

Summit Report



IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit
Supporting Rights and Sustaining Economies in Key Indigenous Community Landscapes



Executive Summary

Over **100 participants from 18 countries** met together for four days—March 26 to 29—in Bali and Lombok, Indonesia to share experience and challenges in resource sustainability and donor funding.

The Summit was successful in creating a **productive learning experience for strengthening resource sustainability and funding for indigenous peoples in Asia/Pacific**. It provided a rare opportunity for indigenous peoples and a core of donors engaged with indigenous peoples issues to evaluate and share successes and challenges together.

Participants gave the Summit positive evaluations, with many saying their participation in it has helped them to broaden their understanding of indigenous peoples issues in Asia/Pacific and has created a stronger link between indigenous peoples' groups and funding agencies.

Lessons

The rich learning atmosphere of the Summit provided many opportunities for personal and shared reflection. Through two days of plenary presentations, 12 workshops and pre- and post-meeting site visits, participants shared practical experiences and lessons that covered a broad range of issues related to resource sustainability and donor funding.

Some of the lessons that emerged were:

- Indigenous peoples and donors need to **raise the profile of indigenous peoples funding in the Asia/Pacific region**
- Current funding patterns intended for indigenous peoples often do not actually reach them and when they do **can build new dependencies** as indigenous peoples groups respond to donor priorities
- Funding needs to be channeled to meet **the holistic objectives of indigenous peoples' communities** and not just narrow funding strategies

- Some of the funding priorities suggested throughout the Summit were:
 - Organizational and management capacity of indigenous communities
 - Livelihood promotion
 - Advocacy and, particularly, improving the participation of indigenous peoples in policy making
 - Production and use of maps of traditional territory
 - Promotion of indigenous philanthropy and asset building
 - Skill building in working with companies and government agencies.

Opportunities for follow up

Many felt that that indigenous peoples' issues in the region have too low a profile in their countries and the region. They expressed the need for significant follow up by IFIP and other organizations concerned about indigenous peoples in Asia/Pacific. Some of the broad opportunities that emerged are:

- Convene ongoing learning and advocacy
- Promote indigenous peoples philanthropy
- Look for ways for indigenous peoples to certify the management and significance of their own resources, and
- Improve relationships with national governments.

Specific suggestions for follow up activities that the organizers (IFIP, Samdhana and AMAN) might consider are:

- The creation of an ongoing coordinating group to strengthen funding for indigenous peoples in the region
- A follow-up regional conference or several sub-regional conferences, such as in Australia/Pacific.
- National donor briefings on indigenous peoples issues
- The creation and distribution of a guide on indigenous peoples funding for the region
- Capacity building workshops for indigenous peoples organizations on how to request funding from donors and approach emerging Asian philanthropists
- Support for the creation of more indigenous peoples owned and managed philanthropic organizations

Overall the Summit represented a beginning for **improving the knowledge and understanding of gaps and needs in indigenous peoples funding in the region.** Given the small number of funding agencies who participated and the tremendous scope and energy of indigenous peoples groups who came from across the Asia/Pacific region, it is clear the most pressing task ahead is to put a bigger spotlight on financing for indigenous peoples initiatives in the region.

Organization



Aliansi Masyarakat Adat Nusantara (AMAN) or Indigenous Peoples Alliance of the Archipelago is an independent social organization comprised of Indigenous communities from various parts of the Indonesia Archipelago. AMAN is a nation-wide organization for the struggle of Indigenous Peoples in matters relating to upholding the Rights of Indigenous Peoples in politics, social, economic, cultural and natural resources through just and sustainable ways.



The International Funders for Indigenous Peoples (IFIP) is an affinity group of the US Council on Foundations dedicated to assembling international grantmakers in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally for the past ten years. 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.



The Samdhana Institute is a regional organization operating in Southeast Asia with offices in the Philippines and Indonesia. It was formed in 2003 by conservationists, development practitioners and human rights activists. Samdhana is managing a small grants program that has supported the initiatives and innovations of local communities, mostly Indigenous Peoples. Samdhana has created the Indigenous Peoples Support Fund (IPSF) in 2008, the first philanthropic organization in the region to build from and seek to increase the asset base of Indigenous Peoples communities. This initiative was made possible in partnership with Global Greengrants Fund (GGF) and the Foundation for Philippine Environment (FPE).

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Sponsors

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Ford Foundation

Foundation for the Philippine Environment

Foundation for Sustainable Societies, Inc

Global Greengrants Fund

IUCN NL – Ecosystem Grants Program

The Myer Foundation

Peace and Equity Foundation

Philippine Tropical Forest Conservation Foundation

Staff and Volunteers

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Steering Committee

Abdon Nababan, AMAN; Henrietta Marrie and Catherine Sparks, Christensen Fund; Rukka Sombolinggi, AMAN/AIPP; Vicky Tauli-Corpuz, Tebtebba Foundation; Joan Carling, Asia Indigenous Peoples Pact; Evelyn Arce, IFIP; Peter Kostishack, Global Greengrants Fund; Christine Edwards, Myer Foundation; A. Scott DuPree, and Nonette Royo, Samdhana Institute

Pictures in this report are provided courtesy of the AMAN photo library and Martin Hardiono and Peter Kostishack.

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Summit Overview

Over **100 participants from 18 countries** met together for four days—March 26 to 29—in Bali and Lombok, Indonesia to share experience and challenges in resource sustainability and donor funding. The summit included pre- and post-meeting site visits and two days of plenary presentations and 12 workshop discussions. Participants represented indigenous peoples from across the Asia/Pacific region and national and international donor agencies. (A list of participants is included as Appendix 3.)

Originating Countries
Australia
Bangladesh
Burma
Cambodia
Canada
India
Indonesia
Italy
Malaysia
Nepal
New Zealand
Philippines
Papua New Guinea
Russia
Samoa
Thailand
UK
USA

The agenda of the Summit was designed to create a productive learning experience for strengthening resource sustainability and funding for indigenous peoples in the Asia/Pacific region. (The agenda is included as Appendix 1) The Summit sought to enhance the **quantity and quality of support by improving donor linkages with indigenous peoples' and with other funders**. Despite the clear need, there have been few opportunities for indigenous peoples and donors to meet together in the region.

The summit opened on March 26 with site visits to two Balinese communities that shared their cultural richness and resource management knowledge. That evening, the villagers in Pengotan Village warmly welcomed participants with speeches and dances highlighting their cultural heritage and aspirations. The event took place in the Wantilan—the central meeting hall—together with a photo exhibition by PhotoVoices International, an organization that is helping indigenous peoples' communities to document their lives.



AMAN Photo Library

On March 27 and 28, presentations and participant discussions were held in meeting tents at the Baliwoso Camp, an agro and culture adventure camp located on the collectively owned land of Pengotan Village. On the first day, nonagenarian Dayak elder Apai Janggut from Borneo and David Tihau Bishop from the South Pacific gave the keynote address.

Indigenous peoples representatives, then, led 'reflective conversations' to share their perspectives on sustainability and visions for the future. The discussions were split into three tracks and covered key issues on territorial mapping, legislation for

indigenous peoples rights, living cultures and landscapes, climate mitigation and adaption, and corporate and philanthropic practices. In the early evening, the group split into over a dozen discussion areas led by various organizations that wanted to share specific ideas and initiatives.



AMAN Photo Library

On the second meeting day, Congressman Teodoro Brawner Baguilat from the Philippines gave the keynote address. Conversations turned to sharing and debating funding strategies for indigenous peoples initiatives in the region. Themes covered funding trends, funding for self-determination, livelihoods, indigenous peoples rights, adapting worldviews and engaging local donors. Ken Wilson from the Christenson Foundation and Abdon Nababan from AMAN, Indonesia provided synthesis and concluding remarks at the end of the

day. The Summit finished on March 29 with a joint site visit to two indigenous peoples' communities in Lombok.

Traditional Welcoming Ceremony and Opening Prayer



AMAN Photo Library

On the night of March 26, Pengotan Village welcomed participants in the traditional community center or *Wangilitan*. Participants and village guests sat on the floor of the *Wangilitan* forming a large square surrounded by reproductions of village life from PhotoVoices and entertained by local traditional dancers and *Gamelan* musicians.

Master of Ceremonies, Rukka Sombalinggi, from AMAN, introduced visitors by country of origin. The elected chief, Wayan Kopong, then, welcomed them and gave a brief history of the area. Abdon Nababan from AMAN and Ken Wilson, chair of the board of IFIP, thanked the villagers and gave a few observations on the work to be done in the Summit:

Let us discuss the light that we bring from our own place, the light that you have already lit in your own place, bring it here so that we can discuss how we can enlighten the whole world. Let us discuss the challenges of the world, in particular, diminishing fossil fuels. We need the cure that has been guarded for over 1000 years by indigenous peoples for the climate challenges that lie ahead of us.... (Abdon Nababan)

The funding for indigenous peoples is too little taking into account the richness and need of indigenous peoples' communities. Not only is the quantity of money too small but the funding is not for the ideas and priorities of the groups themselves. It is important that donors do not just try to change this by themselves but that they create a process with indigenous peoples groups. (Ken Wilson)

Evelyn Arce from IFIP presented gifts of sage, a plant cared for by Native Americans because when burned it closes the gap between people and their ancestors, to the performing cultural group, the village priest, the head of the village and the head of Bangli district. She also presented a traditional Mohawk box to the village chief.

The head of Bangli district closed the ceremony with a welcome to visitors.

I convey my thank you to the people from IFIP because it is the first time that a world-class summit is held in Bangli district. We send our prayers to preserve well the land inherited from our indigenous ancestors and hope that memories you will bring back from these two days will last forever.



Day 1 – Indigenous Peoples’ Conversation: March 27, 2011

The first day of the Summit sought to **promote conversation among indigenous peoples representatives about how they have been approaching the challenge of sustainability of their resources.** The day’s conversation was introduced as: Indigenous peoples have resources and assets: Do donors take this into account? What sustainability/wise use principles apply?

The day opened with observations from Vicki Tauli Corpuz, executive director of the Tebtebba Foundation, and two keynote speakers, Dayak elder Apai Janggut and David Tihau Bishop, from the South Pacific Engineers Association. Throughout the rest of the day, conversations ran concurrently in three tracks--with a morning and afternoon session in each track, for a total of six sessions. **Track 1** sessions tackled the question of strengthening recognition of territory and rights through mapping and legislation. **Track 2** sessions focused on environment challenges and the traditional ways in which indigenous peoples have been managing their resources. **Track 3** sessions explored ways in which indigenous peoples can coexist with corporations and build their own philanthropic assets. At the end of the day, each group reported back to the plenary session.

FRAMING THE DAY

Vicky Tauli-Corpuz, executive director of the Tebtebba Foundation, framed the day's discussions by drawing attention to the importance of understanding the **different mindsets and perspectives shared by many indigenous communities** around the region. These perspectives provide a guide, not just for indigenous peoples, but also for the world of growing inequity and concentrated ownership:



Credit Martin Hardiono

We need to change the whole mindset. If we don't, the world goes down. Our indigenous peoples values—reciprocity and solidarity with people and the earth—are antithetical to this mindset.

Tauli-Corpuz gave several specific orienting ideas and points for the discussions:

- The UN Declaration on the Rights of Indigenous Peoples needs to be **translated to the national level**
- Environmental challenges must take account of **both biological and cultural diversity**
- Initiatives to map indigenous peoples lands need to include **cultural mapping**
- Sustaining resources is **not just about promoting landscapes**. Indigenous peoples need a variety of approaches:
 - An ecosystems approach to account for both biological and cultural resources
 - A human rights approach to protection against exploitation
 - A knowledge-based approach informed by traditional values, “Our generation has to think of what it will be like seven generations from now.”

She said, the most important thing is to share and “**come up with clearer ways of thinking about how we are moving ahead, to strengthen our capacity to resist, to struggle and put in place a society we can bequeath and that the donors who are with us can help us with.**”

KEYNOTE ADDRESS - APAI JANGGUT AND DAVID TIHAU BISHOP

Apai Janggut, an elder from Kalimantan, and David Tihau Bishop, with the South Pacific Engineers Association, gave the day's keynote address together. They both **called on indigenous peoples to help heal the Earth and its people**. Janggut stressed the human link to the forest. We must understand the forest to be a living body that needs to breathe and distribute its water as the body does the blood, he said.



If we do not become doctors to heal we will lose this earth. We must save the forest and the people. If we don't respect the environment, the earth, where will we be? Why don't we just ask the big corporations if we can die together?

Relearning to respect the landscape of the trees and the rivers is one thing needed to prevent conflict, but we also need to document borders and biodiversity, he said. Indigenous people as owners of the land should not wait for political leaders to make the right decisions. They must realize there is little time to address the challenges of the earth and pass down their knowledge for this and future generations.

Tihau Bishop brought greetings from his own people and the indigenous peoples of the South Pacific. Retracing the voyages of his ancestors across the sea, he emphasized the **importance of the journey we should take and how we must come together to learn from each other**. Climate change has become a reality to South Pacific communities.



I come from an island with less than 50 people. Time is limited. Climate change is not known by us but the effects are being seen. I am here on behalf of our communities. I am not here as an angry person. I am here to learn. To come here I have a knowledge base as old as our time.

In order to meet the new environmental challenges of climate change, it is critical indigenous peoples also gain new capacities. These times call for “awakening journeys” and new action. Bishop is part of a community of 1600 indigenous peoples engineers who are prepared to help with adaptation but they need to work fast. “We must all become navigators to help our people move through the disasters.”

TRACK 1

Have maps secured indigenous peoples' territories?

Presenters

Edison Giay

Papua Mapping Support Network

Mahir Takaka

Indigenous Peoples Alliance of the Archipelago

Lita Lifocon

*PAFID Mapping Network,
Philippines*

Martin Hardiono

Speaker/Facilitator

Recognizing that mapping territories is a widespread strategy to formalize indigenous rights over territory, this session asked whether mapping has been effective and where should new funding be focused. Three organizations—PtPPMA (Papua Mapping Support Network) in the Papua province of Indonesia, AMAN in Indonesia and the PaFID (Philippine Association for Intercultural Development) mapping network in the Philippines—involved in mapping initiatives shared their lessons and results.



Overall, participants agreed that mapping is still a very important strategy for securing rights. It will continue to be useful for **strengthening the identity of indigenous peoples and increasing the communication and interaction both among indigenous people** (parents, women and youth) and also with governments and other parties who plan to use indigenous territories.

