners to really do powerful work together.

—Donor

Another similar view was articulated by a funder who noted, "It is impossible to talk about impact. Impact occurs over time, over generations. To attribute any value to our work is presumptuous. Over the last twenty-five years, Indigenous Peoples have gained power in Bolivia. This was unthinkable in 1985 or even in 2000. Consistent funding may have contributed to this impact but is not measurable." However, he clarified, "It is important to measure change through clear process indicators and milestones, recognizing that finding proper methodologies is an endless endeavor. For example, impact can be measured through changes in practices and policies, such as a new policy for land titling that recognizes territorial rights. A grant may have supported the participation of Indigenous communities to engage in a dialogue with policy makers."

Another noted, "Sometimes, Indigenous Peoples invest great effort and resources just to prevent outside change and to maintain traditions, resources, values and institutions. Donors are well advised to remember that this contributes to their resiliency as communities."

Grantmaking may be driven by outcomes defined in collaboration with stakeholders. Funders and Indigenous Peoples work together to achieve mutually agreed upon or aligned goals. Program officers play an active role with grantees to develop a plan and define outcome milestones. A program officer spoke of her role as a "bridge builder or translator" to help the community articulate their vision for the next five or ten years, which they then translate into a framework to measure and monitor progress.

Flexibility is required when working with Indigenous Peoples. It can take a very long time for traditional councils to meet, consult with the rest of the community, and go through their customary decision-making processes. This is at odds with many funders, governments and development professionals who often enter a particular community with specialized ways of implementing projects, and with certain modules and timeframes.[10]

CASE STUDY

Measuring Community Change

The Oaxaca Community Foundation works with grantees to identify and measure outcomes, such as cooperative's increase in income. The program officer is key to this exercise. He works with the community to identify the socio-economic indicators, such as the number of members with savings accounts. In addition to quantitative indicators, the community foundation is also committed to seeing the transformation in a community. They may measure this by recognizing the kind of collaborations between members of the cooperative and municipal leaders, and how this changed relationships in the community. Gender equity may also be an indicator, for example, the number of women in the cooperative or the number of women in leadership roles, as well as reactions in the community.

—Interview with Michele Ortega, Oaxaca Community Foundation

Small Foundations and International Giving

The legal and practical aspects of making grants in other countries may seem burdensome. A brief by the Association of Small Foundations describes the advantages of smaller foundations:

Small foundations often do not run under the same constraints as larger foundations. They understand what a small grant can do, and can locate and fund small groups doing the best work in communities around the world.

They can fund programs outside the guidelines of larger donors that are highly innovative.

Their small size often gives them greater flexibility, so they can respond faster in a crisis.

Their flexibility affords time to build relationships, understand the struggles of community-based organizations and offer advice on organizational and management challenges.

Many intermediaries welcome the chance to introduce small foundations to organizations ready for a direct grant.

Sustained funding is more common, allowing for small annual grants given over a longer period, which can have significant impact on a community-based organization.

—*Ten Myths About Small Foundations and International Giving,* Association of Small Foundations

Most importantly, small foundations can make small, targeted grants to respond to unanticipated or emergency needs in a timely and cost effective way.

—Stephen Cornelius, MacArthur Foundation

[1] Foundation Center, *International Grantmaking Highlights,* http://foundationcenter.org/gainknowledge/research/pdf/intlgmiv_highlights.pdf, 2008.
[2] Steven Lawrence, *International Grantmaking and Support for Indigenous Peoples Recent Trends and the Outlook for Giving,* Foundation Center, presentation at Council on Foundations Annual Meeting, April 25, 2010. Data and charts used with permission from the Foundation Center.

[3] UN Permanent Forum on Indigenous Issues, Fact Sheet on Languages, Accessed 1/15/2011, www.un.org/esa/socdev/unpfii/documents/Factsheet_languages_FINAL.pdf

[4] Rob Buchanan and Jayne Booker, *Making a Difference in Africa: Advice from Experienced Grantmakers,* Council on Foundations, 2004, p.38.

[5] For more information on working with intermediary organizations, see Grantcraft's *Working with Intermediaries Global Grantmaking through Partner Organizations,* 2007.

[6] Adapted from a study for the MacArthur Foundation's Conservation and Sustainable Development Program in the Tropical Andes, written by Peter Kostishack, *Overcoming the Barriers to Funding Indigenous Peoples,* October 6, 2009.

[7] IFAD and UN Permanent Forum on Indigenous Issues, *Brainstorming Workshop: Indigenous and Tribal Peoples' Perspectives on Selected IFAD-funded Projects Workshop Report,* 2005

[8] The Ford Foundation, *International Human Rights Training for Indigenous Peoples: A Review, Analysis, and Inventory of Programs,* May 2002.

[9] Yumi Sera, *World Bank MNA Sustainable Development Group Gender and Rural Development,* World Bank, June 2008.

[10] IFAD and UN Permanent Forum on Indigenous Issues, *Brainstorming workshop: indigenous and tribal peoples' perspectives on selected IFAD-funded projects Workshop report,* 2005.

Photo: Conversations with the Earth/Nicolas Villaume

When the King Tide hit Pitilu Island in Papua New Guinea in December 2008, residents quickly scrambled to organize voluntary rescue teams. In the end nobody was killed, some belongings were saved, and nine houses were moved out of harm's way, piece by piece. But six houses were lost completely, and the government has offered scant help.

Solomon Pokayeh and Rosa Solomon had lived in a traditional sago-leaf house. All six children were inside the house when the storm arrived. "I told my kids just get whatever you can get, maybe a bed sheet or anything, and leave everything," said Rosa Solomon. "We ran. The waves went into the house. We tried to break it apart and bring it inland, but saw there was no hope. Now we're sleeping in the [borrowed] canvas there; it's not a good feeling. We find it hard to erect a new building because of the financial side."

How to Make Grants to Indigenous Peoples

3

The UN Declaration on the Rights of Indigenous Peoples affirms that Indigenous Peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such; and that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind.

Those who work with Indigenous Peoples are often inspired by the resilience and spirituality of their cultures. At the same time, their poverty and marginalization can be overwhelming. Many philanthropists have expressed a desire to make grants to Indigenous Peoples but feel their resources are too small, their staff too inexperienced, or their missions too narrow. They may be fearful of cultural or geographic distances or even legal restrictions, or unsure how to approach such issues as sovereignty and intellectual property rights. This section will demonstrate how small and large funders have successfully forged a path to funding Indigenous causes.

There are some unique factors to working with Indigenous Peoples:

- Indigenous Peoples' culture, customs and history often differ significantly from other peoples and organizations in the mainstream.
- Indigenous Peoples' past and current interactions with external entities (i.e., governments, donors, colonial powers, etc.) may affect the way they interact with new grantmakers.
- The culture, customs and institutions of Indigenous Peoples' can be very complex and different from one group to another or even among communities within the same group.
- Indigenous Peoples' often have their own governance structure and leadership hierarchy that reflect their community and traditions. Donors should be aware how decision-making authority is shared between the project lead and other elected, or natural, leaders.
- Indigenous Peoples' holistic approach to addressing their needs often includes incorporating spiritual practices and customs.
- Many Indigenous Peoples are recognized as sovereign nations; others have tribal or Indigenous governments or host civil society groups. Donors need to know the difference.

The circular diagram (page 28) outlines steps to Indigenous philanthropy. First, adopt guiding principles that match both foundation and Indigenous values. Second, explore the historical, social, economic and political context of country and community to formulate a strategy. Third, support Indigenous Peoples, perhaps, by starting with a small grant to test the waters. Fourth, encourage learning and constant feedback to adapt practices and tactics. Fifth, build institutional commitment by supporting diversity.

STEP ONE: Adopt Principles

Many funders recommend a set of guiding principles. The Principles in Funding Indigenous Amazonian Communities, developed at an IFIP-hosted forum of donors and Indigenous Peoples, is a good starting point. These principles are intended to make program areas relevant to Indigenous Peoples' needs and ways of life. Even if a funder does not create or adopt guiding principles, familiarity with the key principles, as well as with the UN Declaration on the Rights of Indigenous Peoples, will help navigate through cultural barriers and historical prejudices.

