



LINKING CIRCLES VI

Weaving a New Path in Philanthropy

May 7-8, 2007

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May 7, 2007

Dear IFIP Conference Participants,

International Funders for Indigenous Peoples' Linking Circles VI Planning Committee is pleased to welcome you to our sixth annual meeting, *Weaving a New Path in Philanthropy*. This year's annual conference is held at the Levi Strauss Foundation in San Francisco.

Linking Circles VI will continue IFIP's efforts to improve funding opportunities for Indigenous projects as well as establishing and strengthening grantmaker networks and partnerships with international organizations and Indigenous communities. This year there will be presentations in three categories, Methodology and Best Practices, Policy and Governance and Emerging Issues.

On the evening of May 7th, International Funders for Indigenous Peoples (IFIP) Annual presentation of the IFIP Award, will be bestowed upon a foundation that demonstrated efforts to support Indigenous Peoples. Afterwards there will be a celebration with dinner and music from The One Struggle Band. On Tuesday May 8th during the lunch hour Bay Area Aztec Dancers will perform in Levi Strauss Plaza.

Indigenous-focused philanthropy presents a unique set of opportunities and challenges for funders and Indigenous Peoples. IFIP helps funders to better understand the often-complex problems faced by Indigenous Peoples and provides Native communities with an active voice within the philanthropic community. We trust this meeting will provide you with new perspectives and strategies to more effectively fund the most marginalized ethnic group in the world.

Respectfully,

Jose Malvido, Seva Foundation
Josh Mailman, Mailman Foundation
Cindy Pierson, Levi Strauss Foundation
James Stauch, Walter and Duncan Gordon Foundation
David Rothschild, Goldman Environmental Foundation
Tanya Hosch, Foundation for Young Australians
Anne Corcos, SEEDS Foundation
Evelyn Arce-White, IFIP

Linking Circles VI Planning Committee



Linking Circles VI
Weaving a New Path in Philanthropy :
Levi Strauss Foundation, May 7-8, 2007

Introduction

This year's annual conference, Linking Circles VI, will be held from May 7-8, 2007 in San Francisco and will mark the first time that International Funders for Indigenous Peoples will present its conference as an independent organization. The Levi Strauss Foundation and Le Meridian will both serve as the venues for this year's conference.

This year's theme, **Weaving a New Path in Philanthropy: Building Effective Grantmaking in Indigenous Communities**, was chosen to symbolize the interrelatedness of our work and how we must all work together to achieve our goals. The act of weaving represents strands that cross over and under each other, it not only produces beautiful, well-woven textiles, but in some Indigenous communities, the patterns mirror the social and economic history of the community and the weaver's life experiences. It best depicts the universal view of many Indigenous communities how all things are interconnected.

Primary Objectives:

- Providing grantmakers with an opportunity to speak directly with representatives from Indigenous communities on specific concerns within the grantmaking process.
- Producing recommendations and guidelines to assist funders in their support for Indigenous development.
- Updating members on various issues including the economic and social concerns of Indigenous peoples throughout the world.

Our Sponsors:

IFIP would like to thank Levi Strauss Foundation, The Christensen Fund and The Mailman Foundation for being our main financial supporters, they have helped to sustain IFIP's work. Other foundations that have sponsored this conference includes: Kalliopeia Foundation, Livingry Fund of Tides Foundation, Tides Foundation, Ford Foundation, Mitsubishi International Corporation Foundation, SEEDS, McLean Budden, AVEDA, Garfield Foundation, and Global Fund for Women, Essential Information and Walter and Duncan Gordon Foundation. IFIP would like to extend its appreciation to the Levi Strauss Foundation's leadership and staff, especially Theresa Fay-Bustillos for providing conference space and assistance and Cindy Pierson for logistical support. A Huge thank you!



Conference Tracks

Track 1	Methodology and Best Practices
Track 2	Policy and Governance
Track 3	Emerging Issues

Conference Agenda

SUNDAY, May 6, 2007-@ Le Meridien Hotel -333 Battery St. San Francisco, CA

4:00 pm - 5:30 pm	Registration Tables are open- B Level	Orientation <i>Indigenous Philanthropy 101</i> <i>B Level Mercantile Room</i>
5:30 pm - 7:30 pm		Informal Reception- B Level (Appetizers will be served)
7:30 pm - 11:00 pm		A Variety of Clips of Organizations That Work with Indigenous Peoples and a Feature Film (TBA)- <i>B Level Mercantile Room</i>