Findings:

- It is important to **move beyond mapping** and improve the use of maps to advocate for the recognition of indigenous peoples' territories. The challenge is to learn how to get this recognition.
- Indigenous peoples **need methodology and assistance** with mapping technology. The actual mapping must be a participatory process.
- Maps should **not be published without permission from the owner**—the indigenous peoples' community—and it should be prohibited to publish maps that merely illustrate the potential of the region (mining and timber).

Putting collective rights into legislation

What recent insights, innovations?

Presenters

Dr. Phrang Roy

Indigenous Partnership, India

Cong. Teddy Baguilat

Philippines

Effrey Dademo

ACT NOW, PNG

Joanna K Carino

Speaker/Facilitator

Participants in the group evaluated recent legislative attempts at securing collective rights to ask what difference they have made and what innovations and responses are needed to make them stronger. Papua New Guinea recognizes customary rights in its constitution but is crippled by corruption. The Philippines has the Indigenous Peoples Rights Act (IPRA) and the Consultative Group for Indigenous Peoples. In Nepal and India, there are efforts to use the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) at the provincial or state level. AMAN, in Indonesia, is working to make a law to recognize rights.

Findings:

- It is not enough to have a law. The bigger task is to **empower indigenous peoples' organizations to continue fighting and asserting these rights.**
- Once there is a law, indigenous peoples must make sure its **implementation is fully accountable.** IPRA is not enough in Philippines. Ninety percent of the battle still has to be won. Indigenous peoples are the rights bearers and need to assert these rights.
- **Social mobilization** is very important. One common problem is that there are corruptible elites even among indigenous peoples.

TRACK 2

Living culture & landscapes: our basis for partnership

Presenters

Bandi Appai Janggut
Dayak Iban, Kalimantan

Phillip Obah
IKC, Australia

Aleksandr Arbachov
AIST, Siberia

Frankie Abreu
Bridge Burma

Steve Lansing
Subak of Bali

Abdon Nababan
Facilitator

The session explored how customs and practices of indigenous peoples are still working on the ground to steward natural resources and cultural traditions, and asked what adaptive approaches have resulted in better management? Because indigenous systems are based on spirituality and oral traditions, the challenge is how to work effectively with current development paradigms.

Indigenous peoples face traps from the outside from **development projects, oil palm plantations and threats from militarization**, and from the inside because **younger generations are susceptible to hundreds of years of indoctrination** in these development paradigms. The question is how can indigenous peoples escape these traps?

Findings:

- Indigenous peoples need to work together to promote **more holistic approaches to development**.
- Indigenous peoples should “**self-declare**” **this approach**, through the UN permanent forums on this issue, for example. Indigenous peoples have power, land and the possibility to speak with one voice.

Peoples-to-peoples benefit flows: climate mitigation & adaptation funds

Presenters

Vicky Tauli-Corpuz

Tebtebba Foundation, Philippines

David Tihau Bishop

CLIMsystems, New Zealand

Moe Milne

Samoa

Kewang Eliza Kissya

Moluccas

Nonette Royo

Facilitator

The group discussed climate adaptation and mitigation strategies and benefit flows that reach communities directly. Funding for indigenous peoples' work in this area **is still very small and does not go directly to them**. At the same time, communities are forced to cope with the consequences of climate change. Sea level rise is already forcing villages in the Moluccas to battle the ocean with sandbags.

The New Zealand Maori Trust is working to ensure that those who have resources can transfer funding without challenging indigenous peoples values. Several other funds were mentioned, many that have an emphasis on research. The Nationally Appropriate Adaptation Program, accessed through the United Nations Development Programme, targets small island nations, but is a political contest for funding.

Findings

- Indigenous peoples can **tap their own resources**. They need to conduct inventories and be able to mobilize local resources.
- It is important to develop good working **mechanisms to monitor the funding they receive**.
- These mechanisms need to **define local accountability** and prioritize being responsive to urgent needs.
- Indigenous peoples **institutions should be strengthened** so that they can manage available funds for adaptation and mitigation.

TRACK 3

Can corporate practices & indigenous peoples approaches coexist?

Presenters

John Lamera

Dimaga Foundation

AR Mecer

Credit Union/Pancur Kasih, Kalimantan

Nang Gotot

LPD Pengotan

Kiwi Tamasese

Samoa Health and Housing

Chris Kavelin

Facilitator/Speaker

This session explored the effects of corporate control over land and other resources and asked how to correct harmful practices and create safeguards and pathways for the coexistence of companies and indigenous peoples.

Presenters discussed new initiatives from corporations such as the Dimaga Foundation in Papua New Guinea. Participants agreed that in some areas there are good examples of co-existence with corporations, for example in Bali, New Zealand, South Korea and Samoa. They felt that corporations should better value indigenous peoples customs, knowledge and resources to establish more beneficial partnerships.

Findings:

- In working with corporations **indigenous peoples knowledge has to be stressed** and indigenous peoples should not compromise.
- Though indigenous peoples have land and assets they can **invest money without compromising the integrity of the community**. It is the same principle for a village-base credit union.

What is indigenous peoples' philanthropy?

Rethinking donor-recipient relations: focusing on local Philanthropy?

Presenters

Evelyn Arce

IFIP, US

Oranutt Narapruet

PhilBridge, UK

Olga Alexeeva

PhilBridge, UK

A. Scott DuPree

Facilitator

This session explored improving relationships with the philanthropic world and how values of “Western” philanthropy can be consonant with indigenous peoples values. Private philanthropic donors give very little funding internationally for indigenous peoples.

Increasing philanthropic support will require the **ability to speak a philanthropic language**, which uses terms such as “cost-effective” and “making a difference.” New wealth is another avenue that should be explored, although these relationships must be strengthened over time. Finally, indigenous peoples are themselves philanthropists in their solidarity and giving and can consider how to build initiatives to become their own donors as they are beginning to do with the Indigenous Peoples Support Fund in the Philippines.

Findings:

- In order to raise funding from philanthropic sources, groups need to focus on building **long-term partnerships** and how to frame their initiatives so that donors can understand them.
- Indigenous peoples have their **own systems of philanthropy** and can themselves engage in building philanthropic institutions and approaches.
- **Donors are not static** and are also changed and moved by their engagement with communities and organizations

Day 2 - Donor Discussions – March 27, 2011

The second day of the Summit shifted to ask specific questions about what donors can do to improve their work and priorities in the region. The guiding question was how can **granting, financing and co-investing best address the needs and priorities of indigenous peoples?**

Abdon Nababan from AMAN framed the discussion on donor funding for indigenous peoples' initiatives in the region. He was followed by a keynote address from Congressman Teddy Baguilat an indigenous peoples member of the Philippines Congress.

The sessions were then organized in three tracks. **Track 1** considered the scope and type of funding available and looked at important funding gaps. **Track 2** focused on the nexus between improving livelihoods and environmental protection and **Track 3** explored funding strategies and the stimulation of new resources in the region.

FRAMING THE DAY

Abdon Nababan, secretary general of AMAN (Indigenous Peoples' Alliance of the Archipelago), stressed **better use can be made of the small flow of financial support to indigenous peoples.** Indigenous peoples need good practices and systems to make this happen. Donors, who often see them as dependent, can fund more strategically to assist them **in achieving greater independence.** Indigenous peoples must move beyond being seen as only funding recipients.



In ten years, indigenous peoples will become the donors for others because of their access to basic resources. Today we will talk about the relationship between donors and indigenous peoples so that five years from now we can have a rich-rich relationship. Donors are part of the old power but the emerging power means a new relation to land.

KEYNOTE – TEDDY BAGUILAT

In the day's keynote address, Congressman Teddy Baguilat from the Philippines described the long road ahead to work with governments in crafting indigenous peoples' agendas to meet their needs and priorities. In the Philippines where 14

million out of 85 million people are indigenous peoples, Baguilat is still the only indigenous peoples member of Congress. Where progress is made on securing indigenous peoples rights, such as in the passage of the 1997 Indigenous Peoples Rights Act, it is usually made for political calculations that have **little to do with a consistent agenda to improve conditions for indigenous peoples.**

Despite this, some progress is being made in the Philippines. For example, indigenous peoples organizations are working with Congress to create a congressional agenda, propose it to the President and convene a forum to discuss civil society and indigenous peoples issues.

This has resulted in the first-ever summit that produced a consensus agenda asking for the right to self-determination, a review of IPRA and reform of the National Commission on Indigenous Peoples, more basic services, protection from aggression from the military and the participation of indigenous peoples in the peace process that is working for an end to the communist insurgency and to settle Muslim separatism.



The agenda was approved in Congress, but for indigenous peoples this progress is not enough, we may have a different view.

TRACK 1

Donors & indigenous peoples in Asia/Pacific

Presenters

Antonella Cordone

IFAD, Italy

Yoga Sofyar Henk

ICCO

Tri Nugroho

TIFA Foundation, Indonesia

Carol Peterson

Western Australia Cultural Revival

Joan Carling

Facilitator/Speaker

This session explored the strategies and experience of diverse donors across the region with presentations from International Fund for Agricultural Development, ICCO (Netherlands), TIFA (Indonesia) and the Western Australia Cultural Revival. Indigenous peoples issues are not often well understood by donors in the development mainstream. The **bureaucratic structure of funding opportunities is a barrier to accessing funding** but donors can **support indigenous peoples to advocate to change these structures**. Another challenge of donors is **knowing whom to fund amidst a diversity of peoples**. A common theme among all donors is that it is critical to understand and relate with national governments.



Findings:

- Indigenous peoples organizations have grown in capacity, but still have **trouble competing with national and regional NGOs**, where they are largely invisible.
- It is important to have **national donor briefings** on indigenous peoples issues to build a culture of understanding.
- Other critical issues we must address in the region:
 - Improve understanding of remote areas where there is no communication
 - Protect language diversity
 - Assist people not recognized as citizens

Funding indigenous peoples for self-determination

Presenters

Peter Kostishack

GF Alliance of Funds, US

Bae Inatlawan

Daraghuyan

Nicolaas Maniagasi

Papua

Aleksandr Arbachov

AIST, Siberia

Windel Bolinget

Cordillera Peoples Alliance (CPA) Philippines

Edtami Mansayagan

Facilitator

This session discussed a variety of financing strategies for self-determination of indigenous people through the diverse perspectives of funded initiatives around the region and in Indonesia, Papua New Guinea, the Philippines and Siberia. Some **success factors** in funding were noted as:

- Giving **smaller appropriate sized grants**
- Negotiating **mutual agreements** on expectations
- Avoiding **technical language and jargon**
- **Decentralizing donor programs** to better reach groups

Participants stressed that, wherever possible, relations between donors and recipients should be built on a **framework of solidarity**.

Findings:

- It is very important to keep open the discussion on the **best ways to fund increasing self-determination** and to make explicit agreements between indigenous peoples and donors to promote self-determination
- We need to seek more **opportunities to share lessons** and learn from each other



TRACK 2

Improving livelihoods in indigenous communities

How to merge business & philanthropy frameworks?

Presenters

Norlita Collili

NTFP-EP, Philippines

Dr. Phrang Roy

Yoyo Yohendra

Kesepuhan Artisanal Miners

William Ingram

Facilitator/Speaker

When and how can business principles be used to improve the livelihoods of indigenous peoples? The session looked at experience from three organizations that have attempted to work with and market the products of indigenous peoples communities. Threads of Life has been working with Village Weavers in Indonesia to get a fair and sustainable income from their work. National Tropical Forest Peoples-Enterprise Program is marketing forest products by working with companies to value the seasonal productive cycles of indigenous communities in Palawan, Philippines. Artisanal Miners is increasing incomes in its region with traditional, less-intrusive mining techniques.



Findings:

- While cash income is necessary, **income should not become the driving force**. Skill and capacity building are also important for both indigenous peoples and companies that need to understand how to work with them.
- It is important to work with the **seasonal cycles of indigenous peoples** communities (production is just a part of the traditional life).
- Organizations working with traditional producers must **respond to real demand** for their products and not promise to create a demand where none exists.
- Products **need to get certification**; it would be better if fair trade certification certified an organization and not a product.

Asia/Pacific indigenous peoples' rights as litmus test

Climate mitigation and adaptation in private, bilateral, multilateral agencies

Presenters

Chip Fay
Climate Land Use Alliance
Steve Rhee
Ford Foundation, Indonesia
Abdon Nababan
AMAN, Indonesia

Chandra Kirana
Facilitator

This session shared ways in which global and bilateral commitments have been mobilized for climate mitigation and adaptation and explored how advocacy work on behalf of indigenous peoples has been incorporated in new frameworks. Emerging carbon-trading schemes, particularly REDD, are viewed with suspicion by indigenous peoples because they are unclear about respecting rights, seem unlikely to transfer significant resources to poor communities and are hard to control (being international in scope). Strategies on REDD differ across regions. For example, in Indonesia, AMAN is taking the position “No Rights, No REDD,” and in the Philippines groups have been largely reticent to engage over the issue.



Credit Martin Hardiono

Findings:

- **Carbon trading will come** and will include indigenous peoples' forest resources. How can indigenous peoples ensure they are not excluded?
- Indigenous peoples are in difficult position to negotiate in intergovernmental dialogues on this issue.
- **REDD could be a tool or a curse** for indigenous peoples depending on how it is implemented.
- There must be **certainty of respect for indigenous peoples rights** where projects are implemented. Governments need to put in place safeguards to ensure the respect for these rights

TRACK 3

Fund strategies across the region

Adapting to indigenous peoples' realities and worldviews

Presenters

Neva Adamson

First Peoples Worldwide

David Hulse

Ford Foundation, Indonesia

John Lamera

Dimaga Foundation, PNG

Edtami Mansayagam

IPSF, Philippines

Rukka Sombolinggi

Facilitator

This session explored progress, practices, development and challenges of new funding mechanisms for indigenous peoples. Participants debated how these mechanisms could adapt funding strategies to indigenous peoples realities and worldviews. First Peoples Worldwide gives grants of \$500 to \$2000 from the Peoples of the Earth Fund. The Ford Foundation's Indonesia office has been making grants since 1953 and supports in several areas: including indigenous peoples, community development and forestry. The Dimaga Foundation was created by BP in areas it is working in Papua New Guinea and hopes to expand in the coming year. The Indigenous Peoples Support Fund supported by the Samdhana Institute is seeking to become a philanthropic institution owned and managed by indigenous peoples in the Philippines.