Principles in Funding Indigenous Amazonian Communities

Free Prior Informed Consent: Funders frequently violate the right to free, prior and informed consent of Indigenous Peoples by deciding what they want to do beforehand.

United Nations Declaration on the Rights of Indigenous Peoples: This declaration outlines a very clear set of Indigenous rights and should guide policies and procedures.

Work with legitimate Indigenous organizations: Insist that Indigenous organizations demonstrate their legitimacy.

Coordinate activities with national and regional Indigenous organizations and networks: Even local projects should fit within and contribute to regional and national Indigenous priorities and strategies, as much as possible.

Respect Indigenous Life-plans: Most Indigenous communities and organizations have developed life-plans. All projects should be clearly aligned with these life-plans.

What are Life-plans?

Indigenous Amazonian Peoples use the term "life-plans" to differentiate from "development plans" to highlight that in their worldview, their existence, along with their territory and natural world, is more important than the Western concept of economic development.

Involve Indigenous Peoples in decision-making processes: Involve Indigenous Peoples in the design of priorities and projects, even in the earliest conceptual stages.

Be flexible to adapt to shifting priorities: Projects should be flexible enough to adapt to rapidly changing situations and priorities.

Build institutional capacity: Building institutional capacity of Indigenous organizations should be a clear objective of any project.

Support Indigenous leadership: Indigenous leaders are often treated by funders and NGOs like volunteers. Their time should be valued as much as NGO staff members, if not more.

Be a consistent ally: Indigenous organizations need allies who will stand by them through hard times. Allies should avoid contradictory positions on Indigenous issues, which can undermine trust.

Make application processes accessible: Simplify application procedures and allow for alternative forms of application, such as videotaping of oral project proposals.

Make accounting systems simple and transparent: Simplify accounting requirements and ensure its transparency to all in the affected communities, which usually requires supporting improved communication systems.

Ensure that NGOs have clear Indigenous policy or agreements: Any NGO receiving funding for work in Indigenous territories should have a clear Indigenous policy, developed in coordination with legitimate Indigenous organizations.

Consider equitable time commitments: If funders or NGOs request the time investment of Indigenous leaders to help design and implement their projects, they should either pay an appropriate amount for that time or commit to investing an equal amount of time to assisting the Indigenous organization achieve its priorities.

Commit to overcoming all obstacles to best practice: Funders should commit to finding ways to overcoming obstacles. Some can be removed through a simple change of policy. Others will require extensive training and profound changes in Indigenous organizations. Where Indigenous organizations require training in order to achieve best practice, committing resources to this training should be a top priority.

—Based on a joint meeting between IFIP & Amazon Alliance

STEP TWO: Explore Context

Most regions of the world have seen a dramatic increase in civil society activity at the grassroots and policy levels. However, the maturity of Indigenous Peoples' organizations and social movements varies according to their unique historical, political, geographical and social contexts. Understanding the nuances is vital to successful grantmaking.

For example, differences in context led to tailored strategies for the Christensen Fund's Ethiopia program. When the Christensen Fund first started, there were no formally recognized Indigenous institutions in spite of a favorable legal and political environment. Informal traditional institutions were facing rapid erosion, and local awareness of civic and political rights were minimal. However, elites were ready to get engaged in community work. The Fund's strategy facilitated and financed the creation, capacity building, and registration of community associations to empower people. They funded an NGO, the Culture and Art Society of Ethiopia (CASE), to serve as an intermediary organization.

As a result, more than 88 new community associations and local NGOs fed the emergence of sociopolitical movements across southwest Ethiopia. Local perspectives on land, food, and cultural issues dramatically shifted. The Fund learned about the value of intermediaries and their role as capacity builders. It learned from the evolution of broad sociopolitical movements that support institutions and incorporate Indigenous governance structures. The pivotal role of national and international partners in Indigenous institution building became obvious.

In contrast, when the Christensen Fund initiated grantmaking in the Greater Southwest U.S., many established tribal governmental and non-governmental institutions already focused on community land, food and cultural issues. However, they were typically under-funded with uneven capacity and limited experiences with collaboration. There the strategy diffused funding to Indigenous organizations and partnerships, especially around foodways and collaboration. They funded twenty-four Indigenous and Hispanic institutions, and eleven partnerships and allies. The demand far out-stripped the Fund's capacity to support them, especially for the long-term. Some Indigenous organizations achieved a higher level of success, and many scored local victories. The experience underscored the opportunities unearthed by convening, alliance building and information flow to bring scale and process to the next round of institution-building.

In both regions the Christensen Fund saw progress in the vibrancy, scale and connectivity among local and community organizations on the ground. Results were achieved by:

- Enabling the emergence or growth of Indigenous-controlled institutions above the community level;
- Working on issues of movement building, policy and advocacy;
- Changing how mainstream society and institutions in those regions viewed Indigenous communities and their landscapes; and
- Serving as intermediaries and capacity-building entities for grantees.

Conduct a Scan of the Field

Funders can conduct a scan of the field (also known as an assessment, research or scoping exercise) to learn about a new field, launch a new program area, take a fresh look at grants and chart a course for the future.[1] Scans also determine suitability in terms of mission or objectives.

Scans are especially useful for foundation staff new to the area, to their role as a funder in this area, or to the political and social dynamics of the community. The history of past interventions and relationships can frame responses to local expectations. Nuances in leadership and representation can guide interactions with the potential grantee organizations. National development priorities and programs can shape grantmaker priorities. Other donors and development agencies can supply data about what has worked and what needs to be improved.

The methodology for the scan may include a literature review; interviews with key Indigenous and political leaders, civil society organizations, research or academic institutions, and funders; and consultations or convening with stakeholders.

In one instance, the Oak Foundation's new program officer commissioned research to identify key native organizations and communities and to scope out a potential roadmap for relationships between environmental NGOs (ENGOs) and native organizations. An initial meeting identified key Arctic marine issues and the agenda, concerns and priorities of Indigenous communities in Alaska.

The outline below offers an example of key considerations for research into an area:

1 **Context:** What are major issues facing Indigenous Peoples in the area?

- Historical context, (economic, social, political, and environmental), relations with other people living in that area, capacity for addressing issues

2 **Traditional Knowledge:** Where does traditional knowledge[1] fit with Indigenous organizations and community interests as they pertain to the issue at hand?

- Define traditional knowledge.
- What groups are actively documenting traditional knowledge?
- How is it being documented? Where is it stored?
- What is the potential for developing spatial data sets?
- What are the prospects for curating this material over the long term?
- What are the issues surrounding access and intellectual property?

3 **Organizations:** What Indigenous organizations operate in the area?

- Identify and develop a database of existing key Indigenous Peoples' organizations.
- What is their mission?
- Who are their leaders?
- What are their sources of funding?
- How do they make decisions?
- Who do they work with and how?
- Do they participate in regional, national or international fora?

4 **Partnerships:** What can be learned from the dynamics of the different stakeholders?

- What are the political challenges and opportunities in partnerships between different, competing organizations involved in this issue?
- Who are the other active stakeholders, including NGOs?
- What are the roles of other communities, villages, organizations or corporations?
- What are some examples of successful and unsuccessful partnerships?
- What are some ways to foster leadership?
- What are the Indigenous organization's perspectives on the issue?
- What are some specific ways Indigenous organizations and NGOs might start working more effectively together on the issue?

Engage in Dialogue with Indigenous Peoples

Regular dialogue with Indigenous groups and networks is vital. Around the world, Indigenous networks serve as a starting point for information about specific areas or ethnic groups. For example, RAIPON, or the Russian Association of the Indigenous Peoples of the North, defends the human rights and legal interests of 41 Indigenous groups in the Russian Federation.