MONDAY, May 7, 2007-@ Levi Strauss Foundation 1155 Battery Street San Francisco, CA

8:00 am - 5:00 pm	Registration & Membership Tables Open			
8:00 am - 9:00 am	Registration & Membership Tables Open	Continental Breakfast		
9:00 am - 9:45 am		Welcoming and Opening Prayer Prayer Evelyn Arce-White, International Funders for Indigenous Peoples Theresa Fay-Bustillos, Levi Strauss Foundation & IFIP Board President Bob Haas, President & Chairman of Levi Strauss Company		
9:45 am - 10:30 am		Keynote Speaker Isabel Ortega Ventura (Bolivia), President of the Indigenous Parliament of Americas		
10:30 am - 11:00 am		Networking Break (Refreshments Served)		
11:00 am - 12:30 pm		Track 1 <i>Leveraging Victories: When Communities Reject Destructive Development, What Comes Next?</i> (Conference Room B)	Track 2 <i>The Arctic Voices Global Warming Tour: Towards Sustainable Arctic Advocacy Capacity</i> (Room 1)	Track 3 <i>PES: A Tool for Empowering Indigenous Peoples and Protecting the Environment</i> (Room 2)
12:30 pm - 1:30 pm		Lunch Networking Lunch		
1:45 pm - 3:15 pm		Track 1 <i>Indigenous Philanthropy 101</i> (Room 1)	Track 2 <i>Reviving The UN Declaration on the Rights of Indigenous Peoples</i> (Conference Room B)	Track 3 <i>Indigenous Peoples’ Strategies and Cultural Indicators for Food Sovereignty and Food</i>

				Security (Room 2)
3:15 pm - 3:45 pm		Networking Break (Refreshments Served)		
3:45 pm - 5:15 pm		Track 1 <i>Indigenous Movements Take on Big Business: Land Rights Strategies from Asia and Latin America</i> (Conference Room B)	Track 2 <i>Innovations & Opportunities in Indigenous Governance: Weaving the Past with the Future</i> (Room 1)	Track 3 <i>Investing in Indigenous Women Through Social Change Philanthropy</i> (Room 2)
5:15 pm - 5:30 pm		Closing Prayer & Announcements		
6:30 pm - 9:30 pm		IFIP Annual Award Dinner & Launching Celebration (@ Le Meridien Hotel Restaurant, The Park Grill & Terrance -333 Battery St.)		
9:30 pm - 11:00 pm		IFIP Members Reception (IFIP Members Only- 2 nd Level Consortium Room)		

TUESDAY, May 8, 2007-@ Levi Strauss Foundation 1155 Battery Street

8:00 am - 5:00 pm	Registration & Membership Tables Open		
8:00 am - 9:00 am		Continental Breakfast	
9:00 am - 9:15 am		Welcoming and Opening Prayer Prayer Ken Wilson, Executive Director for The Christensen Fund & IFIP Board Vice-President	
9:15 am - 10:00 am		Keynote Speaker Q'orianka Waira Qoiana Kilcher (Peru), Indigenous Activist and actress from the movie <i>The New World</i>	
10:00 am - 10:30 am		Networking Break (Refreshments Served)	
10:30 am - 12:00 pm		Track 1 <i>Micro-Grants, Macro-Foundations and Elders Who've Never Heard of the IRS (Room 1)</i>	Track 2 <i>The TUPUEDES Weaver's Store of Guatemala: A Model for Promoting Fair Trade in the Local and International Markets (Conference Room B)</i>
12:00 pm - 1:30 pm	Lunch Special Performance: <i>Bay Area Aztec Dancers at Levi Strauss Plaza</i>		
1:30 pm - 3:00 pm	Funders-Only Session <i>Strategic donors session on IFIP (Room 1)</i>	Non-Funders Session <i>Becoming a More Effective Grantseeker (Conference Room B)</i>	
3:00 pm - 3:15 pm	Quick Break		
3:15 pm - 4:15 pm	Funders-Only Session <i>Effective Strategies for Donors (Room 1)</i>	Non-Funders Session <i>Becoming a More Effective Grantseeker (Conference Room B)</i>	
4:15 pm - 5:15 pm		Wine & Cheese Closing Reception	

- Simultaneous interpretation services provided by **CHANG-CASTILLO AND ASSOCIATES** in Conference Room B and Main Conference area for May 7th and 8th
- Tuesday, May 8th from 11-2pm, native crafts will be sold at the Levi Strauss Plaza