Findings:

- Donors need to be aware that **not all problems can be solved by empowerment strategies**. Peer support and partnership are more important
- Even when time and resources are invested in a funding partnership, both parties need to know that **the relationship is not permanent** and when it should end
- The donor should understand, no matter how much the contribution, it is only a small part compared to **the contribution made by the community**, in terms of time, knowledge, spirituality, etc

Local donors & emerging markets

Presenters

Ambrosius Ruwindrijarto
Skoll Foundation, Indonesia

Olga Alexeeva
Facilitator/Speaker

This discussion considered new funding avenues in the region, particularly focusing on opportunities, potential pitfalls and conflicts of interest. In exploring emerging trends, participants saw the rapid development of Asian philanthropy. They felt indigenous peoples need new fundraising strategies and promotional language to benefit from it but that they can build from their values of solidarity. “You have to really believe that there is a human inside everyone,” in order to break the communication and understanding barriers with established and new wealth. There is a lot of money out there and many new sources; one needs to carefully and persistently make the case for supporting indigenous peoples to get it.

Findings:

- Asia will have more **ultra high net-worth individuals** than any other region in the world. If approached right, these people can provide strong support for indigenous peoples communities.
- As owners of assets in the form of forests, seas, and knowledge, **indigenous people can also be seen as high net-worth people** provided there is recognition of tenurial security. Donors and support groups need to assist indigenous peoples in careful production, reproduction and “economic valuation” of these assets.
- Presently philanthropy is still associated with risk. Getting through to potential donors in Asia requires tackling this association through **persistent approach, self confidence and a clear statement of a social-first or business-first proposition** (especially in pursuing co-investment or in developing social entrepreneurship in donor-indigenous peoples relationships).

Concluding Remarks

Abdon Nababan, AMAN, and Ken Wilson, Christensen Fund, gave concluding observations in the final plenary session. Overall, they agreed the Summit represented the start of **improving the knowledge and understanding of gaps and needs in indigenous peoples funding in the region**. Given the small number of funding agencies who participated and the tremendous scope and energy of indigenous peoples groups who came from across the Asia/Pacific region, it is clear that the **most pressing task is to put a bigger spotlight on financing for indigenous peoples initiatives in the region**.

The challenge to address both the **quantity and quality of the funding that reaches indigenous peoples in the region**. Effective funding is measured by the increased sustainability of indigenous peoples communities and the sustainable use of resources, based on the understanding that indigenous peoples are collective owners of knowledge, territory and cultural resources.



On the part of donors, some specific challenges are to:

- Improve **donor financing strategies** and capacity to invest in indigenous peoples initiatives:
 - Improve program capacity by hiring indigenous peoples and regionally based program staff and being better listeners
 - Incorporate into financing strategies appropriate timescales for projects, working on the right scale, promotion of local accountability, and respect for the holistic relationships among communities and long-term vision of IP groups (a vision-based approach)
- Promote **expansion of indigenous peoples' financial resources** to reduce dependency and build long-term plans for co-investment so groups increase their own assets and rights
- Increase funding and understanding by **involving more donors and funding agencies** in discussions like those in this summit
- Move **beyond the environmental niche**, in which indigenous peoples are often funded, towards funding that better responds to their needs and priorities

On the part of indigenous peoples, some challenges are to:

- **Build partnerships** with funding agencies based on the understanding that donors do not need to become indigenous peoples or vice versa
- Engage with donors, creating more opportunities for them **to get acquainted with indigenous peoples**
- Look to donors for partnership and solidarity, **not just for funding projects**. A question is if a funding proposal can be based on friendly relationships.
- Situate **biodiversity and REDD initiatives**, as evolving international environmental strategies, within local objectives related to the struggles of indigenous peoples

Site Visits

March 26, 2011

On the first day, participants split into two groups for site visits (see Appendix 5 for a description of each site.)

One group of about 30 participants visited the Pura Ulun Danu Batur, the supreme water temple, which is dedicated to the worship of a pantheon of 45 deities, foremost among them the Goddess of the lake, who is said to make the rivers flow and bring prosperity to the land. The temple on Mount Batur was hosting an important annual pilgrimage for farmers from across Bali who came to pay homage to the Goddess in order to ensure the fertility of the land. While the ceremonies are not open to tourists, the head priest invited the IFIP group because he felt that the theme of the conference was one that should be supported by the festival. The priest, on a platform overlooking hundreds of worshippers dressed in white, blessed the IFIP group and explained the importance of the ceremonies. Afterwards he invited the whole group to lunch.



J. Steve Lansing, a locally based anthropologist who has lived in Bali for many years and is known for his work on the importance of the ancient Balinese Subak system to improving agricultural techniques spoke with the group in the afternoon. The system in which water has been managed by a series of water temples across the island has been an effective means to distribute water rights and organize agriculture. There is currently a proposal to declare several of the water temples a World Heritage site.

The other group of participants visited Serangan Island, where the community has replanted 32 species of corals, now thriving across a 3.5-hectare area. Participants donned snorkels and explored the gardens of multicolored corals and plants, observing the process of replanting, inventory and maintenance.



March 29, 2011

On March 29, the remaining participants travelled two-hours from Mataram, Lombok to visit the villages of Sabuk Belo and Karange Bajo. Some of the participants had arrived in Lombok early in the morning on an overnight ferry from Bali and others took an early morning flight.

In Sabuk Belo, participants learned about how the community is keeping alive traditional governance systems and managing both cultural resources and a 12-hectare community forest that has been replanted and grown through their efforts. Participants joined in traditional ceremonies and discussed villager's plans to expand on their social and environmental initiatives.



In Karange Bajo, where villagers generate some income by sponsoring cultural tourism visits, participants donned traditional clothing to honor the customary law of the area and were individually blessed in a traditional ceremony. Villagers provided traditional entertainment and food.



Afterwards, the group sat in a large formal square with members of the village and its traditional leaders and discussed a resource-mapping project in which the village has been engaged. Young members of the community who have been trained in mapping were introduced. They spoke about their successes and challenges in mapping. A representative of one of the participating donor agencies offered to consider funding the next stage of mapping.

Summit Outcomes

Indigenous peoples in the region face diverse contexts but share the struggle for the recognition and respect for their territorial and cultural rights. While there have been several opportunities for some exchange on specific environmental and rights issues on the international level, the Summit represented a rare opportunity to evaluate and share successes in dialogue with a core of donors who are already deeply engaged with indigenous peoples issues.

Summit follow up evaluations were very positive, with many participants citing their participation in it for helping them to learn and share experience and creating what for many was the first open dialogue with funders.

My best learning is the free conversation between the IP organizations and the funders.

Many expressed a hope that IFIP will build on this beginning and, in the case of the Australian/Pacific participants; some have offered to help in the organization of a follow-up summit for their region.

The Pacific Island delegates were concerned that this type of summit should also be held in the Australia/Pacific region to allow the members from each country to attend.

The indigenous peoples' participants would like to see more opportunities both to meet with and strengthen their understanding about donors in order to increase their capacity to raise funding. (See participant evaluations in Appendix 4)

Lessons

Representatives from at least 15 international and national donor agencies were present (the number is higher if one includes participants from philanthropy support organizations such as PhilBridge, not strictly philanthropic organizations such as Threads of Life or participants who wear two hats such as an Australian who also serves on the board of a local community foundation). This donor participation was less than had been planned. In this way one lesson of the summit is the need to **raise the profile of indigenous peoples funding in the Asia/Pacific region.**

Another lesson was the **deficiency of current funding patterns.** How groups are funded was also an issue. Participants discussed various ways in which some donor funding has contributed to continuing marginalization, poverty and a culture of dependency. As indigenous peoples have had to fight encroachment of their territories and resources from some companies and governments, they have learned to be suspicious of some funding offers. As an alternative, participants suggested that **effective financing strategies should build independence and self-reliance by valuing and promoting the knowledge, territory and cultural resources of indigenous communities,** working towards the sustainability of these resources. Indigenous peoples should not be viewed merely as poor communities but as co-investors in future funding relationships.

Funding for indigenous peoples in the region is small and needs to be increased. But not only must the amount of funding increase, **current funding must increasingly make it directly to indigenous peoples' communities and for their own objectives.** Funds from multilateral agencies, it was felt, are often largely swallowed up by intermediary NGOs or government agencies with very little benefit trickling down to communities. And while environmental and conservational programs have given a small boost to indigenous peoples funding, the narrow focus

Donor Participation in Summit

Dimaga Foundation, Papua New Guinea
First Peoples Worldwide (FPW)
Ford Foundation, Indonesia
Greengrants Alliance of Funds, US
ICCO, Netherlands
International Development Research Center, Malaysia
International Fund for Agricultural Development, UN
Indigenous Peoples Support Fund, Philippines
Kehati Foundation, Indonesia
Pacific Peoples' Partnership, Canada
Resource Watch Institute, US
Samdhana Institute, Southeast Asia
Skoll Foundation / Telapak, Indonesia
The Christensen Fund
TIFA Foundation, Indonesia

of these funds distorts the more holistic objectives of indigenous peoples and may actually reduce their capacity to sustain critical environmental resources by undermining traditional management practices.

Some of the **funding strategies for improving resource sustainability** suggested throughout the Summit were:

- Organizational and management capacity of indigenous communities
- Livelihood promotion
- Advocacy and, particularly, improving the participation of indigenous peoples in policy making
- Production and use of maps of traditional territory
- Promotion of indigenous philanthropy and asset building
- Skill building in working with companies and government agencies.

The idea of building indigenous peoples' philanthropic resources and internal capacities resonated strongly with the shared desire to reduce the dependencies felt by communities and make them effective partners in sustaining the world's resources in environmentally sensitive areas.

Next Steps

While the Summit did not end with a clear statement or declaration of next steps, several suggestions for follow up for IFIP and the co-hosts emerged:

1. Continue coordination, advocacy and learning after the Summit

Participants strongly endorsed the importance of reaching out both nationally and internationally to donor agencies. At several points, during the Summit they spoke about actions and activities that would need to come next. Several specific ideas were put forward:

- Create an ongoing coordinating group to strengthen funding for indigenous peoples in the region
- Hold a follow-up regional conference or several sub-regional conferences, such as in Australia/Pacific.
- Hold national donor briefings

2. Self-certify indigenous peoples heritage and environmental resources

Seeking UN or national certification of heritage and environmental sites and/or projects such as REDD were seen as good strategies to highlight the global importance of indigenous peoples territories and culture, but the risk is for indigenous peoples to lose control over the management and plans for their own resources. A number of strategies for engaging with the agencies responsible for certification were discussed. The idea of creating a certifying body(s) for indigenous peoples resources based on collective values and principles was also suggested.

3. Promote indigenous peoples philanthropy

The underlying values of philanthropy, particularly the promotion of solidarity among and between peoples and the planet resonated with participants. They were interested in expanding opportunities not only by increasing their capacity to raise donor funding but also by improving the participation of indigenous peoples in existing philanthropic institutions and exploring the creation of their own institutions. Some specific suggested follow up:

- Create and distribute a guide on indigenous peoples funding for the region
- Hold capacity building workshops for indigenous peoples organizations on how to access donor funding
- Hold workshops to develop strategies and approaches with emerging Asian philanthropists
- Explore the creation of more indigenous peoples owned and managed philanthropic organizations

4. Improve relationships with governments

One of the most important strategies for strengthening indigenous peoples across the region echoed throughout the Summit is the recognition of their territory and rights by national governments. A number of successes were cited but indigenous peoples continue to have difficulty in being heard by their governments.

- Invite more national government and United Nations agency representatives to future meetings

Appendices

Appendix 1 – Agenda

Appendix 2 – Speakers Bios

Appendix 3 – Participant Contact Information

Appendix 4 – Participants Evaluations

Appendix 5 – Descriptions of Site Visits

APPENDIX 1 - AGENDA

IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit

*Supporting Rights and Sustaining Economies in Key Indigenous Community Land-
scapes. Learning from Elders, Defenders and Partners*

March 26–28, 2011 in Bali and March 29-30, 2011 in Lombok

*Sunrise ceremonies will start at 7am every morning.
All are welcome!*

Saturday March 26, 2011

Looking at Bali, Opening

9:00 AM - 3:00 PM	* Optional 5 pre-site visits
9AM (except for Marine Site: 7:30 AM)	Depart for site visits
4.00PM - 8.00 PM	A Traditional Welcome & Opening Prayer at The Wantilan at Pengotan Village : <ul style="list-style-type: none">• Ritual from Bali Aga• Welcome from IFIP and AMAN
8.00PM - 10.30 PM	Dinner and Art Performance from Pengotan Villagers

Sunday March 27, 2011

Conversation: Indigenous People's Have Resources and Assets: Did donors take this into account? What Sustainability/wise use principles apply?

8:00 AM - 5:00 PM	Registration & Membership Tables Open		
8:00 AM - 8:30 AM	Breakfast		
8:30 AM - 8:45 AM	Opening Prayer, Aga Village Adat Leader		
8:45 AM - 9:00 AM	Framing the conversations: Vicky Tauli-Corpuz		
9:00 AM - 9:30 AM	Keynote Speakers: Indigenous Elders: Apai Janggut Borneo; David Tihau Bishop, Pacific Islands		
10:00 AM - 12:00 PM	<u>Track 1</u> "How Maps secure Indigenous Peoples Territories?" Locating Indigenous Peoples	<u>Track 2:</u> "Living Culture and Landscapes: Our Basis for Partnership"	<u>Track 3</u> "Can Corporate Practices and Indigenous Peoples Approaches Coexist?"
0 min Break			
12:00 - 1:00 PM	Lunch		
1:00 PM - 2:00 PM	Speed Networking Sessions		
12:00 PM - 2:00 PM	Ongoing Exhibits of Local Indigenous Artists, Photographers, Weavers, Yoga Tents, Healers and Fortune Tellers Tents, Green School, Neka Museum		
2:00 PM - 4:00 PM	<u>Track 1</u> "Putting Collective Rights into Legislation: What Recent Insights and Innovations"	<u>Track 2</u> "People-to-People Benefit Flows: climate Mitigation and Adaptation Funds"	<u>Track 3</u> What is Indigenous Peoples Philanthropy? "Rethinking Donor-Recipient Relations: Focusing on Local Philanthropy"
30 min Break			
4:00 PM - 5:00 PM	Reporting of Track Facilitators: Sharing Two Lessons from each track		
5:00 PM - 7:00 PM	Side events and exhibits: Monitoring systems and photovoices; Weavers of culture; indigenous music and dances and arts; seasonal calendars and spirituality, Subak Irrigation, heart of Bali agriculture (see separate handout for OPTIONAL TOPICS)		
6:00 PM - 10:00 PM	Dinner and Regional Performances		

Monday March 28, 2011

Donors' Conversation: Granting, Financing and Co-investing with Indigenous Peoples, how best?