Find cultural allies to interpret the local, social and political dynamics. This may be an individual member, a researcher or an academic institution. One program officer, who faced different perceptions on age and gender when she interacted with elders who were often men, befriended a young community leader who understood her Euro-American perspective and explained the unwritten customs and politics at play.

CASE STUDY

Getting Started

'We spent a year talking to the lead organization. They were scoping us out and wanted to know about our intentions – where did we get the money? Did we really care about the communities? The oceans? With 80% unemployment in the communities, how were we as donors choosing how to focus? It took a long time to develop trusting and candid relationships. We also realized that the culture at our foundation was different from their organizational culture. For example, we would go into these meetings with an agenda that would be time allocated, and we realized that was not culturally appropriate or how their organization worked best. We had to try to find common ground. That was also difficult since we were women in our thirties interacting with elder men in a culture that expects elders to lead conversations. In the grant development, the organization was clear with us that they did not have the systems to report on the work, and so we worked with them on this. We funded their needs. We asked them: "What will it take to make sure that this reporting is not a burden on you?"

After they received the grant, the lead organization told us that they got a lot of flack from the communities they represented, who were asking why the grant didn't directly address unemployment or their social reality. Why is all of this money being spent on ocean conservation? It took us awhile to piece together the power structures and politics and messages that made clear the relationship between the grant and addressing unemployment in the long term. Building a relationship with one younger leader was helpful to build common ground, because he comes from a different generation and background, and his leadership style is different. He was able to communicate to me that this is how this person leads and his personality is this way, or don't say this. Finally, I have to say that making a commitment, as a staff member, to building these relationships is critical. We also started out with the organization's big picture vision. It is important to keep that in sight."

–Gordon and Betty Moore Foundation

Participate in Site Visits and Study Tours

Funders recommend site visits or study tours (such as those offered by IFIP) to experience first-hand the way of life of Indigenous communities. Through these visits, grantmakers can develop or refine their understanding and start to develop strategies. A site visit is also an opportunity to identify an intermediary organization, cultural allies, advisors or consultants who can provide on-going input to a grantmaking program. New donors traveling for the first time need to be respectful and avoid raising expectations or making promises to Indigenous organizations before they have fully explored the commitments that they hope to make.

STEP THREE: Support Indigenous Peoples

Indigenous Peoples' worldviews affect how they interact with others, including potential funders, and how they eventually formulate funding requests and implement projects. For most Indigenous Peoples, particularly those more isolated from modern culture, their priorities do not always neatly fall into grantmaker priorities or sectors. Grantmakers will need to consider more holistic programming that incorporates Indigenous perspectives into their goals and processes.[2]

Jaime Levy, executive director of Altropico Foundation, stresses the importance of strengthening Indigenous Peoples' autonmony. The following is an excerpt of his reflections after thirty years of funding Indigenous Peoples:

"Beware of Generalizations: Indigenous Peoples' organizations, their intentions, situation and commitment vary as do the non-governmental organizations that support them.

Support Processes, not Projects: Many Indigenous Peoples have been struggling for over 500 years to regain autonomy over their own lives and the legal recognition of their territorial heritage. Only in the last 20 or 30 years have international donors collaborated with these efforts.

Recognize the Support of Indigenous Peoples: Calculate how many hours or days are required to develop a proposal and how much time is required by people to participate in activities to implement a program. Express them accurately as counterpart support in proposals.

Respect Existing Organizational Structures: Where they exist, projects should be implemented through second-level organizational structures, rather than

working directly with individual communities.

Understand the Difference Between Lands and Territories: For Indigenous cultures, the concept of territory is fundamental to their existence.

On Sustainability: For many Indigenous Peoples, production activities are aimed at subsistence, and only surpluses are destined for sale. Culturally accepted ways of buying, selling and bartering internally will often be at odds with the marketing customs of outside cultures.

Make Clear the Responsibilities of All Actors: By defining together the responsibilities of all actors and signing agreements that reflect the outcome of these decisions, future misunderstandings and problems can be avoided."

CASE STUDY

Intercultural Philanthropy

The Indigenous Women's Fund, a new fund created by Indigenous women leaders, is committed to intercultural philanthropy, a "new philosophy of philanthropy in which the knowledge, experience and efforts of Indigenous women are valued. The approach seeks to ensure that contributions of recipients of donations are valued, and that resources are utilized in accordance with the needs, capacity and vision of Indigenous women. The starting point is always Indigenous Peoples' lives, their experiences and conceptual foundations with regard to social, personal, environmental, professional and spiritual relationships. It builds from the knowledge that Indigenous Peoples have their own learning processes, systems of knowledge and ways to integrate new information, values and interpretations, and transfer them to new generations."

—Interview with International Women's Fund and www.indigenouswomensforum.org

Conduct Outreach

Indigenous communities are usually not familiar with the spectrum of foundations or their procedures and legal regulations. When conducting initial outreach, be prepared to explain general characteristics of foundations,[3] in addition to foundation guidelines and expectations.

Simplify Processes and Create Opportunities

An Indigenous leader offered advice to funders on developing more accessible processes:[4]

- Simplify the application process. Foundation applications can be confusing, jargon-filled, and time-consuming.
- Reduce restrictions on how many times one can apply for funding.
- Build greater flexibility in foundation objectives and guidelines, so that the often distinct approaches of [Indigenous Peoples'] initiatives are not compromised in order to fit a narrow set of criteria.
- Create and support opportunities for [Indigenous Peoples] to develop leadership skills and take on leadership roles within their community.
- Provide the total amount that was requested and partake in longer term funding. Projects often need more than a years' worth of funding to fully develop and flourish.
- Consider providing initial short-term grants for project planning and initiating relationships and potential partnerships, which could then lead to longer-term, more substantial grants.

Other suggestions are:

- Translate guidelines, contracts and reporting formats into local languages to enable leaders to share the foundation's approach and requirements with the community.
- Employ grant reviewers who have an understanding of the particular culture.
- Work to establish a common proposal format with like-minded funders.
- Adopt innovative reporting approaches based on video, photos, or audio and support Indigenous training in these approaches.
- Develop personal relationships between foundation and Indigenous organization representatives.

CASE STUDY

Alternative Reporting

The Global Environment Facility Small Grants Program (GEFSGP), implemented by UNDP, works in over 115 countries. About fifteen percent of its funding is directly allocated for projects implemented by Indigenous Peoples. Significant efforts have been made to increase the use of innovative formats for the submission of project concepts in Indigenous and vernacular languages.

GEFSGP has piloted an approach on the use of participatory video production in collaboration with INSIGHT and the Forest People's Programme. They trained a remote and marginalized population in Cameroon (Baka and Bakola) to use video to portray their natural conditions, their needs and possible solutions in their own words. The video also helps document discussions that could influence decision-making and donor organizations. It also has the potential to monitor the projects and keep a visual track record on the evolution of activities.

For the participants, it provides a tool and space for a collective exchange of ideas and enables community members to visualize their experience and to consider improvements jointly.

—GEF SGP mission report, Terrence Hay-Edie

Respect Indigenous Timelines and Decision-making

Indigenous culture and lifestyles may be at odds with the restrictions and timelines of grantmakers. Some Indigenous Peoples migrate with their livestock according to the seasonal rains or follow a calendar linked to ecological changes. The deadlines for proposal submission may not provide adequate time for consultation with the community and elders. This could result in a proposal that may not reflect the views or vision of the intended beneficiaries of the grant.

Some Indigenous Peoples live in areas characterized by conflict, migration and displacement that donors find it challenging to ensure that a grant will reach the community and be tracked. Local networks of trusted advisors in regular touch with grantees can overcome these difficulties.

Leaders or representatives are typically accountable to the community (i.e., general assembly, clan, tribe, group, village) and are often selected by their membership base. They are responsible to carry out the community's agenda. This structure may be different from an NGO with a defined organizational structure, staff and activities emanating from a mission statement. NGOs are accountable to a board of directors, not necessarily to a community. It can take longer to complete activities that involve full community participation and buy-in. Funders are advised to reflect on their goals requiring quick outcomes and restricted timeframes.

