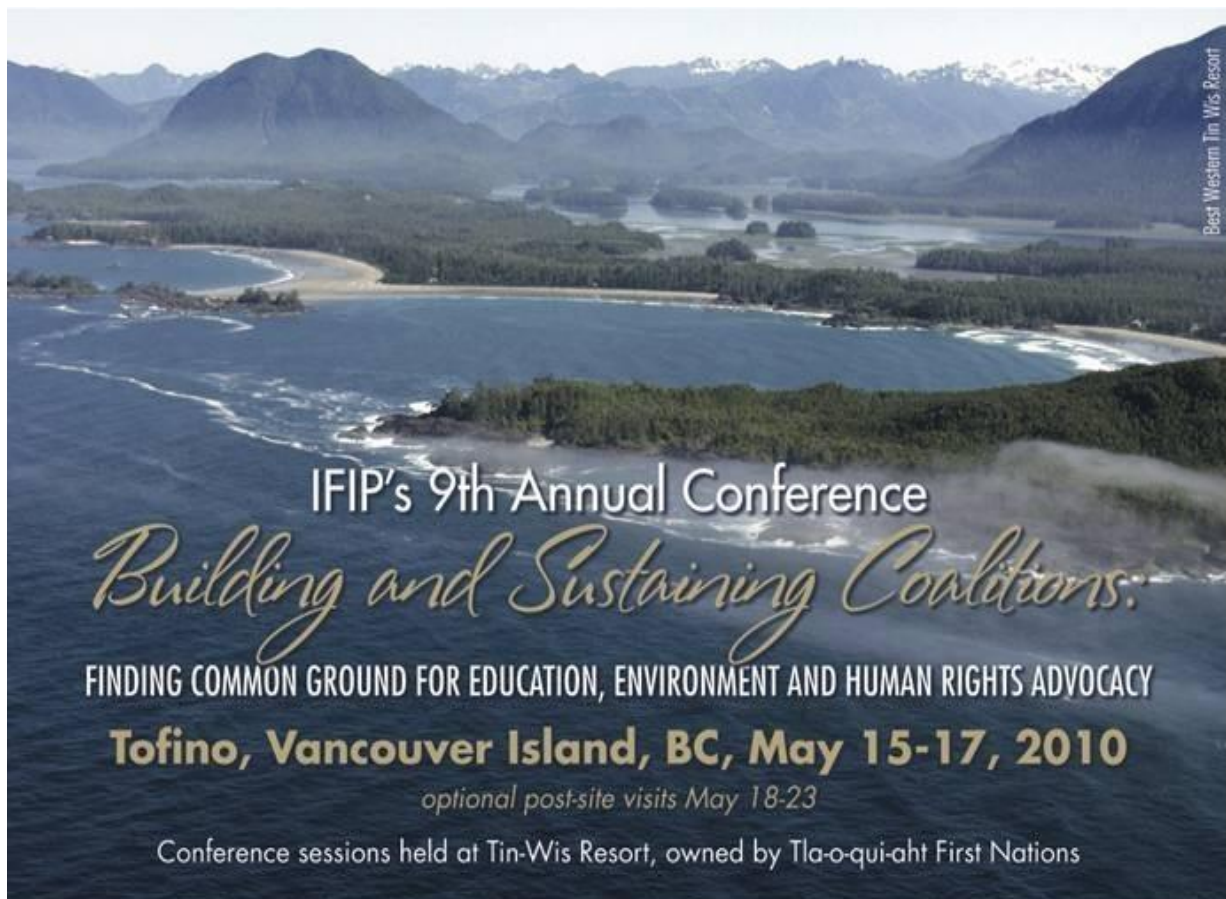


9th Annual Conference Report

*Building and Sustaining Coalitions: Finding Common Ground for
Education, Environment and Human Rights Advocacy*



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Introduction

International Funders for Indigenous Peoples celebrated 10 years of Growing Indigenous Philanthropy. With ten years of experience, networking, and credibility behind us, we are poised to advance Indigenous philanthropy into a new age of awareness and interest in our important cause. This anniversary marks a new starting point to ensure IFIP's viability well into the future by building our capacity to meet the increasing demands of our day, by reinvigorating our base of donors, and by attracting, educating, and connecting new members to Indigenous causes around the world. We are looking forward to having you join us in this journey of the Next Decade of Indigenous Philanthropy.

IFIP is a recognized affinity group of the Council on Foundations and is the only affinity group based on a native reservation, the Mohawk territories in Akwesasne, straddled in between two countries, US and Canada. IFIP is dedicated to assembling international grantmakers in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally. IFIP accomplishes this by increasing knowledge and understanding of the unique issues faced by Indigenous Peoples by facilitating dialog among its grantmaking members and between membership and Indigenous communities. The Annual IFIP Conference is the largest vehicle bringing grantmakers and Indigenous communities together for meaningful dialog and respectful interaction.

CONFERENCE OVERVIEW

IFIP's 2010 Conference explored emerging trends in Indigenous Philanthropy, with a focus on coalition-building to enhance donors' effectiveness, increase grantees' capacity, and ensure program sustainability. More than 125 participants gathered at IFIP's 2010 Conference in beautiful Tofino, Vancouver Island, British Columbia to share and learn from each other. The main conference sessions were held at Tin-Wis Resort, owned by the Tla-o-qui-aht First Nations. The conference—*Building and Sustaining Coalitions: Finding Common Ground for Education, Environment and Human Rights Advocacy*—drew donors and grantmakers from throughout the U.S. and Canada, and Indigenous participants from around the world. Tla-o-qui-aht, a Nuu-chah-nulth peoples, met IFIP with traditional blessings in hand carved canoes. The conference also featured "Meet the Author," and "Meet the Artist" events and film screenings, a Tla-o-qui-aht-hosted traditional salmon dinner, and a special celebration in honor of IFIP's 10th birthday. Post-site visits included the opportunity to explore the region's exquisite beauty and rich biological and cultural diversity with members of the International Society of Ethnobiology and the opportunity to attend the May 18th meeting of Mission Related Investment (MRI) conducted by Confluence Philanthropy.



Dear IFIP Participants,

It is with a humble heart that IFIP thanks you all for trekking to Vancouver and then starting a 6 hour journey on water and back on land through the windy rugged west coast of Vancouver Island to reach the small town of Tofino and Tla-o-qui-aht First Nation territory. The journey itself to Tofino was a memorable for me. I trust that the conference connected you with other movers and shakers that are doing incredibly important work and that your networks have extended a little bit more. In these times, true partnership and collaboration is essential and critical in sustaining the work.

Tla-o-qui-aht Salmon Bake, Photo by Nicholas Villaume



“This was IFIP’s best conference to date”, was a comment I heard by several people that have attended previous IFIP conferences. To me, this was an extra special conference; the celebration of IFIP reaching the 10 year milestone, the Tla-o-qui-aht First Nations community is very generous in spirit to open up their community to us and hosting a Salmon bake and giving us a traditional welcome unto their territory. The wildlife was amazing and witnessing bald eagles playing in the beach and having the opportunity to soak in the natural hot springs and see whales from a distance was incredible. After the conference, I had the privilege of speaking with the manager of Tin Wis resort, he shared that IFIP’s conference helped to bring the revenues of the resort to the highest level in 10 years and how they are supporting projects such as revitalization of their language. We strive to “walk the talk” and continue our vision of transforming Indigenous Philanthropy into the next decade and we need people like you to help us in this journey.

IFIP conferences provide the necessary space to link the circles for greater networking, bringing Indigenous leaders from all over the world to have a voice in the philanthropic community, and bringing funders together that care about supporting Indigenous Peoples. IFIP’s Conferences are unique and a very strategic and critical part of our mission, to make our small circle of supporters even larger.



Thank you for joining us; stay involved, and continue to check out our website at www.internationalfunders.org for the latest events. We hope you enjoy this conference report that includes summaries of key points and information from conference sessions, articles written and posted by conference attendees and lots of photos for you to remember the amazing people and places we all shared together. We look forward to seeing you at IFIP’s 10th annual Conference held in the Haudenosaunee territory on Oneida Turning Stone Resort Central NY on May 25-27, 2011 with pre-site visits to two native communities.

Warmest, Evelyn

International Funders For Indigenous Peoples Celebrates 10 Years Of Growing Philanthropy

From: Mother Earth Journal : <http://mother-earth-journal.com/2010/05/2558/>
Posted by Terri Hansen on 5/20/10

Participants at IFIP's 9th conference gather on Tis Wis Beach. By Edwin Kolausok

TOFINO, British Columbia – The 9th International Funders for Indigenous conference opened May 17 with traditional indigenous blessings on the breathtaking Tin Wis Beach in front of the Tla-o-qui-aht owned and operated Best Western Tin Wis Resort Hotel.

Local elder and councilor Levi Martin (Kaa-muth) of the Tla-o-qui-aht First Nation, part of the Nuu-Chah-Nulth Nation offered prayers and a traditional thank you ceremony.



The resort, on Canada's Vancouver Island lies on the traditional ancestral homelands of the Tla-o-qui-aht First Nation. By holding their conference on indigenous territory and in an indigenous owned and operated resort hotel, IFIP helped to project growing reality of global repatriation of lands and resources by indigenous groups.

Three convergent tracks, Transformative Education, the Environment; and Human Rights Advocacy. Each track interlinked with each other on some level, demonstrating a holistic approach.

“In our rush to protect biodiversity hotspots and build resilience to climate change, we can easily overlook the loss of traditional spaces and customs for the precious inter-generational transfer of wisdom and traditional ecological knowledge,” presenters explained in the Transformative Education track. But, “An emerging array of innovative educational methods create space for reflection and dialogue in which participants can draw on indigenous knowledge, practices and beliefs to meet current challenges facing their communities.”

Indigenous knowledge, the sum of all knowledge up to this point, including ancestral learnings – is gaining traction globally. A panel discussed the fact that, “the current enrollment and drop-out rate of indigenous students in various institutions suggests funding, logistical support and mentoring support are still lacking.” It suggested that, “an educational focus on biocultural diversity, democratic process and global citizenry would enable Indigenous students to meet the challenges facing their communities, rather than alienating them from their ancestry.”

Many excellent presentations demonstrated how indigenous knowledge is assisting to allow communities to help themselves become more self-reliant rather than dependent on the colonial individualistic models of the past. Participants also learned how grant-makers and non-governmental organizations can be innovative leaders by breaching the colonial command-control barriers to liberate ideas that can improve the lives of people in communities.



Photo: Angela Sevin

The Environment theme demonstrated the incredibly exciting good work organizations are engaged in. Given the current state of exploitation of Mother Earth, heal or maintain its life sustaining ability for future generations to enjoy. Listeners found it refreshing to hear committed organizations and people help our planet

One panel, “From Conflict to Collaboration: A New Model for Sustainability in the Great Bear Rainforest,” demonstrated how competing interests developed a cooperative relationship despite competing economic and ecological interests. The preservation and socio-economic use of the Great Bear Rainforest, one of the largest coastal temperate rainforests on earth, is a testament to creative collaboration among indigenous people, environmentalists, philanthropy, forest companies and governments.

Other excellent environment presentations were provided on Partnerships in Russia, Fighting Alberta’s Tar Sands, Supporting Indigenous Participation in Community Protected Areas and Sacred Natural Sites and other important subjects.

“The Human Rights sessions demonstrated that the tug towards the Rule of Law on an equal treatment application for indigenous peoples is moving forward but ever slowly on some fronts.

Dedicated groups like the Christensen Fund, Natural Justice – South Africa, Coinbamad – Peru, United Nations University, The Lia Fund, Wungal Environment Foundation – Australia, Coast Opportunities Fund – BC, Oak Foundation, The Gordon and Betty Moore Foundation, Bering Sea Elders Advisory Group, Gitga’at Land and Resources Stewardship Society, and the Tierra Madre Fund are working hard to advance the rights of indigenous peoples, and to help each other and our planet advance forward.

The conference provided overviews of emerging trends in Indigenous Philanthropy, and demonstrated that coalition-building is enhancing donor effectiveness, increasing grantee’s capacity leading to sustainability for all.

IFIP convenes and educates donors to build capacity and enhance funding partnerships to improve the lives of Indigenous Peoples globally. Their mission is accomplished by increasing knowledge and understanding of the unique issues of Indigenous peoples by facilitating dialogue both among its grant-making members and between that membership and indigenous communities.



Photo: Angela Sevin

Big and Small Lessons from IFIP

May 18, 2010 by Ruth Richardson

This past weekend I attended the International Funders for Indigenous Peoples (IFIP) conference in Tofino on the west coast of British Columbia. The richness of humanity was there in all its glory. An amazing array of people attended from Borneo, Guatemala, Canada, New Zealand, Greenland, Russia, Ethiopia, Ghana, Peru, Australia, Columbia, United States, Kenya, South Africa, not to mention those who welcomed us from the Tla-o-qui-aht First Nation from in and around Tofino. We were there to discuss “Building and Sustaining Coalitions: Finding Common Ground for Education, Environment, and Human Rights Advocacy.” The depth of experience and expertise shared cannot be captured in a quick blog, but I can share a few lessons.



One: Amplify the voice of indigenous peoples. This might seem obvious coming out of a conference on indigenous peoples but the importance of it is not always obviously recognized or acted upon. Funding for indigenous peoples is on the rise but it's still a drop in the charitable bucket. And the stats have a real face. Tara Marsden of the Headwaters Initiative in northern BC highlighted the incredible lack of capacity in indigenous organizations compared to non-indigenous NGOs, particularly environmental NGOs. And yet the imperative to support rights-based approaches, self-determination, and aboriginal responses to social and environmental challenges is evident worldwide. Harry Jonas from Natural Justice talked about the need to assert indigenous voices as rights-holders, not stakeholders, in his work in South Africa. Gloria Ushigua from Kenya argued that the best investment in advancing social and environmental justice efforts is an investment in indigenous communities and, to go one step further, in indigenous women who are often closest to the problems and closest to the solutions. Indigenous rights are an essential and inseparable part of solving the challenges of today. Women's rights are no different. Together they could change the world.

Two: Go local. This was such a strong theme throughout the conference that I couldn't get away from it. It followed me from session to session. It started with the first panel where Julio Cusurichi Palacios from Madre de Dios in Peru argued, “most of the best solutions are local.” Dr. Marjo Vierros of the UN University in Australia echoed this asserting that we need to find more and better ways to get money directly to communities. Linda Different Cloud, a Lakota Ethnobotanist, talked about the power of restorative ecologies and how she's transforming her community one plant at a time through bringing back indigenous foods, such as mice beans, thereby impacting global food security and biological diversity. The arguments for local – implicit and explicit – flowed through the entire conference and were touched upon by almost every speaker.

One of the most powerful examples of this for me was a story told by Jack Woodward, an indigenous rights lawyer in BC and counsel to the Beaver Lake Cree Nation in Northern Alberta. He was approached by the Cooperators Bank in the UK that had surveyed its members on how it should direct its charitable dollars. The bank's membership identified climate change, and then left it up to the executive committee to figure out how to effectively engage on this daunting issue. The Alberta Tar Sands won hands down, as the most polluting mega-project the globe has seen. But who to give the money to? They went local and grassroots. They gave it to the Beaver Lake Cree Nation deeming them the most worthwhile recipients; there is no better investment.



Three: Stand together. I led a session at IFIP with four incredible women from Northern Canada and Russia on indigenous communities response to natural resource extraction in the circumpolar north. Each of them talked about the importance of community unity in responding to oil and gas development, mining, and other extractive activities. Where communities are united, solutions, deals, oppositions, agreements are stronger, more effective, and longer lasting. It was an important theme in my session but I must admit I was surprised to hear this repeated over and over again no matter what the context or continent. I don't think this is

specific to indigenous communities. I believe it relates to all of our communities and any work at the grassroots level. Standing together in our efforts to protect our places, our children, our right to a healthy planet, allows us to “walk tall and powerful.”

Four: Tools are for leverage. Any one who's used a crowbar knows this. It's no different in the world of social change. Ginger Gibson, a Small Change Advisor and consultant to communities in North and Latin America, talked about her recent publication of The Community Toolkit for Negotiation of Impact and Benefit Agreements – agreements that have the power to shift the power imbalance and transform negotiations between indigenous communities and big industry. Harry Jonas from Natural Justice in South Africa touched upon bio-cultural community protocols like the ones used in Rajasthan supporting the people dependant on the Kumbalgargh Forest. Chief Lydia Hwitsum of the Cowichan First Nation, and Chief Al Lameman of the Beaver Lake Cree, spoke in depth about legal tools for empowerment in the context of human rights and environmental frameworks to protect their aboriginal rights, land, culture and histories.

Five: Remember our humanity. We live in an increasingly disconnected world. I was feeling it as I drove to Toronto's airport imbedded in my iphone and trying to get a few last emails off before boarding the plane. I arrived in Tofino and was pleasantly overwhelmed with the authenticity of the dialogue, the connection between cultures and peoples, the reverence and gratitude for one another. I must admit it tripped me up since I've been to too many stuffy conferences. One morning the amazing Angaangaq Angakkorsuaq, Inuit healer and author of the quote above about walking tall and powerful, brought in the day with his drum, his feathers, his wisdom. He said his purpose on this earth is to melt the ice in the hearts of men. I think he succeeded a little with each of us at IFIP. Now if only we could all carry that into our work, we would be so much more effective.

This point is no less important than the ones above. To some it may sound a little "soft" but it carries with it deep resonance. As one of my favourite thinkers, the late Donella Meadows of the Sustainability Institute, wrote (no blog is complete without a reference to her wisdom and insight): "Living successfully in a world of complex systems means ... expanding the horizons of caring. There are moral reasons for doing that, of course. And if moral arguments are not sufficient, then systems thinking provides the practical reasons to back up the moral ones. The real system is interconnected. No part of the human race is separate either from other human beings or from the global ecosystem. It will not be possible in this integrated world for your heart to succeed if your lungs fail, or for your company to succeed if your workers fail, or for the rich in Los Angeles to succeed if the poor in Los Angeles fail, or for Europe to succeed if Africa fails, or for the global economy to succeed if the global environment fails. As with everything else about systems, most people already know about the interconnections that make moral and practical rules turn out to be the same rules. They just have to bring themselves to believe that which they know."

These lessons are not new, and perhaps not surprising. We know them. Now we just need to work on bringing ourselves to believe them, and live them.



Photos from the Salmon
Bake by Angela Sevin.



TOFINO, VANCOUVER ISLAND

IFIP was excited to hold our 9th annual conference in Tofino, Vancouver Island. This temperate coastal region of British Columbia has unparalleled beauty, rich biological diversity, and a vibrant culture of Indigenous Peoples. In selecting this locale, IFIP first and foremost recognizes the advances that First Nations in Canada have made. We wish to stand with them to influence the Canadian government to support the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Canada is one of only 3 nations (along with the U.S. and New Zealand) that



IFIP Board Members asking permission to land on the Tla-o-qui-aht First Nations, Nuu-Chah-Nulth Territory for the 10th Annual IFIP Conference. Photo by Angela Sevin.

have voted against this declaration on Indigenous rights. Secondly, IFIP recognizes the sovereignty of traditional territories of coastal First Nations and recognizes that its victories are a model for other Indigenous communities to replicate. By holding our conference in Tofino, we hope to inspire support for similar efforts in Canada, and elsewhere in the world.

2010 Annual IFIP Awards Celebration

IFIP Honored The Sidney Myer Fund and The Myer Foundation in recognition of their outstanding progress towards improving Indigenous education and well-being and support for better natural resource management in Australia.



From left to right:-IFIP board members Shaun Paul, Theresa Fay-Bustillos, James Stauch, IFIP award recipient Christine Edwards of The Myer Foundation, Steve Cornelius (IFIP board member), IFIP Executive Director Evelyn Arce and Ken Wilson, Chair of IFIP Board. Photo: Angela Sevin

Honored Guest Speakers Opening Ceremony And Blessing: Levi Martin and Mona Polacca

LEVI MARTIN was born in Opitsaht, a Tla-o-qui-aht First Nations Village on Meares Island on the West Coast of Vancouver Island near Tofino. As a boy, he was given the name Kaa-mitsk, “fighter and hunter.”

He is an elder and an elected councilor of the Tla-o-qui-aht government. He is often called upon to open meetings and ceremonies in the Nuu-chah-nulth language. Levi was part of the Nuu-chah-nulth Healing Project in which facilitators like Levi worked with survivors of Indian residential schools assisting people from the victim stage to survivor and finally thriving stage.

His Nuu-chah-nulth name today is Kaa-muth “one who is all knowing.”



MONA POLACCA IS A a Hopi/Havasupai/Tewa elder. She has a Master of Social Work degree. She is an honorary member of the International Council of 13 Indigenous Grandmothers. She serves on several United Nations committees on indigenous people's issues and is a featured author, speaker, and educator on indigenous people's human rights, aging, mental health, addiction and violence. She is also the President/CEO and faculty of the Turtle Island Project, a non-profit program that promotes a vision of wellness by providing trans-cultural training to individuals, families, and healthcare professionals.

THE GRANDMOTHERS MISSION STATEMENT

WE, THE INTERNATIONAL COUNCIL OF THIRTEEN INDIGENOUS GRANDMOTHERS, represent a global alliance of prayer, education and healing for our Mother Earth, all her inhabitants, all the children, and for the next seven generations to come. We are deeply concerned with the unprecedented destruction of our Mother Earth and the destruction of indigenous ways of life. We believe the teachings of our ancestors will light our way through an uncertain future. We look to further our vision through the realization of projects that protect our diverse cultures: lands, medicines, language and ceremonial ways of prayer and through projects that educate and nurture our children. **For more information, go to www.grandmotherscouncil.com**

Angaangaq Angakkorsuaq is an Eskimo-Kalaallit Elder whose family belongs to the traditional healers of the Far North from Kalaallit Nunaat, Greenland. “The man who looks like his uncle”. Uncle, as he is frequently called, bridges the boundaries of cultures and faiths in people young and old. His work has taken him to five continents and over 40 countries around the world including South Africa, North America, South America, Asia, Arctic Europe, Russia, and Siberia.

As a traditional healer, storyteller and carrier of a Qilaut (drum); he conducts Healing Circles, Intensives and sweat lodges integrating the wisdom of traditional Inuit teachings from the unwritten healing traditions of the Eskimo-Kalaallit people.



Angaangaq is an internationally respected Elder for the Native Communities of the Circumpolar Arctic, North and South America and Europe. He is a highly esteemed Elder of the Canadian-based **Four Worlds International Institute for Human and Community Development**, the **American Indian Institute Traditional Circle of Indian Elders and Youth**, the **World Council of Elders** and the **World Commission on Global Consciousness and Spirituality**, acting as liaison to indigenous tribes. He is also an Elder for the **Aboriginal Justice Learning Network**, **Justice Canada** and Elder Advisor to the board of directors of the **Canadian Institute for Conflict Resolution**.

Angaangaq is a keynote speaker at international conferences and symposia on environmental and indigenous issues. He participates in peace and spiritual vigils with the United Nations, speaking on panels for the **United Nation Environmental Protection Agency**, the **Panel on Religion and Spirituality**, the **Permanent Forum on Indigenous Issues**, as well as the **Panel for UNESCO’s Oceans, Fishers and Hunters**. His work is acclaimed in promoting interracial and intercultural harmony.

Angaangaq is a member of the **World Wisdom Council**, an Elder of the **Tribal Link Foundation**, Inc. and a member of the **World Commission on Global Consciousness and Spirituality** acting as liaison to indigenous tribes. He is associated with the **United Religions Initiative** in alliance with the United Nations, the **Club of Budapest International**, **The Masters Group**, the **Earth Restorations Corps.**, and serves on the special advisory Council to the **Jane Goodall Institute**. He is an Elder in association with **West Virginia University** and speaks frequently at Universities and colleges in North America and Europe. Sharing healing circles with leaders of small villages and indigenous tribes from around the world is among his most rewarding work. Among the world healers and speakers, Angaangaq has shared the dais with are: Jane Goodall, Dr. Phil Lane, Co-coordinator of Four Worlds International & Four Directions, Chief Oren Lyons, Faith Keeper of the Onondaga Nation, Mercedes and Geraldo Barrios, Dr. Theo Paredes, and the Zulu spiritual leader, Credo Mutwa. He is a dear friend of Grandfather William Commanda, Elder of the Algonquin Nation and the Circle of All Nations in Ottawa.

Keynote Speaker Lydia Hwitsum

LYDIA HWITSUM is the current Chief of Cowichan Tribes, a First Nations Band comprised of nine villages in the Cowichan Valley, and currently the largest Coast Salish Tribe in British Columbia. Lydia served as elected Chief of Cowichan Tribes for two terms, from 1997 to 2001 and was again elected as the Chief of Cowichan Tribes in 2007 and 2009. She also served a two-year term, from 2002 - 2004, as an elected member of the BC First Nations Summit, Political Executive.

Lydia Hwitsum has studied at the University of Victoria, where she graduated in 1997 earning her Certificate in the Administration of Aboriginal Government and Diploma in Public Sector Management. She has studied Native Law at the University of Saskatchewan and has training in Conflict Resolution at the Justice Institute of BC.

Lydia worked at the planning seminar and attended the first sitting of the United Nations Permanent Forum on the Rights of Indigenous Peoples. She continues to lobby internationally for Indigenous issues. Hul'qumi'num language study is ongoing and remains important to her. She continues to advocate for self-governance, Aboriginal and human rights, and youth and has represented these matters on a local and international front.