8:00 AM - 5:00 PM	Registration & Membership Tables Open		
8:00 AM - 9:00 AM	Breakfast		
9:00 AM - 9:30 AM	Opening Prayer Indigenous Elder Framing Conversations: Abdon Nababan/Joan Carling		
9:30 AM - 10:00 AM	Keynote Speaker: <i>Teddy Baguilat, Cordillera, member Philippine Congress</i>		
10:00 AM - 12:00 PM	Track 1 "Donors and Indigenous Communities in Asia Pacific"	Track 2 Improving Livelihoods in Indigenous People's Communities: "Fiscal Cycles vs. Seasonal Calendars"	Track 3 "Fund Strategies across the Region: Adapting to indigenous peoples' Realities and Worldviews"
12:00 PM - 2:00 PM	Lunch (Optional Topics on Table and Local Native Artists)		
2:00 PM - 4:00 PM	Track 1 "Funding Indigenous Peoples for Self-Determination"	Track 2 "Asia-Pacific Indigenous Peoples Rights as Litmus Test? (Climate Mitigation and Adaptation Package in Private, Bilateral, Multilateral agencies)"	Track 3 "Local Donors and Emerging Markets"
4:00 PM - 5:00 PM	Reporting from Track Facilitators: Sharing 2 Lessons each track		
5:00 PM - 6:00 PM	What Assets/How Co-invest? Building from Where We Are, Forward with Indigenous Peoples funding in Asia/Pacific Ken Wilson/ Abdon Nababan		
6:00 PM - 10:00 PM	Dinner, Solidarity Night, Closing		

Tuesday March 29, 2011 - *OPTIONAL Lombok Site Visit:

Ridge-to-Reef Landscape Management

6:00 AM - 7:00 AM	Breakfast
7:00 AM - 8:00 AM	Depart from hotel/Ubud to Padang Bai Harbour
8:00 AM - 10:30 AM	Leaving for Lombok by fast boat
10:30 AM - 6:00 PM	Joint Donor-Indigenous Peoples Monitoring of Ridge to Reef Landscape Management
6:00 PM - 9:30 PM	Dinner and Evening Session

Wednesday March 30, 2011 - Lombok

7:00 AM - 8:00 AM	Breakfast
	- program to be announced -
	Leaving Lombok

Thursday March 31, 2011 - Optional Post site Visit to Thailand

	See Post site visit schedule
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*Optional pre- and post site visits requires an additional fee.

APPENDIX 2 – SPEAKERS BIOS

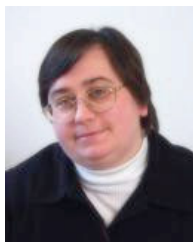
27 - IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit



SPEAKERS AND PANELISTS

FRANKIE ABREU, an ethnic Karen, formed an organization in 2010 called Bridging Rural Integrated Development and Grassroots Development (BRIDGE) in Kachin state, Burma. BRIDGE works together with rural communities impacted by political and socio-economic change to strengthen their capacities to manage their natural resources. Initially a schoolteacher in a remote village school, he joined the forest department of Karen National Union (KNU) in 1989. Based on his proposal for better management of the Kaser Doh Wildlife Sanctuary to prevent logging and save biodiversity of the region the KNU assigned him to lead the process in 1996. In February 1997, however, the Burma army attacked the area with great force and brutality; villagers escaped to Thailand and some fled into the sanctuary. During this tragic and traumatic time, he organized and coordinated migration and escape routes, relief and communication with humanitarian organizations and the media. Between 1997 and 2001, he worked with SWISSAID (Switzerland) as Field coordinator responsible for monitoring projects and organizing training courses for various ethnic groups in Burma to promote human rights through integrating community development projects. In 2002, he was Education Coordinator with ZOA Refugee Care Organization (The Netherlands) in refugee camps along the Thai Burma border, where he developed teacher training and a textbook integrating indigenous knowledge and sustainable environment management into the curriculum in refugee schools. Between 2005 and 2007, he was Program Manager with Karen Environmental and Social Action Networks (KE-SAN). He completed his Master degree in International Development Studies in January 2009.

NEVA ADAMSON, managing director of First Peoples Worldwide, is Cherokee and Skokomish. She has 6 years of experience working with both government and non government agencies. She has provided grant training and conference planning for the Federal Government. She has also worked as an advocate for American Indian Gaming tribes. She found a second home when she joined First Peoples. She is passionate about providing Indigenous Peoples with a voice in the global forum. She currently holds a bachelor's degree from University of Mary Washington and plans on pursuing her doctorate in International and Economic Development. Her greatest joy is being a mother to her two wonderful boys, but following not too far behind is the excitement and satisfaction she feels with her career in making a difference for others.



OLGA ALEXEEVA is Founder and Chief Executive of the Philanthropy Bridge Foundation (PBF), a British charity that promotes philanthropy and social responsibility in emerging markets countries. Prior to setting up PBF, Olga Alekseeva worked over 17 years in the Charities Aid Foundation (CAF), first as the Director of its Russian office, CAF Russia, then as Head of CAF Global Trustees (CAF GT), a division of CAF focused on the development of private and family giving in the world. In her capacity as the Head of CAF GT, Olga was responsible for overall management of CAF Global Trustees, promotion of private and family foundations and CAF services to wealthy individuals around the world. She worked directly with a number of ultra high-net wealth individuals from Russia, Ukraine, Brazil, India, China to assist in the development of private philanthropic projects and foundations, the work she now continues within the framework of the Philanthropy Bridge Foundation. She is an author of 4 books for and about civil society and philanthropy in Russia, five books focused on philanthropy and civil society development in the world and over 100 articles and research.

ALIT or Dr. I Wayan Alit Artha Wiguna, is Chief of Research at Badan Penilaian Teknologi Pertanian for Bali (a branch of the Ministry of Agriculture).



ALEKSANDR ARBACHAKOV, Tiaga Research and Protection Agency, is an expert in forest ecology and wildlife conservation. He graduated from the Forestry Department of the Technological Institute of Siberia in 1986. He helped found the non-governmental Agency for Research and Protection of Tiaga (AIST), and worked as an information coordinator for the "Sacred Earth Network" (SEN) in Southern Siberia. Aleksandr is currently working on the Russian-British joint project, "The Elaboration of the Concept of the Ecology Policy in Kemerovskaya Region."



EVELYN ARCE is Executive Director of International Funders for Indigenous Peoples (IFIP) is of *Chibcha descent (Colombian-American)* has been leading IFIP since 2002. She obtained her Master's of Art in Teaching degree at Cornell University with a concentration in Agriculture and Adult Education, and was a high-school teacher of Science, Horticulture, and Independent Living for seven years. Evelyn was chosen to participate in the Donella Meadows Fellowship Leadership program, a systems think tank on creating sustainable ways to effectively make long-term changes through leadership. Evelyn was a communications consultant for the Iewirokwes Program, a Native American Midwifery Program and coordinated the American Indian Millennium Conference held at Cornell University in 2001. She has also been a diversity consultant for Cornell's Empowering Family Development Program. Evelyn serves on the board of the United Way for Franklin County in New York State. As IFIP's Executive Director, Evelyn brings a vision of philanthropy that is in accord with Indigenous culture, values, and spiritual sensibilities. She leads IFIP into its second decade of educating funders about critical Indigenous issues and supporting the philanthropic community in its efforts to increase funding to Indigenous communities and causes around the world. A tireless networker, Evelyn has brought together culturally diverse individuals and organizations through IFIP's programs and events, helping to leverage vast reserves of resources.



CONGRESSMAN TEODORO BRAWNER BAGUILAT, JR. Cong. Teddy has been into public service in the Philippines since 1992. First serving as a municipal councilor in Kiangnan, Ifugao, then Mayor and then Governor of the province of Ifugao. He is currently in his first term as the representative of the province of Ifugao. As a Representative of the Lone District of Ifugao, he is the chairman of the National Cultural Communities Committee, vice chairperson of the Natural Resources Committee and is a member for the majority in 13 other committees in the Congress. His main advocacies are good governance and the promotion of indigenous peoples rights and welfare. He took up Bachelor of Arts in Mass Communication major in Journalism in UP Diliman.

DAVID GORDON TIHAU BISHOP is currently based in the Waikato region of New Zealand. David is an associate with CLIMsystems; 'decision making in a climate changed world' and a practicing civil and structural engineer. After nearly 30 years of experience and dedication to the civil engineering industry, and having worked nationally and internationally solving Civil and Structural design and Construction problems, he looks for new challenges within Climate Change Mitigation and Adaptation scenarios for Pacific Peoples. He continues informal studies on the effects of climate change on occupied atolls in the Cook Islands with the hope of more effectively helping vulnerable South Pacific Island communities prepare for predicted climate change induced sea level changes. In early March 2010 and after over three years of negotiations the launch of the South Pacific Engineers Association (SPEA) was achieved in Suva. He was pleased to be asked to represent the Cook Islands at this important occasion. SPEA is an IPENZ supported initiative that currently represents the island nations of Cook Islands, Fiji, PNG, Samoa, Tonga and Vanuatu. David continues

to have a strong interest in sustainable electrical energy generation and is helping communities identify ways of being more effectively involved in geothermal resources within the central and northeastern regions of Aotearoa. He is passionate about traditional sea voyaging and native forest restoration. David is a keen amateur glider pilot, cyclist, tramper, a life member of the Kerikeri based New Zealand Kiwi Foundation and a keen advocate for the QE II National Trust and the Tane's Tree Trust.



JOANNA K. CARIÑO is a native Ibaloi woman from Baguio City in the Philippines. Joanna has been a long-time political activist for indigenous people's rights, nationalism and democracy. She was among the founders of the Cordillera People's Alliance in 1984, serving as its secretary-general up to 1987. Since then and up to the present, she sits on the Advisory Council of the Cordillera People's Alliance, and serves as the Convenor of its International Solidarity Commission. She is also the current chairperson of the Board of Directors of Dinteg, the Cordillera Indigenous People's Legal Center, and the Chairperson of Cordillera Afong – SELDA, the organization of ex-political detainees in the Cordillera region. Joanna has had valuable experience in the progressive Cordillera mass movement, has done research and written on various Cordillera issues, was co-editor of two publications on ancestral land, and has presented papers at various conferences.

ANTONELLA CORDONE works at IFAD since 1999. She is the Coordinator of Indigenous and Tribal Issues, working in the Policy and Technical Advisory Division in the Programme Management Department. Ms Cordone holds a Masters in modern languages and literature and a Masters in International Cooperation and Planning for Development, both from the University of Rome La Sapienza. She is specialized on participatory methodology and rural poverty appraisal and on targeting issues. Her engagement in working on indigenous peoples dates back to 1997 when she worked on inter-cultural and environmental education programmes for Italian schools. She often delivers lectures at the Rome based universities on indigenous peoples' issues. She has coordinated the preparation of IFAD Policy on Engagement with Indigenous Peoples. She manages the IFAD Indigenous Peoples' Assistance Facility, and in February 2011, she has coordinated the establishment of an Indigenous Peoples Forum at IFAD.

EFFREY DADEMO is the founder of ACT NOW in Papua New Guinea, which focuses on defending the PNG Constitution, public expenditure issues and Corporate Social Responsibility. ACT NOW promotes and encourages personal action through the use of mass media and the latest in social networking tools. Its work includes empowering disadvantaged communities especially urban settlers to demand their rights. Trainings focus on the current development model and how it divides and rules to achieve a profit end. The message is simply that the enemy is not your neighbor or your brother, it is the system that has failed you and so you need ACT NOW in demanding your rights. He has a degree in law from the University of Papua New Guinea and practices law in PNG. He has 10 years public interest environmental law practice experience in PNG. He has previously worked with the PNG Eco-Forestry Forum, an umbrella organization for PNG green NGOs, as its program manager and in-house lawyer. As the in-house lawyer, he successfully oversaw major forestry litigation against Rimbunan Hijau, a Malaysian logging giant.



CHIP FAY has been a Senior Policy Analyst for the World Agroforestry Centre, a member of the Consultative Group on International Agriculture, in Indonesia as well as Program Officer for the Ford Foundation. His work has centered on addressing issues of land and other natural resource rights, particularly those of Indigenous Peoples. Chip played a central role in developing Negotiation Support approaches that bring scientific research results to negotiations between local communities and outside parties that

threaten local resource rights. Prior to working 15 years in Indonesia, he lived and worked 9 years in the Philippines where he led the Southeast Asia office of the Environmental Policy Institute/Friends of the Earth and was a Projects Officer for Survival International. Chip also lived 3 years in the northern rainforests of the Philippines working with forest hunter-gatherers inside a large logging concession and with rice farmers on the forest boundaries.



DAVID HULSE is the Ford Foundation representative in Jakarta, overseeing the overall grant-making strategy in Indonesia. His individual work focuses on issues related to sexuality and the reproductive health of marginalized women and youth and supports organizations working to amplify their voices among decision makers in civil society and local governments. David joined the Ford Foundation in 2007, serving as representative for Vietnam and Thailand, where his grant making focused on governance issues and strengthening civil society organizations. He moved to the Jakarta office in 2009. Earlier, David worked at the John D. and Catherine T. MacArthur Foundation, where he was responsible for conservation grant making in the Lower Mekong (Vietnam, Cambodia, Lao PDR), Eastern Himalaya (Bhutan, Nepal, northeast India, southern China) and South Pacific (Papua New Guinea, Solomon Islands, Vanuatu, Fiji). In the 1990s, David served as the country representative for World Wildlife Fund in Vietnam and the South Pacific. He also taught economics at the Shanghai University of Finance and Economics and worked in Thailand at the Population and Community Development Association. David has a master's degree in public policy from the Kennedy School of Government at Harvard University and a bachelor's degree in Earth science and environmental studies from Iowa State University.



ISMID HADAD is Chairman of Perhimpunan Filantropi Indonesia, or the Association of Indonesian Philanthropy (PFI), an independent non-profit institution committed to facilitating the interests of the Indonesian philanthropic community. Prior to joining PFI, Mr. Hadad was the executive director of KEHATI – the Indonesian Biodiversity Foundation, a grant-making institution he helped found in 1994. KEHATI's mission is to support and facilitate endeavors of professional organizations and community groups to acquire rights and self-reliance for conservation, sustainable and equitable use of biological resources by means of collaborations at local, national and global levels. The foundation also supports efforts for policy reform and law enforcement advocacy at all levels. Mr. Hadad is an economist and institutional development expert with over 30 years of professional experience in the areas of governance, social communication, capacity building and environmental management. Before working with environmental NGOs, he spent several years in the private sector, where he was the president and managing director of PT REDECON and PT INDOCONSULT, respectively.