According to an Indigenous leader familiar with philanthropy, Indigenous Peoples are confronted by grantmaker values and priorities. She explained, "Some funders are strictly bound by corporate values of competition, efficiency and cost-benefit frameworks, which are in conflict with Indigenous Peoples' values of reciprocity, collaboration and collectivity." They key is to listen and to learn.

IFIP worked with Native Americans in Philanthropy (NAP) to create a set of shared *Giving Principles of Indigenous Philanthropy.* Over 170 people participated in the workshop, three-quarters of whom identified as Native Americans or Indigenous. As a result of the workshop, IFIP and NAP promote the use of 'The four Rs' as *Giving Principles of Indigenous Philanthropy.* These principles of Reciprocity, Respect, Responsibility and Relationships reflect decades of collaboration between funders and Indigenous Peoples.

GIVING PRINCIPLES OF INDIGENOUS PHILANTHROPY	
Reciprocity	Foundations are committed to the Indigenous culture of reciprocity. They acknowledge and recognize that: • Giving and receiving is interconnected and organic. • We are a world family—the north and south hemispheres are connected. • We are a holistic family that honors and connects with elders and spirituality.
Respect	Foundations give dynamic and inclusive investments directly to Indigenous groups. They are based on processes of: • Empowerment and courage; • Transparency, access and open processes; • Risk taking, flexibility and adaptability; and • Investing more than money.
Responsibility	Foundations are committed, passionate and courageous champions of Indigenous needs. They work with: • The UN Declaration of Rights for Indigenous People (UNDRIP) • Recognized Indigenous Peoples' Organizations.
Relationships	Foundations seek long-term engagement through learning relationships. They seek: • The meeting points of the 'conversation' on livelihood, security, empowerment and rights; • Organizational Indigenous representation; and • Shared relationships based on cultural respect, not power.

The Kuna people live in the autonomous territory of the Comarca Kuna Yala, Panama, a strip of coastal land and archipelago of 365 islands. The Kuna's holistic worldview protects the mother earth, and interlinks culture and spirituality with the land, territory and resources. They believe and practice free prior and informed consent, consulting with their communities before making major decisions on matters of importance.

The Kuna General Congress is vested with the supreme political authority for crafting general legislation and managing numerous social and environmental projects. Each of the 49 communities sends a representative to the General Congress, the representative body for negotiating with the government and international bodies, as well as with the Kuna people. The General Congress of the Kuna Culture is charged with the spiritual life, as well as the cultural patrimony, language and the teaching of Kuna values. The Salia Dummagan is another traditional structure of three representatives elected directly by the communities. Each community also has a local decision-making body, and a political and spiritual leader.

Any development effort with the Kuna people would inevitably have to go through their elected representational body. The General Congress is currently developing a plan that would elucidate development priorities and vision for their people. Project proposals, depending on scope, should align with the plan and the laws of the Kuna General Congress.

—Interviews with Enrique Arias, former Secretary General of the Kuna General Congress, and Toniel Edman, Kuna Youth Leader, Earth Train

STEP FOUR: Encourage Learning

"While sharing our knowledge, we were weaving the wisdom from our different cultures with honor and respect. This noble cause is to give hope to future generations whose cultural identities are deteriorating. May we discover and learn from the nectar of our ancestors from whom we all originated…Let us make a human bridge in the world to protect our Goddess Nunkui (our Universe) that is being destroyed without consideration. We hope to live for centuries in a healthy environment. Let us unite our voices and call to the spirits of our ancestors so that they may feed our minds."

—Anank Nunink Nunkai , Shuar Uwishin (Shaman), May 2009 IFIP Conference, New Mexico

When funding among different cultural contexts, the tactics need to be flexible. Funders can benefit from reflection and evaluation of their processes to ensure that they are culturally appropriate and accessible to Indigenous Peoples. Funders can also support learning among their grantees and other stakeholders by funding innovations or pilot projects, and organizing gatherings of grantees with donors. A simple conversation over tea in a local community—facilitated by a trusted ally—can establish a relationship and provide in-depth information.

By listening to feedback from grantees, staff and peers, funders can gain insight about their own assumptions and effectiveness. Funders advise that it is important to be open to learning and to encourage the search for equitable and appropriate solutions. One funder suggested that when starting out, it is imperative to hear from a diversity of voices, including Indigenous leaders, other funders, NGOs, and government or development agencies, to learn about the context in which Indigenous Peoples work and live.

CASE STUDY

Learning from Each Other

The Disability Rights Fund uses their convening capacity to enable grantees and other stakeholders to learn from each other. The Fund brings together Disabled Persons Organizations with government officials and elected leaders and other donors to strengthen the network and movement for disability rights. Indigenous Peoples with disabilities are among the most marginalized from the mainstream. As a new international funder, The Disability Rights Fund tracks the grants that are made to Indigenous Peoples with disabilities, such as a small grant funding a radio advertisement in Quechua to raise awareness about disability rights. The Fund has provided grants to organizations working with Indigenous Peoples in Peru, Ecuador, Bangladesh and Pacific Island Countries.

STEP FIVE: Building Institutional Commitment

Some foundations may not have the resources for field offices. Travel may be impractical. Funders offered advice on how to build institutional commitment and understanding of Indigenous Peoples, even with limited resources:

- Build linkages and nurture experts. Local advisors or consultants can provide local intelligence and technical assistance to grantees and serve as a bridge. One funder advised, "Have grounding where you work. Don't pop in and out of a country—this is how mistakes can happen. Build linkages to someone in the field who can be your ear to the ground."
- Recruit the right people for the job. According to Phrang Roy, who was responsible for Indigenous Peoples programs at International Fund for Agriculture Development (IFAD), "The success of a project lies in the dedication of the staff running the project. Very often when we recruit people, we build competency tables, performance indicators, and terms of reference. What is perhaps more important is to recruit for attitudes and then train for skills."
- Consider hiring Indigenous Peoples. Julieta Mendez, a program officer of the International Community Foundation, who is Zapotec from Oaxaca, Mexico, said, "Because I understand the Indigenous culture—I know how they talk, their body language—they feel comfortable with me. The more we have people from minority backgrounds as foundation staff, the more effective we can be to work with diverse groups."
- Include Indigenous Peoples on the foundation's board and committees. They can bring diverse and valuable perspectives to grantmaking and strategic processes.
- Join networks of funders like IFIP to gain knowledge on Indigenous Peoples and participate in networking activities, such as IFIP conferences, to build momentum and consensus in the philanthropic world.
- Engage the board and donors. Strengthen institutional support by introducing colleagues, board members or donors to Indigenous cultures through a stakeholder convening or a site visit. Their firsthand connection can shape future plans that resonate with Indigenous Peoples' concerns.

CASE STUDY

Respect and Reciprocity

The board of the Walter and Duncan Gordon Foundation convened the Northern Policy Forum to explore how revenues from non-renewable resource development can contribute to aboriginal communities in northern Canada. The Forum was held in the remote fly-in Sahtu Dene community of Radili Koe (Fort Good Hope). The board joined Indigenous leaders to discuss future grantmaking and related programming.

"We brought together current and former Indigenous leaders, politicians, academics and youth, and we discussed issues with respect, in aboriginal style, round table style, such that no one is allowed to interrupt the speaker. The first round table took six hours and involved 45 people. The process was wonderful and dealt with serious issues. Politicians who had not spoken to each other in years, scarred from past battles, were reacquainting and building camaraderie.

As neutral conveners, we felt we provided a space for the discussion process. However, the most powerful part of the process was one led by the Indigenous Peoples. It was a drum dance on the community stage that lasted until 2:30 a.m. Everyone participated. It changed everything. It changed how we viewed each other as insiders and outsiders, and it changed the tenor of the discussion. It was critical that everyone participate and be vulnerable. We found that the dance was critical to the success of the 'policy forum,' and since our board was there, they understood what had been gained through the process."