LYDIA HWITSUM, Cowichan Tribes
5760 Allenby Road
Duncan, BC V9L 5J1250-748-3196

Convergent Tracks: Environment, Economic & Social Crises

The convergence of environmental, economic, and social crises around the world is leading to more holistic thinking about the interrelatedness of complex issues. In philanthropy, there is significant benefit to looking beyond segmentation of issues, program areas, and geographic designations. In so doing, we begin to explore how human rights are synonymous with environmental issues; justice is related to health and education; and local food sovereignty is on par with the cultural impacts of globalization.

We encouraged session presenters and conference participants to look for opportunities to weave together seemingly separate and unrelated issues and geographic territories to consider ways in which funding coalitions and partnerships can be leveraged to support more Indigenous Peoples and their projects in more places.

Photo By: Nicolas Villaume IFIP Tofino 2010 Conference Session



TRACK 1: TRANSFORMATIVE EDUCATION: SATURDAY, MAY 15, 2010

This track examined ways to advance the aspirations and educational rights of Indigenous Peoples, including the transmission of spiritual beliefs, culture, ways of being, identity with place, and language.

Within our lifetimes, the voices, wisdom, stories, and dreams of many of the world's Indigenous Peoples will be silenced forever, as the transmission of culture between generations is severed. With the loss of thousands of languages, dances, tribal arts, and traditional practices, humanity loses cultural diversity, along with the elders' deep knowledge of ecosystems, properties of plant-life, and models for adaptive and sustainable living in myriad habitats of the planet. At the same time, Indigenous Peoples are engaged in contemporary efforts to decolonise their minds by questioning Western education and formal religion, to regenerate languages and cultural traditions, and to hybridise local and newly acquired beliefs. These trends are all testimony to the resilience of Indigenous knowledge systems in the face of global change.

Conference sessions demonstrated methods to accelerate the conveyance of Indigenous epistemology (ways of knowing, education, philosophy, and research); protect and enhance Indigenous spiritual beliefs, governance, culture and languages; advance the social, economic, and political status of Indigenous Peoples; transmission of knowledge from elder to youth and contribute to the well-being of Indigenous communities through access to higher education.



Remembering Our Past, Reclaiming Our Future: Innovative Ways Of Integrating Traditional Knowledge And Practices With Present-Day Community Engagement

In our rush to protect biodiversity hotspots and build resilience to climate change, we can easily overlook the loss of traditional spaces and customs for the precious inter-generational transfer of wisdom and traditional ecological knowledge. An emerging array of innovative educational methods create space for reflection and dialogue in which participants can draw on indigenous knowledge, practices and beliefs to meet current challenges facing their communities. They also help ensure the transmission of this cultural wealth to future generations, by involving youth and reviving cultural elements, such as language and stories.

CO-FACILITATORS:

ABUDULAI SULEMANA
Gaia Foundation (UK)

and

JESSICA BROWN
New England Biolabs Foundation
(US)

PANELISTS:

GATHURU MBURUM,
Institute for Culture and Ecology
(Kenya)

EZEQUIEL TOT,
Fundenor AQ'AB'AL (Guatemala)

CLARE DOWD,
ArtCorps (USA)

The workshop explored examples from Latin American and Africa, including the dynamic use of bio-cultural celebrations in schools, rites of passage, spiritual practices and community dialogues. We learned about the north-south partnership that integrates innovative arts-based methods with indigenous traditions to help rural Mayan communities in Guatemala move toward greater well-being and self-determination. Speakers from the Amazon and Kenya shared their experiences and the intergenerational processes at the heart of their work. We engaged in a discussion of how donors can respond more effectively to these challenges and opportunities and help build coalitions for transformative education.

Indigenous peoples are on the front lines of climate change due to their proximity to the natural environments. Many of the Indigenous People are taking things into their own hands by doing their own research. Some of the creative local solutions come from Indigenous Peoples. One example comes from the Native Peoples of Figi, they have a deep historical and natural knowledge and they are taking their own initiatives in dealing with environmental problems. They have closed their fisheries until native species come back.

One of the ways to incorporate better information into global assessments is to include indigenous people's assessments into the information. There are a number of local assessments are being undertaken using standard assessment guidelines but they are being done on a level that is locally appropriate. Including Indigenous assessments into the next ICC reports is important because it has traditionally only been science assessments that excluded Indigenous assessments. This is one of the most exciting and important opportunities to include local solutions and perceptions into the ICC report.

SPEAKERS AND PANELISTS

SULEMANA

ABUDULAI (BA, MA, PhD) was a member of the in International Grants Team at Comic Relief since January 2000 up to July 2009, he is involved in grant making across Africa, Asia and Latin America. After his Masters degree in Rural and Regional Resources Planning in Aberdeen, he successfully completed his PhD in Land Economy at the University of Cambridge. Thereafter, he led in the establishment of country programmes for British NGOs in Ghana, including Action Aid, Womankind Worldwide, Camfed International, and Action on Disability and Development. He is also involved in a voluntary capacity with work around environment, education, gender, youth in development, and general rural development. He is a Research Associate at the Centre for African Studies, University of Cambridge and a member of the Board of Trustees of NGOs in the UK and Africa. He is currently Head of Fundraising at the Gaia Foundation.



THE GAIA FOUNDATION was founded in 1984 when there was much concern about how - after four decades of development - ecological degradation, poverty and inequity were growing. Gaia's mission is to work in partnership with those who are committed to ecological governance through restoring cultural and biological diversity, which we believe is the basis for building ecological and community resilience. We work with local and indigenous communities who take for granted that 'If we destroy the Earth we destroy ourselves.' We see that the multiple crises which we are facing now are all interconnected and require, therefore, a unified response at a deeper level of thinking. As Einstein says, 'With the splitting of the atom everything has changed save our mode of thinking and thus we drift towards unparalleled disaster.' We are a small team who work with a wide network of individuals and organizations in South America, Africa, Asia and Europe in order to create vibrant, diverse, just ways of living on our planet.
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JESSICA BROWN is

Executive Director of the New England Biolabs Foundation. She also serves as Senior Advisor for International Programs with the Quebec-Labrador Foundation/Atlantic Center for the Environment (QLF), working with its programs of international exchange



and capacity-building. Her work focuses on stewardship of cultural landscapes, civic engagement in conservation, governance of protected areas and private land conservation. Over the past two decades, she has worked in countries of the Caribbean, Central America, Andean South America, Central and Eastern Europe and the Balkans. A member of IUCN's World Commission on Protected Areas (WCPA), she chairs its Protected Landscapes Specialist Group, and is active with the inter-commission Theme on Indigenous and Local Communities, Equity and Protected Areas (TILCEPA).

NEW ENGLAND BIOLABS FOUNDATION is an independent private foundation supporting community-based conservation projects internationally in countries including Guatemala, Honduras, Bolivia, Peru, Ghana, Cameroon, Tanzania, and Papua New Guinea. The Foundation is in the process of a strategic review of its grant-making, with an emerging focus on stewardship of the landscape and seascape.

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CLARE DOWD is the Executive Director of **ARTCORPS**, a non-profit that trains development organizations in Central America to use arts and culture as powerful tools for sustainable development.



Clare's interest in international development began with her work as a teacher in Colombia in the mid 80's followed by her years as a Peace Corps Volunteer in Kenya. After obtaining her MBA in international business from the University of San Francisco, she worked in international trade, developing and managing contracts throughout the world and as an international marketing consultant with a wide array of private sector companies. Clare has been a consultant on several non-profit projects including, PACT's Women's Empowerment Program and was the Development Director with Cultural Survival, an Indigenous rights organization in Cambridge.

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GATHURU MBURU has been in the environmental movement for nearly 15 years; he worked for many years with the Green Belt Movement (Kenya), is co-founder and Trustee of PORINI Trust (Kenya), and is founding Director of the Institute for Culture and Ecology (ICE). He is qualified in Natural Resources Management, has a Masters degree in Environmental Planning and Management, and since 2004 has provided a central coordination role for African Biodiversity Network (ABN).



INSTITUTE FOR CULTURE AND ECOLOGY (Ice) works for the revival and promotion of

indigenous knowledge for environmental conservation and livelihoods improvement. Communities are supported to revive their traditional seed diversity and associated knowledge as well as their ecological agricultural practices. ICE also works closely with elders and traditional knowledge holders, reviving traditional institutions of governance and supporting traditional ecological learning through inter-generational dialogues and experiential learning in sacred and indigenous ecological spaces.

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EZEQUIEL TOT MAAS (Maya Q'eqchi), Technical Director of Fundenor, works at the community level to promote the Mayan culture and integrated rural development through projects aimed at strengthening individuals and community groups, encouraging students to seek individual and collective wellbeing, while respecting local natural resources – in particular land, water and plants. He speaks five languages (Spanish, English, two Mayan languages and Filipino), has pursued in-depth studies in religion and the Maya Q'eqchi culture, and is a Mayan Spiritual Guide.

FUNDENOR is a Guatemalan-based organization, supports the transformation of indigenous Mayan communities by helping people address hunger, poverty, disease and other challenges that undermine their livelihoods, and by inspiring lasting leadership and collective action for change. In partnership with the indigenous Mayan communities they serve, Fundenor creates long-term, community-generated solutions that respond to the real needs of the local populations.

**Ezequiel Tot Maas, Mayan Priest; Program Director, Fundación para el Desarrollo del Norte (FUNDENOR) Aq'Ab'Al, 502-7941-7497, ezequiel@fundenorguate.org,
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Indigenous Scholarship: Creating A Dedicated Fund For Higher Education

Talented colleagues from Indigenous communities are looking for opportunities to expand their formal training. An educational focus on biocultural diversity, democratic process and global citizenry would enable Indigenous students to meet the challenges facing their communities, rather than alienating them from their ancestry. The current enrolment and drop-out rate of Indigenous students in various institutions suggests funding, logistical support and mentoring support are still lacking. In an interactive round-table session, we explored how grant-makers and NGOs can reverse this state of affairs by removing significant hurdles to the success of Indigenous Scholarship. Panel members discussed the importance of indigenous peoples knowledge and the importance of valuing and fostering that knowledge through education.

Indigenous knowledge, the sum of all knowledge up to this point, including ancestral learnings – is gaining traction globally. A panel discussed the fact that, “the current enrollment and drop-out rate of indigenous students in various institutions suggests funding, logistical support and mentoring support are still lacking.” It suggested that, “an educational focus on biocultural diversity, democratic process and global citizenry would enable Indigenous students to meet the challenges facing their communities, rather than alienating them from their ancestry (As quoted in: Mother Earth Journal, by Terri Hansen on 5/20/10).”

FACILITATOR:

GARY MARTIN,
Global Diversity Foundation
(UK)

PANELISTS:

NANCY TURNER,
Professor University of Victoria

DR. OCTAVIANA TRUJILLO,
Professor, Northern Arizona
Univ.

LINDA DIFFERENT CLOUD,
Ethnobotanist, Lakota/ Catawba

SAMUEL ARAIZA,
Executive Director, Fundación
Tarahumara José A. Llaguno,
A.B.P.

The Digital Divide: Unlocking Innovative Access To Gain Ground On Culture, Education And Language Preservation And Promotion

Conference participants came together to discuss how we can diminish the digital divide through grant-making that sustains indigenous peoples and ensures that their languages and cultures form a vibrant, living part of our future. Discussion also included partnership projects of the TBD and the First Peoples' Cultural Foundation implemented in Africa, Latin America, and British Columbia ranging from education programs to cultural healing and language promotion to economic opportunities such as tourism.

Rapidly changing technical capabilities globally can enhance the preservation and promotion of cultures and languages, while developing increased educational opportunities, improved livelihoods and empowerment. Participants explored the exciting rise of community portals and internet tools unlocking innovative channels for communication among Indigenous Peoples around the world.

FACILITATOR:

GLEB RAYGORODETSKY,
The Christensen Fund

PANELISTS:

PETER BRAND,
Coordinator, FirstVoices

DAN SMITH,
Vice President, First
Peoples' Cultural
Foundation

NICHOLAS VILLAUME,
Living Cultural Storybases'



SPEAKERS AND PANELISTS



PETER BRAND is dedicated to Indigenous language revitalization through the use of innovative technologies. He is the coordinator and co-visionary of FirstVoices.com, an online language resource initiated by the First Peoples' Heritage, Language and Culture Council that serves over 60 languages across North America.

Peter and the FirstVoices team continue to innovate with the launch of the FirstVoices Language Tutor and the prototype development of FirstVoices Mobile, an Aboriginal language app for the iPhone and iPod. Peter's early career as an educator in Aboriginal communities in Australia and Canada have fuelled his passion for the survival and vitality of Indigenous languages.

FIRST VOICES is a proprietary suite of web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching & culture revitalization. The FirstVoices Language Archive contains thousands of text entries in many diverse Aboriginal writing systems, enhanced with sounds, pictures and videos. A companion set of interactive online games is designed to present the archived FirstVoices language data in creative learning activities.

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GLEB RAYGORODETSKY

was born and raised in a small coastal village in Kamchatka, Russia. He is trained as a conservation biologist with expertise in resource co-management and traditional knowledge systems. His work has ranged geographically



from the Brazilian Amazon to the Canadian Beaufort Sea to the Russian Altai Mountains, and thematically from studying fledging synchronicity of sea birds to documenting traditional knowledge of indigenous people. He has conducted research on such varied species as kittiwakes and pumas, guillemots and grizzly bears, sea otters and reindeer. He has lived and worked with the Evèn reindeer herders of Kamchatka (Russia), the Aleut fur seal hunters of the Pribiloff Islands (Alaska), the Caboclos pirarucu fishermen of the Brazilian Amazon, and the Gwich'in caribou hunters of Canada's Northwest Territories.

For his Doctorate thesis at Columbia University (2006) Gleb explored the resilience of social-ecological systems undergoing rapid change, focusing on wildlife use and conservation in the Russian Far East after the collapse of the Soviet Union. Gleb co-authored books on indigenous issues in Russian and English and academic articles on regulating access to genetic resource and indigenous knowledge of a changing climate. He has also published (and often illustrated with photographs) popular articles, most recently on the plight of protected areas in Russia (2007). Gleb has been working for the Global Biocultural Initiative of the Christensen Fund since 2006."

THE CHRISTENSEN FUND believes in the power of biological and cultural diversity to sustain and enrich a world faced with great change and uncertainty. We focus on the "bio-cultural" – the rich but neglected adaptive interweave of people and place, culture and ecology. The Fund's mission is to buttress the efforts of people and institutions who believe in a biodiverse world infused with artistic expression and work to secure ways of life and landscapes that are beautiful, bountiful and resilient.

Gleb Raygorodetsky, The Christensen Fund, gleb@christensenfund.org



DAN SMITH is a member of the Campbell River Indian Band of the Laich-Kwil-Tach First Nation. Dan Smith is the Vice Chair of the First Peoples' Cultural Foundation.

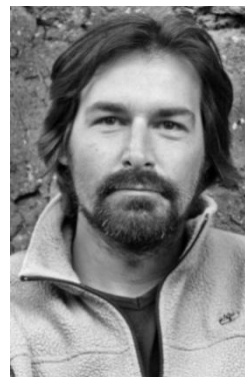
He has an extensive history of working with First Nations, Aboriginal organizations and the federal government, including his serving as Vice President of the Native Council of Canada, President of the United Native Nations, member of the BC Human Rights Commission, as well as numerous other boards and committees. He has worked in senior positions with the Department of Fisheries and Oceans, Indian and Northern Affairs Canada, Heritage Canada, and Canada Employment and Immigration. Currently, Mr. Smith is the Chief Negotiator for the Hamatla Treaty Society on Vancouver Island. In June 2008, he was elected to the three member political executive of the First Nations Summit, the Summit Task Group.

The primary mission of the **FIRST PEOPLES' CULTURAL FOUNDATION** is to increase public awareness of the fact that many of the First Peoples' languages in British Columbia are at risk of extinction, and to raise resources to support those languages and First Peoples' heritage and culture before it's too late. The Foundation is an independent non-political, non-profit organization established in 2000 to generate financial resources to: Preserve and enhance Aboriginal heritage, language, arts and culture; Increase understanding and sharing of First Peoples' knowledge; and Heighten appreciation for the wealth of First Peoples' cultural diversity. The Foundation's flagship project, FirstVoices, an on-line language archive and language learning tool, has become known around the world.

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NICOLAS VILLAUME,

A French-born photographer based in Lima Peru, is the director of Conversations du Monde and co-founder of Living Cultural Storybases.



Both organizations aim to preserve and disseminate the world's endangered oral traditions. Villaume's work has been featured in international newspapers and magazines such as *Mother Jones*, *The Boston Globe*, *The Week*, *Magazine Grands Reportages*, *American Quarterly*. in addition with various South American medias. His work has been exhibited internationally in various Museums and world organisations like UNESCO; including recently an ongoing project about indigenous voices on climate change presented at the National Museum of Copenhagen.

see <http://www.conversationsearth.org/>

LIVING CULTURAL STORYBASES / LCS

Storytelling transmits the essence of any culture, encapsulating deeper beliefs, values and identity, inspiring ways of behaving and believing. 'Living Cultural Storybases' is a NGO that helps minority communities build evolving digital repositories in their own language of their cultural narratives and knowledge, i.e. 'Storybases'. LCS pilots in Peru and Mali prove that training young agents to record their elder's stories, using novel appropriate technologies and the resulting community digital resource, empower the community, strengthen cultural identity, pride and social cohesion, reconnect the generations, include their urban Diaspora over the Internet and create new economic opportunities.

See <http://www.storybases.org/>

Nicolas Villaume | Photographer
<http://www.nicolasvillume.com>
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Co-founder Living Cultural Storybases ,
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Building Sustainable Economies In First Nations Communities

With limited business capacity and financial resources First Nation groups can have a difficult time developing and maintaining healthy economies within their communities. It takes strong leadership, sound business practices, and solid relationships and partnerships to overcome these challenges to realize success over the long-term.

This session discussed the challenges facing indigenous communities in depth and gave examples of how some communities have triumphed over obstacles and created successful ventures, which in turn have led to healthier communities. The session also demonstrated a coordinated grassroots approach to building capacity and how partnerships between communities, funders and educational institutions are the solution

FACILITATOR:

DON TILLAPPAUGH, Director
of Centre for Shellfish Research

PANELISTS:

OCTAVIANA V. TRUJILLO,
Professor of Applied Indigenous
Studies, Northern Arizona
University

DAVE MANNIX,
Coast Opportunity Fund

ALBERTO MELLADO,
Comca'ac Native Aquaculture

KOREN BEAR,
Centre for Shellfish Research



SPEAKERS AND PANELISTS



KOREN BEAR is of Cree First Nation descent and was born and raised on the Canadian Prairies. She graduated with a B.Sc. in Engineering in 1995 from the University of Manitoba and received a Certificate in Community Economic Development from Simon

Fraser in 2005. She has over ten years experience working as an engineer, project manager and human resource advisor. She began her career in shellfish aquaculture in 2002 when the Tribal Council she was working for asked her to manage a shellfish project for several communities. She promptly began assisting communities in applying for shellfish tenures and accessing traditional areas for commercial harvests. This led to further shellfish projects in which she assisted communities in applying for funding for capacity building and business

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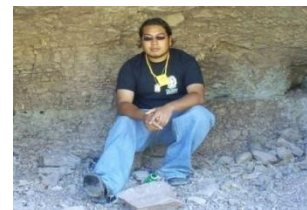
DAVID MANNIX, Snuneymuxw First Nation, is the Chief Executive Officer of Coast Economic Development Society, one of two foundations operate together as Coast Opportunity Funds. He has a background in private enterprise, having owned his own forest company for twenty years, and has managed economic development for Snuneymuxw First Nation for the past thirteen years.



The Vision of **Coast Opportunity Funds** is to be a world class model of how empowered aboriginal peoples and communities can achieve meaningful economic development and community health while conserving the integrity of the ecosystems in which they live. The Mission of Coast Opportunity Funds is to work collaboratively with First Nations of the Great Bear Rainforest and Haida Gwaii to support sustainable economic development and conservation management in the Central Coast, North Coast and Haida Gwaii areas of coastal British Columbia.

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ALBERTO MELLADO MORENO Is the founder of the Comcáac Native Aquaculture Project and Monitoreo Ambiental Comcáac. He is a participant in the Native Oceans Indigenous Knowledge Exchange and the Resilience Alliance, and has worked with ecological projects of the Comcáac Nation in Sonora, Mexico to establish community NGOs, Civil Associations and other organizations to bring self-determination to his communities' involvement with preservation of their traditional territory and cultural protection from the assault of government and entrepreneurs pushing high margin destructive coastal resource utilization. He will be a keynote speaker at the Smithsonian Museum of the American Indian *Living Earth Festival* this August.



Alberto Mellado, Director, Monitoreo Ambiental Comcaac, Punta Chueca, 00000m Mexico, 521 6621304772, albertomellado163@hotmail.com, <http://comcaacnativeaquaculture.blogspot.com/>

DON TILLAPAUGH is responsible for providing



overall vision, leadership and strategic direction for developing the Vancouver Island University Centre for Shellfish Research by: acquiring funding; developing research infrastructure; increasing research capacity through recruitment, multi-

disciplinary team formation and HQP development; facilitating priority research projects (in the theme areas) through collaborative research partnerships; developing new technology transfer and industry training mechanisms; building new research infrastructure, and; expanding research networks. In 7 years the CSR has attracted over \$20 million in funding for infrastructure, operations, staff and projects; started 5 programs, and; recruited 11 staff.

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OCTAVIANA V. TRUJILLO is Professor of Applied Indigenous Studies at Northern Arizona University and former Chairwoman of the Pascua Yaqui Tribe of Arizona.



She developed the Traditional Knowledge Scholars (Elders) and degree program at NAU to

promote Nation Building and conducts applied research on indigenous language, community, and literacy development. A focus of her work has been on Indigenous Peoples' human rights advocacy and leadership development.

The mission of the Applied Indigenous Studies is to prepare students to assume leadership roles for global Nation Building within indigenous communities and institutions in the 21st century. In addition to embedding students with knowledge of tribal histories and cultures, federal policies and contemporary reservation conditions, the curriculum provides students with tools and experience for contributing to these communities. Students gain academic skills in areas of critical needs such as economic development, policy articulation, environmental sciences, environmental management, politics and administration, cultural resource management, and traditional knowledge as well as experiential skills in how to apply their training for Nation Building. The program combines these aims with respect for indigenous cultures, knowledge, values and beliefs within academia and indigenous communities.

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This track explored ways to support Indigenous communities in their long standing stewardship practices as well as their efforts to cope with political and economic challenges their communities face in maintaining sustainable livelihoods, health, spirituality, food security, and sovereignty.

Indigenous Peoples are carrying a double burden of environmental issues: they are on the front lines of the climate crisis, bearing the immediate consequences of flooding, drought, and disruptions to their rhythmic relationships with nature. And, while 80% of the remaining bio-diversity regions on earth are on Indigenous territories, Indigenous Peoples capacity to sustainably manage natural lands is being undermined by governments and powerful interests that would deny Indigenous People's their land and resource rights in order to siphon off anticipated revenues generated by carbon sequestration and mitigation schemes.

Sessions explored Indigenous Peoples' role at COP 15; their knowledge and adaptation to climate change; participation in the International Year of Biodiversity (2010) and preparations for COP 10 of the CBD; Indigenous views regarding REDD; Mining, forestry, and petroleum extraction on Indigenous lands; Species extinction and conservation; Toxic contamination and consequences; Maritime issues, fisheries, spawning grounds, and aquacultures; Bio-cultural rights and bio-prospecting; Eco-tourism.



Tofino Conference photo by Nicolas Villaume

From Conflict To Collaboration: A New Model For Sustainability In The Great Bear Rainforest

SESSION DESCRIPTION

Canada's Great Bear Rainforest is one of the largest remaining coastal temperate rainforests on earth, and its rare ecosystem has been home to First Nations communities for millennia. Over the past few decades, the "Great Bear" has become a testing ground for competing interests trying to create new models of economic and ecological sustainability. It is a remarkable story of creative collaboration among indigenous people, environmentalists, philanthropy, forest companies, and government. This session told the story of how indigenous people came together to become the leaders who helped to forge this watershed agreement.

FACILITATOR:

ROSS MCMILLAN,
Tides Canada Foundation

PANELISTS:

ART STERRITT,
Coastal First Nations,
Great Bear Initiative

MERREN SMITH,
Forest Ethics

SESSION DISCUSSION

Art Sterritt discussed the strength of the relationships between the tribes. There are 10 communities and they are very remote. The art found in the area is the most complex in the world because people were able to meet their subsistence needs easily. The food was stored and the people had a great deal of time to develop their culture and arts. The coastal tribes ran and essentially invented the fishing industry in the area and as a result, they made a good living. In the span of 30 years, mismanagement ruined the industry. Despite the loss of the native fishing industry, they still have the ability to meet our food and living needs. At the same time we got kicked out of the fishing industry, the loggers were coming to try and take out the rest of the old growth coastal forests. Environmentalists started showing up and showing us maps that revealed the only large forests left in the world that could continue to sustain themselves were in Canada and Russia. The situation became critical when we all realized the old growth forests were all that we had left and there was only 25 percent of the forest left.

In about 2006, this is the first time ever that indigenous people, anglos and industry coming together to determine what we are going to protect. In 2009 the implementation of EBM was created. The protected areas needed a new term, First Nations Peoples hated the name "Parks." The movement had no money; we started talking to the anglos and asked them to put their money where their mouths were. This is the first time that the First Nations were recognized by the government as a legitimate government in terms of negotiating environmental agreements.

First Nations people have been trying to breathe life into their rights.