Track 1 - Methodology and Best Practices

Monday, May 7th

11:00 am - 12:30 pm	<p><i>Leveraging Victories: When Communities Reject Destructive Development, What Comes Next?</i></p> <p>How can victories sustain rather than stymie campaign momentum? Leaders from the Achuar and Kichwa nation in Ecuador and Peru talk about their varied experiences dealing with campaigns to stop extractive industries. In Peru, the Achuar succeeded in forcing one oil company to stop polluting but are still faced with the challenge of living with existing contamination and the sprawling oil concessions that now cover nearly seventy percent of the Peruvian Amazon. In Ecuador, communities have suspended oil projects and are advancing an alternative developmental model, the “Green Plan.”</p>	<p>Facilitator: Sandra Smithey, Program Officer, C.S. Mott Foundation</p> <p>Panelists: — Atossa Soltani, Executive Director of Amazon Watch —Andres Sandi, President, FECONACO, a representative organization of the Achuar Nation of Peru —Patricia Gualinga, leading member of the legal team of the Kichwa Community of Sarayacu in Ecuador and coordinator of Alianza de Pueblos Amazonicos en Resistencia (APAR)</p>
1:45 pm - 3:15 pm	<p><i>Indigenous Philanthropy 101</i></p> <p>Indigenous communities are often the most impoverished and underrepresented group within their respective country, including the United States and Australia. There is a need for the international philanthropic community to develop and implement an ethical framework of sustainable development through foundations that acknowledge and protect ancestral communities and their natural resources and provides opportunities for community capacity building.</p> <p>This session will present an overview of the contemporary issues facing Indigenous communities worldwide and will present experiences and invite discussion to further explore lessons learned and key principles that lead to greater success in the investment and partnerships between the philanthropic sector and Indigenous communities.</p>	<p>Facilitator: —Tanya Hosch, Foundation for Young Australians and IFIP Board Member —Jose Malvido, Seva Foundation and IFIP Board Member</p>
3:45 pm - 5:15 pm	<p><i>Indigenous Movements Take on Big Business: Land Rights Strategies from Asia and Latin America</i></p> <p>Indigenous peoples across the globe face threats to their land rights from powerful transnational corporations working in tandem with governments. Communities have been mobilizing to protect their ancestral territories, defend their livelihoods and safeguard their human rights. This session will: present first-hand accounts by representatives of indigenous groups’ from India, Thailand and/or Peru who have fought back successfully; feature advocacy, organizing and legal strategies; highlight lessons-learned; and explore the unexpected challenges that still remain.</p>	<p>Facilitator: Jenna Capece, American Jewish World Service</p> <p>Panelists: —Juthamas Rajchaprasit Beapha, Hill Area and Community Development Foundation (Thailand) —Robert Guimares Vasquez, Asociacion Interetnica de Desarrollo de la Selva Peruana (Peru) —Duskar Barik, Keonjhar Integrated Rural Development & Training Institute (India)</p>

Track 1- Methodology and Best Practices

TUESDAY, May 8, 2007

10:30 am - 12:00 pm	<p><i>Micro-Grants, Marco-Foundations and Elders Who've Never Heard of the IRS</i></p> <p>Many funders know both how much more effective it can be - but also how much more difficult it is - to get their funding truly into the hands of the community-based organizations of Indigenous people around the world. One approach to achieving this is engaging effective intermediaries - and there's an alchemy to creating or finding and then maintaining these. This session takes the example of the Christensen Fund's work with tribal groups in Southwestern Ethiopia to hear from an intermediary organization - CASE - as well as an elder and a CBO (Tsalke) about the strategies, challenges and rewards of doing this.</p>	<p>Facilitator: Dr Wolde Tadesse, Program Officer for African Rift Valley, The Christensen Fund</p> <p>Panelists: —Girma Zenbe, Director of the Culture and Arts Society of Ethiopia (CASE) —Tarekegn Shado, Director of Tsalke —Mezge Possha: Community Association in SW Ethiopia</p>
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Track 2 - Policy and Governance