—James Stauch, Walter and Duncan Gordon Foundation

Getting Started with Grantmaking to Indigenous Peoples

The best way to spark interest in grantmaking is to attend a conference (or a "webinar") of like-minded foundations or peers who are also trying to wet their feet. Often these conferences provide a seminar on diverse aspects of international grantmaking. Participating in international or regional gatherings of Indigenous Peoples and donors can also provide a space to learn about the craft. Traveling with an interest group with a genuine desire to learn about Indigenous Peoples can not only open hearts and minds but also lay the foundation for support. Check with an NGO that may organize a donor trip to an area of interest.

[1] GrantCraft, *Scanning the Landscape Finding Out What's Going on in Your Field,* www.grantcraft.org, 2003.

[2] Adapted from a study for the MacArthur Foundation's Conservation and Sustainable Development Program in the Tropical Andes written by Peter Kostishack, "Overcoming the Barriers to Funding Indigenous Peoples," October 6, 2009.

[3] See IFIP's Indigenous Peoples Funding and Resource Guide and The Foundation Center's tutorial on foundations http://foundationcenter.org/getstarted/tutorials/ft_tutorial/what.html

[4] Talk by Lucille Bruce, Native Women's Transition Center at the All My Relations. Gathering to strengthen understanding between foundations and Aboriginal Canadians, Winnipeg, Manitoba, June 10 and 11, 2008.

Photo: Conversations with the Earth/Nicolas Villaume

Since time immemorial, villagers in the Gamo Highlands of Ethiopia have timed the planting of the staple crop of enset—Ethiopia's most important root crop, with the rhythm of discrete seasons, accompanied by specific rituals. "In old times, there wouldn't be rain during the dry season, and in the rainy seasons we had rain," says Shagre Shano Shale, an elder in the village of Doko. "Those things have changed." The changes, in turn, have disrupted the growth cycles of enset, sending it into decline. So Gamo Highlanders like Shagre must seek ways to guard their culture, and its evolved defense against human famine.

Partnerships with Indigenous Peoples

4

When we speak about the rights of Indigenous Peoples, let us not forget that Indigenous Peoples are constantly looking for partnership with local or global collaborators who would empower them with a development approach that is based on Dignity and Identity, an approach that builds on social solidarity and the ethos of sharing and harmony, that upholds the preciousness of traditional lands and territories to Indigenous communities, that promotes a strong gender focus, that respects traditional experiences and yet that has no fear of modern challenges.

—Phrang Roy in his keynote address to IFIP's annual meeting, 2006
Assistant President on Special Assignment for Indigenous and Tribal Issues
International Fund for Agricultural Development (IFAD)

Collective work usually achieves more than solo efforts by leveraging limited resources with the assets and talents of others. Strategic and culturally appropriate partnerships with Indigenous Peoples can support self-reliance. However, the power inequity inherent in a grantee-donor relationship can be compounded with Indigenous Peoples. This section offers guidance and tips on how to collaborate with Indigenous Peoples in a meaningful way.

Getting Started with Partnerships

One of the first steps toward working with others is to consider the grantmaker role in the equation. Some roles[1] include: a convener who brings together groups to discuss a problem; a funder who gives or mobilizes funds; a bridge builder who makes it possible for strange or unlikely partners to work together; or a provider of technical assistance.

Whatever the role, these guiding principles will help facilitate strategic partnerships:[2]

- Full and effective participation of Indigenous Peoples in decisions that directly or indirectly affect their lives.
- Opportunity for Indigenous Peoples to identify and prioritize concerns and propose community-driven solutions.
- Respect and support for Indigenous Peoples' chosen form(s) of representation, including traditional and customary authority structures.
- Acknowledgement of existing social capital and strengths within the Indigenous communities and emphasis on enhancing them.
- Recognition of the cultural diversity that exists within Indigenous Peoples and among their communities.

CASE STUDY

Working with Local Partners

In an effort to reach out to communities in the Sarstún region of Guatemala, EcoLogic Development Fund worked with Ak' Tenamit, its partner in the area, to assemble a group of students interested in helping their communities. With EcoLogic's help, the students created a local organization, APROSARSTUN, that put the needs and interests of their communities at the forefront of their work. As a result, they are working to promote better land use

practices through agroforestry. Five demonstration plots were established in different communities with the hope of expanding forest cover, improving crop yields, and reducing the people's negative impact on their environment.

—EcoLogic Development Fund

Core Principles for Partnerships

Funders interviewed for this guide identified the following core principles:

- **Ownership:** When working with diverse and multiple entities, all partners need a sense of ownership, part of which stems from being involved in project design and contributing to their own development and self-sufficiency. Grantmakers must allow the Indigenous Peoples to develop on their own terms.
- **Commitment:** All levels of the organization must be committed to the endeavor or concept. It should not only be at the working or field level, but also at the management and senior levels. Some grantmakers may need to shift their perspectives on investment and strategy from short grant cycles to a longer-term process that reflects the nature of change.
- **Mutual trust:** The relationship is not just as donor and recipient, but as partners willing to learn from each other. It takes time to develop a trusting partnership, and mistakes on both sides need to be discussed jointly and transparently.
- **Equity:** Funders need to be aware of the power dynamics that money can bring to a relationship and realize that each side brings unique assets to the table.
- **Shared vision and ideology:** This is developed after much investment of time and effort from all sides. A shared vision will keep the focus on goals, rather than on funder requirements or allegiance to an individual personality.

Analyzing Challenges of Partnerships

Analyzing risks and challenges and how to overcome them should be a part of the partnership building process. One challenge Indigenous Peoples often face is a change in foundation commitments and priorities, and even staffing patterns that affect the relationship with communities expecting a long-term commitment. Another challenge arises when a foundation enters after missteps by previous external parties, including multilateral development or government agencies, NGOs, or other funders. The community may relate to the new person or organization according to this experience.

Seeking Diversity in Partnerships

Partnerships may include a combination of players not always established directly with Indigenous Peoples. Regardless of the partner, due diligence requires patience and the ability to listen and filter information and opinions from a variety of sources.

Types of partnerships:

Intermediary Organizations: A common partnership for funders, the intermediary with a solid, long-term and positive relationship with Indigenous Peoples can serve as a bridge. Intermediaries are often most valuable when they provide additional support, such as mentoring, training, financial management or legal/fiscal sponsorship. Ideally, intermediaries work with Indigenous Peoples to develop their capacities in these areas.

As an international donor, don't go in it alone; partner with someone who is already there.

—The Oaxaca Community Foundation

Civil Society Organizations: Dialoguing and forming alliances with human rights organizations, community-based organizations, or networks offer new perspectives and create momentum for common goals. Academic and research institutions, as well as multilateral agencies, can produce studies and research. These partners may even include powerful institutions, such as research institutions and multilateral agencies. For example, the Christensen Fund worked informally with the Smithsonian Institute and developed relationships with social movements, such as Slow Food USA, Bioneers, and with the UN system.

According to one funder, "The scale of change in thinking required in mainstream society to enable biocultural diversity to thrive at community and landscape levels is such that it can only be achieved by working powerfully outside, as well as within, the Indigenous and grassroots movements and their natural allies. One approach is to work with the powerful institutions that shape the values of western societies where there is significant interest."

Funders: Network with other funders to share knowledge, leverage funds, streamline requirements and forms (especially financial or legal forms), and reduce duplication of efforts. This can be easily done through grantmaker affinity groups.

An experienced funder spoke of how different donors in the same country were funding the same organization, without any idea what each was doing. They brought together all the donors with the grantee in an open discussion. An effort was made to streamline the requirements and forms, especially the financial and legal forms, and to establish mutually collaborative relationships.

In other words, working with Indigenous peoples means meeting eye-to-eye with full respect and recognition of your shared vision, to realize that this moment creates both history and the future.