Merren Smith talked about how over a thousand people were arrested in the effort to protect the enormous and magnificent Great Bear Rainforest. She discussed the uniqueness of the forest composition, including the average age of a thousand years, and the absence of forest fires in this area. Wildlife includes eagles, sea otters and bears. These animals include white bears that are genetically black bears that are white- they are very unique and they are unique to the area, there are 480 of them. Art talked about how Native Peoples were getting pretty angry that environmentalists and companies were all sitting down together to talk about what they were going to be doing with our forests. They showed us maps, but everyone had the maps they showed us- Sierra Club, Loggers, Paper Companies, everyone. They were outdated and meant nothing. Our Nations no longer worked together, the groups and bands had begun to function individually.

In 2000, there were 12 Nations speaking 4 different languages, coming together as a coalition to try and make a difference. In doing so, we created a principled coalition that governments and companies could recognize as a coalition that truly represented the people.

The environmental groups needed to get together for many reasons, one included the need for the groups to elect representatives to talk with Native Groups. The Native groups did not have the time and capacity to keep talking to all the groups about the same things over and over. Another factor included all the money that was coming in. The diverse groups came together and determined what mattered. They established a core “story” or belief system that they could all agree on: This included saving the trees, the bears, the animals and the people that lived in the environment.

This was a problem for the Native communities because the environmentalists were seen as only caring about the environment and the Native peoples just happened to be there. Native people considered people and the environment as one and the same.

The Native Communities established principles and they went to all of the other groups: environmentalist, loggers, companies and government- and told them all that the core principles had to be adopted. Everyone agreed. Another way that they worked together included all of the representatives staying in the communities- eating, sleeping, participating in community activities and literally saying, “Could you log here?” It was all out in the open and it worked. The environmental groups and industries were told what the Native Coalitions principles were and everyone was told that they had to share these principles.

Merren discussed the process of how they developed strategies to fight the logging of the great forests. One of the strategies involved talking to the companies who were buying products from the Great Bear Rain Forest. They decided to take an ad out in the New York Times, they told companies they were going to have two columns: Companies that agreed to not buy Great Rain Forest Products in one column and others that were going to continue to buy were going into the other column.

A billion dollars in wood each year.

The logging companies would not talk to us, but now that we had a dialogue going on with the large companies that were buying the products, they were willing to talk to us. In one week, Home Depot and Lowes agreed to stop buying Great Rain Forest products. You told us you had created a black Mercedes but what you have shown us is a red Datsun.

The BC Government said the Haida had no right to build a clam shack and they needed to take it down. When the Haida refused to take it down, they threatened to cut funding. When the Haida refused to get rid of the clamshack, they said it could stay as long as they could buy it off the Haida. The Haida said they were not going to sell. So the government backed off; until the Haida stood up for their rights, the government believed they controlled the parks and the Haida had no rights. The Haida did not see it that way and they stood up for their rights. What we did on the coast is entrenched in the communities and it will not be over turned. The fund has been established and it is not dependent on the political whims of Canada and BC.



Tofino Garden. Photo by Tami Snyder

SESSION PARTICIPANTS

ROSS MCMILLAN President and Chief Executive Officer of Tides Canada Foundation. He has worked in association with Tides Canada over the past nine years, advising donors and clients on a range of issues concerning social and environmental philanthropy. He was a key participant in the 2006 deal to protect Canada's 21 million acre Great Bear Rainforest and he was a principal architect of the \$120 million conservation financing deal in early 2007 to secure the conservation outcome in coastal British Columbia that benefits coastal First Nations. He also led the process to designate Clayoquot Sound as British Columbia's first UNESCO Biosphere Reserve and to establish the Clayoquot Biosphere Trust, an endowed sustainability research and education charitable organization launched in 2000 by local First Nations, communities, and the federal and provincial governments. He served as founding Co-Chair of the Clayoquot Sound Central Region Board, British Columbia's first significant co-management partnership between First Nations and the provincial government. Ross has extensive experience in the public sector, including senior positions with the British Columbia government, the Government of Canada, the Government of the Northwest Territories, the City of Vancouver, and the University of Victoria. Ross holds a Masters degree in Planning from the University of British Columbia and a Bachelor of Arts degree in cultural anthropology from the University of Victoria.

Tides Canada provides innovative philanthropic, financial, and project management services for **change makers** – philanthropists, foundations, activists, and civil organizations. Tides Canada identifies environmental and social challenges and brings the resources and leadership to make change happen. We pool the best ideas, strategies, people, and capital to achieve the greatest impacts on key environmental and social issues of our time.

Ross McMillan, President and Chief Executive Officer, Tides Canada Foundation,
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MERRAN SMITH is a Senior Associate to Tides Canada, leading their new Climate Solutions initiative to advance clean energy leadership in Canada. She led the campaign to protect Canada's Great Bear Rainforest which culminated in 2006 in one of North America's largest conservation agreements.



She also played an integral role in developing a conservation financing initiative that raised \$120 million to ensure the ecological gains in the Great Bear Rainforest are coupled with sustainable economic growth for First Nation coastal communities. She is a board member for the Coast Opportunity Foundation, which manages the funds. Merran founded and directed the ForestEthics Climate Program which led international efforts to establish tar sands and coal bed methane development as the face for Canada's short-sighted dirty energy development. She currently provides strategic advice to *BC Hydro*. She was the recipient of the *Wilburforce Conservation Leadership Award* (2006) and the *Sierra Club of Canada Award* (2001). The conservation agreement in the Great Bear Rainforest was awarded WWF International's 'Gift to the Earth' Award in 2007.

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merran.smith@tidescanada.org.



SESSION PARTICIPANTS



ART STERRITT is currently the Executive Director of the Coastal First Nations (CFN) in Vancouver, British Columbia. Art provides leadership in the implementation of the Coastal First Nations vision for a sustainable coastal economy. The CFN is an alliance of First Nations on British Columbia's

North and Central Coast and Haida Gwaii working together to develop and implement regional conservation-based economic strategies in forestry, fisheries and tourism. Art, a member of the Gitga'at First Nation, has more than 30 years of experience in the areas of Aboriginal Rights and Title, as well as self-government and community economic development. Art also is a well-known carver (wood, stone and jewelry) in B.C. and Canada. His work can be found in museums and private collections throughout North America.

The **Coastal First Nations** is an alliance of First Nations on British Columbia's North and Central Coast and Haida Gwaii – otherwise known as the Great Bear Rainforest - including Wuikinuxv Nation, Heiltsuk, Kitasoo/Xaixais, Gitga'at, Haisla, Metlakatla, Old Massett, Skidegate, and the Council of the Haida Nation with a population of 15,000 members. Our communities came together to advance our interests in conservation and sustainable economic development. From the outset, our goal was to restore responsible resource management approaches on BC's Central and North Coast and Haida Gwaii through ecologically, socially and economically sustainable practices. We want to promote economic development on the coast while at the same time protecting the environment and quality of life of those who live there. Some economic initiatives we are pursuing include shellfish aquaculture, forestry, new carbon economy, tourism, alternate energy, and transportation.

604-696-9889,

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Tofino Garden.

Photos by Angela Sevin.

Building Indigenous And Environmental Partnerships: Community Voices From Russia And Canada

SESSION DESCRIPTION

Indigenous leaders in the Arctic have partnered successfully with environmental groups as they deal with development activities from mining to oil and gas. In a session that was facilitated by Ruth Richardson, Ekaterina Evseveva from Russia, Gladys Netro from the Gwich'in Nation, and Galina Angarova from Pacific Environment brought insight into their work on building effective coalitions and raising indigenous voices for land rights across the circumpolar north. The session explored critical questions including: How have they built trust and dialogue? What strategies for funding and collaboration work best? What's next?

FACILITATOR:

RUTH RICHARDSON,
Co-Founder, Small Change Fund

PANELISTS:

EKATERINA SANAAAYA EVSEEVA
Director, Eyge Environmental Education Center

GLADYS NETRO,
Advisor, Small Change Fund (Vuntut Gwich'in)

GALINA ANGAROVA,
Pacific Environment

GINGER GIBSON,
University of British Columbia

SESSION DISCUSSION

Ekaterina, Gladys, Galina and Ginger discussed indigenous communities' responses to natural resource extraction. All of them underscored the importance of indigenous people coming together to fight the large corporations that are threatening people and the environment through mining and gas and oil exploration.

Ekaterina Sanaaya Evseeva (Katya) discussed the indigenous groups in her area. Katya represents the large area known as Siberia. The Republic she comes from is over 3 million square kilometers. The regions are very diverse in their composition of land, animals, environment and indigenous people. She comes from the Sakah people and there are over 400,000 people. The language of her people has the same language base as the people of Turkey. There are many boreal forests and other wild areas. The land is very rich in natural resources. There has been industrial development in most areas.

There are extensive plans for coal mines and they have finished building a huge oil line, three or four huge hydro dams and even a uranium mine. Many of the Native peoples still live close the land and reindeer is very important to the people. Most of the companies that come spend very little time and money in studying what will happen to the people and the land with the projects. The people who are living there have very little information because the areas are so large and the places are hard to get to; it makes communication very hard.

Her people are trying to protect their land and they need help in attracting international support and awareness of the dangers to the land and people that are a result of unsafe development. They are asking people around the world to support them in their efforts.

Gladys Netro talked about the coming together of different communities: Gladys comes from the Northern Canada Arctic. Her people are known as the people of the lake and she comes from a people who are about 350 in number. Air, water, fishing, wildlife and the caribou are their main priorities. They were able to negotiate land rights treaties with the government. The land is in the Yukon and she works within a huge area of about 70,000 kilometers and it has 3 lakes that run through the land. The area is untouched and very wild; there is interest in mining there for uranium and oil.

The First Nations in the area came together to protect the land, environment and people. The air and water is very pure and clean. This is maintained through the strength of the coming together of the Nations to stand together, rather than being a lone wolf crying for help. It makes the people who are proud of their land and what they stand for strong together. The people want to continue to live close to the land and continue to harvest from the land. There are some places in the Arctic where there are people who are willing to discuss resource development, but only on their terms. There are also other people who believe strongly that nothing should be changed because they are sacred places that are important to our identity as Northern Arctic People. Today we are faced with dealing with teaching our children to adapt. What is happening now is making people open their eyes and see what is happening. Now, everybody seems to be on the same page in understanding that we must deal with global warming. We appreciate NGOs now because they help us work together to bring our thoughts together with sanctity and traditional knowledge on time to meet our targets. It is also great to hear our young people talk about what they like and don't like; they want to protect the land, air and sacred places, too - and still listen to their ipods and what have you. Another thing with diabetes, is that we are finding that people who eat traditional foods are healthier.

Ginger Gibson- Discussed how Canada is the main source for resource extraction companies. Canadian companies are the mine finders and the capital of that is Vancouver. Ginger stressed the importance of people finding out how companies get the products they buy and invest in and she said people can find out how the company behaves everywhere.

For example, Ginger shared that she was working with a community in the Arctic. The company showed up with their briefcases meeting after meeting. The companies created fake scenarios and they showed pictures of fake places and people. They show the people who live there working happily with them because they want new roads and commerce. In this example, she found out that the company was actually being blockaded by the communities they were currently working with; her group responded by creating websites that track companies. In tracking the companies and their relationships with people allows others to see the truth about how the companies have worked with other communities. In Canada, her group tries to get companies to pay for the cost of making information available about the partnerships and mines they are running in other communities.

In Canada, Australia and emerging in other communities they have used land claims to negotiate and control what resource development looks like for families and the wider regions. The agreements are contractual and often they are mostly confidential so this means they are often in the hands of lawyers, companies and only a few community individuals. This has torn communities apart. This prompted indigenous groups to ask the Gordon Foundation to help them negotiate good agreements.

Communities need to be given all the information they need to make informed decisions. As a result, **the Gordon Foundation developed a free toolkit that is now available to indigenous people everywhere free of charge.** This toolkit was created for two reasons, information is power. This will change the dynamic in the room, this will change the world of possibilities in Canada, but this copy is going to my friend in Russia. Canadian companies in Russia will see this and they will know that the dynamic has changed because of our coming together here to share information. This tool is being translated and will be shared with people all over the world.”

Gelina Angarova- Comes from the land surrounding Lake Baikal, **20 percent of the fresh water in the world comes from this lake** and this is where her love of the environment comes from. Pacific Environment started working in Siberia more than 20 years ago and it has been a coalition of about 40 organizations throughout Siberia Russia and the FarEast. The group was primarily just environmentalists. About six years ago it was determined that indigenous people needed to be brought into the coalition to help strengthen the coalition. The representation of indigenous people is going to about 60 to 70 people at our meetings. We have struggled with infighting between environmental and indigenous people. For example, environmentalists always want to set aside protected areas, but for indigenous people it was important that they still be able to hunt and gather berries there. We have learned to talk to one so that we can work together to fight against important threats to the environment. For example, three years ago, Lake Baikal, they were building the pipeline in a very dangerous area with a lot of seismic activity. We all fought together against the project, as a result of our successful campaign, they moved the pipeline 400 feet north and we were able to help protect the world treasure of Lake Baikal. In 2007, they were planning to build another pipeline through a very sensitive environmental and cultural area. We contacted the Australian investor and told them about the dangers and they decided to no longer invest in this area. We found a legal loophole to register sacred sites through the government agencies and that is what I am working on now.

LETTER ASKING FOR SUPPORT TO PROTECT THE RIVER LENA FROM THE EYGEE ENVIRONMENTAL EDUCATION CENTER

Dear Friends and Colleagues,

Join us to protect the River Lena!

Not merry news I bring to you this Christmas from Russia. But I can not stay silent when **the mighty River Lena is put under risk**. A development of the major oil pipeline, Eastern Siberia-Pacific Ocean, may change the fate of the River Lena and people who live by it. The River Lena is the major water artery of Sakha region, amongst top ten longest rivers in the world and a global heritage. The River Lena is the only 'alive' river left amongst largest rivers and has no major industrial production on its banks to pollute its waters.

Eastern Siberia - Pacific Ocean oil pipeline (ESPO) is developed by the Transneft Company, a state-owned Russian pipeline monopoly. ESPO crosses over 4 thousand km across Siberia to transport oil resources to the Pacific coast. Following the protests near the Lake Baikal, the oil pipeline has been moved northwards and after a short period of technical assessments, the construction of the pipeline through the Russian region of the Republic of Sakha (Yakutia) began in 2008. In 2009, the underground pipeline crossed at the bottom of the River Lena using a risky trench pipeline technology in a place that can be prone to ice blocks and pressures during spring floods that can affect pipeline safety. The pipeline crossing is 1.2 meters in diameter and 1 km long. In case of an oil spill, especially in winter when repair works under ice are complex, the environmental impact will be devastating for the River's ecosystem. Regeneration rate of fragile northern ecosystems are extremely slow and any oil accidents can lead to long-term negative environmental effects and can negatively affect indigenous populations living in harmony with the River.

We tried our best to convince the pipeline developers to use a safer construction method for the river crossing, i.e. tunnel pipeline technology, which is costly, but a solution that is supported by leading scientists and engineers. **Transneft plans to construct second, reserve pipeline crossing at the same site on the River in 2011**. Again, the company is planning to use the trench method for the river crossing which suggests that the company is preoccupied with secure oil supply rather than safety of the natural environment and people living on the River.

Along with our Russian colleagues we sent letters to various officials, including the management of Transneft and the Russian President - urging them to use NON-TRENCH METHOD for the construction of the reserve pipeline river crossing. We organized Save the River Lena campaign (www.savelenariver.org) which managed to collect over 20,000 signatures in support of the action to protect the River Lena and build a safer pipeline crossing. However, despite our efforts, the company made a decision to carry on with the trench crossing and construction is due to start in 2011.

International supporters joined the campaign when Russian communities and organizations acted to protect the Lake Baikal when the ESPO was scheduled to be built on its banks in 2006. Although the River Lena does hold a status of UNESCO protected site, it generates and carries MORE fresh water than the great Lake Baikal.

It is the ONLY large river the world which is FREE from major industrial constructions such as dams. We want to protect the River from potential environmental harm. The River Lena is not just a Russian river, it support the global Arctic environment and provides a thriving ecosystem in the circumpolar north.

My colleagues in Yakutia and I hope that international community will join our campaign to protect the River Lena and demand for a safer construction technology for the river crossing. Unfortunately, we cannot stop the pipeline going through, but we can influence the pipeline developers to use the safest method possible to protect the natural environment. Please join us in writing letters to the authorities in Russia. Russian Government will listen to the voice of the communities only when International Media and International Environmental Organizations are involved in supporting the action.

We ask you to help us to be HEARD by the pipeline decision-makers, ultimately the Government of Russia. Please send letters and petitions (by post, fax and email) to the President Medvedev and his Administration Office to the address below:

Administration of the President of Russian Federation
4, Staraya Ploshad, Moscow, 103132, Russian Federation
Tel.: +7 (495) 625-35-81, Fax: +7 (495) 910-21-34
PR department: +7 (495) 910-07-66
www.kremlin.ru

If you require any further information about our campaign, information about the ESPO project, plans for the river crossing and related information please do not hesitate to contact us.
Join us in our action to protect the River Lena!

Sincerely,
Ekaterina Sanaaya Evseeva , Director
Eyge Environmental Education Center
Kulakovsky St., 12, apt. 71
Yakutsk, 677007

Sakha Yakutia Republic
Russian Federation
Tel/Fax: +7 (4112) 33-61-38
E-mail: katerina_ev@inbox.ru
Website: www.eyge.ru



SESSION SPEAKERS AND PANELISTS



GALINA ANGAROVA is the Pacific Environment's Russia Program Associate for Community-Based Initiatives. She was born and raised in the Lake Baikal area in Siberia. She comes from the Hongodor clan of Western Buryat

people.

She has extensive experience in non-profit management and a strong background in environmental activism in Siberia and the Russian Far East.

Galina graduated with honors from Buryat State University in 1998 and spent a year in Mongolia teaching English as a second language. In 2000, she won a Muskie scholarship from the US Department of State to go to graduate school in the United States. She received a Master's Degree in Public Administration from the University of New Mexico in 2002. She worked with the Red Cross in Siberia, Project Harmony in Moscow, and the Asia Foundation here in the U.S.A. before joining Pacific Environment. Galina is fluent in English and Russian and has knowledge of Mongolian, Chinese, and her native Buryat language.

**Co-Founder/Russia Program Associate,
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Suite 214, Toronto, ON, M5A 1M3, 251
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94108, gangarova@pacificenvironment.org**

EKATERINA

EVSEEVA was born in 1981 in Yakutsk. Since 2007 has worked as a director of the Center of Ecological Education "Eige", Sakha (Yakutia)



Republic. Presently coordinates the project "Public Monitoring of Southern Yakutia industrial development." In 2003 –2006 worked as an assistant at the English Philology Department, Yakutsk State University.

In 1999 – 2004 worked as an consultant, at the Center of Ecological Education "Eige", organizing summer ecological youth camps and rendering consulting help for local NGOs and grass roots on grant proposals writing, NGO organization development and leadership. In 2003 graduated from Yakutsk State University, Foreign Languages Department, with honors degree "Philologist, Teacher of English language and literature". While studying at the university, attended English language courses in English Language Centre, Brighton, England (2001) and at Alaska University, USA, as an exchange student, program "North-North", 2002.

Center of Ecological Education "Eige" of Republic Saha (Yakutia) works to raise local environmental awareness, organize ecological education and research programs, and to support public sustainable development initiatives in the Saha Republic (Yakutia). The organization focuses on three major activities: conversation projects; environmental education programs; and the provision of information, consulting, and technical support for NGOs and indigenous people in the region. "Eige" in the local language means "environment".

**Ekaterina Evseeva, Kulakovskogo Street, 12,
apt.71, Yakutsk, Saha Republic, 677007
katerina-yak@yandex.ru , +7 4112211982**



GINGER GIBSON

is the proud mother of three children, living in Edmonton, Alberta. She is an Adjunct Professor at the University of British Columbia in Mining Engineering, and co-author of

document or the summary of an interesting point. You can position the text box anywhere in the document. Use the Text Box Tools tab to change the formatting of the pull quote text box.]Columbia in Mining Engineering, and co-author of

The Community Toolkit for Negotiation of Impact and Benefit Agreements.

www.ibacommunitytoolkit.ca

She works with communities affected by the extractive industries in North and Latin America. Her work focuses on negotiation, consultation and implementation of agreements with corporations, as well as on social and cultural policy and impact assessment. She works as a policy analyst for various indigenous governments and organizations. **vgibson@interchange.ubc.ca**



GLADYS NETRO, Old Crow, YT, member of the Vuntut Gwich'in First Nation from Old Crow, Yukon.

She is self-employed with a focus on exploring environmental issues related to the north and working within self-governing First Nations in Yukon. Being self-employed, she is able to work with learning institutions to teach cross-cultural orientation to people that are new to the north. She recently completed a seven-year term as a consultant and community liaison person for CPAWS Yukon. She was formerly employed on contract with the Walter and Duncan Gordon Foundation as a northern programme advisor. Gladys has played a pivotal role in connecting the work of environmental NGOs with the priorities of Northern communities. She has also served on Yukon College's Board of Governors, as President of the Gwich'in Cultural Society, Porcupine

Management Board as an adult educator with the Vuntut Gwich'in First Nation, and as an interpreter. She was among the more active members of the Gwich'in Nation, who began lobbying against exploration and drilling in Alaska's Arctic National Wildlife Refuge (the calving grounds of the Porcupine Caribou herd), and served as the official spokesperson of the Millennium Trek to Washington. **gnetro21@gmail.com**

RUTH RICHARDSON is the Program Director of

the Metcalf Foundation and co-founder of Small Change Fund. Her passion is in seeding good ideas and cultivating their growth from seed to root to branch. Over the arc of her career in environmental philanthropy she has



been involved in many different "acts of creation," the latest one being Small Change Fund, a new web-based vehicle for one-to-one giving to grassroots socio-environmental initiatives in Canada and abroad. Small Change Fund enables social change at the grassroots level helping Canadians invest in local actions that make a difference for the planet by bridging the gap between those who can offer support and grassroots groups that can use that support to build more sustainable communities, preserve biodiversity, and gain a voice in their own future. Prior to Small Change Fund, she was the first Director of the Unilever Canada Foundation. She was the founding Chair of the Canadian Environmental Grantmakers' Network. She sat on the founding advisory committee of the Laidlaw Foundation's Children and Environmental Health program. Most recently, she was the first Environment Program Director at the Metcalf Foundation that has been the cornerstone of innovative environmental policy funding in Ontario. She is also on the founding board of the newly established Prince Edward Community Foundation.

Small Change Fund, 507 King Street East, Suite 214, Toronto, ON, M5A 1M3, 251 Kearny St., Second Floor, San Francisco, CA 94108, ruth@smallchangefund.org

Fighting Alberta's Tar Sands: A Cross-Engo, Cross-First Nations Collaboration

SESSION DESCRIPTION

Participants learned about one of the largest collaborative efforts ever that is emerging between ENGOs and First Nations to slow the expansion and minimize the impacts of Alberta's tar sands operations. First Nations and ENGOs explained the collaborative lessons learned along the way, and how challenges became opportunities to work together in new ways. Presenters described their campaign strategies and shared lessons from past collaborations, good and bad, and how they are being applied to the current campaign.

FACILITATOR:

MICHAEL MARX,
Tar Sands Foundation

PANELISTS:

TARA MARSDEN,
Executive Director,
Headwaters Initiative

JACK WOODWARD, Indigenous
Rights Lawyer, Woodward &
Company

CHIEF AL LAMEMAN,
Beaver Lake Cree Nation

CLAYTON THOMAS-MULLER, of
the Mathais Colomb Cree Nation, IEN

TAR SANDS Discussion

The role of First Nations People in Canada and Aboriginal law is the strongest way to fight the Alberta Tar Sands. The Government created a 25 million dollar media campaign that was pro-Tar Sands. Despite the concerns of Indigenous First Nations, the government will not listen and they are down right hostile. The Treaties ensure our rights to the land. The Government has ignored the scientific studies that report that the Tar Sands contaminate and make the food dangerous for those people who live near them- Indigenous People. Eating our traditional foods is a part of who we are. We found out that 1600 ducks have died from contamination. Water issues are another critical issue. The run off streams go into 10 ponds that are so large that they can be seen in outer space. These ponds leak 11 million liters of toxic waste a day contaminating the ground water and surrounding area. By the year 2030 if the Tar Sands continue to grow these ponds will be as large as Lake Ontario.

Impacts on Indigenous food security. Critical food sources Moose, fish, muskrat and beaver and plants that we depend on for subsistence needs. Moose have been found in the Athabaskan region with levels of arsenic 400 times- I've heard up to 600 times acceptable levels as well as sores and tumors. Muskrats have been found with bloody noses and smelling of petroleum. Fish in the region have been found with lesions and deformities. The effects this has upon Indigenous Peoples is amplified when considering our fundamental connection to the Sacredness of Mother Earth expressed through our reliance on traditional hunting, fishing and gathering practices. It is a lot worse than people who get their food from the store. It is a different level for those who hunt and fish the land.

That leads us to toxic contamination and cancer. A disproportionate number of Indigenous People have been diagnosed with Cancer and many suspect it is a result of our heavy exposure of bioaccumulation compounds associated with Tar Sands extraction like mercury, arsenic, heavy metals and hydrocarbons in 21 different varieties. There have been over 100 deaths in a community of 1200 associated with autoimmune diseases and cancer. Four of those deaths were related to a rare form of cancer that is directly related to the chemicals found in the Tar Sands. In medical literature and research these cancers might be found of one in a million. Many First Nations are demanding the government recognize our treaty rights and address the health and safety issues.