WILLIAM INGRAM is Co-Founder and Co-Director of Threads of Life, in Ubud, Bali. "I have come to understand the local cultures, manners and customary law of different regions while working with *Threads of Life*. I always find it very rewarding to visit the communities and see their dedication to the weaving and natural dye processes over the years. I feel that I have family all over the archipelago!"

BANDI APAI JANGGUT, elder, Kalimantan, Indonesia had an experience working in logging companies throughout Kalimantan during his younger years, which gave him knowledge about what a forest destruction could bring to communities like Sungai Utik. "When they cut the woods, they logged earnestly, leaving

nothing but bare forest,” he said. “That forest-destructing diseases, there’s no cure, no doctor for those who want instant wealth. We have to prevent ourselves from getting the diseases.” Apai said he experienced enough not to want such destruction happened to Sungai Utik.

ELIZA KISSYA (OOM ELLI), in Maluku, Indonesia, is the guardian of Haruku’s “Sasi” laws and he has to be sensitive to the pulse of the environment at all times. This designation has been in his family for generations and one day he will pass it on to one of his children. He is a person well versed with the conditions of the village and the natural cycles in order to know when to declare the closing and opening of “Sasi” at the appropriate times.



PETER KOSTISHACK is director of programs at the Global Greengrants Fund. Peter has worked for many years supporting communities and indigenous organizations in defense of their rights, territories, and natural resources. Prior to coming to Greengrants, he coordinated the Amazon Alliance, a coalition of indigenous and non-governmental organizations protecting the Amazon Basin. He has also been a community mapper, researcher, blogger, activist against mega projects, and consultant to funders and organizations on how to partner with indigenous peoples’ organizations. Peter has an MSc in Social Ecology and Community Development from Yale University and a B.A. in Biology from Harvard University.

JOHN LAMERA was born in Mindiptanah, Merauke. He moved to Asmat region at the age of 6, following his father’s duty as a teacher at the elementary school. In this area, he and his family were required to move from one village to another, almost every year. He spent his childhood in this region until 1977 when he moved to Jayapura, pursued his study at Cendrawasih University and had his degree in Anthropology in 1986. His experiences in Papua villages during childhood had raised his interest in social works, and he had been actively involved with NGOs for 15 years, while carrying out academic activity (giving lectures) at universities and high schools. He was also involved in several researches in Papua, either with universities or NGOs. Challenged by his idea to make a change for Papua’s isolated indigenous peoples, he was ‘provoked’ to design courses for Papua children, named “TITIP” (Training Indonesian for Transition to Institutional Programs), and has trained more than 200 children of Papua, some of them are succeeded to become a lecture, work in government institutions, become entrepreneur, and work as mechanics and pilots. In 2004 he joined BP Tangguh project as Community Development Officer. Since 2007 he was assigned by the management to assist in developing the Dimaga Foundation.



J. STEPHEN LANSING is a professor of Anthropology at the University of Arizona, with a joint appointment in Ecology and Evolutionary Biology; an external professor at the Santa Fe Institute; and a senior fellow at the Stockholm Resilience Centre. His recent research has to do with the long-term dynamics of coupled social-ecological systems, focusing on two topics. The first has to do with emergent properties of Balinese water temple networks. Currently he is assisting the Government of Indonesia to create a new UNESCO World Heritage site to help preserve the temple networks. The second project is a comparative study of social structure, ecology, kinship, language change and the evolution of disease resistance in 69 villages on 14 Indonesian islands. Recent books include *Perfect Order: Recognizing Complexity in Bali* (2006) and *Priests & Programmers: Technologies of Power in the Engineered Landscape of Bali* (2007). Documentary films include *The Goddess and the Computer* (1988), a segment of *The Sacred Balance* (2003), *Perfect Order* (2006) and *Voyagers on the Ring of Fire* (2011).

LITA LICOFO is a member of the Kankana-ey tribe who come from the northern part of the Philippines, the Cordillera Region. She grew up in a traditional community where she was raised to respect the land and the environment and to practice the sustainable ways of their elders. She has a degree in Forestry and she recently obtained her Masters Degree in Sociology both from the Benguet State University in the Philippines. She has been a Mapping Officer of the PAFID for the past 3 years and has been directly involved in the facilitation and conduct of numerous ancestral domain delineation and land-use mapping activities for Indigenous Communities in the Philippines. Among her other responsibilities include being mapping trainer for partner-communities in need of enhancing their skills in mapping and other spatial data management activities. Among her many students are local development workers as well as community members from other parts of Asia including the Indigenous Karen of Burma who recently completed a course in Community Mapping from the PAFID.

NICOLAAS MANIAGASI was born in Sorong, Papua. His main struggle is maintaining and strengthening local wisdom and indigenous knowledge of Papua community. He believes that inter generational leadership formation cannot be separated from the basics of Papuan existence: living with pride in one's own land. He received the Kehati Award in 2002 for his effort in conserving sago and Pandanus. He is also the founder of Sagu Suaka Alam Foundation, and Papua Biodiversity institution



EDTAMI MANSAYGAN is former Commissioner for the Philippine National Commission of Indigenous Peoples representing the Central Mindanao Ethnographic Region. An Arumanen Manobo himself, (an indigenous peoples group from Cotabato, Southern Philippines), he finished his degree in Theology in a Protestant Seminary in 1988 and since then committed to work for the indigenous peoples causes, first as was Executive Coordinator of Tribal Filipino Center for Development Inc., then as Secretary General of the Southern Mindanao Lumad Alliance for Democracy, following that as Desk Coordinator of the External Relations and Membership building of the Lumad Mindanaw Peoples Federation Secretariat. He became Secretary General of the National Confederation of Indigenous Peoples of the Philippines for five years up to 2000, when he was appointed to sit in the National Anti-Poverty Commission. It was here that he was spotted to sit in the Presidential Task Force for Indigenous Peoples, upon its throes to implement the hard won Indigenous Peoples Rights Act, which was one theme of the struggle that Tami was strongly a part of.

ANSELMUS ROBERTUS MECER is a Dayak elder, born in Ketapang, West Kalimantan. He trained as an instructor and excelled as a math teacher. He was until recently a member of the Indonesian Parliament, and a member of the many organizations on empowerment growing out of Pancur Kasih. He spent his young professional life, knowing that Dayak assets, land, water, designs are not infinite and obsessed at finding out how to put monetary value to these, so that Dayak people, will not waste but instead grow or sustain them. Finally, he thought about growing funds derived from natural resources. He also thought about setting up an NGO that will exclusively pay attention to finances. He gathered his friends and initiated the Credit Union Institution in 1987, with a few friends who contributed out of pocket, funds to lend to others who want to 'make a go' with life and investments. The fund started to revolve and grow and members made sure not just to pool resources but to borrowing from it, and to pay what they borrowed. Twenty three years later, they are now up to \$90 million in assets, and grew in leaps and bounds, from 0 to 35 service offices, with over 90,000 members. They received an award from Bank Indonesia as one of the top credit union organizations in the entire Indonesia, and is now a member of distinguished credit union organizations in the Asia-Pacific region and perhaps, in the world.

KO MOE MILNE is of the Ngati Hine and Ngapuhi nui Tonu tribes. Her pakeha ancestry is Irish and French. She lives in her homeland, in Matawaia, which is in the North of Aotearoa, New Zealand. Her husband George and she have six children and nine grandchildren, who they have nurtured in their language and customs. This includes knowledge about the land, the bush, and the environment. Her professional training is in nursing, mental health, health management, teaching and promoting Maori consumer rights when accessing Health and Disability services. She has been involved in many organizations both government and non-government. Relative to this conference, she will supply information about funding organizations that I have been a part of. She is a Maori member Auckland Savings Bank Community Trust and has worked in the past with Health Research Council of New Zealand, Northland Area Health Board, Te Hau Ora o Te Taitokerau Ara o te Whakaaro Pai – addiction services, Te Kura o Matawaia BOT and Matawaia Marae Trustees. She has also been a Treaty o Waitangi trainer, a researcher (community), mediator and negotiator for Maori Provider development in Health. Currently her work is primarily as a Maori practitioner for competency and policy development for Maori development.



ABDON NABABAN, an indigenous person from the Batak Toba of North Sumatera, Indonesia, is presently the Secretary General of Aliansi Masyarakat Adat Nusantara (AMAN - Indigenous Peoples' Alliance of the Archipelago), a national wide Organization comprised of 1163 Indigenous Communities from across Indonesia. Since 1980, he has been actively involved in Indonesia's environment and forestry issues, civil society movement and Indigenous Peoples' movement. He is also a former Director of PT. Poros Nusantara Utama, a company focuses on development of local community products based on sustainable natural resources. He previously member of the Representative Committee of Indonesia's Ecolabeling Institute (LEI), Former Director of Yayasan Telapak Indonesia working on forest issues as well as on small islands and coastal areas. He was also co-founder of Forest Watch Indonesia (FWI), working on promoting the transparency of forestry data. He is also co-founder of Yayasan Sejati.



PHILIP OBAH was the Liaison Manger for the 5th Festival of Pacific Arts in 1988, when Australia hosted the Festival in Townsville; where he was responsible for recruiting and training of 70 Liaison Officers, who were then responsible for the needs of the Pacific Island delegates participating in the Festival. He held the position as Regional Co-ordinator for the Department of Education, Vocational, Employment and Training and Industrial Relations (DEVETIR) under the Aboriginal and Torres Strait Islander Employment Strategy to the State Public Sector for a period of 5 years and excelled in negotiating placements for participants into cadetship, scholarship, apprenticeships, and the establishment of the Police Liaison Officers (PLO's) within the State Public Sector through the Employment Strategy. He was responsible for the initial negotiations and original concept of the School of Indigenous Australian Studies (SIAS) at the James Cook University; he has been entrusted with the responsibilities of establishing the Wadja Traditional Knowledge Centre, developing courses with an emphasis on Traditional Aboriginal Perspective and adapting to meet the western societies educational systems.



CAROL PETERSEN JP Elder, member of Clan group, is a direct descendant of the Minung Peoples of the Noongar Nation in the Southwest of Western Australia. She was born at Gnowangerup Mission 1940, raised in the bush at Jerramungup but spent most adult life in Albany. She is married to Desmond for 42 years, and has five children, 13 grandchildren and nine great grandchildren. Her achievements include being appointed as President of the State Women's Advisory Council to Premier of Western Australia; Appointment as a Justice of Peace; Elected Councillor of Town of Albany; along with the inaugural Volunteer of the Year Albany 2009 and is a current

member of the National NAIDOC Committee based in Canberra. She was also awarded National NAIDOC Indigenous Female Elder of the Year 2008/09. Carol is also appointed to the Single Noongar Claim/WA State Negotiating Committee for the settlement of our Native Title Claim. Although now retired, Carol still volunteers for many community and membership issues and is passionate about women and youth issues. Carol, along with husband, is also raising an orphaned grandchild who at 15 years of age is not only a delight but a challenge in ever diverse and changing times

SUSHREE JIWAN RANA is chairperson of Indigenous Rights Active Members (IRAM) in Nepal. She represents Suy indigenous community. Her community is facing the danger of losing the identity, culture, tradition, resources and way of life ethnic group due to the government granted their community territory to economic land concession company. Now there are only 1200 people of Suy people living in the country as well as in the world. Actually the community rich in natural resource but come to end after such aggressive development happened in their community. At the same time, she is a chairwoman of IRAM and also active women leader who dedicated to address her community issues. IRAM is an indigenous peoples organization that consisted of its provincial members from 15 provinces in the country. Its mandate is to promote indigenous peoples rights and dialogue with government to solve their issues and other stakeholders.



STEVE RHEE works on expanding livelihood opportunities from the foundation's Jakarta office. His grant making supports efforts to increase the well-being of poor Indonesians in fragile rural areas. His work promotes policies that give poor and marginalized groups more control over natural resources. Before joining the Ford Foundation in 2009, Steve's development work focused on international natural resource management. He has held research and policy posts at several institutions, including the Center for International Forestry Research and the U.S. Department of State. In these roles, he collaborated with a range of stakeholders from villagers in Indonesian

Borneo to senior government officials in Washington, D.C. He has lived in Indonesia since 1996, working on community-based natural resource management issues. He has also worked in mainland Southeast Asia, Timor-Leste and Nepal. Steve has had several transformational learning opportunities, including service in the Peace Corps, the Fulbright-Hays Research Abroad Program and the American Association for the Advancement of Science's Science & Technology Policy Fellowship. He received his Ph.D. and master's degree from Yale University, where his training focused on governance, institutions and trade related to sustainable development.

PHRANG ROY is an Elder in his clan. After leaving IFAD end December 2006, he head the Indigenous Partnership on Agrobiodiversity and Food Sovereignty as its Assistant President; he joined TCF in January 2007 - December 2009. The Indigenous Partnership for Agrobiodiversity and Food Sovereignty (the Indigenous Partnership) is supported by The Christensen Fund and hosted by Biodiversity International, it will generate a purposeful collaboration between indigenous communities, scientists and policy researchers to develop participatory agricultural research programs where indigenous communities and their associates will also set the agenda. It will strive to become a useful bridge between scientific and indigenous communities, linking modern science and indigenous ecological knowledge in order to sustain biocultural diversity. These efforts will be carried out with the support of the Platform for Agrobiodiversity Research and indigenous organizations working on agrobiodiversity.



AMBROSIUS RUWINDRIJARTO (RUWI) co-founded Telapak (www.telapak.org), an environmental NGO based in Bogor, Indonesia, and served as its Executive Director from 1999 until 2002, and currently as its President. Ruwi is engaged in various fields of environmental advocacy, independent media, community organizing, business development, and entrepreneurship. Ruwi has been leading Telapak in pioneering “from illegal logging to community logging” movement. Prior to that Ruwi established and led PT Bahtera Lestari, a community-owned marine ornamental exporter based in Bali, and PT Poros Nusantara, a social and commercial consortium of communities and NGOs producing and trading

marine and forestry products, and Kendari TV, a local television stations in Southeast Sulawesi. Ruwi is a co-founder of Samdhana and now serves as Vice Chairman of the Board of Directors. Through Samdhana, Ruwi is committed to be part of indigenous peoples, farmers, and fishers’ struggle towards ecological, social, and economic integrity.