IFIP has played a significant role in connecting us with and facilitating greater collaboration with other funders and non-profits working with Indigenous Peoples and the environment. These partnerships and broadened perspectives on Indigenous issues have and continue to play a strong role in the work of the foundation.

—The Swift Foundation

[1] GrantCraft, Roles@Work.

[2] *Guidelines for engagement with Indigenous Peoples,* 2005 International Conference on Engaging Communities, Brisbane, Australia, August 15, 2005.

Photo: Conversations with the Earth/Nicolas Villaume

In addition to their environmental shortcomings, avoided-deforestation projects pose a problem rarely considered by the developed nations seeking the carbon offsets: the fate of the forest-dwellers themselves. Some ten thousand people live in and around the Guaraqueçaba forest, which has long provided them sustenance. According to Leonardo Wera Tupa, a regional leader for the Indigenous Guarani, "Before the lines were drawn for Brazil, Argentina, Paraguay, and Bolivia, the Guarani were here." Over the course of two centuries, discriminatory Brazilian policies have steadily encroached on Guarani territory, to which the Indigenous communities never held formal title. But there are at least sixty sacred burial and spiritual sites on the Guaraqueçaba reserve—testimony to earlier Guarani settlement and displacement.

An Invitation

Seeing funders and Indigenous People sit together to discuss funding and activities was amazing. This rarely happens, and when it does, it's about evaluations, which do not provide opportunities for the deep engagement I witnessed."

—Indigenous Participant at an IFIP Annual Conference.

Our Authentic trademark of "walking the talk" is so critically important; it is what draws both donors and Indigenous Peoples."

—Evelyn Arce, IFIP Executive Director

The opportunities offered by Indigenous philanthropy far outweigh the challenges. Whether your interest is in climate change, environmental conservation, food security, or human rights, Indigenous Peoples represent powerful partners ready for enhanced funder engagement. Time and again, Indigenous Peoples express the presentiment that the world is at a "tipping point."

Now is the time to learn alternative and proven models for harmonious living.

One of the best ways to learn is to become an IFIP member and participate in IFIP's annual conferences. Organized according to the *Giving Principles of Indigenous Philanthropy,* IFIP's conferences offer a model of Indigenous collaboration. They are held in Indigenous-run facilities in full cooperation with local native communities in a truly *reciprocal relationship* that underscores the essence of Indigenous philanthropy. The conferences bring the communities income and solidarity; the communities, in turn, often host site visits and welcome ceremonies.

A special feature, unique among donor affinity groups, is the opportunity for personal, deep engagement among grantmakers, NGOs, and Indigenous leaders from around the world. As one participant noted, "This is not an ordinary conference. This is a very special gathering of people who care deeply."

IFIP works from a simple premise: that face-to-face engagement is essential to Indigenous philanthropy. It is vital that Indigenous leaders are able to actually meet donors in a setting that allows both groups to truly connect, collaborate and gain confidence in each other. After a decade of laying the foundation between the philanthropic and Indigenous communities, IFIP understands how to strategically nurture productive, enduring alliances.

Please join us. We have no time to lose.

I am no longer alone in my search to find better and effective ways for international philanthropy to effectively engage Indigenous Peoples. I am part of a community that has barely begun to build a world that truly respects its First Nations.

—IFIP Member

Photo: Conversations with the Earth/Nicolas Villaume

Residents of Mojandita [Ecuador] like Josefina Lema say that the community never saw the promised socioeconomic benefits of climate-change mitigation—primarily earnings from lumber byproducts. Pine trees often do poorly outside their native habitat and even after ten years, the exotic pine trees planted in Ecuador still had not reached maturity, leaving no wood to thin and sell. Residents also saw environmental problems. Pine rows had an unintended effect on the local páramo, a high altitude wetland unique to the Northern Andes, which provides Ecuador's capital city of Quito with half of its water supply. Much of the local vegetation died off at the perimeters of the tree plantation. The pines shaded out native paja grasslands and absorbed excess water, constricting the local water supply—and inviting a more acute disaster.

ANNEX 1: RESOURCES

Grantmaking

Select Website links to organizations that provide information and guidance on global grantmaking.

Alliance Magazine
www.alliancemagazine.org
Alliance is the leading magazine for philanthropy and social investment worldwide. It provides news and analysis of what is happening in philanthropy and social investment around the world. It also acts as a forum for exchange of ideas and experiences among practitioners.

Circle on Aboriginal Grantmaking in Canada
http://sites.google.com/site/cagcircle/
This collaboration site has been created as a space for Aboriginal-focused philanthropy in Canada. Foundations and other philanthropic grantmakers can access new research, stories, events and a network of grantmakers.

Council on Foundations
www.cof.org
The Global Philanthropy page of the COF website provides an excellent overview of matters related to international grantmaking, including legal dimensions.

Foundation Center
www.foundationcenter.org
The Foundation Center website offers resources that can be shared with Indigenous Peoples to improve their knowledge of foundations, including Foundations Today Tutorial and Proposal Writing Short Course (available in English, French, Chinese, Portuguese, Russian, Spanish).

Grantcraft
www.grantcraft.org
Grantcraft offers guides based on the actual experiences and voices of grantmakers and grant users. Of note: *International Grantmaking; Working with Intermediaries—Global Grantmaking through Partner Organizations; Scanning the Landscape; World Summits & Conferences—Grant Making on a Global Stage,* and *Funder Collaboratives.*

Grantmakers without Borders
www.gwob.net
Gw/oB is a network of public and private foundations, and individual donors who practice global social change philanthropy. Their website provides resources on global grantmaking.

International Funders for Indigenous Peoples
www.internationalfunders.org
IFIP convenes and educates donors to build capacity and enhance funding partnerships to improve the lives of Indigenous Peoples globally. IFIP's website offers resources, newsletters, and publications available for funders supporting Indigenous Peoples. The publication, *A Toolkit for Indigenous Peoples* provides information on proposal writing and approaching funders. It also has links to other resources.

United States International Grantmaking
www.usig.org
United States International Grantmaking (USIG) is a project of the Council on Foundations in partnership with the International Center for Not-For-Profit Law. The USIG project facilitates effective and responsible international grantmaking by U.S. foundations. There is a primer on international grantmaking basics and country information.

Indigenous Peoples

Select Website links to organizations, networks, and UN agencies that provide information, tools, and policies on working with Indigenous Peoples.

Asian Indigenous and Tribal Peoples Network (AITPN)
www.aitpn.org/about.htm
The Asian Indigenous and Tribal Peoples Network (AITPN) is an alliance of indigenous and tribal peoples' organizations and individual activists across the Asian region.

Convention on Biological Diversity
www.cbd.int
The Convention on Biological Diversity (CBD) entered into force on December 29, 1993. Article 8(j) concerns traditional knowledge, innovation and practices of Indigenous and local communities. Guidelines provide a collaborative framework ensuring the full involvement of Indigenous and local communities in the assessment of cultural, environmental, and social impact of proposed developments on sacred sites and on lands and waters they have traditionally occupied.

Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)
www.coica.org.ec/ingles/bienvenido.htm
COICA coordinates nine national Amazonian Indigenous Peoples' organizations.

Cultural Survival
www.culturalsurvival.org
For nearly 40 years, Cultural Survival has partnered with Indigenous Peoples around the world to help them defend their lands, languages and cultures. They publicize their issues through their award-winning

publications,letter-writing campaigns and other advocacy.

International Indigenous Women's Forum
http://indigenouswomensforum.org
This network of Indigenous women leaders from Asia, Africa and the Americas strengthens collaboration, and increases their participation and visibility in the international arena.

International Work Group for International Affairs
www.iwgia.org
IWGIA is an international human rights organization that supports Indigenous Peoples around the world. Publications (English/Spanish and other languages) include annual regional reports (*Indigenous Affairs and The Indigenous World*) and a guide on REDD.