We are burning 600 billion cubic feet of natural gas a day in the tar sands- that is enough natural gas to heat 2.4 million Canadian homes. That is just to get oil to the US. Over 64% percent goes to the US, there is over a 100,000 barrels a day going to Iraq, every day right now. So when people say it is bloody oil, it is not just because Native people are dying from cancer, it is because we are fueling American war ships and planes going to Iraq through a direct pipeline in Washington.

It is all about follow the money. We are bringing people together to fight the banks and make people aware of what is going on here in Alberta. These grassroots efforts are helping and they can work.

It is challenging fighting one of the greatest consolidation of corporate power ever in the history of mankind. 80% of the world's petroleum resources are controlled by nationalized state petroleum firms. Canada has the lowest leasing rates, the lowest royalty regime and as such has become the wild west of the private petroleum sector. The technology that is being utilized in Tar Sands will be exported to places like Jordan, Madagascar, Congo, Venezuela, Russia and if you think the challenges we face here in Canada where there is an infrastructure for human rights complaints imagine what it will be like for people who do not have that infrastructure. Canada is ground zero.

There are three priority areas in a lot of this work, energy economy, climate policy and human rights. One thing that I will say as a recommendation to you, is one of the most important thing to remember is that Indigenous People must speak for themselves on these issues or the false solutions might be proposed might be made. That is why I thank IFIP for bringing this conference together. We have to find a balance and make sure the capacity needs are met. If we look at other regions where big oil has operated, Alaska being the best example; 865 million in funding went to the National Wildlife Rescue but only 2.5 million went the Indigenous People. Just to give you and idea of the disproportionate numbers; we cannot make those mistakes in the Tar Sands. We have to build power in the Indigenous Communities. In 30 years, there has never been a major victory that has not involved Aboriginal People using Aboriginal Law. I just wanted to put that out there so you could think about the importance of letting Aboriginal People be involved in the decisions that ultimately effect them.

The wealth that is generated by the Tar Sands is considerable. There is a lot of public support for them because Canada benefits from them.

Challenging the Permits

The treaties that were signed in 1870's guaranteed them the right to hunt and fish. Very simple. How to go up against these giants? It is not just catastrophic for the Beaver Lake Cree Nation but because it liquidates the Boreal forest, the second largest carbon sink in the world. Because it is itself carbon intense, it uses natural gas, a fossil fuel to mine the bitumen. It is a climate catastrophe- it is creating as much carbon in the mining process as the land has traditionally sank.

The court case is based on enforcement of treaty rights. I am inspired by the work that the Tar Sands is doing. I am inspired by "Respect Aboriginal and Treaty Rights" on their posters. But our slogan is "Enforce Treaty Rights." Take them to court. The Beaver Lake Cree Nation has spent \$500,000 of their own money and they have partnered with a cooperative bank. The cooperative bank is a member owned bank with millions of members in the UK. As part of their process, they take part of the deposits and put it to a vote as to what to do with it. The members of the cooperative bank left it to the executives to decide what to do with the money. They are concerned about climate change and they UK cooperative bank decided the biggest threat to the climate was Tar Sands. They contacted Chief Lameman, they have contributed \$300,000 toward the campaign. We have raised another \$15- 20,000 from a Visa donation fund. My law firm has donated a great deal of pro-bono work. It is a 15 million dollar court case. We will when, it is just a matter of whether we will win in time.

My colleagues and I just came off a similar 15 million dollar case that involved 37 lawyers and 57 law students and we achieved justice for some Aboriginal people in central British Columbia. We enforced the idea that there cannot be industrial development without an accommodation of the needs of the wildlife upon which the rights depend. That took 15 million dollars and it took 15 years. This is constitutional law, we can win, but we have to get there and we are struggling. We are inspired by the work that others are doing, we are not under that tent, we are separate but very supportive. It is scary to say to people a 15 million dollar case. I would give up but I just worked for a central British Columbia case and we started without one cent and the donations came in and we worked hard and that case sets a precedent for this case.

Are we going to let this catastrophe unfold in Alberta. If the Tar Sands are fully exploited, they alone will add 65 ppm of carbon dioxide, we have already hit 390 and if you add another 65 from the Tar Stands we are headed for catastrophe. We are very grateful for this unlikely support from the cooperative bank. Also, the community has dug into their own pockets. They have all of the disadvantages. This is a community that has faced poverty, discrimination residential schools and the horrors that have been inflicted on them through colonization. Yet these people have dug deep and supported this course. Even though all of us like to breathe clean air and will be effected by Tar Sands, they are fighting for all of us and I am very proud to be working with them.

Headwaters Initiative is working directly for four First Nations. What they do is try to do is provide key capacity support for these Nations in their fight against Tar Sands. The pipeline offers 45-200 construction jobs for 2 years and then there is nothing after they are done. The pipeline will be going through Stewart River salmon spawning grounds. There are over 50 directly effected nations, then there are another 50 that are indirectly effected. I think that there are at least 20 NGO's working directly to stop this project. The provincial government wants to become an energy superpower; they are supporting a gateway to Asia.

First Nations still have title to the lands. We have taken a multiple strategy approach. We have done a lot of community consensus building, we have asking the community members elders how they feel about this project. An NGO that has been providing legal advice for us and Jack's firm is helping up now. There is definitely court case in the future. We have been building unity with other First Nations, not only effected by the pipeline, but also the Tar Sands. We have visited with one another. We are collaborating with the other environmental organizations, the public and the general public in our area and just trying to educate people on the issues.

Tara explained that from her perspective the strongest thing the People have is their unity. It is the first thing that the big companies and governments try to undermine when they come to their communities. It is for this reason that the first priority is making relationships with other First Nations. Because even though they do not have to be hand and hand in everything that we do, but they know they can count on one another. She explained that representative leaders from different Nations met and brought water from their communities and they merged them together as a symbol of the connection and unity. It is in this unity that their power lies.

BACKGROUND INFORMATION ON THE ALBERTA TAR SANDS

What is the Alberta Tar Sands? The unconventional crude is locked in a tar-like sludge called bitumen. Extracting the substance is highly energy intensive, releasing three times the greenhouse gas emissions of conventional crude. The process destroys pristine boreal forests and contaminates about three barrels of water for every barrel of oil produced, leaving sprawling, toxic tailings ponds that can endanger wildlife and public health.

The U.S. is Canada's largest oil sands customer, making up around four percent of the nation's oil product imports. According to projections, that could skyrocket to 30 percent by 2030 – if grassroots efforts to slow growth falter.

In June, an Alberta Provincial Court judge found Syncrude, the largest producer in the oil sands, guilty in the deaths of 1,600 migratory waterfowl that were poisoned in one of its tailings ponds. A recent study by the Audubon Society and the Natural Resources Defense Council has estimated that over the next 30 to 50 years up to 166 million migratory birds could die from the lost habitat and mining operations in Alberta. Production of oil sands is now at about 1.3 million barrels per day, and is expected to increase 40 percent by 2020, according to a new estimate by the Canadian Association of Petroleum Producers. Tailings ponds that are said to be full of phenols, arsenic, mercury and carcinogens covered around 50 square miles in 2009.

TAR SANDS & INDIGENOUS PEOPLE

Chief Lameman has described on many occasions how his people can no longer make a traditional way of life in their home territory: "Sometimes you lie awake at night and you think about it...you think this is the end."

The Beaver Lake Cree recently decided that enough is enough and this is where lawyer Jack Woodward comes in. His law firm, Woodward & Company, currently represents this small nation from Lac La Biche, Alberta in a lawsuit against both the federal and Alberta governments. The legal action claims "The cumulative impacts of tar sands developments are destroying their treaty rights."

In the 1870s, the people of the Beaver Lake area signed Treaty 6, giving up their traditional land in return for the promise that they could continue to live off the land as they had always done. According to Jack Woodward, the Canadian and Alberta governments are currently breaking this promise. He describes the imminent threat of the massive expansion of the tar sands, explaining that if the expansion continues, the tar sands developments (currently the size of Florida) will wreak destruction on the great boreal forest - the largest carbon sink in the world. Currently, Alberta's tar sands are the fastest growing source of greenhouse gas emissions in Canada and the greatest obstacle to Canada meeting its global climate change responsibilities.

Should the tiny Beaver Lake Cree community of 900 prove victorious, tar sands expansion projects would be forced to stop. Jack Woodward's point is that the only sure way to halt the ecologically disastrous expansion is legally, through dealing with Aboriginal treaty rights that are protected under the Canadian Constitution. "Only the Indigenous treaty peoples of Alberta have the legal power to curtail the reckless behaviour of the wealthiest, most powerful industries on the planet." Less than two months after the chief of Beaver Lake Cree Nation filed a motion in Federal court to halt new oil and gas developments on their traditional territory, oil giants BP and Husky Energy announced a plan to do just that.

CAMPAIGN: RETHINK ALBERTA

The tourism industry in Alberta is a \$5 billion dollar a year business for the province, attracting millions of visitors per year. It employs more than 109,000 people, according to government figures. In 2009, Alberta launched a \$25 million international advertising campaign to rebrand its image after finding itself under a barrage of oil sands-related criticism. The new corporate brand is, "Freedom to create, spirit to achieve." The full ad campaign featured newspaper, television and radio spots.

Indigenous People and Environmentalists are fighting back with a multi-media campaign that is meant to tell the public just how bad the Alberta Tar Sands is for the environment and what businesses are funding the project. Michael Marx said he expects the government to significantly ramp up its public relations and promote the tar sands as being "green." "We think that they're obviously sensitive to how they're perceived, and we don't want them to get away with being able to present an image of being environmentally friendly when in fact they're promoting the most environmentally destructive project on the planet," Marx said.

Marx explained that the campaign is about trying to persuade business to stop establishing offices in the province. In addition to billboards, the campaign will draw heavily on social media with a full website, Rethink Alberta, online banner and flash ads on major tourism websites and Google ad buys for search terms like "Alberta" and "tourism" to help direct Internet users to its website. The campaign is expected to go on for several years. "We think it will have implications not just for tourism but also for the willingness of companies to do business there and to establish headquarters or affiliates there," Marx said. A number of U.S. groups are backing the effort, including Rainforest Action Network, Forest Ethics, Global Community Monitor and Friends of the Earth. In Canada, Marx said the campaign would have mostly "silent" supporters, suggesting that was for their protection. "We're expecting a lot of backlash from Alberta," Marx said. According to Marx, the campaign's "big goal" is to end expansion of the oil sands. Key to that, he said, is blocking approval of a \$7 billion pipeline under review by the U.S. Department of State.

CONFERENCE FOLLOW-UP: CURRENT STATUS

The Keystone XL Pipeline, proposed by TransCanada, the country's biggest power company, would carry tar sands oil 2,000 miles from Alberta, across many states and the largest underground aquifer in the U.S., to refineries in Texas and tankers off the coast. The pipeline would import up to 900,000 barrels a day and double U.S. consumption of the fuel source. Prior to the Gulf oil disaster it was seen as nearly a done deal. But the agency is suddenly feeling the heat. In late June, 2010, 50 members of Congress issued a letter to Secretary of State Clinton urging her against hasty approval of the project. The lawmakers said the pipeline would do undue environmental harm and could be another Gulf crisis in the making due to poor safety protocols that TransCanada is proposing in the design.

Jan. 21, 2011 – Oil pipeline company TransCanada Corp. has signed contracts to transport 65,000 barrels of oil per day from Montana to Oklahoma through its proposed Keystone XL pipeline extension. The project's branch through Montana will be in service in 2013, the company said. Construction is expected to begin later this year. "These agreements are a clear indication of producer support for the first direct link between the prolific Bakken crude oil producing region in the Williston Basin and key U.S. markets near Cushing, Okla. and the U.S. Gulf Coast, the largest refining market in North America," TransCanada President and CEO Russ Girling said in a statement, released yesterday. "This project will provide U.S. producers with an alternative and competitive way of bringing their crude oil to market and supports American workers who produce the oil and American companies who will refine it." The pipeline currently carries oil from Hardisty, Alta., south to Oklahoma and Illinois, but bypasses Montana, staying north until it crosses into North Dakota. TransCanada is proposing expansions to its pipeline that would see a branch transport oil from Alberta through Montana en route to Steele City, Neb. The expanded pipeline would also carry oil south from Cushing, Okla., to refineries in Texas. Beyond finding work for the new portions of the US\$12-billion pipeline system, the deals could help Calgary-based TransCanada (NYSE, TSX: TRP) get a foot in the door in the Bakken formation. According to the company, forecasts have production from the region growing by 300,000 barrels per day by 2015.

Additional Sources:

http://www.canadianbusinessjournal.ca/business_news/canadian_business_news/21_01_transcanada_inks_deals_forkeystone_pipeline_extension_11.html Retrieved on 3.26.11

Source: APTN National reporter Noemi LoPinto filed this report, and interview Chief Al Lameman and lawyer Jack Woodward of Woodward and Company. Dec 13, 2010



CHIEF AL LAMEMAN was born and raised on the Beaver Lake Indian Reserve No. 131, just south of Lac La Biche, Alberta. He has served his people as Chief of the Beaver Lake Cree Nation for 26 years. The Beaver Lake Cree are a small indigenous community in north-eastern

Alberta, Canada. Chief Lameman has served as an advisor to the United Nations High Commission on Human Rights and played a role as a participant in the drafting of the UN Declaration on the Rights of Indigenous Peoples.

In the spring of 2008, Chief Lameman and the Beaver Lake Cree launched a court action, *Beaver Lake Cree Nation v. Alberta and Canada* - to protect their traditional territories from the advancing onslaught of the tar sands developments. The role of Chief of a treaty First Nation in Alberta, Canada is a political role as well as a hands-on role. He has had tremendous experience lobbying on behalf of First Nations, and has travelled the world meeting with other Indigenous leaders and scholars, including serving on working groups on the Declaration on the Rights of Indigenous Peoples.

Chief Al Lameman, Beaver Lake Cree Nation, Box 960, Lac La Biche, Alberta T0A 2C0, 780.623.4549

TARA MARSDEN currently holds the position of Co-Project Director for Headwaters Initiative, a First Nations environmental non-governmental organization (ENGO) based in northwest BC. This position supports Tara's work for Nadleh Whut'en, Nak'azdli, and Takla Lake First Nations as Project Director for the Enbridge Pipeline. Tara's position with Headwaters Initiative also allows for technical support to the Gitanyow Hereditary Chiefs Office. Tara recently worked for the University of Northern BC as a Research Associate for the First Nations Environmental Health Innovation Network and prior to that for several years with the Carrier Sekani Tribal Council in the Natural Resources department. Tara holds a Masters of Arts degree in Political Science from the University of Northern BC.



Tara's interest in Aboriginal-Crown relations is also grounded in first-hand experience in the BC

Legislative Assembly, both as a Legislative Intern and a Communications Officer. Tara is from the Gitanyow First Nation, and holds the name Naxginkw in House of Gamlakyeltxw, in the Lax Ganeda (Frog) Clan.

Headwaters Initiative is a small First Nations environmental organization based in northwest British Columbia. We provide direct capacity support to numerous First Nations in the region on a project-by-project basis. Our staff, contractors, and advisory board members are from the Gitanyow, Haisla, Gitksan, Nak'azdli, Tahltan and Wet'suwet'en First Nations. We are also complemented by staff and advisors from the conservation community. Our goal is to expand and empower the network of individuals and organizations concerned about the cumulative impacts of proposed developments - particularly in relation to energy and salmon ecosystems.

Tara Marsden, Executive Director, Headwaters Initiative, PO Box 385, New Hazelton, BC V0J-2J0, 250-842-0511

MICHAEL MARX has a doctorate from the University of Wisconsin-Madison, where he taught organizational behavior in the business school. He was the president of Selection Sciences, Inc. His clients included Hewlett-Packard, Memorex, Fireman's Fund, Transamerica, Pacific Bell, American Express, and other Fortune 1000 companies. He was a consultant to and later on the Board of Directors for the Rainforest Action Network. He designed and directed the International Boycott Mitsubishi Campaign for the Rainforest Action Network for four years. He then became the executive director of the Coastal Rainforest Coalition (CRC), comprised of Greenpeace, Rainforest Action Network, American Lands Alliance, Natural Resources Defense Council, and Sierra Club which later became ForestEthics. After five years in that role, Michael left ForestEthics to become the executive director of Corporate Ethics International which administers the Business Ethics

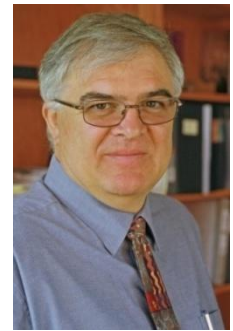


Network, Big Box Campaign, and now coordinates the International Tar Sands Campaign.
Corporate Ethics International, 221 Pine Street, 4th Floor, San Francisco, CA 94104, 415.659.0531

CLAYTON THOMAS-MULLER –IEN of the Mathais Colomb Cree Nation also known as Pukatawagan in Northern Manitoba, Canada, is an activist for Indigenous rights and environmental justice. With his roots in the inner city of Winnipeg, Manitoba, Canada, Clayton began his work as a community organizer, working with Aboriginal youth. Clayton went on to achieve many accomplishments as a youth leader in the Aboriginal community. Over the years Clayton's work has taken him to five continents across our Mother Earth. He has been on the front lines of stopping industrial society's assault on Indigenous Peoples lands to extract resources and to dump toxic wastes. Based out of Ottawa, Ontario, Canada, Clayton is involved in many initiatives to support the building of an inclusive movement for Energy and Climate Justice. He serves as a board member of both the Global Justice Ecology Project and the Collective Heritage Institute (CHI), which hosts the annual Bioneers Conference in Marin, California.

Clayton Thomas-Muller, Indigenous Environmental Network, Canadian Indigenous Tar Sands Campaign, 294 Guigues Ave., Ottawa, Ontario, Canada, K1N 9H8, Home Office: (613) 789 5653, Cell: 218 760 6632, <http://www.ienearth.org/tarsands.html>

JACK WOODWARD is a leading authority on Aboriginal law in Canada. He works primarily in the realm of aboriginal, human rights and environmental law and has been practicing since 1979. Jack literally wrote the book on Aboriginal law: he is the author of *Native Law*, (Carswell, 1989), Canada's leading text on the subject, which is used in universities across Canada. The University of Victoria Faculty of Law's first credit course in Aboriginal law was developed by Jack, and he was an Instructor and Adjunct Professor of Law for sixteen years. He has been counsel at all levels of court for over a hundred Indian bands and organizations in a wide variety of cases. Among Jack's key victories is Meares Island Injunction of 1985 where he worked with the Tla-o-qui-aht and Ahousaht First Nations to stop clear cut logging on the island that is home to some of the oldest trees in Canada. Jack also won the first Aboriginal title claim in British Columbia since the Delgamuukw ruling. Following on the heels of the *Tsilhqot'in Nation v. British Columbia* victory, Jack has embarked on another monumental challenge. This time, Jack is determined to stop the ecologically disastrous expansion of the tar sands.



Jack Woodward, Woodward & Company, 2nd floor, 844 Courtney Street, Victoria, BC V8W 1C4, 250.383.2356



Dueling Designations: Supporting Official Recognition Of Indigenous Participation In Community Protected Areas And Sacred Natural Sites

Efforts to implement designations such as World Heritage Sites, Biosphere Reserves and other forms of landscape protection have diversified in recent decades.

The session reviewed progress in recognizing diverse models of protected area management and governance and discussed the impact national and international designations have on local communities' interactions with and control over their environments.

The session concluded with an interactive discussion on how grantmakers and NGOs can address opportunities and avoid pitfalls of protecting biocultural diversity by engaging with Indigenous and Community Conserved Areas (ICCAs), Sacred Natural Sites (SNS), Indigenous Biocultural Territories (IBCTs) and other innovative trends. The session also explored linking funding mechanisms for community conservation with national and international initiatives.

This session drew on the results of an intensive workshop, sessions and peer exchange on community conservation and the cultural and spiritual values of protected areas at the International Society of Ethnobiology Congress.

FACILITATOR:

GARY MARTIN,
GDF Director

PANELISTS:

JAMILI NAIS,
Deputy Director, Sabah Parks

ELIS ENNS,
Political Scientist (Tla-o-qui-aht)

JESSICA BROWN,
Executive Director, New
England Biolabs Foundation

BAS VERSCHUUREN,
Project Coordinator,
EarthCollective's Cultural
Values of Nature Initiative

HARRY JONAS,
founder and co-Director of
Natural Justice



SESSION PARTICIPANTS



JESSICA BROWN is Executive Director of the New England Biolabs Foundation. She also serves as Senior Advisor for International Programs with the Quebec-Labrador Foundation/Atlantic Center for the Environment

(QLF), working with its programs of international exchange and capacity-building. Her work focuses on stewardship of cultural landscapes, civic engagement in conservation, governance of protected areas and private land conservation. Over the past two decades, she has worked in countries of the Caribbean, Central America, Andean South America, Central and Eastern Europe and the Balkans. A member of IUCN's World Commission on Protected Areas (WCPA), she chairs its Protected Landscapes Specialist Group, and is active with the inter-commission Theme on Indigenous and Local Communities, Equity and Protected Areas (TILCEPA).

The New England Biolabs Foundation is an independent private foundation supporting community-based conservation projects internationally in countries including Guatemala, Honduras, Bolivia, Peru, Ghana, Cameroon, Tanzania, and Papua New Guinea. The Foundation is in the process of a strategic review of its grant-making, with an emerging focus on stewardship of the landscape and seascape.

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ELI ENNS

is a Tla-o-qui-aht political scientist who specializes in Canadian Constitutional Law, International Dispute Resolution, and the Comprehensive Land Claims process in British Columbia.

He leads the Tla-o-qui-aht Nation Building Program, furthering the Tribal Parks initiative. Eli was the first Tla-o-qui-aht representative on the Board Of Directors of the UNESCO Clayoquot Biosphere Trust from the fall of 2005 to the fall of 2006. Presently, Eli serves on the Board Of Directors for several organizations both locally and nationally including the Tla-o-qui-aht Economic Development Corporation and the Indigenous Cooperative. **THE TLA-O-QUI-AHT FIRST NATIONS** (formerly referred to as the Clayoquot), are a Nuu-chah-nulth First Nation in Canada. They live on ten reserves along the Pacific Rim National Park on Vancouver Island, British Columbia. They are part of the Nootka Confederacy and has an institutional affiliation with the Nuu-chah-nulth Tribal Council.

Eli Enns BA JSC, Tla-o-qui-aht Nation Building Program, P.O. Box 18 - Tofino B.C. VoR 2Z0 – mailing Office Unit 102 - 1119 Pacific Rim Highway 250-725-3350 - land line, 250-725-3352 – cell, eli_enns@msn.com

HARRY JONAS is a founder and co-Director of Natural Justice, an organization of lawyers working with indigenous peoples and local communities towards the protection of the environment and the continued customary uses of natural resources. Natural Justice takes its name from the legal principle that people should be involved in decisions that affect them and we work to ensure that environmental laws are implemented in ways that support communities' human rights. He is the author of a number of books and articles on legal empowerment in the context of human rights and environmental frameworks.



www.naturaljustice.org.za , <http://natural-justice.blogspot.com>,
www.flickr.com/photos/naturaljustice/sets

JAMILI NAIS, the Deputy Director of Sabah Parks, is from Takutan, a Dusun community of Sabah, Malaysia (Borneo). Among other duties, he is an advisor to a project on indigenous and community conserved areas in Sabah, and the creation of a biocultural corridor between Kinabalu Park and Crocker Range Park.

Sabah Parks, which is under the jurisdiction of the Sabah State Ministry of Tourism, Culture and Environment, is responsible for park management in Sabah, Malaysia. Its primary objective is to conserve areas of geographical, geological, biological or historical significance. It also engages in research and education to ensure that future generations benefit from conservation efforts.

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GARY J. MARTIN is the Director of the Global Diversity Foundation, Lecturer in the School of Anthropology and Conservation of the University of Kent, and Fellow at the Rachel Carson Center of the Ludwig-Maximilians-University Munich and the Deutsches Museum. Dr Martin received his MA and PhD in Anthropology from the University of California, Berkeley and his Bachelor's of Science in Botany at Michigan State University. His applied research focuses on the inextricable links between social and ecological systems, which are at the heart of the biocultural diversity that makes communities around the world productive and resilient.



GDF is a family of organizations and regional initiatives that promote agricultural, biological and cultural diversity around the world through research, training and social action. It comprises

the Global Diversity Fund, a non-profit registered in the United States, and the Global Diversity Foundation, a UK charitable organization, as well as programs in Mesoamerica, North Africa, Southeast Asia and Southern Africa. A cross-cutting International Program focuses on disseminating results and providing courses, seminars and workshops on contemporary issues in biocultural diversity and research methods in ethnoecology.

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BAS VERSCHUUREN works on integrating cultural and spiritual values in management and policy with a special focus on sacred natural sites. He is the initiator and project coordinator of EarthCollective's Cultural Values of Nature Initiative (CVNI) which is facilitated by EarthCollective and IUCN CSVPA. Bas is an active member of the IUCN Commission on Environmental, Economic and Social Policy and the World Commission on Protected Areas.

EARTHCOLLECTIVE is a global peer-to-peer network of dedicated professionals, students and volunteers connected through a shared vision of supporting collective understanding and improvement of the vital links between a healthy natural environment and human well-being. The network integrates knowledge and experience from science, business and broader society to seed fresh ideas, grow new partnerships and harvest collective synergies for achieving real social and ecological sustainability. EarthCollective members have diverse cultural backgrounds and life histories and originate from countries such as Australia, Belgium, Brazil, Costa Rica, France, Germany Netherlands, South Africa and Spain.