DATU AMPUAN JEODORO SULDA is the Chieftain of the Menuvu tribe in Pangantucan, Bukidnon, Philippines. He founded the “Upakat Te Magingad Te Keretungan He ebpengimbatasan (UMKE) – Menuvu,” their organization dedicated to develop and protect the welfare of the Menuvu tribe, and the promotion of the traditional way of management of natural resources. He is the Chairperson of the Kalatungan Council of Elders, and vigorously advocates for the implementation of the Indigenous Peoples’ right to self-governance. Datu Ampuan is also engaged in government-community partnerships, as Regional Consultant of the National Commission on Indigenous Peoples (NCIP) and as member of the Protected Area Man-

agement Board (PAMB) of the Mt. Kalatungan Range Natural Park. He believes that the indigenous peoples’ community should be the custodian of the traditional way of living, and envisions that all living beings experience the harmony of life with the abundance of nature.

MAHIR TAKAKA is the Deputy Secretary General of Aliansi Masyarakat Adat Nusantara/AMAN. He is a Seko from central part of Sulawesi Island and has been part of indigenous peoples movement since 1997 when he started to assist many of indigenous communities in South Sulawesi against mining, plantation and logging companies. He previously worked for Bumi Sawerigading Foundation before he was elected as the Executive Secretary of South Sulawesi Indigenous Peoples’ Alliance on 2003. Mr. Takaka is member of the Indigenous Peoples’ National Working Group on Climate Change established in 2009. He is also currently the Chairperson of Working Group on the Acceleration of Participatory Mapping and the Ancestral Domain Registration Body. Mr. Takaka has been also part of the participatory mapping movement and ecological justice in Indonesia. He is a member to several organizations including Bumi Sawerigading Association, TELAPAK and the Participatory Mapping Network/JKPP.

TAIMALIEUTU KIWI TAMASESE is the co-ordinator of the Pacific Island section of the Family Centre, Lower Hutt, and currently leads an HRC funded research programme on Samoan mental health needs. She is a regular keynote speaker at international conferences in the areas of family therapy and policy, and community development. She is also a dynamic workshop presenter. Along with her colleagues Charles Waldegrave, the late Flora Tuhaka and the Reverend Walpiri Campbell, she is one of the founders of a position called ‘Just Therapy’, and is the author of materials that are included in Principles of Just Therapy, and Issues of Culture and Gender in Psychological Practice.



BAE INATLAWAN ADELINA TARINO is the head claimant and leader of the Daraghuyan Ancestral Domain Community in Dalwangan, Malaybalay City, Bukidnon, Philippines. She is a spiritual leader and offers rituals like *panahud* (asking permission to enter the community or their sacred grounds), *panalabugta* (ritual for the spirit guardian of the land), and others. She is a *Mananambal* or healer using indigenous ways and herbal medicine, and offering prayers to cure illnesses. Her traditional roles include being the tribe's *Balaghusay* (arbitrator) and *Malalagbasuk* (economist and divinator for farming), *Tigballa*, (seer) and *Tigkasal* (priestess officiating tribal weddings). She also sits in the Board of the Bae Tribal Federation, and a mandatory representative in the local consultative body. Bae Inatlawan envisions that through their efforts, they will be able to establish their livelihoods and improve their community.



VICKY TAULI-CORPUZ is a Kankana-ey Igorot from Besao, Mountain Province in the Philippines. She started as a youth and community organizer of indigenous peoples in the late 1960s and persisted in helping build the indigenous peoples' movements from the local to the global levels for more than 40 years. Together with other colleagues, she led the establishment of various indigenous peoples' institutions and networks such as the Cordillera Women's Education and Resource Center, INNABUYOG (Federation of Indigenous Women's Organizations in the Cordillera Region), the Asia Indigenous Women's Network (AIWN) and Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education). She was centrally involved in the drafting and adoption of the UN Declaration on the Rights of Indigenous Peoples. She was the Chairperson of the UN Permanent Forum on Indigenous Issues from 2005-2009. She is the Executive Director of Tebtebba and the Convener of the Asian Indigenous Women's Network. A major part of her work now is the enhancement of capacities of indigenous peoples' organizations, communities and networks to operationalize and use existing global and regional instruments and policies and decisions at the national and local levels. This includes helping these formations to generate sustained financial and technical support for their assertion of the human rights and for self-determined development.



GODOF T. VILLAPANDO, JR. is currently the Manager of Program Development Unit, a post that he has held for almost five (5) years now, of the Foundation for the Philippine Environment (FPE). FPE is a grant giving organization created for NGOs and POs under the Debt for Nature Swap of the Philippine and US Government. He is a graduate of the Polytechnic University of the Philippines with a degree of Bachelor in Business Management – Major in Marketing. He is an alumnus of the Asian Institute of Management and a member of the 44th Program for Development Managers. He is working in the development and environment sector for more than 20 years in non-profit organizations and government. Other engagements include working and assisting people's organizations, indigenous people's organizations, and non-government organizations in the areas of institution building, program management, enterprise development, project development, monitoring and evaluation.



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.

APPENDIX 3 – PARTICIPANTS

Asia/Pacific IP Resource Sustainability and Funders Summit

March 26th - 29th, 2011

Full Name	Organization/Affiliation	Country
Carol Petterson	Western Australia Cultural Revival	Australia
Philip Obah	IKC/Wadja Traditional Knowledge Centre	Australia
Pidison Pradhan	Greater Sylhet Indigenous Peoples Forum	Bangladesh
Frankie Abreu	BRIDGE	Burma
Hkwa Lwi	BRIDGE	Burma
Ma Bu	BRIDGE	Burma
Ven Sami	Indigenous Right Active Member	Cambodia
YUN Mane (Interpreter)	Cambodia Indigenous Youth Association	Cambodia
Todd Biderman	Pacific Peoples' Partnership	Canada
K.H. Ignatius Sami		India
Ambrosius Ruwindrijarto	Skoll Foundation / Telapak	Indonesia
David Hulse	Ford Foundation	Indonesia
Ismid Hadad	Kehati Foundation	Indonesia
John Lamera	Dimaga Foundation	Indonesia
Nonette G. Royo	Samdhana Institute (Facilitator)	Indonesia
Tri Nugroho	TIFA Foundation	Indonesia
Yoga Sofyar	ICCO	Indonesia
Abdon Nababan	AMAN	Indonesia
Alleta Ba'un	AMAN NTT (East Nusa Tenggara)	Indonesia
Ann McBride Norton	Photovoices	Indonesia
Anselmus Robertus Mecer	Credit Union / Pancur Kasih, Kalimantan	Indonesia
Bandi "Apai Janggut"	Dayak Iban, Kalimantan	Indonesia
Chandra Kirana	RWI Regional Coord. (facilitator)	Indonesia
Chip Fay	Climate Land Use Alliance	Indonesia
Dato Sukanda	AMAN NTB (West Nusa Tenggara)	Indonesia
Dewa Nyoman Suardana	AMAN Bali	Indonesia
Edison Robert Giay	ptPPMA, Papua	Indonesia
Elize Kissya	Maluku	Indonesia
Gede Yudarta	AMAN Bali	Indonesia
Harun Nuh	AMAN Sumatera Utara	Indonesia
Hendrik Hiyakhe Palo	Papua Mapping Team	Indonesia
Husnul Munadi	AMAN NTB, Lombok	Indonesia
I Nyoman Triada (Gombal)	AMAN Bali	Indonesia
Kamardi	AMAN	Indonesia
Ketut Suarno (Nang Gatot)	LPD - Pengotan Village	Indonesia
Koyod	Photovoices	Indonesia

Full Name	Organization/Affiliation	Country
Lalu Satria Wangsa	AMAN NTB, Lombok	Indonesia
Laurens Lani	YBAW (Yayasan Bina Adat Walesia)	Indonesia
Martin Hardiono	Mapping Consultant	Indonesia
Made Nurbawa	AMAN Bali	Indonesia
Mahir Takaka	AMAN	Indonesia
Mina Susana Setra	PB AMAN	Indonesia
Minang	(Interpreter)	Indonesia
Nicolaas Maniagasi	Biodiversity Papua	Indonesia
Patmawati		Indonesia
Rini Sulaiman	Advisor Climate Change (Norad)	Indonesia
Rukka Sombolinggi	AMAN (Facilitator)	Indonesia
Saraswati	Program Coordinator - Photovoices	Indonesia
Steve Lansing	Subak of Bali	Indonesia
Steve Rhee	Ford Foundation	Indonesia
Sujarni Alloy	AMAN-West Kalimantan	Indonesia
Tanduk	AMAN	Indonesia
Taryudi Chalid	AMAN	Indonesia
William Ingram	Threads of Life	Indonesia
Willy Daos Kadati	Threads of Life	Indonesia
Yosef Rumaseb	BP Tangguh	Indonesia
Yoyo Yohenda	AMAN	Indonesia
Yoyoyogasmana	Photovoices	Indonesia
Antonella Cordone	IFAD	Italy
Phrang Roy	IPAFS	Italy
Prem Damodaran	IDRC	Malaysia
Rajina Bruno	JOAS	Malaysia
Thomas Jalong	JOAS	Malaysia
Sushree Jiwan Rana	Nepal Rana Tharu Samajjann (NGO FONIN)	Nepal
Chris Kavelin	(Facilitator, Speaker)	New Zealand
David Tihau Bishop	CLIM systems	New Zealand
Maui Hudson	Te Kotahi Research Institute, Maori	New Zealand
Moe Milne	Te Meomoea, Maori	New Zealand
Edtami Mansayagan	IPSF	Philippines
Adelina Docenos Tarino (Bae Inatlawan)	DARAGHUYAN ANCESTRAL DOMAIN	Philippines
Artiso Abe Mandawa (Tisoy)	Ancestral Land/Domain Watch, ALDAW	Philippines
Conchita Conchada	SAGIBIN-LN	Philippines
Elencio Tipunan		Philippines
Jeodoro Sal-Agan Sulda	UMKE – Menuvu	Philippines
Joanna Kintanar CARIÑO	CORDILLERA PEOPLE'S ALLIANCE	Philippines

Full Name	Organization/Affiliation	Country
Lita Licofon	PAFID	Philippines
Norlita "Norli" B. Colili	NTFP-EP	Philippines
Norma Capuyan	ASLPC	Philippines
Teodoro Brawner Baguilat Jr.	Philippines Congressman	Philippines
Vernie Yocogan Diano	Innabuyog	Philippines
Vicky Tauli-Corpuz	Tebtebba Foundation	Philippines
Windel Balag-Ey Bolinget	Cordillera Peoples Alliance	Philippines
Effrey Dademo	ACT NOW	PNG
Harrison Owage	CELCOR	PNG
Aleksandr Arbachov	AIST	Siberia, Russian Federation
Kiwi Tamasese	Health and Housing	Samoa
Anchalee Phonklieng	IMPECT Association (Interpreter)	Thailand
Gam A. Shimray	AIPP	Thailand
Udom Charoenyomphrai	Inter Mountain Peoples Education and Culture in Thailand (IMPECT)	Thailand
Olga Alekseeva	PhilBridge (Facilitator, Speaker)	UK
Oranutt Narapruet	PhilBridge	UK
Andrew Bauer	RWI	USA
Ken Wilson	The Christensen Fund	USA
Neva Adamson	First Peoples Worldwide (FPW)	USA
Peter Kostishack	GGF Alliance of Funds	USA
Andrew Scott DuPree	(Facilitator)	USA
Evelyn Arce White	IFIP	USA

APPENDIX 4 – PARTICIPANT EVALUATIONS

IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit

Participants' Evaluation – April 2011

Summit evaluation responses were collected on *surveymonkey.com*. A total of 25 responses were received, representing just under a quarter of participants.

Many participants came to the Summit for sharing and learning among indigenous peoples communities and with donor agencies. This was largely reported as achieved.

Participants reported significant learning in the broad areas of different perspectives of indigenous peoples and the challenges and opportunities they face in different countries. Specific issues cited are mapping, REDD, livelihood promotion, territorial protection, resource need and use, community development and philanthropy. Another lesson was how to work with donors and, particularly, the shared challenge of collaborating with them as peers. This was echoed in the memorable experiences participants cited—conversations with and among themselves, considering how they may engage in philanthropy and Ken Wilson's closing remarks. Participants also cited the site visits and the Baliwoso Camp.

All aspects of the organization and design of the Summit were highly rated, with averages in every area scoring above 4 on a scale of 1 to 5. A few references were made to particular problems encountered during the Summit, such as the experience of some of the Filipino participants who were unable to go to the Lombok site visit after a night spent on the ferry because they had to return to Bali in order not to miss their flights. Another participant mentioned that the main plenary tent of the meeting was insufficient and a more formal meeting place for plenary sessions would have been better. But in general the preparation, topics, resource people, venue, food, sound system, accommodation and transportation all received high marks.

Participants gave some specific suggestions for improvement. On the design of the program a number felt that there should be fewer concurrent sessions with more focused facilitation and time for sharing among participants. Some also suggested that more free time should be built in for individual conversations and exploring the region. Increased space for prayer was another suggestion. In terms of the content, participants would like to see more time for sharing individual donor strategies and more action-oriented sessions to discuss next steps for IFIP and others. One person suggested that more local donors from the region should be invited and another that IFIP offer a certificate of participation at the end of its meetings.

Participants felt that there should be more opportunities for indigenous peoples' organizations to dialogue with funders—some came with the expectation of raising funding for their initiatives. While they understood once they arrived that

solicitation was prohibited, they felt the need for follow-up opportunities focused on helping approach donors for their projects.

Some specific follow-up activities were mentioned: capacity building for indigenous peoples groups to raise funding, cultural exchanges, an IFIP summit focused on the Australia/Pacific Region (proposed by the participants from this region) and specific opportunities to brainstorm about cooperative action. In follow up activities, participants cited specific topics they would like to see further explored, among them: climate change and indigenous rights, ways to co-invest in a green economy, country strategies on REDD, community strengthening and gender, customary law and strengthening indigenous movements.

Raw Survey Responses

What is your purpose for attending the IFIP Summit? Did you achieve it?