IBA Community Toolkit
www.ibacommunitytoolkit.ca/
The IBA (impact and benefit agreements) Community Toolkit is a free resource for First Nation, Inuit and Métis communities in Canada considering impact and benefit agreements, such as those with mining companies. While the toolkit focuses on the mining industry, many of the issues and processes addressed in the toolkit are relevant to agreement making in other industry sectors and contexts, including protected areas, oil and gas, hydro, and forestry.

Indigenous Climate Portal
www.indigenousclimate.org/
This portal aims to provide Indigenous Peoples and the general public with relevant information and resources on climate change and Indigenous Peoples, and on REDD, or Reducing Emissions from Deforestation and Forest Degradation. Download a copy of the *Guide on Climate Change & Indigenous Peoples,* 2nd edition by Tebtebba.

Indigenous Peoples of Africa Co-ordinating Committee (IPACC)
www.ipacc.org.za/eng/default.asp
The Indigenous Peoples of Africa Coordinating Committee (IPACC) is a network of over 155 Indigenous organizations in 22 African countries.

Indigenous Portal
www.indigenousportal.com
This portal, owned by and operated for Indigenous Peoples, disseminates reliable information to strengthen the global Indigenous community across the digital divide. It is an outcome of the World Summit on the Information Society.

Insights into Participatory Video
http://insightshare.org/resources/pv-handbook
This handbook is a practical guide to setting up and running Participatory Video (PV) projects anywhere in the world. Participatory Video is a tool for positive social change; it empowers the marginalized and encourages individuals and communities to take control of their destinies.

International Alliance of Indigenous and Tribal Peoples of the Tropical Forests (IAITPTF)
www.international-alliance.org/index.htm
The International Alliance of Indigenous and Tribal Peoples of the Tropical Forests is a worldwide network of organizations representing Indigenous and tribal peoples in tropical forest regions (Africa, the Asia-Pacific and the Americas).

International Labour Organization (ILO)
www.ilo.org/global/Themes/Equality_and_Discrimination/Indigenousandtribalpeoples/lang--en/index.htm
The ILO is responsible for the only international instruments currently in force that deal exclusively with the rights of Indigenous Peoples. ILO's work in the field of Indigenous and tribal peoples falls mainly into two categories: adoption and supervision of standards, and assistance to Indigenous and tribal peoples and to States. The website has research and guides on Indigenous Peoples' rights.

Minority Rights Group International
www.minorityrights.org
Several publications and a new electronic directory on minorities and Indigenous Peoples are available on this website. Their publication, *State of the World's Minorities and Indigenous Peoples 2009*, profiles the programs that are being developed to help them—from better bilingual education to meeting the needs of nomadic populations – giving examples of what works and why. It describes efforts to overcome exclusion so that education is available, accessible, acceptable, and adaptable for minorities and Indigenous Peoples.

Tebtebba
www.tebtebba.org
Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) is an Indigenous organization that promotes a better understanding of the world's Indigenous Peoples and their worldviews, issues and concerns. In this effort, it strives to bring Indigenous Peoples together to take the lead in policy advocacy and campaigns on all issues affecting them.

UN Declaration on the Rights of Indigenous Peoples
www.un.org/esa/socdev/unpfii/en/declaration.html
The Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly on September 13, 2007.

UN High Commissioner for Human Rights
www2.ohchr.org/english/issues/indigenous/guide.htm
The UN Guide for Indigenous Peoples, hosted by the UN High Commissioner for Human Rights, provides leaflets of key documents, agencies and policies under the UN auspices. It is a good place to start to learn about the different instruments available at the international level. It also provides papers from workshops and expert seminars on specific topics, such as urban Indigenous Peoples, migration and education.

UN Permanent Forum on Indigenous Issues
www.un.org/esa/socdev/unpfii/
The UN Permanent Forum on Indigenous Issues (UNPFII) is an advisory body to the Economic and Social Council with a mandate to discuss Indigenous issues related to economic and social development, culture, the environment, education, health and human rights. Its book, *State of the World's Indigenous Peoples (2010)*, is an excellent resource on Indigenous Peoples' issues.

ANNEX 2: SELECTED REFERENCES

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MEMBERSHIP APPLICATION

Membership in International Funders for Indigenous peoples is as an individual donor or institution concerned about the livelihood, culture and well being of Indigenous Peoples and their communities. Membership is open to individuals who are donors themselves, individuals working in member institutions, or working for organizations that are primarily grantmakers. As a philanthropic affinity group of the Council on Foundations, IFIP members are dedicated to expanding their grantmaking for international Indigenous projects and communities.

International Funders for Indigenous Peoples and its members work to:

- Increase knowledge and understanding of the unique issues related to funding project that involve Indigenous people by providing a baseline of relevant information.
- Encourage innovation and increase effectiveness within the grantmaking community by facilitating networking opportunities and an exchange of ideas and practical tools.
- Foster a cross-disciplinary understanding of Indigenous People and the holistic contexts in which they live and work.

MEMBERSHIP LEVEL **ANNUAL DUES**

Founding Membership (up to 10 representatives):
$25,000 or more

- Acknowledgement as a major sponsor at all IFIP events
- Receive all the benefits as a Sustaining Member of IFIP
- Waiver of conference registration fee for five (5) participants at all IFIP conferences
- Reserved seating during all conference events
- Receive ten (10) complimentary copies of the Indigenous Peoples Funders Resource Guide and 75% discount for additional copies ordered.
- Complimentary subscription to Cultural Survival Quarterly, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
- Receive leading research reports on Indigenous issues
- Plus, all of the benefits listed below

Sustaining Membership (up to 6 representatives):
$7,500–$15,000
(Operating & Grantmaking Budgets:
$5 million to $25 million–$7,500;
$25 million to $125 million–$10,000;
$125 million to $175 million–$12,500;
$175 million or more–$15,000)

- Recognition on our website, newsletters and press releases.
- Invitation to be considered for the planning committee for all IFIP conferences.
- Invitation to join us in making session presentations at donor conferences.
- Waiver of conference registration fee for two (2) participants at all IFIP conferences
- Receive six (6) complimentary copies of the Indigenous Peoples Funders Resource Guide and 50% discount for additional copies ordered.
- Complimentary subscription to Cultural Survival Quarterly, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
- Receive leading research reports on Indigenous issues
- Plus, all of the benefits listed below.

Esteemed Membership (up to 3 representatives):
$500-$5,000
(Operating & Grantmaking Budget:
under $200k–$500;
$200k to $700k–$750;
$700k to $1 million–$1,250;
$1 million to $3 million–$2,500;
$3 million to $5 million–$5,000)

- Recognition on our website, newsletters and press releases.
- Invitation to be considered for the planning committee for all IFIP conferences.
- Invitation to join us in making session presentations at donor conferences.
- Receive three (3) complimentary copies of the Indigenous Peoples Funders Resource Guide and 25% discount for additional copies ordered.
- Receive leading research reports on Indigenous issues
- Complimentary subscription to Cultural Survival Quarterly, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
- Plus, all of the benefits listed below.

Individual Membership:
$250

- Receive our newsletter The Sharing Circle and monthly e-newsletter, The Sharing Network.
- Receive one (1) complimentary copy of the Indigenous Peoples Funders Resource Guide.
- 20% discount for Alliance, the leading international magazine on philanthropy and social investment.