Bas Verschuuren, Droevendaalsesteeg 59, 6708 PB, Wageningen, The Netherlands, 0031 649393904, bas@earthcollective.net

TRACK 3: HUMAN RIGHTS ADVOCACY

This track examined ways to support Indigenous communities that are mobilizing to protect ancestral territories, defend livelihoods, and safeguard human rights. Central to this track was the understanding of provisions of the UN Declaration of Rights of Indigenous Peoples (UNDRIP) and ways to apply its principles in funding decisions.

With a combined population of 370 million spread across six continents, the totality of diverse Indigenous Peoples make up the world's largest minority. Despite landmark advances in land claim settlements and reparations, Indigenous Peoples still face enormous obstacles to asserting their human rights. There are legal barriers to Indigenous Peoples who seek to protect their unique cultures and languages, or make claims to protect their territories. 144 countries have adopted the UNDRIP (with notable exceptions of Canada, US, New Zealand) yet its provisions lack the weight of a legally binding agreement.

Conference sessions included exploration of Indigenous autonomy as a political model of defending Indigenous rights and culture; Guiding principles of UNDRIP, such as rights to self determination and the “Free, prior, and informed consent” provision; land rights; impact of displacement; food sovereignty; health; constitutional guarantees; legislation; conservation; bio-cultural rights, bio-prospecting; and Indigenous sovereignty.



From Local To Global: Implementing The U.N. Declaration On The Rights Of Indigenous Peoples (UNDRIP) In Policy And Funding Decision-Making; Including A Discussion Of The Impact Of UNDRIP On Reducing Emissions From Deforestation And Degradation (REDD) Related Policy Making On Indigenous Peoples

SESSION DESCRIPTION

The facilitators presented an overview of selected projects and campaigns to implement the UNDRIP – from actions taken at local communities to international efforts of indigenous peoples and non-indigenous allies to including UNDRIP in UN Climate negotiations in Copenhagen and beyond including a discussion of the impacts of REDD (Reducing Emissions from Deforestation and Degradation) on indigenous peoples. First-hand reports from the International Peoples Summit on Climate Change in Cochabamba, Bolivia were also shared.

FACILITATOR:

CLAIRE GREENSFELDER,
The Lia Fund

PANELISTS:

HARRY JONAS,
Natural Justice

**JULIO CUSURICHI
PALACIOS, Advisor,**
COINBAD (Consejo Indigena del
Bajo Madre de Dios, Peru

SAM JOHNSON,
U N University, Australia

VICTOR MENOTTI,
Executive Director, International
Forum on Globalization

SESSION DISCUSSION

Harry Jonas, A lawyer from national justice that works with local communities regarding natural laws. Local communities lives are completely interlinked to their culture, spirituality, customs, laws and management of natural resources, all of these things are interlinked. Very simply put, how can you assist communities self determine their futures by helping communities maintain and strengthen and maintain these relationships they have between these various aspects of their lives.

Article 3: Specifically determines a right to self determination. The question remains is self determination possible without interacting with outside influences. Communities have to engage with other actors themselves, NGO, Un bodies, etc.

There is a movement that communities have rights, they are not merely stake holders that who can ask to be involved in decisions, they are in fact rights holders and they can require to be involved in decisions that effect their lives.

There are still problems, one of the phrases we use is rights based approaches to conservation, the question is this the rights bases approaches to conservation or is this a rights based approach to community self determination that includes a conservation aspect.

What we are suggesting is that communities themselves in any event have their specific priorities. Other agencies are trying to help communities, what communities we work with want is to be able to provide clear guidance to agencies who have mandate to assist those communities to actually help communities carry out their future plans. At the same time, as was pointed out by Magda in a previous conversation, require preformed consent for activities communities may not want.

Where is climate leadership in this world? Perhaps there is not enough listening to Indigenous People and their local strategies to climate change.

Pastoralists that live in Rajasthan. They depended on the Kumbhalgarh forest. Conservationists protected the forests and banned the Rika from using the forests. Actually, they don't have rights under the Forest Act, they do have rights under the Biodiversity Act. The Biodiversity Act which explicitly supports communities whose ways of live conserve and sustainably use natural resources and animal resources. So they want to put in for continued access for rights to the forest.

So what is a **BioCultural Protocol**? It is basically a natural resource constitution, a way of a community setting this is who we are these are the resources we use and this is how we plan to continue to use them. Communities in certain jurisdictions have rights to have this happen, but because of power asymmetries, information asymmetries and other issues that come up communities are not always able to access and engage with agencies at that level that should be doing this for them, so it actually calls on the relevant government and conservation and NGO's to assist with towards that development plan, in Spanish, Plan de Vida.

Natural Resources Management Plan. The point is they have rights, full communities can reserve and sustain biodiversity and have traditional knowledge relating to that. They use on the basis of their rights, to list out exactly what it is they want from the national biodiversity authority and most importantly in relation to what we have heard this morning, an ultimate pre-require consent to anybody who wants to access our lands that is going to affect our futures, not to say an outright ban but to say we have a right to be involved meaningfully in a decisions. Lastly, to develop a collaborative, not unilateral management plan.

Self Determination is something that in our own personal lives we do on a daily basis and something communities will continue to have to negotiate. The stronger the local institutions and the stronger the rights base, the easier that will be but it is something that will continue to be. So there are discussions and they are looking quite positive and they are continue towards the joint management of the Kumbhalgarh forest.

REDD

The communities say if we have no rights, then we are not engaging in a REDD framework because we do not understand the terms and ramifications of REDD and we are not willing to enter into long term agreements that effect our forest rights if these frameworks are not understood.

We need the rights of REDD be enshrined. What are the pressures are communities going to face and how can we help communities get the information they need to secure their rights to self determination?

Legal frameworks, land tenure, REDD, payment free services, protected areas, access and benefit sharing, these are all purportedly looking to conserve biodiversity, within these laws there are sections that deal with communities rights, but how can communities actually get there, they need time and support to consider these important issues, legal empowerment is one way and BioCultural Protocol is one tool that is being developed to try and amplify communities voices.

Julio Cusurichi Palacios talked about the lack of consent with local communities, he said it is critical that we have guideposts for consent and permission. In Mario's presentation you can really see the direct relationship to the premises that are laid on in the UN DRIPP involving UN agencies and Indigenous Peoples, for example: The Indigenous Peoples Climate Change Assessment being coordinated by United Nations University is following the principles. By enshrining this in the UN Declaration you have the language that can be picked up and inserted in other documents and forums. Then it becomes a drum beat and it becomes something that is understood even if it is not law; it is from an international aspirational agreement - it then becomes something that becomes a reference point and then people begin to expect it, understand it and anticipate or and move with it.

NOTE: UNDRIP: The complete UN Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly in September 2007 by 144 countries is provided in many languages on the website below:

<http://www.internationalfund.org/publications.html#declarations>

UNDRIP FOR IFIP May 2010: The UN Declaration of the Rights of Indigenous Peoples (UNDRIP)

- 25 years in the making
- Adopted by the UN General Assembly (September 13, 2007)
- 144 states in favor, 4 against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine)
- Since - Australia and New Zealand endorsed; Colombia and Samoa support; US reassessing its position (as of April 2010) moves are being made for the province of Quebec (within Canada) to support on their own

UNDRIP HIGHLIGHTS

- Comprehensive statement addressing the human rights of Indigenous Peoples
- Emphasizes the rights of indigenous Peoples to
 - live in dignity;
 - maintain and strengthen their own way of life; and
 - pursue self-determined development
- 46 articles
 - 17 are on how to protect and promote indigenous culture
 - 15 are about direct participation in all decisions that will affect their lives

RIGHTS INSURED

- Right to fully enjoy all human (individual and collective) rights and fundamental freedoms as recognized in the Universal Declaration of Human Rights
- Right to be free from any kind of discrimination
- Right to self-determination
- Right to maintain and strengthen distinct political, legal, economic, social and cultural institutions
- subsistence rights and rights to lands, territories and resources
- Right to participate fully, if they choose to, in the political, economic, social and cultural life of the state

UNDRIP SIGNIFICANCE

- While technically non-binding - an “**aspirational document**” - it’s a giant step in international legal norms
- Significant tool in eliminating human rights violations toward 370 million indigenous people worldwide
- Requires new approaches to global issues, e.g., development, multiculturalism, devolution of power and decentralization
- Requires participatory approaches based on effective consultation and partnership

UNDRIP IMPLEMENTATION

- Instrument of litigation to set precedent as part of international common law
- support efforts to implement “Free Prior and Informed Consent” (FPIC) in international agreements and national
- Legislation (see Articles 10, 11, 19, 28, 29, 30)
- Force full disclosure of risks and violations of UNDRIP in annual reports of corporations and international agencies
- use UNDRIP as an analytical tool to generate alternatives to current trade and investment agreements
- Indigenous communities must become proficient in it and must be actualized by Environmental NGOs (ENGOS), Business NGOs (BINGOs), Foundations, and corporations
- Get US and Canada to endorse it

CASE STUDY: INTERNATIONAL SOCIETY OF ETHNOBIOLOGY (ISE) CODE OF ETHICS

- ISE - founded in 1988 – international gathering in Belem, Brazil - meets every 2 years “Declaration of Belem”
- philosophical grounding for the Code of Ethics

1992 - Formal decision to create a “Code of Conduct”

1996 - 1st draft of a Code of Ethics • 1998 - principles further elaborated

2000 - Progress derailed when one group involved in bio-piracy controversy

2002 - Darryl Posey (main advocate) passed on, Code lost further steam

2006 - Code of Ethics finally adopted - it is an honor system – works by peer pressure – requirement of membership - When you join ISE – you check a box that says you agree to abide by the ISE Code of Ethics - on going CTTE review

2010 - Potential cross-influence/reference with other societies, NGOs, funders

CASE STUDY: UN COMMISSION ON SUSTAINABLE DEVELOPMENT (CSD)-18

- Chair's Summary - May 2010 - 22 mentions of Indigenous Peoples' issues
- Paragraph 163
- Mining companies, including multinational companies, need to respect human rights and human rights instruments such as the UN Declaration on the Rights of Indigenous Peoples and ILO Convention 169 and respect and adapt to local and indigenous cultures, protect biodiversity and
- Ensure the sharing of benefits with the local communities including through investment and rehabilitation.
- Respecting free prior informed consent and obtaining legal permission are very important. In this regard, corporate social, economic and environmental responsibilities in relation to mining extraction activities should be more effectively coordinated to ensure the positive contribution for sustainable development.

CASE STUDY - UNITED NATIONS FRAMEWORK CONVENTION ON CLIMATE CHANGE / REDD

- Indigenous Caucus at the UNFCCC working for inclusion of principles and implementation of UNDRIP in all outcomes.
- IFG convened 3 meetings (Aug 2007, Oct 2008, Nov 2009) to educate non-indigenous NGOs on provisions of UNDRIP and work to build alliances between non-indigenous NGOs and indigenous leaders
- **2007-2008** - efforts to include UNDRIP launched at UNFCCC
- **2009** - Ongoing collaboration between NGOs and Indigenous Caucus w/ regular meetings facilitated by IFG to check in on strategy in Copenhagen. UNDRIP "noted" in the REDD text under Long Term Cooperative Action (LCA) - in spite of initial objections by U.S.
- **2009** - "Copenhagen Accord" - last minute text put forward by US, Brazil, China, South Africa and India failed to reference UNDRIP - next UNFCCC meeting - June 2010 – Bonn

UNDRIP IMPLEMENTATION: RECOMMENDATIONS FOR FUNDERS

- Review the 46 provisions of UNDRIP
- Conduct trainings for board, advisors and staff on UNDRIP's provisions and implications
- Obtain "Free Prior and Informed Consent" of Indigenous Peoples when funding projects in their territories and Communities.

Recruit and add indigenous members to Boards (Trustees and Advisors) and staff use UNDRIP as a guide to financial investments support efforts to educate policy makers on the implementation of UNDRIP in policymaking at all levels.

- Require grantees working with Indigenous Peoples to review UNDRIP and to prepare action plans for how they will implement UNDRIP in their projects and proposals
- Offer trainings for grantees in UNDRIP history, implications and implementation.
- Create an active working committee on UNDRIP implementation including members of your board, staff and grantees including indigenous representatives that would, among other activities:
 - Conduct an annual review of progress in UNDRIP implementation,
 - Internally, within the foundation/grantmaking agency
 - Externally, in the work that you are funding
 - Collaboratively, in your work with other funders and agencies

There is a responsibility for IFIP – which funds Indigenous Peoples – to support the UNDRIP and articulate the Implementation of the UNDRIP within their own structures

- If, for example, a foundation would adopt the UNDRIP then part of their funding would support implementation.
- Should IFIP have its own internal Code of Ethics or simply adopt UNDRIP?
- IFIP could create an UNDRIP implementation tool kit (similar to ISE Code of Conduct toolkit) providing tools for practical implementation of UNDRIP.
- Appending a Code of Ethics or recognition/honoring of UNDRIP to funding agreements – could be a very helpful tool.
- Supporting indigenous governing bodies – tribal councils, community councils, to imprint the articles and provisions of the UNDRIP in their government structures.

SESSION PARTICIPANTS



CLAIRE GREENSFELDER is a lifelong activist/ journalist who has worked as staff or consultant for over four dozen environmental, peace, justice, human rights and indigenous NGOs at the local, national and international level. She is a

consultant to Land Is Life, as the 2010 Coordinator of the collaborative project: Conversations with the Earth: Indigenous Voices on Climate Change. She most recently served as a Deputy Director for the International Forum on Globalization where she focused on climate change and indigenous rights policy. A consulting producer for the 2010 Oscar-nominated documentary: *The Most Dangerous Man in America – Daniel Ellsberg and the Pentagon Papers*, she also serves on U.S. Congresswoman Barbara Lee's Advisory Committee, as Senior Advisor to Women in Europe for A Common Future, as Advisor to The Lia Fund, and Director of INOCHI, a Japanese/US NGO. She has over 20 years experience working in collaboration with indigenous communities. In 1992, she authored an internal report for Greenpeace USA in support of a GP-USA policy recognizing indigenous sovereignty and has most recently been campaigning in support of the UN Declaration on the Rights of Indigenous Peoples. She holds a BA from the University of California, Berkeley and a Diplôme Supérieure from the Université Aix-Marseille, France. The **LIA FUND** is a small, private grantmaking fund based in Point Reyes Station, California, that was created to spend down a bequest from an individual donor. The Lia Fund (TLF) promotes a holistic view of the world, informed by Nature. TLF funds organizations, projects and people bringing creative, ecological and social change in the areas of climate solutions, the arts, and access to holistic health and healing.

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HARRY JONAS is a founder and co-Director of Natural Justice, an organization of lawyers working with indigenous peoples and local communities towards the



protection of the environment and the continued customary uses of natural resources. Natural Justice takes its name from the legal principle that people should be involved in decisions that affect them and we work to ensure that environmental laws are implemented in ways that support communities' human rights. He is the author of a number of books and articles on legal empowerment in the context of human rights and environmental frameworks.

www.naturaljustice.org.za , <http://natural-justice.blogspot.com>,
www.flickr.com/photos/naturaljustice/sets

JULIO CUSURICHI PALACIOS, a member of the Shipibo-Conibo nation from the Amazonian region of Madre de Dios, Peru, has been an active and successful campaigner for indigenous and local legal, social, political and environmental rights, particularly in the context of gold mining, illegal logging and, more recently, oil and gas explorations and attempts to privatize community-owned lands and resources. As a result of his work, in 2007 he was awarded the prestigious Goldman Environmental Prize and named 'Environmentalist of the Year' by the Latin Trade Bravo Business Awards, together with Al Gore and Marina Silva (Environmental Minister of Brazil). He has previously worked in the regional indigenous federation FENAMAD and the national indigenous federation, AIDESEP. Since 2007 Julio has been directing and producing a weekly TV news program ('Voz de America'), focusing on issues relating social and environmental justice. He currently advises the council of the native communities of the lower Madre de Dios (COINBAMAD), and is actively involved in their communications and participatory video program. **COINBAMAD (Consejo Indígena del Bajo Madre de Dios)** is a council within the regional indigenous federation (FENAMAD), which represents the indigenous communities of the lower Madre de Dios. Their goals are to represent and struggle for the rights of the indigenous peoples of the lower Madre de Dios and to catalyze economic alternatives to destructive land-use forms such as uncontrolled logging and gold-mining.

COINBAMAD (Consejo Indígena del Bajo Madre de Dios) Jiron Javier Heraud 227, Asentamiento Humano Madre de Dios, Puerto Maldonado, Madre de Dios, Peru, 011-51-82-982351854, jcpimacto@yahoo.es

Establishing and Running Effective Indigenous Trust Funds: Practical Challenges and Approaches

Trust funds have long appealed to funders and indigenous leaders alike for their potential to provide dedicated, long-term support for conservation, culture, and other priorities in specific communities and/or places. However, establishing such funds—especially in ways that most benefit indigenous peoples—has proven difficult. Drawing on experience from three funds from around the globe, the speakers will provide practical answers to questions about creating, managing and governing effective trust funds, focusing particular attention on the roles of philanthropists and indigenous peoples.

FACILITATOR:

HENRIETTA MARIE,
The Christensen Fund

PANELISTS:

JIM WALKER and
LEAH TALBOT,
Wungal Environment
Foundation, Australia

SANDRA PIERANTOZZI,
Micronesia Conservation Trust

DAVE MANNIX and
SCOTT REHMUS,
Coast Opportunity Funds

Scott Rhemus talked about the Great Bear Rainforest is that it is a coastal range and it represents 25% of the remaining temperate rain forest on the planet. The clouds come in and back up against the mountains and they let their rain drop, that is why it is a rain forest.. There are not a lot of natural threats like the type found in Palau for example. There are no hurricanes or sunamis or fires, so there are very old forest tree systems.

We call this the Great Bear Rainforest because environmentalists would say it is a great catchy name in the market place but some would say it the Great Salmon Forest because of the very deep relationship between the marine and the land. Up to 324 species depend on the salmon, the salmon swim upstream to eat the nutrients and they swim back where they are eaten by up to 124 species depend on the salmon to come back. That is a brief overview of the ecology and geology of the land.

What you also need to understand is the ownership issues; 98% of British Columbia (the public lands) is claimed by the Crown. At the same time, there are 198 or 203 First Nations in British Columbia that also claim ownership due to their tradition of sharing land, so they claim 135% of the land is theirs. The Issue there is unresolved title rights. No matter what you believe about treaties, the Nations in BC and some parts of Yukon never signed treaties. So for 150 years they said you are squatters on our land and it was in the 1990's that the court cases were acknowledging that their rights had not been extinguished so there is this rights and title issue still going on.

What else you need to know about the system is the people who are living here and where. There are about 30, 000 people living in Prince Rupert the main city. There are only two roads through here. About half of the 30,000 people are indigenous, are First Nations and they are spread mostly in small communities. Because of lack of access to roads about the only way to get into some of these areas is by plane and boat.

One of the reasons why this area is so important is because of the logging that is has happened all along the California coast that was a boom and bust economy. We knew they would work there way up to us. Some of the animals that depend on the land are black bears that have a genetic flaw that makes them white.

Why do we have the coast opportunity funds? It goes back to the war of the woods. The trees are valuable to loggers, environmentalists want to protect the diversity and the Native groups value their cultural land and heritage. The difficult war in the woods was that environmentalist groups were putting pressure on the loggers to change they way they work. It was extremely effective. Next, the First Nations started suing businesses and the government. There was so much conflict that change had to happen or no one could go forward.

The solutions process involved the First Nations, Loggers, Environmentalists and the Provinces. For the First time the Provincial Government recognized the First Nations and began conversations government to government. Secondly, there was conservation. They shifted from feeding the timber mills with lumber and logs with something more that was concerned with the long term health of eagles, bears and salmon. That is simplifying it, but it was a change in business practice that they called “ecosystem Based Management.” A core part of that is our protected areas.

The second key component of Ecosystem Based management is the well being of the communities that live there. On the back of the conservation that was agreed to is that you could raise money and that was called conservation financing. Our organization is the direct result of conservation financing so our mission is tied to implementing ecosystem based management both parts, the resource management side as well as the economic development that is tied to the well being of the communities and people who live there.

So what is Coast Opportunity Funds? The Coast Opportunity Funds are 120 million dollars that was raised from the business and private sector; 60 million that was raised from a combination of 6 major foundations that put up 30 million and then the Nature Conservancy brought in another 30 million, for a total of 60 million in the private sector. Then there was 30 million from the Federal Government and 30 million from the Province. Those funds directly benefit 120 nations with all or some of their territory. What we do with the money is support conservation efforts in the areas where they live. Our funding model: we have two funds- an economic development fund. That is a sinking fund, a fund that is meant to be spent down and invested in businesses that are compatible with this management framework

within a seven year period (2014). The second fund is an endowment fund is returning we project 2 to 2 1/2 million a year and will be a perpetual fund. What is unique about these funds is that you have a conservation fund and an economic with a joint mandate working together. Second, each of these had two million dollars in regional planning funds that was encouraging the Nations to work together to achieve their common goals. The remaining funds are allocated to individual Nations so that they can come and apply for funds. They know how much they have, they are not in competition with one another.

We have six staff people and we have 9 people on our board of directors. Technically, we are two separate organizations. We have to do this to be eligible for charitable donations. We have four First Nations and five non-first Nations people. We also have eight members who are shareholders. Art Sterritt is one of our First Nation members.

We started funding in 2008. It took a lot longer to get the systems in place than we ever thought it would. That said, we have awarded 6.2 million dollars on economic development and 2.2 has actually gone out- there is a difference than an award and funded. All of our annual reports are on our website, it is all public information. On the conservation side we have awarded 1.7 million and 1.4 million of that has been awarded so far.

The challenges and opportunities. The funders have been intimately involved, it was a true partnership, Art Sterritt and Merritt were key [layers. Secondly, this power of the allocated funding has turned out to very successful. The First Nations know they have this money, that they are not competing, they are taking the time they need to develop their projects.

A little bit more on the background of this and to link it to Palau and Australia. Many of the First Nations are involved in a whole array of processes from Treaty Rights, existence within our own tribal groups, land claims, negotiations with other tribes. It took eight years of discussions. It takes a lot of time and while we working on our other legal and social issues, we kept hearing that this was coming our way. There is a lot of anxiety built up and when it finally arrived, the First Nations lowered the anxiety and began planning on how to best use the money without the worry of having to spend it by March 31st. This is very unique and we were very conscious of that and I wanted to put that in context because I think sometimes funders and conservationists don't always know how many things we are involved in. Now that the money is real, we are working hard on creating long term plans.

As an organization, we are looking to help the capacity of the First Nations to take advantage of the funds. It is not just the First Nations that are dealing with capacity issues. Local governments and regional districts – some of the conservationist groups- we find that the other side that has to write a permit or file forms, that they, too, are running into capacity problems. Every First Nation knows what they are getting, so they are not rushing in to get it because they are spending time on the planning since they do not have to compete.

Jim Walker and Leah Talbot of the Wunggal Environment Foundation said Indigenous People in Australia are a part of their foundations environmental focus. One of our goals is to get a DGR tax free status so our donors can get a tax break for their donations. A lot of Aboriginal people want to live out country because the connection and responsibility to the land helps to be a well balanced person. We are finding there are another enterprises that can be developed around conservation that do not bring harm to the environment.

They are in the beginning of establishing the foundation, they have been working for 18 months to bring the organization into fruition. This is a new concept for many Indigenous People in Australia. In the past, most of the funding grants have been government grants and they have often had the effect of people becoming dependent on the government funds.



Communication among people is difficult and Wunggal is working to help get information about funding.

In Australia there is a power imbalance between environmental NGO's- they have a dispossession of people. They lock people out of estates and lands, they cannot visit them or use cultural practices. This has been very hard for Aboriginal people. We are working to right the imbalance and shift some of the power to the Indigenous People. We don't use the word "Conservation" because of some of the negative legacy associated with the word and practices.

In order to get a tax free status, we would have to use the words conservation and flora and fauna but we have to leave the word people out and that is against our goals and mission. We believe as Indigenous Peoples we are working for recognition and rights through legislation. It is hard to meet the existing criteria because it is very difficult to get different Indigenous People together to share the same opinions. We are trying to work through the government to get the tax free status so we can seek donors. Some of the grass roots communities are in remote areas and they do not have a lot of experience organizing and for many English is their 3rd language. Also, most of the communities lack water and electricity, so they certainly don't have satellites and they internet.

SANDRA SUMANG PIERANTOZZI is currently the chairperson of the Board of Trustees of the Micronesian Conservation Trust, a regional organization supporting and facilitating sustainable development in five Micronesian countries. She has held numerous positions in the Palau National Government as a former elected Vice President of the Republic of Palau and Palau's first elected woman Senator. She has held the positions of Minister of Finance, Minister of Health and lately as Minister of State for the Republic of Palau. Sandra is a founding director of the Palau Conservation Society established in 1994 as the first non-governmental, non-profit organization in Palau working towards conservation and preservation of Palau's natural environment. She attended Union College in Lincoln, Nebraska, the University of Hawaii and holds a graduate degree from San Diego State University in educational administration.



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DAVID MANNIX, Snuneymuxw First Nation, is the Chief Executive Officer of Coast Economic Development Society, one of two foundations operate together as Coast Opportunity Funds. He has a background in private enterprise, having owned his own forest company for twenty years, and has managed economic development for Snuneymuxw First Nation for the past 13 years.