- Firstly, to meet and get to know reps of funding groups/organisations to build partnerships. Secondly, to meet, listen and share experiences among the various groups of IPs from various parts of Asia Pacific.
- To learn more about a major issue in SE Asia, which I achieved.
- We intended to meet and have a proper agreement how we can develop our work in cooperation with donors but we didn't reach this achievement.
- I was invited to speak and lead a discussion on business practices for and with indigenous peoples. My aim would have been to promote a more realistic relationship to business by IPs, NGOs and donors as a result. I don't know if we achieved this.
- To meet Indigenous people and different donors to share/exchange grassroots work. Yes, 70% achieved.
- Sharing and learning the situation of indigenous people. It was achieved during the conference.
- Firstly, I thought this was an opportunity to learn about the philanthropic bodies and what they have to offer our communities. Secondly, in Australia there has been very little consultation process regarding the formation and development of the Philanthropy Australia Indigenous Affinity Group. The information regarding Philanthropy Australia Indigenous Affinity Group body has only been consulted at an elite level in the corporate, government and interagency (philanthropic bodies) levels. As a practicing Social Welfare Practitioner there has been very little or minimal exposure within the Aboriginal community in using the philanthropic bodies as an alternative approach to addressing our community needs. The only notice that was sent around was an email list of the philanthropic bodies in Australia, it was then up to each community organisation to approach these philanthropic bodies.
- To bridge different IP groups so they can directly meet each other, and meet some donors, and talk about how to 'co invest' in their landscapes
- To serve in bringing together Indigenous peoples from the Pacific and Australia to begin to connect with the IFIP networks.
- To know the commonalities of Development Aggression in the IP territory
- To learn IPs community resource management systems and initiatives being taken up for adaptation and mitigation to climate change success stories To learn more about IPs funders/funding for climate change adaptation and mitigation initiatives, livelihood improvement, etc
- To learn and to share. Yes, I achieved it.
- My purpose for the IFIP summit is to share on the IPs situation in Cambodia, seek for the future support on the technical and funding to address the issues of IPs Cambodia direct to IPs representative and Organization. And also to learn other experience, knowledge and skill how to sustainability on the IPs resource.
- Learning more about the activities of indigenous people's groups, and also to understand their ideas for future programming.
- My objective in attending the IFIP Summit was met. The Summit was very helpful in having a meeting of minds of IP organizations like Innabuyog and the IP funders.

- To interaction and sharing with Indigenous people and fund raisers. To introduce and identification of customary law of Asia Pacific IPs. To know the management of Natural resources and its sustainability All purpose are achieved during the summit.
- To contribute in the sharing on how to improve and strengthen funding support and solidarity to the struggle and needs of indigenous peoples and meet fellow indigenous brothers and sisters and have sharing and exchange with them. These were generally achieved.
- To gain a sense of what international funders are seeking to support in the Asia Pacific region
- To connect with other organisations and practitioners working with IP communities in Asia Pacific, and learn more about collaborative opportunities. Yes, I feel like my main goals were realised.
- To represent NTFP-EP on behalf of Ms. Crissy Guerrero to give a talk on "Improving Livelihoods in Indigenous Communities" Yes, I have achieved it.
- IPOs are always in search of opportunities for funding, so it was a good opportunity to meet with funders and hear what they have to say. Although the reminder of no soliciting put a dampener on more dynamic interaction.
- As a supporting team for OC
- I was invited to be the Keynote speaker for the Pacific Region and to help participants understand Climate Change (and Adaptation) from a Pacific perspective... From subsequent discussions with the Pacific Team and the Asian team at the time, I believe that the intended was achieved..
- Learn more about organisations working with indigenous peoples and representing indigenous peoples; share our experience in fund raising

What did you learn from attending the meeting?

- Two different perspectives of IPs and funders and the common understanding and common positions on issues affecting the IPs and the planet.
- That knowledge of donors and self-promotion of IPs and their organisations are very basic, and needs many more resources to be nurtured
- The basic principle for working cooperatively with donor.
- I learned that our organization is not alone in valuing a peer-to-peer or "rich to rich" framework for working with IPs. This was a valuable affirmation.
- It make me that's I am not alone to stand as really Indigenous.
- The tradition best practices and area of focusing by IPs.
- The IFIP Asia - Pacific Summit allowed the Indigenous peoples of the Pacific region to connect with other Indigenous peoples of Asia. I also learnt how to approach the philanthropic bodies and what they require in submitting a proposal to their organisation, which wasn't accessible in Australia.
- That landscapes of IPs are very vulnerable, and fast action among themselves, their supporters need to happen via 'co investing'. There is a need for focused action in 'co investing'
- I learned many, many valuable lessons! The biggest lesson for me I wrote in my diary: "Over the years I've had a go at acquiring academic proficiency in a number of disciplines, reforming law, enabling access to international funding, enabling political representation, making space for Indigenous voices in higher education, translating Indigenous wisdom for policy changes in new models of economy, health and medicine among other pathways. Yet today I stand humbled that the most powerful path for Indigenous development is quite simple. Indigenous people sharing with other Indigenous people in a spirit of unity and friendliness. So I've shifted my approach to learning the wisdom of humility that allow spaces for that sharing."
- How our Indonesian IPs are managing the community Natural resources and how it could be replicated in our area; - Problems and difficulties involved in channeling fund directly to the IPs - How REDD could be a boon/threat to managing community natural resources vis-à-vis territory, livelihood and identity of IPs.
- I learned a lot about cultures of different tribes and how they share their knowledge to the community with respect to the traditions and government issues that affects there life.
- I learnt the new methodology to arrange the summit which very interesting, Funder understand the issues between them with direct funding to IPs, Philanthropy, community mapping, community development, new experience and idea how IPs itself started to used their own value resource and not rely on the only one funder.
- I met many good and interesting organizations and individuals.
- My best learning is the free conversation between the IP organizations and the funders. I was able to follow track 3 conversations from co-existence of IPs and corporations to IP Philanthropy on the 1st day and Fund Strategies in the Asia-Pacific to Donors and Emerging Economies on the 2nd day. It allowed me to hear and learn from experiences of IP organizations and me sharing my views, our experiences and challenges. I also learned from

the reports of other tracks that I wasn't able to attend. The co-existence of IPs and corporations was a challenging discussion yet a new learning from IP orgs which were able to go into this relationship. My insight is that IPs can engage in this relationship if they have the strong capacity and come from a position of strength so they will not be manipulated and used for the interest of corporations. Indigenous philanthropy is an eye-opener for me as well as IPs are challenged to tap and get back resources which were also taken from them. Funding opportunities for IPs are always there, it is a matter of how capacitated and ready IPs are to tap and go into these opportunities. But funders also have to learn much from IPs to avoid compromise of IP interests and rights.

- The summit supported me to be aware of management and sustainability of natural resources, sharing from different Asia/Pacific IPs. The customary law is essential for indigenous peoples, but in Nepal government is not mention in constitution though accepted the international law. So it is need to implement in Nepalese IP organizations. The summit supported me to explore the funder's trends and possibilities in the area of Indigenous Peoples. It gives me good opportunity to interact with conference organizer, participants as well as local community of Bali and Lombok.
- Different contexts and particularities of indigenous peoples in the Asia-Pacific but common experience and aspiration for self-determination, genuine development, honor and cultural identity.
- The unique development needs of different communities and regions
- The perspective of the indigenous group of people and of that of the funders to quote this line "listen to the creation stories of the donors: they are also searching for some meaning in life". Another thing is, funding indigenous people for self-determination is not the superiority of the other over another.
- A lot! The different tracks that I attended were very informative, as were the opportunities for sharing and learning with other IPs. The plenary speakers all had something of import to say.
- Sharing information sharing what to do (how to delegate jobs with team) handling participants
- I learned that Indigenous issues around the Globe are similar if NOT the same and that issues of poor national governance (colonial and post-colonial) CHALLENGE us all.
- A lot about issues that indigenous communities face in Asia and opportunities that exist for their development and getting their voice heard

What is your most memorable experience from attending the meeting?

- The camp or tents shared by people from different countries with different cultures and lifestyle and visit to the temple. The open sharing and exchange of differing views and concerns on certain issues affecting the IPs and the world.
- Sharing stories of challenges and positive hopes for the future.
- The avenue of the meeting and friendship of friends.
- The best conversations I had were in the car from Ubud to the site with other participants! As the off-site participants, that's where we had time to connect.
- Visiting Balinese communities, village.
- The most memorable experiences are the hospitality, traditional culture and cooperation of conference organiser.
- The most memorable experience of the meeting for me was the trip to Lombok in the community of Bayan, where the Bayan community greeted us in a traditional welcoming that reminded me of the same process when we practices our traditional ceremonies. Each delegate presented themselves to the community stating where they came from and their tribal affiliation and country. We were then taken to be fitted out with a traditional Bayan sarong and went to the Lombok oldest Mosque, which was a very spiritual experience. The community Elders met with us under the huge tree and requested assistance to complete a community project on Cultural Mapping with the end result with the First Peoples Worldwide offering financial support to complete the project and one of the delegates who is an engineer offered their service to the community, it was a great result for the Bayan community, First People Worldwide and IFIP.
- The tears that flowed from Carol a Western Australia Aborigine lady, when she related with Ng Gatot of Pengotan village when he said "if we heal and repair our lives, our environment in our own little way, in our own little landscapes, then together we can heal and repair the world"
- Watching an Australian Aboriginal elder, Carol Petterson have an emotional and powerful moment of realising she was a funder rather than a dependent. She stood with her hand to her mouth then went over and embraced the local village bank manager and she tearfully gave all of her savings to him. She was going to use that money for buying gifts for her family. Then watching her jump onto the back of his motorcycle as they rode off into the sunset...it was thrilling to see life changing moments like that. She will go back home feeling empowered to serve her community with a completely new shift in vision!

- Experiencing the culture of Indonesian
- Thrilling experience of swimming in the sea, visit to Lombok and our Indonesian IPs hospitality.
- It is memorable for me to speak and share what I know participants.
- Traditional culture performance, village arrangement, meeting arrangement, think how to support ourselves rather than rely other resource of funding, support each other to conservation the land and natural resource and life of the people in the world.
- Ken Wilson's speech.
- The open and enabling conversations. The physical set-up and the organizing of the program was enabling. It was equally a reunion with friends and meeting of new ones--IP participants and the funders.
- The most memorable experience are; Hospitality, cultural program and content of summit.
- The venue and general design of the conversation
- All of the experiences were great in particular the visit to Lombok, Pengotan village and Baliwoso Camp.
- The spaces in between formal sessions -- meals, breaks, and other opportunities for informal conversations and learning.
- Getting along and listening to stories from different group of people; both the indigenous group and the donors/funders group.
- The opening ceremony at the wantilan, and the closing remarks of Ken Wilson. Memorable in a negative way was travelling all night in the ferry to Lombok, only to travel back immediately the following day, without being able to join the exposure to the communities, otherwise we would miss our flights back to the Philippines.
- Visit Pura Ulun Danu and visit to Steve Lansing house
- Aye... there are TOO MANY; however meeting the folk working to 'hand rear' Corals and sea horses provided a clear pathway for my Pacific Atoll based work. Also meeting the ladies from Burma and artisan yo Yo YO and his wife provided a wonderful insight into cultural pathways that can be shared with in our Pacific Communities.... Atawai Wolo, Atawai Wolo, Atawai Wolo.
- Conversations with representatives of indigenous communities

Please rate the following from 1 to 5, the 5 being the highest score:

Topic	Average Response
a) Manner and timeliness of the invitation	4.3
b) Topics of the meeting	4.4
c) Resource persons	4.5
d) Venue	4.65
e) Sound system and other facilities	4.15
f) Accommodation	4.45
g) Food	4.65
h) Transportation	4.47

Note there were a total of 21 respondents to this question with one set aside because it was not interpretable.

What areas do you think needs improvement from IFIP in organizing meetings?

- More time in between sessions for funders reps and IPs reps to meet and develop better understanding on areas or activities that can be supported.
- Without losing too much of nature, to have internet connection at presentation locations. The topics of each session were not relevant to the topic of workshop.
- The content of the conference was very interesting and I felt I wanted to be at many of the sessions all at once. However, there were weaknesses in logistical organization, particularly the local transportation.
- All are perfect for me.
- Division of track was good but all participants were not able to participate in all workshops. If the organiser managed the certificate of participation of the conference will be appreciable because of international conference.
- I would have liked more time to discuss the possibilities of one of the philanthropic body funding specific projects and
- A clear understanding of what next for IFIP (which donors, how approach the community of donors, on what themes)...on a region per region basis.

- It was an amazing event and the coordination was spectacular. The organisers did a wonderful job with the resources they have. I would have liked to see more space for prayer, not just at the beginning of each day, but before each session. Reflection on the values of the Indigenous people attending justifies spiritual considerations of intentionally creating sacred space (not just in the visits, but as consultation space). So perhaps, inviting a rotation of prayers from different peoples to start each session. I also believe sitting in a circle is important for most traditions and creates very different results of sharing and creativity than the usual face the front and listen to the expert. Space for ancestors' exchange of gifts is also very important part of the meta-consultation awareness.
- Transportation, Sound system
- a. Highlights of next day's activities indicating times, venues, preparations to be done by the participants, etc. 2. Sharing the photographs/video recordings of the sessions and important events in soft copies to the participants, 3. Distribution of handouts to the participants (Resource persons presentations)
- More time to organize all activities in order that all participants will enjoy their stay. Time management, do not extend until late evening all activities to give time for the participants to relax and roam around the place since they came from a long trip.
- The topics are very, very good and useful, but is it not really good in the short time there are many topics together. Next time, if we could really focus to clear each topic that will be good and give more time to participants to express their knowledge or sharing and especially we should have planning with each other after the meeting.
- All went well.
- More time to share on funding strategies of IPs and more time to hear/share on grant-making/fund raising from funders.
- The participants were separated by different tracks if all participants got opportunity to introduce and take part in all content to be more effective for all participants.
- There needs improvement in the program design. While generally the design of the summit is conversational, there are too many topics scattered in different tracks, which are in fact very directly related and, hence, can be collapsed to have more time in the exchange and conversation. Second, there will be more focus than scattered topics. Third, some in the panel speakers have not focused their sharing on the topic, some needs translation after which consumes time, which is already very limited. Facilitation can also be improved.
- Making space for more action oriented sessions, goal setting or planning sessions that have a particular purpose.
- I thought the meeting was very well organised...and apologise that I can't think of a constructive suggestion right now for improvement. I was very satisfied with how the meeting was organised and run. Hats off to the coordinating team!
- If possible, for the venues of each track/session to be closer from each other, not to close that will disrupt the other, but participants can easily go and see another session, if they are already completed and done with their sessions.
- Involvement of more IPOs
- NIL.... although notification to some speakers that ' For Power Point Presentations background natural lighting may affect clarity'... would have encouraged speakers to use other effective technologies...
- Invite more local donors from the region - we can help with it

What activity or topic do you want IFIP to organize in the future?