MEMBERSHIP APPLICATION

Contact Information:

Name:

Foundation:

Title/Position:

Address:

City: State: Zip:

Phone: Fax:

Cell: Email:

Organization Type (check one):

○ Public Foundation ○ Corporate Foundation ○ Private Foundation ○ Individual Donor
○ Independent Foundation ○ Community Foundation ○ Family Foundation ○ Other

Year your foundation was established: _____

Your foundation's approximate yearly assets: _____

Your foundation's approximate yearly grant level: _____

Application Type (check one): ○ New Member ○ Renewing Member

Payment Information:

Charge my: ○ Visa ○ Mastercard ○ American Express

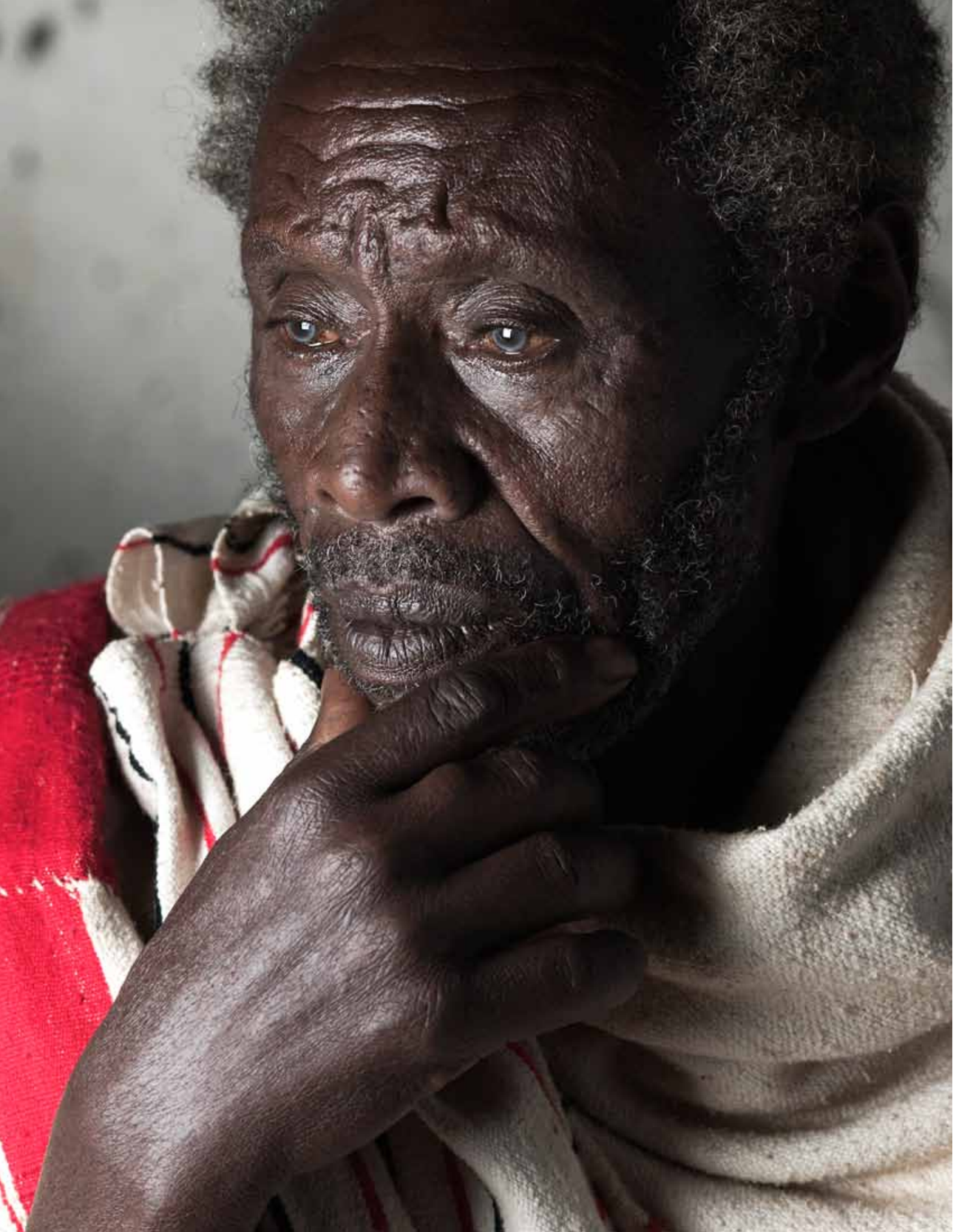
Card Number:

Expiration Date: Security Code

Name (Print):

Signature:

PLEASE SEND FORM AND CHECKS TO: International Funders for Indigenous Peoples
P.O. Box 1040 • Akwesasne, New York 13655
Tel: (518) 358-9500 • Fax: (518) 358-9544
Email: ifip@internationalfunders.org
Internet: www.internationalfunders.org



CONVERSATIONS WITH THE EARTH — INDIGENOUS VOICES ON CLIMATE CHANGE

We have knowledge that can contribute to finding solutions to the crisis of climate change. But if you're not prepared to listen, how can we communicate this to you? **—Marcos Terena, Xané leader, Brazil**

Conversations with the Earth (CWE) is honored to provide photography and narrative for the *Grantmaker's Guide* of the International Funders for Indigenous Peoples. The twelve photographs you will find in this guide offer a preview of sixty-plus photos that are joined by more than a dozen community-created participatory videos to make up the current CWE traveling exhibit.

An indigenous-led multimedia initiative that amplifies indigenous voices in the global discourse on ecological and cultural challenges facing the planet, CWE's first exhibit: *Indigenous Voices on Climate Change* conveys local accounts of the impacts of climate change on indigenous communities, stories of the unintended consequences of imposed mitigation efforts on local livelihoods, and examples of traditional knowledge and its value in developing appropriate responses to climate change. Future conversations on agrobiodiversity and sacred sites are under development. Ultimately, CWE asserts indigenous peoples' inherent rights to their territories, lands, and resources as a necessary condition of maintaining and enhancing human resilience to converging global crises.

CWE is a partnership of the Indigenous-led organization Land is Life (**www.landislife.org**), experts in participatory media InsightShare (**www.insightshare.org**) and award-winning photographer Nicolas Villaume (**www.nicolasvillaume.com**). CWE currently works with a growing network of more than one dozen indigenous groups and communities living in critical ecosystems around the world, from the Atlantic Rainforest to the Himalaya, from the Philippines to the Andes, and from the Arctic to Ethiopia to share their experiences of climate change.

CWE premiered its first major multimedia exhibit in December 2009 at the National Museum of Denmark and the NGO Klimaforum 09, at the watershed 15th Conference of the Parties meeting (COP 15) of the United Nations Framework Convention on Climate Change (UNFCCC) in Copenhagen. In 2010, CWE was exhibited around the world, including: at the *World People's Conference on Climate Change and the Rights of Mother Earth* in Cochabamba, Bolivia; the *10th International Festival of Film and Video of Indigenous Peoples* in Quito, Ecuador; the *10th International Society for Ethnobiology Congress and the International Funders for Indigenous Peoples Conference* in Tofino, British Columbia; and the *UNFCCC COP 16* in Cancun, Mexico (partial list). Prior to COP 16, a Mexican NGO toured the Spanish version of the mobile exhibit to local communities in 10 Mexican states.

We are pleased to announce that the next major museum installation of the CWE multi-media exhibit will be in the Smithsonian's National Museum of the American Indian (NMAI) in Washington, DC, from 22 July 2011 *to* 2 January 2012. CWE will also be organizing symposia, briefings, cultural events and film and video screenings while the exhibit is at the NMAI.

In April 2011, CWE will also be participating in the NMAI's biennial Native American Film and Video Festival in New York City.

Major funding for CWE has been provided by The Christensen Fund.

NEXT MAJOR EXHIBIT:

Smithsonian
National Museum of the American Indian

Conversations with the Earth:
Indigenous Voices on Climate Change

NATIONAL MUSEUM OF THE AMERICAN INDIAN
on the National Mall, Washington, DC

22 July 2011 *to* 2 January 2012

For More Information on Conversations with the Earth Contact:

Claire Greensfelder, CWE Coordinator
info@conversationsearth.org
www.conversationsearth.org

For information on the NMAI, contact:

Leonda Levchuk, Public Affairs Officer
National Museum of the American Indian
LevchukL@si.edu
www.AmericanIndian.si.edu

Pictured left: Doko Elder, Ethiopia
Photo: Conversations with the Earth/Nicolas Villaume

LAND IS LIFE www.landislife.org

InsightShare www.insightshare.org

Conversations du monde www.nicolasvillaume.com