The Vision of Coast Opportunity Funds is to be a world class model of how empowered aboriginal peoples and communities can achieve meaningful economic development and community health while conserving the integrity of the ecosystems in which they live. The Mission of Coast Opportunity Funds is to work collaboratively with First Nations of the Great Bear Rainforest and Haida Gwaii to support sustainable economic development and conservation management in the Central Coast, North Coast and Haida Gwaii areas of coastal British Columbia.

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HENRIETTA MARRIE (FOURMILE) – Yidinji Tribe Cairns. Born and raised in the Aboriginal community of Yarrabah southeast of Cairns in Queensland (Australia), She has held academic posts at the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development at the James Cook University of North Queensland, and the Centre for Indigenous History and the Arts at the University of Western Australia. She acted as a consultant to government bodies including Environment Australia, the Great Barrier Reef Marine Park Authority and the Wet Tropics Management Agency. She is now employed as the Program Officer for Northern Australia with the Christensen Fund, California, where she is responsible for grant making throughout this region. Prior to joining TCF, she spent 6 years working at the U.N. Environment Programme - Secretariat of the Convention on Biological Diversity, where she was the Senior Programme Officer responsible for Articles 8(j), 10c and 17.4 of the Convention on Biological Diversity. Her greatest achievement, besides promoting traditional knowledge, customary uses of biological resources and intellectual property on the agenda of many UN fora, was the completion of the Akwe:Kon Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessments regarding Development on Traditional Lands and Territories.

Ms. Marrie holds a Masters of Environmental and Local Government Law (Macquarie University) with a thesis entitled The Convention on Biological Diversity, Intellectual Property Rights, and the Protection of Traditional Ecological Knowledge, a Diploma of Teaching (South Australian College of Advanced Education), a Graduate Diploma of Arts (University of South Australia. Serving as co-chair of Philanthropy Australia's Indigenous Affinity Group in Victoria, Henrietta realized there was no Indigenous run and controlled environment and cultural foundation in Australia. Through her experience in high-level negotiating, Henrietta has been able to bring on board two US-based philanthropic organizations as partners to establish the Wungul Environment Foundation, a unique foundation that will meet the above objectives. This foundation has 100% Indigenous board and is backed by many influential national and international fund-raisers and entrepreneurs.



SCOTT REHMUS is the Chief Executive Officer of the Coast Conservation Endowment Fund Foundation, one of two foundations that operate together as Coast Opportunity Funds. He has a background in philanthropy, having run two conservation and science grant programs for a large U.S. foundation for seven years, and in international conservation. Most recently he worked on conservation and sustainable development in Micronesia.

Coast Opportunity Funds is a unique organization born in 2007 out of mutual recognition by conservationists, First Nations governments, resource industries and governments alike that a sustainable economy is vital to a sustainable environment in the Central Coast, North Coast and Haida Gwaii areas of coastal British Columbia. The Great Bear Rainforest is a magnificent old growth forest ecosystem representing one-quarter of the world's remaining coastal temperate rainforest, and supporting wild Pacific salmon, grizzly bears, wolves and the white Kermode or "spirit" bear among many other species. The Central Coast, North Coast and Haida Gwaii areas of coastal British Columbia, including the Great Bear Rainforest, also support numerous First Nations communities who have lived and worked in and benefited from them for thousands of years. Designed as a global model of what conservation must become - an inherent part of healthy economies, environments and cultures - our Conservation and Economic Development Funds are dedicated to empowering the First Nations in the Central and North Coasts and Haida Gwaii in achieving healthy and vibrant economies and communities in partnership with the long term protection of their homelands for the benefit of future generations.

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MS. LEAH TALBOT is an Aboriginal woman from north Queensland. She is currently working with the Australian Conservation Foundation as the Cape York Program Officer in the Northern Australia Program. She is also a founding Director of the Indigenous developed and run Wungal Environment Foundation. She has experiences in environmental management, high level Indigenous and government negotiations, and developing collaborative Indigenous research methodologies,

participative planning with Indigenous communities and collaborative research in Indigenous land management techniques. Her employment history also incorporates extensive time working with Indigenous community organisations in the areas of native title, cultural heritage, protection of significant cultural sites, oral and community history, and natural and cultural resource management. She has experience in developing and implementing key Indigenous native title policies for local government, and tracing government documentation regarding removals, life histories and community development of Queensland Aboriginal people for the State government. Leah also has formal educational qualifications that include a Bachelor of Science (Australian Environmental Science) - 1996 and a Masters of Science.

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JIM WALKER is Chair of the Wungal Environment Foundation Reference Group in Australia. He is an Aboriginal man and is a descendent of the Yiman and Goreng Goreng peoples of Central Queensland. He has extensive experience in Indigenous Affairs as a senior manager within the Australian Government. His roles have included Manager, Macroeconomic Policy Development and State Manager for the Aboriginal and Torres State Islander Commission in Tasmania, Victoria and Northern Territory.

His professional experience extends to business lending, commercial viability assessment, development and implementation of policy relating to economic development for Indigenous people in the pastoral, tourism, aquaculture, fishing and forestry industries. Jim has been at the forefront of Indigenous and government engagement in excess of 25 years and has been instrumental in formulation and evaluation of social policies and programs that have included housing, health, education, law and justice and Indigenous rights. Jim has worked with Indigenous peoples and communities across Australia. Jim is a former lecturer at the University of Canberra, the Australian Catholic University and the University of Queensland. He holds a Bachelor of Business degree and a Masters in Public Administration.
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Toolbox For Environmental Stewardship and Sovereignty: Lessons from the Arctic and North Pacific

SESSION DESCRIPTION

The North Pacific and adjacent Arctic Seas are home to indigenous people who have evolved intricate relationships with land and ocean resources over many generations. The well-being of Alaska's Native and British Columbia's First Nations communities is intricately related to the health of these resources. The session highlighted the leadership and transferable tools that the Bering Sea Elders Advisory Council, Kitasoo/Xai'xais, and Gitga'at First Nation are using to strengthen cultural preservation through a combination of spatial technologies and traditional knowledge in order to protect subsistence rights and title in traditional territories.

CO-FACILITATORS:

ANNE HENSHAW,
Oak Foundation

MEAGHAN CALCARI,
The Gordon And Betty Moore
Foundation

PANELISTS:

FRED K. PHILLIP,
Bering Sea Elders Advisory Group

DOUG NEASLOSS,
Kitasoo/Xai'xais

KYLE CLIFTON,
Gitga'at Lands and Resources
Stewardship Society

SESSION DISCUSSION

One of the points the speakers stressed is the importance of being involved in the council and regulatory bodies making decisions that effect indigenous people. The companies that want to develop and extract resources from indigenous communities try many dishonest strategies to get what they want. The more involved and informed indigenous people are, the more they can share successful strategies with other indigenous peoples.

One of the examples provided in the session included a company that used a legal strategy to get around the rights a community had to the land and water by stating, **"We know you have rights to the land and the water, but can you prove you have rights to the particular fish in the water that that you claim our project would harm?"** The community did not have written rights to the particular species and they were not adequately prepared for a legal fight on the terms the company invented. Sharing knowledge with other indigenous people can help strengthen the defenses we all have against the companies and people who seek to destroy the land for the things they can take from it with no understanding of the balance all things must have to live.

The community the people live on is permafrost. The weather is changing; the storms are growing more intense and the winds have been so strong they are tearing roofs from houses. The effects of ocean warming include the ice is moving farther north and walrus' are migrating to other shores as a result. Another problem in his community and others includes serious erosion issues. The landscape and seascape is an important repository of history and meaning. Place names themselves represent a rich repository for indigenous language history and environment; they help bridge the gap between generations by providing a map of their history, culture and shared experiences in the same place. The landscape marks the events and cultural meaning of their lives; it is a central part of who they are as a people.

MEAGHAN CALCARI

Before joining the Gordon and Betty Moore Foundation and managing their Marine Conservation Initiative's Canadian portfolio, Meaghan evaluated community-based conservation and development projects with indigenous communities in Southeast Asia for Conservation International. She taught environmental science at the St. Louis Science Center, and in middle schools in Illinois, Indiana, and North Carolina. Meaghan currently facilitates a marine conservation funder working group in the Consultative Group on Biological Diversity. Meaghan received a B.S. in Environmental Science and Psychology from the University of Notre Dame, certificate of International Population and Reproductive Health from the University of Michigan, and Master of Coastal Environmental Management from Duke University.



Established in September 2000, the **Gordon and Betty Moore Foundation** seeks to improve the quality of life for future generations. The Foundation operates proactively in three specific areas of focus—environmental conservation, science, and the San Francisco Bay Area—where a significant and measurable impact can be achieved. Distinct Initiatives have been created within these three Program areas. To make strides and show achievement at this scale requires strong partnerships with communities, government entities, other nonprofit organizations, and the private sector.

Meaghan Calcari, Program Officer, Marine Conservation, the Gordon and Betty Moore Foundation meaghan.calcari@moore.org

KYLE CLIFTON is from Hartley Bay, British Columbia, home of the Gitga'at First Nation. He spent most of his childhood and his formative years living in this coastal community. Kyle's experiences there gave him a strong sense of purpose and desire to protect, maintain and enhance the precious values that he grew up with. As a young boy, Kyle started his career working as a fisherman. He maintained this profession as he worked through an Architectural Drafting Certificate and a University Degree in Economics and Psychology. In his current capacity, he is responsible for developing a plan for the Gitga'at Marine Territory. This plan will outline strategies to ensure a prominent role for the Gitga'at in monitoring, enforcement,

management and use of our marine resources. This will help to ensure that our marine resources and the Gitga'at so intricately tied to them, not only continue to exist but also to thrive.

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FRED K. PHILLIP grew up in the village of Kwigillingok in southwest Alaska located along the Bering Sea coast. He spent his childhood engaged in subsistence activities with his extended family over vast areas of the Yukon-Kuskokwim delta. As a teenager, he was sent to Mt Edgecumbe boarding school in Sitka, Alaska and then joined the navy during the Vietnam War. Upon returning to Alaska, Mr. Phillip served as the Director of the of Kwik Inc., a native village corporation set up after the Alaska Native Claims Settlement Act (ANCSA) was passed in 1971. He also served as Director of his regional corporation, Calista Corporation. Mr. Phillip played an important role in advocating for the creation of the Community Development Quota (CDQ) groups through the authorization of the Magnuson-Stevens Act. In his current work on behalf of the Bering Sea Elders Advisory Group he serves as a translator for tribal elders to ensure their voices are heard on key resource management decisions at the state and federal level.

In late 2007, eight Tribes established the **Bering Sea Elders Advisory Group** as a treaty between Tribal governments. As of December 2008, 34 Tribes are formal members by resolution. The objective of the group is to support Tribes in developing a unified proposal for federal fishery managers that protects subsistence use areas, and places of ecological significance that are necessary to support the species we depend on, from bottom trawling in the northern Bering Sea. A unified proposal will weave traditional knowledge together with western science in a way that will best protect our subsistence way of life.

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SESSION PARTICIPANTS



ANNE HENSHAW joined the Oak Foundation in September 2007 as a marine conservation program officer in the

North Pacific and the Arctic with a primary focus on grant making in Alaska. She has a special interest in building capacity for indigenous community-based conservation, co-management and international governance. Before joining Oak, Anne was a visiting Professor in the Sociology and Anthropology Department at Bowdoin College from 1996-2007, and director of Bowdoin's Coastal Studies Center from 2000-2007.

Anne holds a Ph.D. in anthropology from Harvard University and a B.A., magna cum laude, from the University of New Hampshire in anthropology. Anne brings a unique perspective to marine and climate change issues developed through her community-based research activities in Arctic Canada which link Inuit experiential knowledge and land use with western science using Geographic Information Systems. Anne has been a fellow with the National Institute for Global and Environmental Change at Indiana University and with the American Association of University Women. The results of her work have been published in a variety of peer reviewed journals and international venues including the Arctic Climate Impact Assessment and the International Panel on Climate Change. She currently serves on the Advisory Committee for the Office of Polar Programs at the National Science Foundation. anne.henshaw@oakfnd.org



Salmon Bake. Angela Sevin

DOUGLAS NEASLOSS is lead guide and cultural interpreter for Spirit Bear Adventures in Klemtu, BC and Marine Use Planning Coordinator for the Kitasoo/Xaixais people. Douglas is of Kitasoo ancestry and Klemtu is his home and he has grown up on the waters and forests that surround it. He has spent much of his young lifetime learning its history and the traditional cultures of the Kitasoo/Xaixais people, and he enjoys sharing it with guests. He has become one of the most knowledgeable and experienced tour guides on the Central Coast. Doug is also an excellent photographer and his work is featured in the Spirit Bear Lodge as well as on the company's website. To purchase Doug's prints, please go to his [website](#). Doug was honoured at the 2006 [Aboriginal Tourism Association of BC](#) Awards, receiving the Aboriginal Business Canada's Young Adult Achievement Award. He has been the lead guide and spokesperson for media productions such as Discovery Channel and APTN. For the last 5 years, he has been gathering the stories of his ancestors by speaking with village elders and formatting into digital, ensuring that their history will live on

Klemtu is a small community on the Central Coast Of BC, Canada. It is home to the **Kitasoo/Xaixais Nation** with a total population of about 420 people. We have two different nations that live here, the Kitasoo and the Xaixais. The Kitasoo are part of the Tsimshian language family and the Xaixais who are part of the Heiltsuk language family. Both nations settled here around the 1850s to be closer to the inside passage trade route. For years, the mainstay of the Kitasoo/Xai'xais economy was commercial and food fishing. While deeply aware of the need to provide jobs for their people, the Kitasoo/Xai'xais also embraces the important environmental, cultural and ecological values of their territory. We want to protect fish and wildlife habitats, including that of the Kermode White Bear, flora, and all the other important elements of a forest's ecosystem. We wish to preserve their cultural values as well.

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Indigenous Women: Planting Seeds For The Future

SESSION DESCRIPTION

From the heart of Indigenous communities, women continue to protect their lands and ways of life, and transmit knowledge and wisdom to younger generations. Supporting indigenous women is one of the most effective ways to support indigenous peoples.

Tierra Madre Fund and Land is Life demonstrated how NGO's can facilitate fruitful collaborative partnerships between Indigenous women and their organizations, Tribes and educational programs, strengthening relationship-based networks where Elders can pass on valuable knowledge and educators can teach relevant techniques in today's world.

The session discussed the challenges that indigenous women face, and started a conversation on innovative and direct ways to support indigenous women in their efforts to promote and protect their rights, lands and cultures. Participants learned how successful programs have already forged pathways of community learning, a return to balanced Indigenous life ways, and about exciting plans for the future re-localization of local food systems and creating legacies of health and prosperity.



CO-FACILITATORS:

SUSAN BALBAS,
Tierra Madre Fund

BRIAN KEANE,
Land is Life

PANELISTS:

ELISE KROHN, NW Indian
Drug and Alcohol Treatment
Center

VALERIE SEGREST,
Traditional Plants Cooperative
Extension Program at NW
Indian College

FLORINA LOPEZ,
Abya Yala Indigenous
Women's Biodiversity
Network, Panama

GLORIA USHIGUA,
Ashiñwaka Zapara Women's
Association

SESSION PARTICIPANTS

SUSAN BALBAS is the Executive Director of the Tierra Madre Fund (Cherokee/Yaqui) resides in Southwestern Idaho and in Seattle, Washington. Susan wears many hats - one is a technical assistance specialist for U.S. tribal youth programs through EDC, a nonprofit organization based out of Boston. Susan has been the Chief Development Officer at United Indians of All Tribes Foundation in Seattle; Development and Donor Education Coordinator at Changemakers Foundation in San Francisco; Executive Director at the NAYA Youth and Family Center in Portland, OR; Outreach Director at the Western Water Alliance in Seattle, where she was the primary researcher on water and related environmental issues in the Western U.S. She holds a Bachelor of Business Administration and Master of Science in Teaching, with focus on environmental and global issues, including Indigenous Ecology. Mother of three and grandmother of two, Susan has studied with herbalists, is an avid gardener, cook, and a voracious reader on traditional Native foods; current social and environmental issues such as climate change and globalization; and historical novels. Susan's first activism was seeking environmental justice for the Snake River aquifer region, and she has continued that early commitment by doing her part to educate others about protecting our Mother Earth and her ability to sustain future generations. **Tierra Madre Fund** is a catalyst in the development of sustainable indigenous communities and for building the leadership of women, youth, artists and culture keepers. TMF is a nonprofit, social investment organization that leverages its networks to provide resources to innovative, visionary and useful Native enterprises throughout the Northwest Region of North America - the West Coast from Northern California to Canada, to Idaho and Montana. We develop effective, impactful projects of indigenous peoples through fiscal sponsorship, grants and fundraising, and by providing logistical support.

Susan Balbas, Executive Director, Tierra Madre Fund, 360-381-0056, sbalbas@earthlink.net, www.tierramadrefund.org, PO Box 17844, Seattle, WA

BRIAN KEANE is the Co-Founder and Director of Land is Life, an international network of indigenous communities and organizations with a long history of significant achievements in the worldwide struggle for indigenous peoples' rights. Keane has been active for 20 years in efforts to improve indigenous access to international policy-making processes; preserve threatened ecosystems; protect the human rights of indigenous peoples; and help indigenous communities to preserve their life ways, maintain their sacred traditions, speak their own languages and continue caring for their ancestral homelands.

Brian Keane, Director, Land is Life, 18 Holyoke Street, #3 Somerville, MA 02144, USA, 978-660-2102, lil@igc.org, www.landislife.org, 978-660-2102

ELISE KROHN is a native plant specialist and herbalist who has been working and teaching in tribal communities for the last ten years. She began her training in 1995 with a Clinical Herbalist certificate and has since completed a program in advanced herbal studies, a Bachelor of Science in Pre-Medicine, a Master of Education in Traditional Foods and Medicines and a certificate program in ethno botany. In 2004-2007 Ms. Krohn was the head gardener and educator for the *People of the River Healing Garden* at the Skokomish Tribe. She is currently an educator and program coordinator for the *Native Plant Nutrition Program* at the Northwest Indian Drug and Alcohol Treatment Center and for the Northwest Indian College's *Diabetes Prevention through Traditional Plants Program*. In 2007, Mrs. Krohn published a book entitled Wild Rose and Western Red Cedar: The Gifts of the Northwest Plants. Her second book Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture was co-authored with Valerie Segrest and was published in 2010.

Elise Krohn, Native Plant Specialist, Northwest Indian College 360-485-3848, elise@cwis.org, 1608 Bowman Ave. N.W., Olympia, WA, 98502

SESSION PARTICIPANTS

ABYA YALA INDIGENOUS WOMEN'S BIODIVERSITY NETWORK, PANAMA

FLORINA LOPEZ is a Kuna leader and Coordinator of the Indigenous Women's Biodiversity Network of Abya Yala.



Florina works on education, sustainable development and revitalization of indigenous knowledge in her homeland of Kuna Yala, and has been active in international climate change negotiations, meetings of the Convention on Biological Diversity, and other international fora where decisions are made that affect the rights of indigenous peoples.

Florina Lopez, Coordinator, Women's Program, Land is Life, 10028 Panama 4 San Blas, 4, Panama, 507 2 275 090, florina.lopez@gmail.com

VALERIE SEGREST (Muckleshoot) is a native nutrition educator who specializes in local and traditional foods. She received a Bachelor of Science in Nutrition from Bastyr University in 2009. As an enrolled member of the Muckleshoot Indian Tribe, she serves her community by working with the tribal school to build a strong nutrition program. She also works for the Northwest Indian College's *Traditional Plants Program* as a nutrition educator. In 2010 she co-authored the book Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture. Valerie hopes to inspire and enlighten indigenous communities about the importance of a nutrient-dense diet through a simple, common sense approach to eating.

Valerie Segrest, Nutritionist, Northwest Indian College- Traditional Plants Program, 7169 NE Hidden Cove Rd, Bainbridge Island, WA 98110360-471-8384, vsegreg@gmail.com

ASHIÑWAKA ZAPARA WOMEN'S ASSOCIATION

GLORIA USHIGUA is a Zapara Shaman and President of Ashiñwaka Zapara Women's Association. The Zapara number approximately 400 people, and live in the Amazon on both sides of the Ecuador/Peru border.



Session Photo By: Nicolas Villaume

Board Led Session on Prioritizing 5 Year Strategic Goal Planning

How should IFIP grow? With a staff of only two people, we do not have the capacity to do everything we want to do. The staff and board of IFIP believe we can do more and we want to grow and we are overly ambitious sometimes. The board has met and extensively discussed IFIP's future and how we can contribute in the future.

We are asking all of you to help us. We want your help in prioritize our goals and we want you to help us identify the top three priorities IFIP should achieve in the next five years. If you think that the ideas we have presented are not good ideas, please share your ideas with us.

GOALS

1. Collaborating with other funder's research academics advocacy and Indigenous People. We are one of the few groups that bring IP voices into the mix. One of our goals is to increase the number of donors that are contributing to Indigenous Peoples. We do not have enough donors at this time finding Indigenous People. We need to have more collaborative efforts between donors and Indigenous Peoples. Expand the type and number and geographic reach of donors funding Indigenous People. We want to bring Indigenous People funding into the mainstream, beyond the arts or education only. This includes strategies involved articulating relationships and working to support UNDRIP initiatives.

2. How do we make sure that the funding is done effectively? At the last meeting we came up with the 4 R's as guiding principles for Donor and Indigenous Peoples funding relationships.

Other areas we would like to address include how we can help manage and create data analysis and other measurement criteria for successful projects. We also asked how do we streamline the processes – the technical and grant requirements, to ensure successful projects.

What type of commitment are session participants willing to make to IFIP? Last year they asked people for this commitment and Sam Molowska called every person to follow up with the commitment. IFIP is asking people to do this again. We ask you to tell us what you can do for IFIP, it could be helping with identifying potential donors Evelyn could call, it could be volunteering to help with every day work at IFIP or you could write a check. We are going to put up on the IFIP website a portal that connects people by putting their commitments in a public forum to help people and projects come together. So please really think about what you are willing to do, IFIP cannot do it alone, think about what you can do to help IFIP grow. A lot of people at the conference offered to help out with photography, typing and at conferences.

Note: There was a question regarding whether or not the commitment would be published and the participant was told that they would not be published, their names and email would not be published, the only information that will be publically available is whatever the person wants to type in on their own.

Mission Related Investing

Susan talked about the shareholder campaign and the proxy share holder element. Relatively new idea of shareholder initiatives in investing. With the Gulf Spill, the Tar Sands are an even riskier investment. A bank set aside funds, their mandate is socially responsible funding, they acknowledged that the Tar Sands was one of the worst polluters on the planet.

A company's social license can become very negative and it makes it hard for them to operate. A good place to start is by taking a stand against certain investments, it makes it public. They called on membership and pension fund recipients to make their investment wishes heard and they demanded that the companies make their investments and their risks transparent. They worked with Green Peace and Fair Pensions to launch huge campaigns; they set up a web page that allowed pension members to contact their companies directly and let their wishes be known. There are differences in the UK and the USA. They called for disclosure of activities, not a halt of activities. The Bank asked for more disclosure of the risks, the scope of operations and their potential costs of pollution, wildlife, treaty violations and environmental risks.

In general, shareholders do not vote against management. When BP had a vote, it was about 15% that voted against management. From the banks point of view, they felt like they were making a fairly decent impact on an ethical vote. The Conoco vote got 20% of the vote and the Shell vote only got 6%. So this means we have a long way to go in the UK. That Bank is going to work with us to develop more awareness about what is going on in the Tar Sands area. The awareness is increasing but we need to do more work to make this strategy more viable. A lot of time it is about the discussions that take place, a lot of people simply don't ask where are you putting my money?

Canada and Tar Sands have deep pockets. They are supporting a lot of people with royalties. But the grassroots movement and shareholder awareness is increasing.

Q. With the Shell vote, what happened inside the meeting?

A. There were 142 investor groups inside. Fair Pensions went around and got all the proxies. All the Nations were outside, so everyone who went inside had to walk past the First Nations. They don't disrupt the meeting, they just wanted to be recognized. They made the vote 25 out of 25 resolutions and they made it right after the lunch break. They were hoping people would leave after lunch and they would not stick around for the vote. So, this is new, an experiment in UK investments and we need to work harder to be recognized and try to get our resolution higher on the list. Things are changing. They have invested so heavily in fossil fuels that they can't change but we can change.

Explained the different types of financial mechanisms that can be used to create foundations and the scope of mission related investing. The field is developing, it is very up for negotiation. Foundations often make up their own terms in new fields: lawyers in different foundations may define different type of investing differently. Within a few years, we should have some standardized definitions of these new terms. Indigenous philanthropy could really benefit by foundations giving investment capital to them rather than grants.

An interesting idea that the facilitator shared was the possibility of funders giving indigenous people money to invest. The Indigenous people could take the money and buy shares in the companies and have a voice in what they are doing because they would be owners. Instead of waving a banner, they could simply walk in and vote and they can speak and they can get their friends to join. They could get other like minded people to join and the company would be full of activists. It is a wild idea, but really if we cannot fight them, maybe we should buy these companies. Shareholder advocacy is increasing. Even a 10% shareholder advocacy will sometimes be treated by management as a threat they have to deal with to keep it out of the public eye, to save the company embarrassment. It could be really empowering for Indigenous people to own shares of these companies- we have seen it work with Walmart and some health companies and it something that is worth considering.



IFIP Board of Directors



PRESIDENT, KEN WILSON, Ph.D. has served as Executive Director of The Christensen Fund since August 2002. Born in Malawi with a life spread rather across the world, Dr. Wilson studied zoology at the University of Oxford and anthropology at University College London where his doctorate focused on indigenous knowledge, health and human ecology in the agro-pastoral arid savannahs and woodlands of Southern Zimbabwe.