MONDAY, May 7, 2007

11:00 am - 12:30 pm	<p><i>The Arctic Voices Global Warming Tour: Towards Sustainable Arctic Advocacy Capacity</i></p> <p>Arctic indigenous leaders – eyewitnesses on the frontline of climate change – are coming together for the first time on the <i>Arctic Voices Global Warming Tour</i> to speak to the moral imperative for immediate U.S. action. As the tour's final stop, two of its spokespeople will be joined by an Arctic policy expert to share the region's early warning message and make the case for sustainable Arctic advocacy capacity via an <i>Arctic Resource Center</i> in Washington, D.C.</p>	<p>Facilitator: Prof. Oran Young, Board Chair, Circumpolar Conservation Union</p> <p>Panelists: —Olav Mathis Eira, Vice-President, Saami Council —Sarah James, Board Member, Gwich'in Steering Committee —Chief Harrison, Chair of the Arctic Athabaskan Council Alaska</p>
1:45 pm - 3:15 pm	<p><i>Reviving the UN Declaration on the Rights of Indigenous Peoples</i></p> <p>This session will explore how to revive the UN Declaration on the Rights of Indigenous Peoples, which seemed set to pass in the General Assembly last year until, in the eleventh hour, a handful of governments maneuvered to defer any vote. Special guests will discuss how a deepening of collaborative relationships between indigenous peoples, global civil society, and funders can weave together existing international networks that, together, could revive and advance the Declaration.</p>	<p>Facilitator: Henrietta Marrie, Program Officer for The Christensen Fund</p> <p>Panelists: —Victoria Tauli-Corpuz, Permanent Forum on Indigenous Issues —Jerry Mander, Director, International Forum on Globalization —Naomi Kipuri, African Commission Working Group on Indigenous Populations</p>
3:45 pm - 5:15 pm	<p><i>Innovations and Opportunities in Indigenous Governance: Weaving the Past with the Future</i></p> <p>As more autonomous indigenous governments emerge in many parts of the globe, many people have urged that the policies and decision-making structures of effective new tribal or First Nations governmental systems be shaped by distinct cultural laws, practices and narratives.</p>	<p>Facilitator: James Stauch, Walter & Duncan Gordon Foundation</p> <p>Panelists: —Herb George, President – National Centre for First</p>

The Harvard Project on American Indian Economic Development has done important comparative research drawing attention to this and related innovations. Learn about how one First Nation in Canada's Yukon is laying its legislative and policy framework based on cultural stories, values and principles. Hear about how a new National Centre for First Nations Governance is developing culturally enriched programs rooted in customary law and the recognition of inherent governing powers.

Nations Governance and
Wet'suwet'en Chief
—Christle Wiebe,
Legislation/Justice
Coordinator-
Carcross/Tagish First Nation
—Stephen Cornell, Udall
Center for Studies in Public
Policy, University of
Arizona; Co-Director,
Harvard Project on American
Indian Economic
Development

Track 2 - Policy and Governance

TUESDAY, May 8, 2007

10:30 am - 12:00 pm

The TUPUEDES Weaver's Store of Guatemala: A Model for Promoting Fair Trade in the Local and International Market

Weaving for Guatemalan women is a means for creating beauty and for survival, but its economic viability is threatened. This innovative project sponsored by the Levi Strauss Foundation bolsters indigenous cultural identity by offering affordable hand-woven traditional clothing to urban Mayan women. It also showcases a collaborative effort to diversify the market for weaving locally and internationally. Come peruse our display of gorgeous textiles and meet the women who make fair trade a reality.

Facilitator:
Yael Falicov, Latin America
Program Director,
International Development
Exchange (IDEX)

Panelists:
—Milvian Aspuac Con,
Coordinator, Women's
Association for the
Development of
Sacatepéquez (Guatemala)
—Ruth DeGolia, Executive
Director and Co-Founder,
Mercado Global

Track 3 - Emerging Issues

MONDAY, May 7, 2007

11:00 am - 12:30 pm

PES: A Tool for Empowering Indigenous Peoples and Protecting the Environment

Market based mechanisms for conservation has gained considerable interest over the years, and payments for ecosystem services are particularly promising. Forest Trends is one of the leading organizations promoting payments for ecosystem services as a strategy to conserve forests and support their traditional inhabitants, especially Indigenous Peoples. The panel will present how payments for ecosystem services can effectively benefit Indigenous communities and encourage the philanthropic community to consider it as an area of funding.