- More practical sessions mixed in with the conceptual - i.e. What is philanthropy? Less focus on the actual meaning, and more focus on case studies and options
- It is how to initiatively work together between those namely donors and indigenous people organisation.
- The format of the Bali event was good: the same structure with new topics would be good.
- Cultural exchange
- Climate changes and indigenous right
- The Pacific Island delegates were concerned that this type of summit should also be held in the Australia / Pacific region to allow the members from each country in the Australia / Pacific region to attend. Also to inform each community within each country about how to approach these philanthropic bodies in there country and that they can also approach philanthropic bodies around the world, which was unknown to me previously.
- A sequel on ways of 'co investing' in IP landscapes under the framework of the 'Green Economy'
- The Pacific participants came together spontaneously during the conference and voiced their hope for a future IFIP gathering to occur in the Pacific, perhaps in Samoa which is a central Pacific location.
- Industry affecting IP

- Country wise IPs strategies on REDD
- How to strengthen the community, gender sensitivity and others to uplift the knowledge of the IP leaders.
- Next topic should also thinking on the customary law that linkage to the IPs, natural resource sustainability, concrete guideline from the funder to support the IPs
- More time for brainstorming on cooperative action.
- Sharing of human resources among IP organizations, funding climate and enabling opportunities for IPs and priorities of IPs. IP strategies to get back what is due them to support their program and organizational development support. Sharing of success stories and constraints in resource mobilization.
- Climate changes and its effect
- Building and strengthening indigenous peoples movements and struggles, solidarity and support to indigenous peoples self-determined development
- Something like, participating in a community activity i.e. tree planting, or other activities aside from having participated in their festivals or rituals. But the community welcoming their guests was so great in Bali and in Lombok! I admire Indonesian for keeping their culture alive and tangible and very natural and real for them. I hope my fellow indigenous people in Palawan will do the same also and not to be ashamed of being an indigenous or native (as the locals called us) with our own identity!
- Similar activities where ipos can dialogue with funders
- The Same AGAIN would be fantastic... Baliwoso IS great... In time we in Aotearoa will be ready to host... Perhaps the Philippines; on a sacred mountain could be the next venue of choice??
- Engaging representatives of indigenous communities with local donors in the region - again we can help

Other remarks or Comments

- Generally satisfied although I did not have the opportunity to meet and get to know the different funders.
- Overall, an enlightening and timely event that should definitely be repeated.
- I personally love to learn lessons from villagers but in the case in Lombok, we had a very short time for sharing while we spent a lot of time for travelling.
- As a first time attendee, it seemed that there was an old guard of close colleagues that had discussed many of the topics several times before, and already had their answers. When these people were facilitating a session or became the dominant speaker in a session I felt this closed down room for discussion and discovery for new participants. This might indicate the need for external facilitators for a future event.
- Very good meeting. Hope to continue again in the future
- Everything was good; thank you very much for a successfully completed conference.
- The IFIP Summit was not promoted within the Aboriginal and Islander community in Australia and many other people, groups and organisations that wanted to attend.
- Great to have IP villages hosting IFIP meetings.
- THANK YOU! Many lives were changed forever in exquisite ways because of all your loving service in creating these sharing spaces.
- A directory of those who attended the meeting should be available online
- Organizers hospitality and simplicity I could not forget.
- I was expected to see Lombok and Bali itself but there was no chance because of the limited time given to the participants.
- One of the recommendations from the meeting is capacity building to IPs to be able to seek support directly from funders, so if IFIP can consider to provide the support to commission a consultant to develop a standard sample manual guideline on how funders provide the funding to IPs and How IPs can access funders in a proper way that will be good. IFIP should have a follow up meeting with all the participants and explain clearly what is the next planning after the summit.
- The program was great
- Looking forward to future activities of IFIP and IP funders to enable conversations on suggestions of IPs arising from the IFIP Summit.
- The management, hospitality, venue and participation of participants are memorable.
- The Cordillera Peoples Alliance is thankful to IFIP, Samdhana, AMAN, AIPP and all who participated in the Summit. We hope that funders and donors were able to appreciate all the points and concerns raised and forwarded by indigenous peoples. So that after the summit, our partnership, solidarity and alliance for the rights and struggles of indigenous peoples will be sustained and strengthened.
- Well done, would be good to enhance the links into the Pacific Region

- Thank you for all your fantastic work!
- It was worthwhile to have participated in the conference, and it was an honor to be given an opportunity to share in improving the livelihoods of indigenous communities.
- It was good, except for our travel problems at the end. maraming salamat. thank you.
- Better if attending confirmation not in last minutes
- Thank YOU ALL for the opportunity to attend. Chris, Maui, Moe and Kiwi were great companions and i would not hesitate to travel with them to similar events if organised by IFIP.
- It was all great! Huge thanks!

APPENDIX 5 – SITE VISITS

Bali – March 26

Serangan Island, is a 73-hectare island located just 250 meters off the southeast coast of Bali. It is also known as **Turtle Island**, and is connected to the mainland by a causeway.

The island used to be a turtle breeding ground with coral reefs frequented by divers. In 1995-1996 land reclamation more than doubled the area of the island, initially a sandbar. The new land was composed of a mixture of sand and limestone dredged up and dumped there.

Fish disappeared, many corals died. Some fishermen turned to collecting live coral for a living – an illegal activity destroying the coastal environment. Fishing communities here are among the poorest in Bali. They are a mixed community of Balinese and migrant indigenous communities from Lombok and Makassar.

In 2002, Wayan Patut (one of the public figures in Serangan) started to transplant coral by grafting technique, planting coral seeds on substrates (where the coral grows, including dead coral) in attaching the “seeds”. Patut worked with local youth groups, who later established the Karya Segara Beach Fishermen’s Group. They make small “stools” or plates from cement with metal or concrete frames to position the coral. Telapak community workers lived and worked with them.

The community has now replanted 32 species of corals, thriving well across a 3.5-hectare area. Fish came back. Since 2003 customary rules prohibit harvest of natural coral, reinforcing government rule. Fish came back. Since 2003 customary rules prohibit harvest of natural coral, reinforcing government rule. The ‘awig awig’ or customary rules were revised, obliging community members to help preserve the environment, especially coral reefs.

In this visit you will explore the thriving gardens of multicolored corals, and plant (and name) your own coral. You will observe the process of replanting, inventory, and maintenance. Lunch will be served at the barge, while discussing issues with the fisherfolk about their challenges, their experiences in dealing with - and managing funds from - donor agencies, private and government projects, how they do their ‘bookkeeping’ and income sharing transparently, their lessons from their past experiences, and their dreams and wishes. Also find out whether there is any evidence of bleaching (climate impacts) to the coral.



Pura Ulun Danu Batur and its significance to Subak in Bali

Perched dramatically on the rim of Mount Batur overlooking the crater lake, the supreme water temple Pura Ulun Danu Batur is a collection of nested stone courtyards enclosing an array of towering shrines and pavilions dedicated to the worship of a pantheon of 45 deities, foremost among them the Goddess of the Lake, who is said to make the rivers flow and bring prosperity to the land. According to legend, in ancient times the supreme god who resides on Mount Meru broke apart the summit of the mountain and sent the pieces to Bali to become abodes for his son and daughter. His son became the first male god of Bali and took up

residence atop the larger fragment, which became the volcano Mount Agung. The smaller fragment, which became Mount Batur, contained a vast and deep crater lake. On the floor of the lake the daughter of the high god built a palace and took the name *Dewi Danu*, Goddess of the Lake.



The temple's supremacy reflects the structural logic of water temples. In general, the congregation of a water temple consists of all the farmers who share water from a particular source, such as a weir or spring. Because the crater lake is regarded as the ultimate origin of every spring and river, its congregation appropriately includes all subaks. As a water temple, the Pura *Ulun Danu Batur* temple is endowed with a unique collection of attributes: it is at once the most universal subak temple, the sacred summit of the cosmic mountain, the sole source of the most potent holy water and the only temple where the priesthood is selected by the gods themselves. These impressive symbolic associations combine with its spectacular location on the crater rim to endow the temple with an aura of other-worldliness, especially on the days when its greatest treasure, an ancient gamelan orchestra, plays stately music while the temple's vast courtyards become carpeted with flower offerings left behind by thousands of worshippers. This temple is a pilgrimage site and redistributive center for more than 250 Balinese subaks, which bring offerings each year during the festival of the Goddess of the Lake, held for ten days around the full moon of the tenth month on the Balinese sacred calendar. The temple also plays an important role in the practical affairs of the subaks, in two respects. First, if a community wishes to construct a new irrigation system and subak, they request advice and assistance from the Pura Ulun Danu Batur temple. The creation of such a new subak is shown in the ethnographic documentary film *The Goddess and The Computer* (Lansing and Singer 1988). Second, the priests of the temple are often called on for advice when there is a dispute among subaks over water rights.



Preparing the "pula kerti" (gifts of nature and the gods) for an offering of thanks



Offerings to the goddess (Pula Kerti) in the innermost sanctum of the temple Pura Ulun Danu Batur.

Sabuk Belo, East Lombok

The Sabuk Belo indigenous community lives in several villages: Perigi, Sembalun, Pringgabaya, and Lenek villages, at the southern side of Rinjani mountain. The central area of Sabuk Belo community is Ramban Biak sub-village, a ±80 Ha area, consists of 8 Ha residential area (with 900 households or ±3.000 inhabitants), ±12 Ha customary forest, and the rest is indigenous community's garden/plantation. The area is located in Lenek village, 40km to the east of Mataram (Lombok's capital city) or 2 hours driving from Mataram.

The community living in Lenek Village still embraces their traditional practices. Routine rituals include birthing, circumcision, wedding, and death ceremonies; also a blend of religious and nature-based ceremonies. Arts include A Pakon dance (a mystical dance using fire), Cepung dance (a men's social dance, reading and singing from the *Lontar Monyet* or monkey manuscript), Gandrung dance (performed by a young girl dancer, usually with *gamelan* music), and Kecimol dance (with traditional music consists of gambus/Arabian six-string lute, gendang jidur/drum, mandolin-operate flute and violin music instruments), etc.

For livelihood, the community makes handicrafts: hand-woven cloth, 'mendong' mat, bamboo plait, earthenware vessels, bricks, roof tiles, etc. All of these activities are carried out traditionally, inherited from their ancestors.

The Sabuk Belo community maintains their traditional governance system and customary law. Decisions are made through a *sangkep* (meeting) lead by their traditional leader.

The distinctive trait of this community is that they possess an heirloom that can't be found anywhere else: the "Sabuk Belo," the 25 meters long belt, hereditary legacy of the communities living in Lenek. Sabuk Belo is usually taken out for a procession during commemoration of Maulid Bleq once a year on 12 Rabi 'al-Awwal (calendar of Islam). The Sabuk Belo is carried on the shoulders and taken around the village, accompanied by traditional drum/music instrument, followed by feeding the various types of creatures. It is believed as a symbol of kinship ties, friendship, unity and mutual cooperation and affection among God's creatures.



Another important asset is the existence of customary forest of around 12 Ha that was once a critically bare and infertile land. With the effort from community, guided by the *awig-awig* customary law, this land was transformed to green with various types of trees. Springs reappeared as the result of the reforestation effort from the community. These are now utilized for irrigation to several villages in two sub-districts and for a recreational resort with swimming pool, and for fulfilling the community's need on water.

In November 2010 the community received support for their reforestation effort of the ±40 Ha area of Rinjani. Tree seeds were received with the support from AMAN and Environment Ministry during the Regional Meeting and Rowah Gawah activity.

The Gawe Gawah ceremony in Reban Bela customary forest by Sabuk Belo community in Lenek and AMAN NTB and Ministry of Environment official. Gawe Gawah or "Forest Party" is a thanksgiving ceremony for the sustainability of forest. In this case the Reban Bela customary forest that was once an empty and infertile area, but after years of effort from community, this area converted to a dense forest and became the source of water irrigation, drinking water, and tourism.





Welcoming honored guests. In the background is the Reban Bela customary forest.



Nyampang Ritual is the procession before the tree planting is started with the wish that trees will grow and reproduce in this customary forest

Karang Bajo Village, Bayan, North Lombok

Karang Bajo Village is located at the eastern border of North Lombok district; about 2 hours drive from Mataram. Surrounded by forest, it is part of the Bayan sub-district that stretches from the foot of Mount Rinjani to the north shore. It is one of the routes to the Rinjani Mountain, which is the second highest mountain in Indonesia, and part of the Rinjani National Park. Bayan district is the cultural center of North Lombok community, where cultural heritage and historical sites are located.

When you visit the village, you will meet the communal and friendly Karang Bajo indigenous community (they are part of Bayan indigenous community, the sub-tribe of the native Sasak tribe). They are the symbol of culture/civilization who hold 'mysteries' as they possess numerous traditional houses where they keep pre-historic items such as the traditional weapon of Bayan's *keris* (the asymmetrical dagger), and *tombak* (or spears) etc. They have traditional "government center" area, where houses have their individual names, named after the leaders' profession who inhabit the house, for examples: *kiyai*, *lebe*, *pemangku*, *pembekel* and *Mak Lokaq*. There is a traditional sacred house called 'Kampu', isolated by bamboo fence. It is the customary law that only certain community members could go into the area, and persons who have the permit from the leader or *Meloka*. Those who enter this area should follow the customary law to honor its purity and sacredness.



The *Kampu*

The *beruga* (meeting place) in the *Kampu*

The majority of the community converted to Islam, known as Wetu Telu. The community are still holding numerous ritual ceremonies, such as: **Maulid Adat** - the commemoration of the birth of the Prophet (held yearly), **Ngaponin** - the purification ceremony for traditional weapons (held every 2 years), **Lebaran Adat** - the traditional led ceremony, **Asuh Prusa**.



Maulid Adat: celebration of the birth of Prophet

Community members maintain traditional resource management systems: Their agricultural products are rice, vegetables, coconuts, fruits, red onion and garlic. Their forests, *Hutan Adat* or customary forest (locally called *Pawang*) consist of several indigenous forests systems, among others: *Hutan adat Bangket Bayan* - the center of ritual and spirituality; *Hutan adat Loang Godeg* - at northern coast, protected to ensure the sustainable coastal and marine area conditions; *Hutan adat Singgang Borot* - where they dig the ritual holes, for asking rain during long droughts.



Bayan's traditional house, the *Balejajar*, consists of two or three rooms with bamboo pillars and walls. The houses are situated/built in two lines or rows, facing each other and backing each other (with the next line or row), and there is one or two 'beruga' or meeting places between the two lines or rows.



The ancient Bayan Mosque is said to be the oldest in Lombok. The mosque is surrounded by the Islamic messenger's grave-stones. The roof and walls of this mosque are made from santek (bamboo), and the floor is originally made of soil. The cemetery of prominent leaders, dating from 1634 is built on a 10 x 10 meter platform of river stones.