VICE-PRESIDENT, JOSE MALVIDO, JR. Xicano, Yoeme, and Tohono O'odham, formerly served as the Native American Programs Manager for the Seva Foundation since February 2005. In November 2000, Mr. Malvido began his tenure as the North American coordinator of the Peace and Dignity Journeys, which covers the territories, from Alaska to Panama, an intercontinental spiritual movement that works to unite Indigenous Peoples throughout North, Central, and South America. Jose brings extensive experience supporting the work of indigenous peoples internationally from a philanthropic as well as an active member in grass roots organizing.



TREASURER, THERESA FAY-BUSTILLOS is Principal and Co-Founder of Ideal Philanthropy LLC and oversees the West Coast office. Theresa is a recognized civil rights and human rights lawyer, and philanthropic and business executive. She is the former Vice President, Worldwide Community & Corporate Citizenship for Levi Strauss and Co. and the Executive Director of the Levi Strauss Foundation. Over her eight years there, she and the team worked in 35 countries in the areas of human rights, asset-building and HIV/AIDS prevention. As the Executive Director of the foundation, she was also the chief legal officer addressing issues of governance, self-dealing, endowment management and the USA Patriot Act. As the Vice President, she led the company's corporate citizenship efforts globally. Theresa received her bachelor's degree from the University of California at Berkeley and her law degree from the University of California at Los Angeles. She serves on several boards including the Council on Foundations, Women's Foundation of California,

International Funders for Indigenous Peoples, and TransFair USA. Among her many awards and recognition, she was selected as one of the Most Influential Women in San Francisco by the SF Business Times in 2007 and 2008; she has participated at gatherings of world leaders including the Clinton Global Initiative Retreat at White Oak and Fortune Magazine's Brainstorm 2002.

REBECCA ADAMSON, Cherokee, is President Emeritus of First Nations Development Institute (1980) and Founder of First Peoples Worldwide, an organization serving Indigenous Peoples outside of the United States (1997), and IFIP (1999). Her life's work has been advocating for and working directly with Indigenous and tribal communities around the globe for self-determination, culturally appropriate development, and establishing legislation that supports Indigenous Peoples. She helped develop the first microenterprise loan fund, tribal community bank, and native community credit union in the United States. As trustee of Calvert Social Investment Funds she lead the establishment



of a market mechanism, Community Notes, for individuals to invest directly into low income community development financial institutions (CDFI). Today over \$4.5 billion is being invested in Community Notes. She established the Indigenous Peoples Working Group of the Social Investment Forum and launched the Indigenous Peoples Rights Investment Criteria used by all the premiere social investment research firms. Rebecca has received many honors and awards, including the Council on Foundations Robert W. Scrivner Award 1996; Jay Silverheels Award 1996; The Independent Sector John W. Garner Leadership Award 2001; Virginia Women in History Honoree 2002; Honorary Doctorate in Humane Letters Dartmouth College 2003; National Women History Honoree 2003; The World Economic Forum Charles Schwab Outstanding Social Entrepreneur Award 2004-2006; and the Meyers Outstanding Book Award for The Color of Wealth: The Story Behind the US Racial Wealth Divide 2006. Her writings are being archived at Smith College.

IFIP Board of Directors Continued

JOSH MAILMAN, President of the Joshua Mailman Foundation, Board member Sigrid Rausing Trust, U.K., Board member of the following non profits- Human Rights Watch, Witness, the Fund for Global Human Rights, Blacksmith Institute, Afropop Worldwide, Sierra Madre Alliance, Advisor to RSF Social Finance, Director Serious Change Fund, L.P. , Active Private Investor In Socially Driven Enterprises, Founder Social Venture Network, Threshold Foundation, Business for Social Responsibility.



TANYA HOSCH has spent much of her working life in Adelaide, South Australia. During most of this time Tanya was employed in the State Public Sector across a broad range of service and policy organizations. This included working in diversity policy and human resource management, women's services, and Aboriginal employment programs.



LIZ HOSKEN, Born near Johannesburg, South Africa, Liz Hosken was active from a young age in both environmental issues and the anti-apartheid movement. She was exiled to the UK in her early 20s, and co-founded the Gaia Foundation in 1984. As Executive Director of Gaia Foundation, she works with pioneers and visionaries for ecological and social justice. In 1991, Liz received the Jameson Award and, on behalf of Gaia, has received the Schumacher Award and a One World Award for media work on biodiversity related issues. She is a fellow of the Findhorn Foundation and advisor to the Goldman Environmental Prize.

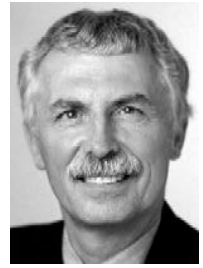
DANA LANZA , Dana is the former Executive Director of the Environmental Grantmakers Association and started working with Rockefeller Advisory Group. She has a long-standing and remarkable history in championing ecological and environmental justice, she lived and worked among the Samburu people in northern Kenya for many years, as well as the Lakota in South Dakota.

JAMES STAUCH (Approved March 2009), James Stauch is Vice President, Programs and Operations, at the Walter and Duncan Gordon Foundation. Previously, James managed the Community Grants Program at The Calgary Foundation and before that worked in the field of urban and community planning in the private and non-profit sectors. James holds a Masters in Environmental Design (Planning) and has worked on culturally-based community development and regional planning initiatives in the urban and rural and northern and southern contexts. James is past Chair of the Canadian Environmental Grantmakers Network and a Director of International Funders for Indigenous Peoples. He is a co-founder of the Arctic Funders Group and a Steering Committee member of the Circle on Aboriginal Grantmaking in Canada.



STEPHEN E. CORNELIUS, Program Officer, Conservation and Sustainable Development of The John D. and Catherine T. MacArthur Foundation.

Stephen Cornelius is a Program Officer in the Conservation & Sustainable Development area of the Foundation's Program on Global Security & Sustainability. Prior to joining the Foundation, Cornelius directed the Sonoran Desert Program for the Sonoran Institute focusing on cross-border collaboration between U.S. and Mexican resource managers, residents and non-governmental organizations. Before this he was a Peace Corps volunteer, helping to establish the Costa Rican National Parks System and later as Regional Wildlife Coordinator for World Wildlife Fund (WWF) managing WWF's conservation program in Central America, Mexico and the Caribbean for seven years. Cornelius has a M.S. in Wildlife Sciences from Texas A&M University and a B.S. in Wildlife & Fisheries Biology from Iowa State University.



SHAUN PAUL, Executive Director. Mr. Paul co-founded EcoLogic in 1993 and currently serves as its executive director. Mr. Paul has extensive experience in rural Latin American economic development, environmental protection, and natural resource management. Prior to launching EcoLogic, he served as a field representative for social service organizations working in Central America. Mr. Paul has also held positions with the United Nations Non-Governmental Organization Liaison Service, the United Nations Development Programme, and the Inter-American Foundation. He has an M.A. in natural resource and development economics from the University of Michigan and a B.A. in international relations from American University. He is fluent in Spanish and was designated a Next Generation Leader Fellow by the Rockefeller Foundation in 2001.

DUNE LANKARD, Founder, Eyak Preservation Council, Executive Director, NATIVE Conservancy Executive Director, Fund for Indigenous Rights and the Environment. "The morning the oil spill happened was the day the ocean died and the day that something came to life in me," says Dune Lankard, recalling the 1989 **Exxon Valdez** disaster. A member of the Eyak tribe in Alaska, Dune has spent most of his life as a commercial fisherman in Prince William Sound and the Copper River Delta. After the oil spill, Dune felt compelled to work to preserve, protect, and restore his tribe's culture, ecosystem, and sustainable fishing economy. Dune hopes what he calls "social profits," successful businesses that are socially beneficial, will transform the way people



think about their impact on and relationship to the environment. He is developing a cold storage facility where local fishermen can sustainably process and directly market the fish they catch; the facility could jumpstart 50 new small businesses in his hometown of Cordova and serve as a model for indigenous people across the country and around the world. Every year Dune donates thousands of Copper River salmon to individuals, nonprofits, and other organizations to support their events, an avenue through which he is publicizing the importance of preserving natural salmon habitats. Dune believes his work in Alaska will act as a catalyst for environmental change at the national level: "I create effective models of change to empower people to positively influence their local economy, protect endangered homelands, and provide real solutions for energy and pollution challenges."

AMY N. FREDEEN, CPA. Amy of Inupiaq heritage and grew up in Anchorage, Alaska. Amy attended the G University in Spokane, Washington and graduated Cum Laude in 1996 with a Bachelor's in Business Administration. Amy is the Chief Financial Officer for the Cook Inlet Council, Inc. (CITC) where she oversees both Finance and Social Enterprise Operations; serves on Cook Inlet Native Head Start Board of Directors, Alaska Center for the Performing Arts Board of Directors, Make-A-Wish Foundation of Alaska, Montana, Northern Idaho Washington Board of Trustees, as well as on the Finance and Audit Committee for both IFIP's board. afredeeen@citci.com



IFIP STAFF



EVELYN ARCE, Chibcha (Colombian-American), descent, serves as Executive Director for International Funders for Indigenous Peoples and has been working for IFIP since Oct 2002. Evelyn is the Secretary and Vice President for IFIP's Board. She is also a Board Member of United Way for Franklin County in New York State. She obtained her Master's of Art in Teaching Degree at Cornell University with a concentration in Agriculture Extension and Adult Education. She was a high-school teacher for nearly seven years and taught Science, Horticulture and Independent Living Curriculum in Lansing, NY. Evelyn worked as a Communications Consultant for the Iewirokwas Program, a Native American Midwifery Program for several years and coordinated the American Indian Millennium Conference held at Cornell University in November 2001. She has contributed as a diversity consultant for Cornell's Empowering Family Development Program Curriculum. In her IFIP role,

her main responsibilities are to strategically increase donor membership, design and develop session proposals for various national and international grantmakers conferences, oversee the organizing of the IFIP Annual and Regional conferences, develop materials for the website and listserv, develop biannual newsletters and research reports, train and evaluate staff, and secure funds.



KYRIE KATSI'TSIAKATSTE RANSOM, Kanienkeha (Mohawk) descent, and waka'thahion:ni (wolf clan); serves



as Support Staff for International Funders for Indigenous Peoples. Kyrie also serves on the Board of Directors for the Akwesasne Area Management Board within her home community of Akwesasne. Kyrie also worked on the Akwesasne Olympic Torch Relay organizing committee, and wrote the submission to nominate Aronhiaies Herne to the position of Youth Flame Attendant. Kyrie worked with the Mohawk Council of Akwesasne on various projects, including assisting community elders to attend Canada's Apology to Indian Residential Schools Survivors. Kyrie was the first graduating senior in the region to be a recipient of the Gates Millennium Scholarship Fund when she graduated high school in 2005. Kyrie attended and graduated from the Mohawk Immersion Program with cultural inclusion at the Akwesasne Freedom School in 1999. (Note: Kyrie left IFIP in May 2010 to pursue a career in film making.)

Overcoming The Barriers To Funding Indigenous Peoples

Presentation by: Peter Kostishack , Global Greengrants Fund October 19, 2009, San Francisco

Lima Meeting, 2007: MacArthur Foundation Study: *Building Real Partnerships with Indigenous Communities*

Goal: Identify some of the criteria and elements of a successful strategy for supporting Indigenous Peoples and their representative organizations: Better understand challenges and strategies of indigenous organizations and MacArthur Foundation grantees. Analyze the relationship between indigenous organizations and funders. Examine MacArthur's policies and grantmaking process and identify ways to better involve and support Indigenous Peoples.

WHAT IP SAY ABOUT FUNDERS

- Not transparent
- Not funding our organizations directly; if funding available, tied to governments or NGO's
- Foundation priorities are rarely those of indigenous peoples' organizations
- Don't consult us when developing their strategy and priorities for a region
- Processes complicated, timelines inadequate for proper consultation
- Too short a commitment – fund and then move on
- Inflexible when priorities change or emergencies arise
- Proyectismo – too much focus on a specific project and its outcomes; not enough focus on process or organizational strengthening
- When indigenous people get involved in political advocacy, donors distance themselves from us
- They don't talk to us
- They don't talk to each other
- Log frames and other evaluative metrics have little to do with indigenous world view

WHAT FUNDERS SAY ABOUT IP ORGANIZATIONS

- Not transparent
- Don't apply for grants
- Not trustworthy with their financial management
- Limited technical capacity to carry out projects
- Don't submit reports
- Proposals are not clearly focused
- Don't know if they are "representative" of a base
- Internal divisions common, exacerbated by poor communication
- Leaders more accountable to donors than their base
- When organizations get involved in political work it creates a "risk" for the funder
- When elected leadership changes, project continuity is threatened

FUNDAMENTAL ISSUES

- Lack of trust/understanding between indigenous peoples and funders
- Few opportunities for honest dialogue about the funding relationship
- Few US funders offering organizational support; capacity needs remain unmet or supported by others
- Long-term funding for processes uncommon (capacity building, life plans, etc.)
- Foundation time frames incompatible with indigenous consultative processes
- Indigenous organizations held to different standards than non-indigenous NGO's (representation/accountability to base)
- Indigenous people not involved in setting foundation priorities but expected to carry them out
- Foundation grantmaking practices designed to meet the needs of NGO's and exclude other types of groups
- Despite enormous political challenges facing indigenous peoples, scarce support for advocacy

RECOMMENDATIONS FOR FUNDERS

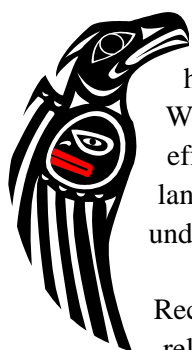
- Find the flexibility to do things differently to reach different kinds of organizations
- Respect indigenous peoples' rights to self-determination and their processes for making decisions and establishing agreements
- Consider adopting policies or guidelines in order to address prejudices
- Make program areas that are relevant to indigenous peoples needs and ways of life
- Track the percentage of funding given to indigenous peoples organizations
- Build long-term relationships and mechanisms for sustainable financing
- Talk more with indigenous organizations and with other donors supporting the same organizations
- Involve indigenous peoples in project decision-making, especially when working with intermediaries
- Involve indigenous peoples in foundation decision-making.

Key Values Of Indigenous Communities And Native Americans In Philanthropy Include The 4 R's: Respect, Relationships, Responsibility and Reciprocity

Key values of indigenous communities and Native Americans in Philanthropy include respect, relationships, responsibility, and reciprocity. These guiding values can provide a framework for dialogue to deepen our understanding of the challenges and opportunities for the practice of diversity in philanthropy. Philanthropy's intentions are to have impact and social benefit which are inherently inclusive of our environment and sovereign nations. If these key foundational values are not incorporated into our practices we will not experience progress toward our impact goals. Rather than gaining strength derived from weaving the richness of perspectives, cultures, and visions we will continue to experience divisiveness, alienation, and the perpetuation of inequity.



“Context Is Everything: Stories And Discussion Of How To Strengthen Partnerships Between The Philanthropic Community And Native Americans,” by Wilma Mankiller notes the “key to understanding Native American concerns starts with the idea of building a respectful relationship over time.” Respect - an action deeper than tolerance—and building relationships, are imperative in achieving diversity in philanthropy and to deeply understand and engage with diverse perspectives, cultures, and systems.



Our communities and nation(s) have changed in reaction to and as a result of governmental policies, environmental impacts, and economic access as well as broader social shifts and perspectives. Our history, our culture, and our values-based framework give us a unique lens to contribute to the discussion. We offer the gift of this perspective. These cultural values give us a unique perspective about the negative effects of discrimination as well as the impacts of supporting, building, and retaining cultural integrity, language, place, self-determined efforts, and strategic partnerships. These values inform our context for understanding diversity and seeking positive solutions.

Recently, Alaska Native nonprofits and environmentally focused foundations came together to build respectful relationships and gain deeper understanding. Relationships were built, trust was developed, and progress toward alignment of our visions was gained. Foundations committed to having an impact in Alaska recognized the critical importance of having the indigenous voices and values at the table in order for their intentions to take root. This was realized in a multi-pronged approach, through Alaska Native representation on foundation boards, Native staff, non-Native allies, and representation of the communities being served -all in dialogue and sharing meals together- a beginning to reach the visions we desire for our futures.

Native peoples sharing perspectives, grounded in their values, history, and vision of the future are increasingly engaging in profound, innovative, and impactful philanthropic practices. Diversity in philanthropy can result in learning and real-time and long-term systemic changes, in Native communities and for benefit to all our communities. Each of us has lessons to learn and lessons to share which can result in profound acts of reciprocity.

For Native peoples, the guiding value of reciprocity reminds us that our responsibility to give back is continuous, yielding ongoing impacts that leverage the original act of philanthropy, for maximum benefit and sustainability. From an indigenous lens, to what end is diversity in grantmaking and philanthropy important? Indigenous people seek to be in relationship with systems of philanthropy so that all may benefit and our communities and nation(s) can thrive. Through acts of diversity in philanthropy we have opportunities to expand our analysis, strengthen relationships, and discover strategies and actions built upon mutual respect and responsibility for each other and the earth.



Photo Journal of IFIP Conference

Photos By Angela Sevin

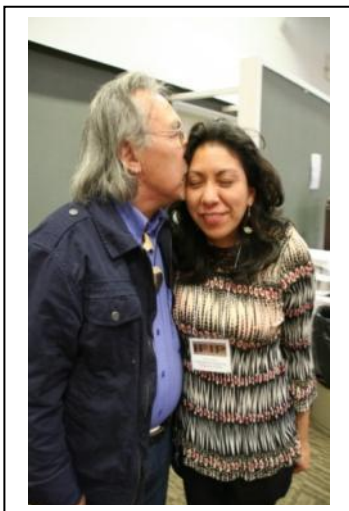


Members of the Tia-o-aui-aht First Nations waiting to greet IFIP Board Members at the 10th Annual IFIP Conference. Photo by Angela Sevin



Conference Participants

IFIP 10th Annual Conference Participants: Gathuru Mburu (African Network), Cristina Mormorunni (TERRAMAR), Angaangaq Angakkorsuaq (Eskimo-Kalaallit Elder) Evelyn Arce (IFIP Executive Director), Eketerina Evseeva (Center of Ecological Education “Eige”) and Galina Angarova (Pacific Environment). Photos by Angela Sevin



IFIP 10th Annual Conference Participants: Sulemana Abudulai (Gaia Foundation), Cristina Mormorunni (TERRAMAR), Angaangaq Angakkorsuaq (Eskimo-Kalaallit Elder) Evelyn Arce (IFIP Executive Director), Eketerina Evseeva (Center of Ecological Education “Eige”) and Galina Angarova (Pacific Environment). Photos by Angela Sevin



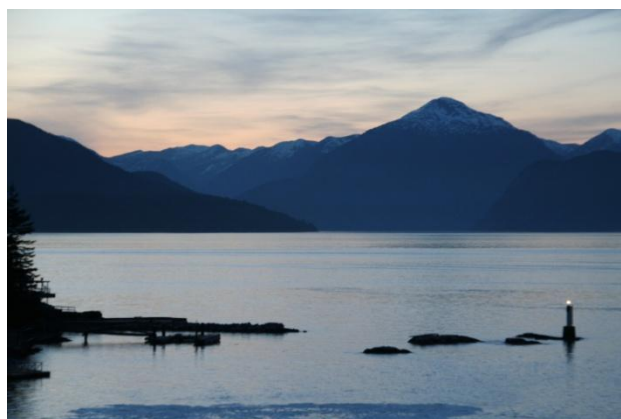
IFIP 10th Annual Conference Participants: Levi Martin (of Opitsaht, Tla-o-qui-aht First Nations Village on Meares Island on the West Coast of Vancouver Island near Tofino: Elder and an elected councilor of the Tla-o-qui-aht government) Anank Nunink Nunkai (Shuar of the Sacred Waterfalls, deep in the Ecuadorian Amazon), and Francisco Cos-Montiel (International Development Center). **Photos by Angela Sevin**













April 8, 2010 Press Release: Tla-o-qui-aht First Nations welcomes International Funders for Indigenous Peoples Ninth Annual Conference May 15-17

TOFINO, British Columbia—The stunning homelands of the Tla-o-qui-aht First Nations community in pristine Tofino on Vancouver Island in British Columbia is the site of the Ninth International Funders for Indigenous Peoples conference May 15 through the 17.

“We are pleased to be meeting in the coastal region of British Columbia, with its unparalleled beauty, rich biological diversity, and vibrant culture of Indigenous Peoples,” said IFIP’s executive director Evelyn Arce.

The conference—Building and Sustaining Coalitions: Finding Common Ground for Education, Environment and Human Rights Advocacy—will draw donors and grantmakers from throughout the U.S. and Canada, and Indigenous participants from around the world. Tla-o-qui-aht, Nuuchah-nulth peoples will greet IFIP with traditional blessings in hand carved canoes and a salmon bake. The conference also features “Meet the Author,” and “Meet the Artist” events, film screenings, a Tla-o-qui-aht-hosted traditional salmon dinner, and a special celebration in honor of IFIP’s 10th birthday. There are post tour options May 18-22.

This year’s prestigious Annual IFIP Awards Celebration will honor The Sidney Myer Fund and The Myer Foundation in recognition of their outstanding progress towards improving Indigenous education and well-being and support for better natural resource management in Australia.

Among this year’s speakers are Julio Cusurichi Palacios, Shipibo-Conibo nation from the Amazonian region of Madre de Dios, Peru; Ross McMillan, President and CEO of Tides Canada Foundation; Gary Martin, Executive Director of the Global Diversity Fund in the U.K.; Valerie Segrest, Muckleshoot Indian Tribe; Florina Lopez, Panama Kuna and Coordinator of the Indigenous Women’s Biodiversity Network of Abya Yala; Dan Smith, Laich-Kwil-Tach First Nation, Vancouver Island; Peter Brand, FirstVoices Coordinator; Gathuru Mburu, founding Director of the Institute for Culture and Ecology; and Dan Shine, President of the 50X15 Foundation. Sessions explore the UNDRIP in policy and funding decision-making; community voices from Russia and Canada building Indigenous and environmental partnerships; accessing the digital divide to gain ground on culture, education and language preservation; remembering our past, reclaiming our future—innovative ways to integrating traditional knowledge and practices with present day community engagement—and a host of others.

IFIP is known for catalyzing thoughtful and engaged collaborations among participants. This year, IFIP coordinated its meeting to run just after the International Congress of Ethnobiology in Tofino. In choosing this locale, IFIP recognizes advances made by First Nations in Canada that serve as models to inspire other Indigenous Peoples around the world.

“We wish to add our voice of encouragement to the Canadian government to adopt UNDRIP: the UN Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly in September 2007,” said Arce. “It is the most comprehensive and advanced of international instruments dealing with Indigenous Peoples’ human rights. Only Canada, the US, and New Zealand have yet to ratify and approve it. IFIP is an affinity group of the Council on Foundations dedicated to assembling international grant donors in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally. IFIP accomplishes this by increasing knowledge and understanding of the unique issues faced by Indigenous Peoples by facilitating dialog among its grant-making members and between that membership and Indigenous communities. The Annual IFIP Conference is the largest vehicle bringing grant donors and Indigenous communities together for meaningful dialog and respectful interaction.



PRESS RELEASE: THE SIDNEY MYER FUND AND THE MYER FOUNDATION TO RECEIVE 2010 ANNUAL IFIP AWARD

AKWESASNE, NY, MARCH 26, 2010 - International Funders for Indigenous Peoples (IFIP) announces The Sidney Myer Fund and The Myer Foundation as this year's recipient of the prestigious 2010 IFIP Award in recognition of their outstanding progress towards improving Indigenous education and well-being and support for

better natural resource management in Australia. The award presentation will be the first to honor a contributing foundation based outside of North America. The Sidney Myer Fund and The Myer Foundation will be honored at the Annual IFIP Awards Celebration during the Ninth Annual Conference themed, "Building and Sustaining Coalitions: Finding Common Ground for Education, Environment and Human Rights Advocacy," May 15-17, 2010 in Tofino, Vancouver Island, BC.

IFIP is an affinity group of the Council on Foundations dedicated to assembling international grant donors in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally. IFIP accomplishes this by increasing knowledge and understanding of the unique issues faced by Indigenous Peoples by facilitating dialog among its grant-making members and between that membership and Indigenous communities. The Annual IFIP Conference is the largest vehicle bringing grant donors and Indigenous communities together for meaningful dialog and respectful interaction.

The IFIP Award honors a foundation or individual that has demonstrated outstanding success in increasing philanthropic support for Indigenous peoples around the world. The first Award recipient was Susan Berresford, then President of the Ford Foundation, for her leadership in increasing a greater commitment from a philanthropic institution for international Indigenous sustainable projects and communities. Last year's recipient, the Garfield Foundation was honored in recognition of the integrated fashion in which they worked with indigenous communities to sustain biodiversity in the Chaco region of South America.

The Sidney Myer Fund and The Myer Foundation are committed to carrying out long-term strategic efforts. They support organizations working in Indigenous affairs to improve Indigenous well-being through several core programs. Myer philanthropy addresses concerns of disadvantaged Australian Aboriginal communities through their Poverty and Disadvantage, and Education programs, taking proactive steps to improve education among Aboriginal youth. They address concerns of natural resource management on Aboriginal territories through their Sustainability and the Environment program that provides culturally appropriate research, education and support to Indigenous communities. Due to their ambitious commitments and strategic efforts, IFIP honors these two linked foundations of the Myer family as demonstrating outstanding efforts to increase philanthropic support for Indigenous peoples.