Facilitator:
Enrique Ortiz, Gordon &
Betty Moore Foundation

Panelists:
—Yusuf Ole Patenya, Masai
Leader from Shompole
Community in Kenya
—Kirsten Silvius, Senior
Program Officer, Gordon and
Betty Moore Foundation
—Beto Borges, Forest Trends'
Communities and
Markets Program Director

1:45 pm - 3:15 pm

Indigenous Peoples' Strategies and Cultural Indicators for Food Sovereignty and Food Security

Indigenous Nations, in coalition with powerful global networks like the Via Campesina, are part of a world-wide movement for food sovereignty. Food sovereignty for Indigenous Peoples involves their

Facilitator:
Daniel Moss,
Grassroots International

Panelists:
— Dawn R. Morrison,

	<p>entire way of life and has profound implications for their health, cultural vitality, traditional knowledge preservation, ecosystem restoration, protection of biological diversity and human rights. Indigenous Peoples and funders will share examples of their work in this area from the community to international levels, including the use and applicability of “cultural indicators” as an innovative self-assessment tool for communities, agencies and funders.</p>	<p>Coordinator, B.C. Food Systems Network, Working Group on Indigenous Food Sovereignty</p> <p>—Phrang Roy, Global Bio-cultural Initiative Program Officer for The Christensen Fund</p> <p>—Andrea Carmen, International Indian Treaty Council</p>
3:45 pm - 5:15 pm	<p><i>Investing in Indigenous Women Through Social Change Philanthropy</i></p> <p>Indigenous women often fall between the cracks in the funding world, a situation that overlooks their traditional roles as leaders of their communities and keepers of knowledge in many cultures around the globe. Funders interested in promoting social change face an opportunity to address a major gap in funding and to effect change by highlighting the centrality of indigenous women’s leadership and promoting their rights. This session will highlight the ways issues facing all indigenous peoples have specific implications for women. It will also offer examples of how investing in indigenous women through increased and more targeted funding (especially for women-led initiatives), can be the best way to effect change and empower indigenous communities.</p>	<p>Facilitator: Katrin Wilde, Channel Foundation</p> <p>Panelists: —Monica Aleman, International Indigenous Women’s Forum, Nicaragua —Erika Guevara-Rosas, Global Fund for Women, Mexico —David Mattingly, Fund for Global Human Rights</p>

Track 3 - Emerging Issues

TUESDAY, May 8, 2007

10:30 am - 12:00 pm	<p><i>A Glimpse of the Light: Discovering Indigenous Youth Voices</i></p> <p>Take the opportunity to meet with open minded youth speaking from the grassroots perspective about key issues in two diverse parts of the globe – Australia and the circumpolar North. Discover innovative youth-driven initiatives on climate change, the promotion of Indigenous languages, and mending cultures in a modern society. Funders will be challenged to understand and consider youth-focused approaches to their grantmaking interests and processes.</p>	<p>Facilitator: Tanya Hosch, Foundation for Young Australians</p> <p>Panelists: —Adele Cox, National Indigenous Youth Movement of Australia —Miali Coley, former Chair – Inuit Circumpolar Youth Council —Megan Alvanna-Stimpfle, current Chair – Inuit Circumpolar Youth Council</p>
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Linking Circles VI
Weaving a New Path in Philanthropy
Levi Strauss Foundation, May 7-8, 2007

SPEAKER BIOGRAPHIES

Mónica Alemán, from Nicaragua, under 35, Indigenous Miskito, and has experience in both northern and southern non governmental organizations. In her capacity as MADRE Program Director and International Coordinator of the International Indigenous Women's Forum (FIMI/IIWF), Ms. Alemán oversees MADRE programs with partner organizations in Latin America, the Caribbean, Africa, and Asia, and is responsible for overall program development, including the formulation, evaluation and monitoring of projects.

Megan Alvanna-Stimpfle, a King Island Inupiaq, was born and raised in Nome, Alaska. She graduated from George Mason University in Fairfax, Virginia with a B.S. in economics. She currently works as a legislative assistant aiding in federal appropriations for American Indian/Alaska Native programs and tribal legislative policy issues for the Indian Tribal Governments Practice Group at Gardner Carton & Douglas LLP in Washington, DC.

Evelyn Arce-White, Chibcha (Colombian-American) descent, serves as Executive Director for International Funders for Indigenous Peoples and has been working for IFIP since Oct 2002. Evelyn is the Secretary and Vice President for IFIP's Board. She is also a Board Member of United Way for Franklin County in New York State.

She obtained her Master's of Art in Teaching Degree at Cornell University with a concentration in Agriculture Extension and Adult Education. She was a high-school teacher for nearly seven years and taught Science, Horticulture and Independent Living Curriculum in Lansing, NY. Evelyn worked as a Communications Consultant for the Iewirokwas Program, a Native American Midwifery Program for several years and coordinated the American Indian Millennium Conference held at Cornell University in November 2001. She has contributed as a diversity consultant for Cornell's Empowering Family Development Program Curriculum.