The Chief Executive Officer of the Sidney Myer Fund and The Myer Foundation, Christine Edwards, said "We are fortunate that Myer has a long history of strategic philanthropy, and that the Boards of both entities are progressive in their approaches to contemporary philanthropic practice." Christine will travel to Tofino, B.C. to attend the Annual IFIP Conference and to receive the IFIP Award.

Registration for the Ninth Annual IFIP Conference is currently available to individual donors and foundations who do grant-making. Register on-line at www.internationalfunders.org, by phone (518) 358 - 9500, by fax (518) 358 - 9544, or by email, ifip@internationalfunders.org

For more information contact, Evelyn Arce, Executive Director for International Funders for Indigenous Peoples, Tel: (518) 358 - 9500, email: evelyn@internationalfunders.org

IFIP Conference Participant Survey Results

QUESTION ONE:

One of the primary purposes of this meeting was to give you a better sense of unique issues in indigenous philanthropy. Did we accomplish this?

The majority of the respondents (23 of 29 completed surveys) felt IFIP achieved the primary purpose of the meeting. There was general consensus that the conference and the participants provided unique perspectives and information on issues facing Indigenous Peoples on many fronts. Three respondents expressed the opinion they expected the conference to focus more on indigenous philanthropy and funders and less on NGO's and Indigenous projects being funded. Four respondents expressed the purpose of the meeting had been achieved, but they would have experienced a higher level of satisfaction if the conference had more of a focus on funders and grantmakers.



RECOMMENDATIONS

Clearly identify the best audience for the conference. Communicate the goals of the conference and include the topics, presenters and content in advance of registration so attendees can make a fully informed choice regarding whether the conference will meet their organizational needs.

Solicit presentations from grant makers in advance of the conference so they can be included in the conference material and/or quickly posted on the IFIP website so attendees and members can have access to information they may have missed in other tracks.

REPRESENTATIVE PARTICIPANT COMMENTS

Very much so! This was an eye opener on how indigenous communities are dealing with the complex range of issues facing them and asserting their ancestral rights to their territory in the context of modern day political and governance systems/regimes.

Yes, you certainly did. I learned about ways of partnering and collaborating that are very helpful and will change how I think about, and do things here.

Definitely; I'd came back from IFIP convinced that we all share common grounds and issues around the indigenous communities, regardless of our country of origin and organization that we belong to.

Absolutely. The content was rich and the voices many. It was great to meet so many people from so many different parts of the world ready to share their hopes and dreams, challenges and struggles.

Absolutely. I never realized what many funding agencies are looking for when it comes to Indigenous organizations.

I think the IFIP conference did an excellent job of highlighting the issues faced by the indigenous organizations and communities seeking funds for their work. It would have been nice to see a greater presence of funders discussing the issues that they face as well. Overall I felt that the conference did provide participants with a good sense of the current issues in indigenous philanthropy.

QUESTION TWO:

What did you like the most about the conference?

All of the respondents indicated a high level of satisfaction with the ability to network with like minded people. Many respondents praised the value of supporting a Native owned enterprise and having the opportunity to share a meal with the local Indigenous people. Three respondents stated they would have liked to have more interaction with the host community. Respondents appreciated the involvement of the local community throughout the conference and the sessions that included prayers and blessings.



Conference session. Photo by Angela Sevin

Respondents expressed a high level of satisfaction with the diversity and depth of sessions. Three respondents asked for more time to explore topics in-depth and allow for discussion. This feedback was consistent with verbal conference feedback provided by many conference attendees at the event.

There was a high level of interest and satisfaction reported with learning about the role technology can play for Indigenous People in preservation of language and culture and business applications. A few respondents indicated they would have liked to have attended all of the sessions, rather than have to choose. Attendees also expressed an interest in hearing about case studies and learning more about actual successful Indigenous People's projects and their relationships with Funders. Some respondents asked for more information regarding what Funders are looking for in projects and they stated it would be helpful to have a session facilitated by Funders that explored their needs as Funders of IP projects and programs.

RECOMMENDATIONS

Survey funders who will be attending next year's conference to determine their preferences regarding funder only sessions. In the past, funders have stated they value having Indigenous people and grant seekers in sessions. IFIP will determine if this sentiment has changed and if the Funder membership prefers funder only sessions or if programming should continue to include the Indigenous People receiving or seeking funding in the conference sessions.

Offer a session that deals with successfully funded Indigenous Projects that describes how the funding relationship was created and how it is maintained. Determine whether the IFIP constituency is best served by having a Funder facilitate or an Indigenous Project Leader, or perhaps both.

Continue to offer new Indigenous Technology presentations and learning opportunities at the 2011 conference and hold the sessions at a time when most conference attendees will be able to attend.

REPRESENTATIVE PARTICIPANT COMMENTS

The real learnings that came out of the sessions I attended, and overall of the conference, the deep respect for people that was evident in all processes, presentations, and speeches.

Loved the location and that we were supporting a Native owned enterprise! I really enjoyed the workshop topics and the networking as well.

The opportunities to network with IFIP and participants, volunteers and staff. As important, the information provided by the presenters and knowing there are many sincere people and organizations wanting to attain the same objective; to protect the integrity of the Indigenous Peoples in the world.

That there were many conversations between indigenous people and funders. This was the highlight for me!

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

Several of the sessions were fabulous: The one on preserving indigenous languages was stellar. The one on indigenous women's issues was great too.

The chance to research issues I only had marginal knowledge about.

Meeting the International Indigenous peoples and hearing them speak about their challenges and the opportunities.

The opportunity to meet with people from many other parts of the world; the networking exercise was absolutely outstanding, as well as some of the presentations held during the conference.

The range of people. The structure and diversity of the sessions. The additional, programming like the morning prayers on the beach.

The venue was incredible and the beach barbecue was most enjoyable. The indigenous peoples in their traditional garbs and presentations were enjoyable.

Networking and gaining understanding about what funders are looking for and the unique issues that they face.

I was pleased with the presence and participation of Tla-o-qui-aht community members in the conference. I felt that we were welcomed to their Territory and I hope that they felt that there was a supportive exchange of ideas taking place.

The networking. It was great to meet so many new people and to learn from their issues and experiences. The keynote speakers were great too.

QUESTION THREE:

What did you like the least about the conference?

Nine respondents stated the expense, amount of time and/or difficult travel options reaching Tofino was what they liked least about the conference; one stated the difficulty in reaching Tofino was part of the value of their experience. Four respondents stated there was nothing they did not like about the conference.

One third of the respondents reported dissatisfaction with the food quality and variety. Two respondents reported the food as being excellent. Two respondents mentioned discomfort with room temperature and poor acoustics as being concerns for them. Three attendees also stated a preference for not having key note speakers during meals, as they were unable to hear speakers and network freely. Five respondents expressed a desire to attend all of the sessions, instead of having to choose from the three track system.



Conference session. Photo by Nicolas Villaume

RECOMMENDATION

Determine if conference attendees are best served by providing the choice of three conference topic tracks or if they are frustrated by having to decide what sessions to miss.

RECOMMENDATION

Solicit volunteers to form a “travel team” that is dedicated to ensuring accurate travel information for all participants. Ask them to create a report for the planning committee at least (6) weeks in advance to allow conference attendees to purchase airline tickets and hotel accommodations at the best price. Make sure the travel and hotel research includes local transportation (costs and availability) and travel options, including a thorough search of the internet, to determine the best (and most affordable) accommodations and travel routes for participants.

RECOMMENDATION

Assign two volunteers on the planning committee to work closely with the catering staff at the 2011 IFIP conference to ensure a wide variety of food is served that will appeal to vegetarians and non-vegetarians alike. Arrange with the catering supervisor to meet after meals to review the variety and quality of selections to ensure attendees are receiving enough quality food at meal time and to create an ongoing communication regarding participant satisfaction with the catering services of the venue.

RECOMMENDATION

Consider having more meals provided by the local “hosting” group for the IFIP 2011 conference and, if possible, have it incorporate themes of sustainable agriculture and buying local.

QUESTION THREE:

REPRESENTATIVE PARTICIPANT COMMENTS

We had very limited time to really enjoy the Tofino area, regardless of the fact that we've traveled intensively to get there; I think more "local flavor" experience should be incorporated as part of the conference program in itself.

While Tofino was amazingly beautiful, it was very expensive to arrive and stay there. Also for some indigenous people interested in participating, procuring a visa was a problem. Perhaps future conferences could be held in parts of the world that are easily accessible to the indigenous participants.



After the welcoming ceremony on the beach.
Photo by Angela Sevin.

Site - it was too far, both costly and took a lot of time to get to. You need to think also about the environmental impact of traveling to remote places.

Time to interact with local indigenous communities was too short. I missed more of this.

The keynotes + speakers during meals + the long distance to get to Tofino.

Bad meeting spaces, processed food, lengthy travel for a conference.

Some funders where not there and the location was expensive.

The location was terrible. The food was inedible. The facilities were not conducive to small meetings. There were not enough funders in attendance.

In a few of the sessions I attended too much time was taken by the facilitator in talking about their foundation, "our grantees", and themselves rather than making the time available for the intended guest panel members or speakers. I felt there was kind of a 'paternalistic' attitude in referring to 'our grantees' more often than not.

The food. This was particularly challenging as a vegan with limited food choices. I was happy to make exceptions but the choices were very limited and the quality of food quite low. I ended up eating off-site. This may have lots to do with Best Western and little to do with IFIP but it was a shame, particularly given the discussions about indigenous foods, local foods, and sustainable agriculture.

QUESTION FOUR:

How can we make the annual convening better?

Responses again indicated a dichotomy of perceptions regarding the goals of the conference; Some respondents expressed a need for IFIP to re-focus on Funders and other others asked to see more local community involvement and more opportunities for interacting with Indigenous People.

Several respondents recommended holding the IFIP conference close to or immediately following other large gatherings to increase the level of attendance for those that have to travel great distances to attend (Permanent Forum was one suggestion). Four respondents said the time of year (May) was a good month to hold the conference. Only one respondent suggested another time of year; Winter.

Respondents again mentioned that they would have liked to have attended all of the sessions, but were unable to due to the three track schedule. Many also said they would have liked more time to network and discuss issues.

Several respondents expressed a desire to see information regarding registration, travel and conference details communicated with greater clarity and access on the IFIP website.

RECOMMENDATION

In choosing future IFIP conference venues, make an effort to choose green venues that support local Indigenous economies.

RECOMMENDATION

Offer sessions that have cross-appeal to conference attendees on more than one day. For example: Consider offering an Indigenous Peoples Technology session in all three tracks, at different times or on different days.

RECOMMENDATION

Solicit more volunteers or hire a conference coordinator to coordinate registration, registration confirmation, travel and venue research and communications.

RECOMMENDATION

Consider adding one day to the length of the conference and choosing an easily accessible location (close to a major airport or transportation hub); reducing the amount of travel time to the venue will allow participants more time to attend the conference and associated events.



Photo by Angela Sevin

REPRESENTATIVE PARTICIPANT COMMENTS

Information out earlier with confirmed speakers, agenda travel. Easier registration with faster follow-up packages provided with all details.

With the advancing of the Digital Media Industry and Technology; capacity building is necessary for Indigenous Peoples and their Nations so more demonstrations on how technology and connectivity can help to protect and preserve Indigenous Languages and Culture.



More involvement by local host community, maybe a full evening cultural show; enough to blow our socks off!!

It needs to get re-focused on FUNDERS, And it needs to be held in a green facility that is easy to get to. I would prioritize green over 'native' if the facilities are not amenable to a real conference environment. The conference would be better held in conjunction with an important international convening like the IUCN, Permanent Forum, etc. More funders would then attend.

1) Up to date changes and information about the conference on the IFIP Website, clearly posted. 2) Enlist voluntary support from members.

Information out earlier with confirmed speakers, agenda, travel. Easier registration with faster follow-up packages provided with all details.

It's good to link it to other events, but once in a while organize it independently to give the participants enough time to interact and visit the territories. This builds better understanding since one experiences the life of the local people. Some times willing participants can also be hosted in the houses of the local community.

The longer workshop sessions were really good. They could be lengthened so that there is good time for discussions. Maybe you need at least two hours for these.

More focus on grantmaking sessions.

Although I understand time & budgetary constraints, I would encourage the conference to have more organized opportunities to interact among different participants, in ways such as the networking exercise.

It was my first IFIP convention, so I cannot make any comparison. However, I would have loved to attend and hear all the different sessions but it was not possible to attend all of them. Perhaps a different arrangements can be made to make it possible next time?

Add an additional day.

QUESTION FIVE:

In what ways can IFIP better serve its members? (please give suggestions)

Throughout the survey, respondents placed a high value on the networking opportunities provided by the conference. Eight respondents requested more time and facilitated opportunities for networking among individuals, while others discussed the need for space set aside for networking. The importance of building relationships was mentioned by many conference attendees. One third of the survey respondents provided no response regarding suggestions of ways IFIP can better serve its members.

Responses again indicated a dichotomy of perceptions regarding the goals of the conference. Some respondents expressed they wanted to see more funders, while others stated they enjoyed the Indigenous representatives and wished they had more time to interact and learn from them. One respondent asked for a clearer organizational mission. Some suggestions included:

- *By always improving communications, easiest ways to get to the newsletters and brief updates.*
- *Perhaps by joining funders on important topic and match them to NGO's etc.*
- *Allow more focus and facilitated conversation on the philanthropic side of indigenous issues.*
- *By encouraging exchanges between and within sub-regions. Also attempting to host some events as close to indigenous settlements (TOFINO) as possible.*
- *Sending representatives to communities to hear their situations.*
- *Regional networks of donors working with indigenous grants.*
- *I like the idea of a list-serve -ways for people to stay connected and share what is happening in their area.*

Photo of Angaangaq Angakkorsuaq
by Angela Sevin



RECOMMENDATION

As respondents seem to equally report a desire to see either more funders or Indigenous People at the IFIP conference, this leaves room for discussion about whether or not the two goals should be mutually exclusive, or if in keeping with many traditional belief systems, the goals can run parallel: Information about and for Funders can be provided, while also building complete Indigenous participation and immersion in the conference. If this is the option IFIP chooses for future conferences, it should be clearly communicated to attendees so expectations are congruent with the goals of the conference and IFIP's mission.

RECOMMENDATION

Provide more facilitated networking events for attendees to participate in outside of the structured sessions. Research local establishments to determine if there are meeting, public or open spaces conducive to "talking circle" networking such as botanical gardens, community meeting spaces or networking such as botanical gardens, community meeting spaces or other designated natural or cultural areas.

RECOMMENDATION

Improve the accuracy and timeliness of communication regarding events on the IFIP website.

RECOMMENDATION

Create a list serve or accessible data base for members and conference attendees to access information and network with one another.

REPRESENTATIVE PARTICIPANT COMMENTS

It needs to prioritize funders. It's becoming an NGO for grantseekers. Plus, there is not much that you 'get' for being a member except discounted conference attendance.

Strengthen communication strategies to inform the general public, all levels of governments, all levels of industries, schools, universities of the goals and objectives of IFIP in a manner that they too will initiate the protection and preservation of Indigenous languages and culture with fiscal contributions to Indigenous Nations to implement and build capacity to retain, protect and preserve their language.

I think the website is the window into the organization, and sometimes it seems to be a bit behind. I know resources are limited and I wonder if this would be something a pro-bono volunteer person could do?

Probably by publishing and advertising existing opportunities for a deeper exchange of interests: best practices, linkage between donors and operating foundations, specific fields of interest and collaboration, such as Education, Nutrition, Community Development, Capacity Building and so on.

More guidance on how to make ALL grants more sensitive to Indigenous Peoples and local communities. Natural Justice is happy to develop a "Guide to Ensuring International Grants Accord with Human Rights Standards".

It should always overlap with another major conference to allow for easier convening for a larger group of participants (ex the UN permanent forum for next year in New York or similar), there should also be easy access and more space to sit and talk.

I probably will sound like a broken record - but at this point the most important thing is about relationship building. The issues are critical but it's the relationships and trust that will really change things.

I presented our work as a group here in Guatemala, how I wish there were some people interested in the ways work is been done here among the Q'eqchi' people.

QUESTION SIX:

Do you have additional sentiments about the conference? Location? Food? Facilities? Time of year?

Survey respondents and conference attendees stated a high level of satisfaction with IFIP choosing to hold the conference in Indigenous owned facilities. Three respondents expressed their satisfaction with the opportunity to meet and interact with the local Indigenous people; two respondents stated they hoped for more interaction with host communities at future events.

The location was equally perfect and challenging in terms of travel and expense for respondents. Six respondents indicated a high level of satisfaction with the location and time of year the conference was held; one respondent stated May was a busy time of year for conference and another respondent again suggested the conference be held in the Winter. One respondent appreciated the serenity and peace of the location in Tofino and suggested holding the conference in the mountains or near water to remind us of our connection to the earth.



Tofino Beach. Photo by Angela Sevin.

RECOMMENDATION

Improve the accuracy and timeliness of communication regarding events on the IFIP website.

RECOMMENDATION

Work to achieve the most cost effective and accurate travel directions and options for conference attendees at least six weeks in advance of venue. Ensure all participants have effective access and accurate information to transportation at all future venues.

RECOMMENDATION

When choosing future conference sites, try to acquire facilities large enough to accommodate all participants in one hotel or facility so they will not have physical separation impeding networking opportunities and communication. Make sure there is affordable and responsive transportation options available for all participants.

REPRESENTATIVE PARTICIPANT COMMENTS

THANKS for holding it at a Native owned venue. Really puts our money where our mouth is in terms of funding Native peoples.

I very much appreciated IFIP conducting this conference 2010 in Tofino (a small remote community) and changing location to provide opportunity for many to experience and participate with IFIP.

May was a great time, especially coming from the Northern climate. The community people were very friendly & relaxed.

All the above choices worked very well for us.

Superb!

As stated. It would be better scheduled in early winter when there are fewer philanthropic conferences-- again in conjunction with an important international convening.

Having some community hostings might add value to the interactions for some people.

Location too remote; food excellent; appreciated indigenous run facilities; frustrating to have sessions offsite b/c they were not as well attended; hard to have rooms without windows as well.

The peace and solitude of the location was very important. Maybe it would be good to have it near water or mountains, to remind us of our connections to the land. Good time of year.

Time of year, great. Already spoke about the food. Very good to have it hosted in Indigenous territories/ facilities (i.e. walking the talk).

I guess the timing for the conference could be somehow improved, depending upon the place of the world where scheduled, as the weather conditions play a major role in facilitating off-meeting activities and networking. Food was not as good as expected, and facilities were OK. I guess also that location, although extremely interesting, could be as well improved (the time to get there was really long in proportion when compared with the length for the conference itself.

Tofino was heavenly, yet easier to get to!!! Weather was near perfect - nothing wrong with a few showers of rain here and there!

Location was great. May is a busy conference month so that's a little challenging, particularly for those with kids. Facility was fine except for the food.

Best to be closer to a major airport to maximize time.

Location was incredible; 2. Food was excellent and just the right amount. 3. The facilities--I wish everyone could have been accommodated at Tin Wis! I had to stay at another hotel where transport between the hotels was not readily available which made me miss some of the programs! There were some very nice folks who very kindly offered to give me rides; other times there was only one taxi available! 4. It was not possible at all for me to call home from Tofino; could only do so after getting back to Vancouver city. 5. The time of year was excellent; springtime was fun with the bears and other natural sights!

Everything was wonderful.

It was wonderful, but a bit expensive

This was my first conference so I can't compare to past ones. But for this one the location was amazing, liked that it followed the ISE conference. Would have liked to see more involvement by the local community.

All very good.

Great to have FN of that land open the conference - Location was just perfect (hard and expensive to get there, but well worth it) - Food, just hit the spot, a great variety and not too heavy. The Hotel staff were terrific, quietly working in the background, kei te mihi - Time of year, PERFECT, not too hot, not too cold - pity there wasn't enough room for us to stay at Tin Wis (our fault for jumping in too late).

As I mentioned earlier, the location of the conference was beautiful. I thought that the staff at the TinWis were fantastic and the food service was great. I really liked the opening dinner as a chance to start getting to know the other participants.

QUESTION SEVEN:

Are there particular topics that you would like to learn more about at future meetings (list suggestions)?

Survey respondents offered many possible topics for the IFIP 2011 conference. Access to more networking amongst IFIP members, conference attendees and other Indigenous groups was cited by many respondents. Three respondents stated they would like to see more case studies and learn more about strategies the move Indigenous Peoples projects to self-sustaining community levels, after initial project implementation funding has been received. Throughout the survey, several respondents requested more information about successfully funded projects. Additional suggestions included:

- More funding reference materials in the conference binders.
- Increased and continued focus on the roles technology can play in the preservation and continued communication of traditional languages and cultures .Indigenous People 101 funder strategy sessions.
- Who are the funders, what do they want to fund and how can we help them do it in the best possible manner with joint forces?
- Implementing environmental projects with local communities – best practice for funders.
- Facilitated conversations and/or panels on needs and what funders are doing to address them.
- More on grantmaking and philanthropy and its effects on IPs.
- Building cultural ties with art.
- Methods of indigenous research. Harmonization of conventional and natural laws.
- Case examples are terrific. I would love to learn more about developing enterprise opportunities that grow and are sustained.
- Examples of great funding stories.



Photo by Angela Sevin.

REPRESENTATIVE PARTICIPANT COMMENTS

Our interest lies mainly in the field of Indigenous language documentation and revitalization. As this is such a critically important topic for Indigenous People at this moment in history, we would appreciate seeing more presentations/discussions on the subject, and on ways in which IFIP members can engage with the issue. – Peter Brand

REPRESENTATIVE PARTICIPANT COMMENTS

A bit more on governance - dynamics between indigenous and modern governance and decision making systems and understanding how complex issues such as access to services, employment, and environmental management are dealt with. Also to identify ways of enhancing the capacity of indigenous institutions, to harmonize communities whose members are torn between cultural purity and the temptations of industrial glitter!!!



Conference session. Photo Angela Sevin.

Maybe some regional talks or meetings where we can find out more about the state of indigenous funding in various parts of the world.

Really enjoyed the Economic development initiatives provided on the Monday, would be good to include in the main programme options and not as an added bonus - How we can work together more/ the benefits and pitfalls.

How as Indigenous persons, we are preparing our selves and future generations to face a new relationship with the whole and others.

How to help indigenous communities become less dependent on outside funding. How is it possible for both communities and funders to make it possible that projects begun with outside funders can become sustainable and self-supported.

QUESTION EIGHT:

Would you be interested in hosting an IFIP session or reception at your foundation?

Response	Number of Responses
No	12
Yes	5
No Answer	4
Unsure	7
Keenosis	1
Total	29

QUESTION NINE:

Would you like to learn more about IFIP Membership?

Response	Number of Responses
No	11
Yes	11
No Answer	5
Unsure	1
Already a Member	1
Total	29

QUESTION TEN:

Will you attend next conference at The Inn owed by the Oneida's (Onyota'a:ka or Onayotekaono, meaning the People of the Upright Stone, or standing stone, one of the five founding nations of the Iroquois Confederacy in Upstate New York?

Response	Number of Responses
No	4
Yes	10
Yes- If Funding is Available	4
Maybe/Hope So	9
No Answer	2
Total	29

QUESTION ELEVEN:

Would you want to be a part of future planning committees?

Response	Number of Responses
No	7
Yes	12
Interested/Maybe	7
No answer	2
Comment	1
Total	29

PARTICIPANT COMMENT

I found being on the host committee quite a challenge as I felt I did not have enough information soon enough to contribute the way I would prefer. I felt kind of uncomfortable about some of the ways Canada was seen as 'host' and yet we did not have as much involvement as would have allowed us to be more fully represented and prepared.



QUESTION TWELVE:

Will you plan on joining us at future Donor delegations?

(e.g. Guatemala Donor Delegation in Feb 2011) Webinars? Regional meetings (Asia/Pacific Donor Summit March 2011? Additional Comments?

The majority of respondents stated they were unsure of need more information and there was a high rate of no response (7).

Response	Number of Responses
No	4
Yes	5
Interested/Maybe	13
No answer	6
Comment	1
Total	29

RECOMMENDATION

Provide more information regarding this IFIP event be disseminated to members in the interest of increasing involvement and awareness.

PARTICIPANT COMMENTS

No. I think that IFIP should focus it's limited capacity on building generic programming among US funders, not taking long expensive trips to exotic places. I'd suggest that IFIP limit it's non US based activities to 1 event a year until funder membership is on the uptake.

I would like to THANK all of the people involved in setting up and operating the Conference, as I think the time was well spent and the job was very well done; I would recommend, however, improving the communication process, as key aspects of the meeting were communicated in a hurry, with only few days to plan and/or react to important logistic considerations.

I think that the conference sparked really great sharing, support and exchange between the participants. Thank you very much!



Photo by Angela Sevin

PHOTO OF OPENING CEREMONY

Hereditary Chiefs and peoples in the traditional costume of their Tla-o-qui-aht, Ahousaht, Hequiaht, Toquaht, and Yu-lu-il-ath communities greeted Ken Wilson, Christensen Fund executive director and IFIP president, and other IFIP dignitaries at opening ceremonies on Tin Wis Beach, Saturday, May 15 at 9 am.

Dr. Wilson and guests arrived in a hand carved canoe and request permission to land. After the Tla-o-qui-aht Beach Keeper chanted the traditional greeting he granted permission for landing on their shores. The visitors came ashore stern first to show they come in peace. The Beach Keeper grounded their canoe as a way of requesting the visitors stay until the ceremonies conclude.