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

Dushkar Barik, Founder of Keonjhar Integrated Rural Development and Training Institute (KIRDTI), which works within 180 tribal villages in an area where the government frequently claims land and sells it off to mining industries. Pollution, health issues from mine dust, and forced migration are key problems facing these communities.

KIRDTI promotes and strengthens people's organizations for low caste and tribal communities and supports the revival of traditional institutions to counter exploitation and injustice. To date the organization has achieved positive judgments on 50 cases of land confiscation and is mobilizing and supporting communities to resist mining interests of companies such as TATA Steel.

Juthamas Rajchaprasit Beapha, Hill Area Development Foundation, Originally from Bangkok, Thailand, Ms. Juthamas Rajchaprasit moved to the hill country of northern Thailand in 1986 after earning a

Bachelors degree from Thammasart University in Bangkok. An ethnic Thai, Juthamas has lived and worked alongside hill tribe villagers for over twenty years. She has served as a teacher in a small Akha village, researched gender roles and sustainable agriculture, and worked to improve the quality of life for hill tribe women and their children.

Ms. Rajchaprasit is the manager of the Hill Area and Community Development Foundation (HADF), which was initiated in 1986 as a support mechanism to assist hill tribes in dealing with problems ranging from environmental management to social development. HADF staff members are hill tribe and ethnic Thai who live and work in 27 Akha, Lahu, Lisu and Mien villages in the watershed area of the Mae Chan and Mae Salong rivers on the Thai-Burmese border. HADF conducts policy advocacy at the district, provincial and national levels, pressuring the government to issue Thai citizenship to ethnic minority groups living in the hill country, to reform natural resource management and to give small farmers land and housing rights.

Beto Borges, Director, Communities and Markets Program – Forest Trends Board Member, Global Greengrants Fund, was born and raised in São Paulo, Brazil, where he obtained an AA degree in industrial chemistry from Escola Técnica Oswaldo Cruz and worked as an ecotourism guide in the Atlantic rainforest, while practicing nature photography and rock climbing. Borges holds a Bachelors of Science in Conservation and Resources Studies from the University of California, at Berkeley and a MBA in Strategic Leadership from Dominican University of California. Borges was the director of the Brazil Program at Rainforest Action Network for 9 years, promoting forest policies, community economic development and indigenous land demarcation in the Amazon region. He also worked for Aguirre International evaluating environmental programs for AmeriCorp-USA during President Clinton's administration and was the manager of sustainable harvesting at Shaman Pharmaceuticals, developing drugs based on the ethnobotany of rainforest medicinal plants. As the executive director of Adopt-A-Watershed he worked on watershed conservation through place-based learning methodologies. Borges was a program officer with the Goldman Environmental Foundation, selecting finalists for the Goldman Environmental Prize and evaluating project proposals for funding. His additional involvement in philanthropy is in his current role as a board member of Global Greengrants Fund and former co-chair of Grantmakers Without Borders. As the Director of the Communities and Markets Program at Forest Trends, Beto's work is centered on creating opportunities for indigenous and other forest communities to benefit from payments and compensation from ecosystem services.

Jenna Capeci is a Program Officer for Asia at American Jewish World Service, where she manages the organization's partnerships with community-based organizations in Thailand, India and Sri Lanka. Additionally, Jenna collaborates with the Asia team to develop institutional programming strategies that reflect the organization's commitment to grassroots development initiatives, community-engagement, and the imperative to reach marginalized populations. Jenna received her Masters degree in International Affairs from Columbia University, where she specialized in human rights and conflict resolution. Prior to attending graduate school, Jenna spent four years with EarthRights International in Thailand, where she was responsible for establishing the EarthRights School, an intensive training program for activists from Burma. Additionally, she spent a summer with UNDP's governance unit in Rwanda, developing documentation systems for the *gacacas* (traditional people's courts). Jenna has traveled extensively in Asia and speaks Thai proficiently.

Andrea Carmen, Yaqui Indian Nation, International Indian Treaty Council Executive Director, has many years of experience working with Indigenous communities from North, Central, South America and the Pacific. She was a founding member of the Indigenous Initiative for Peace with Nobel Laureate Rigoberta Menchu and has participated as a human rights observer and mediator in crises situations in the

US, Chiapas, Mexico and Ecuador. Andrea has extensive experience working at United Nations bodies addressing human rights and Indigenous Peoples, and is IITC's team leaders for work on the UN Draft Declaration for the Rights of Indigenous Peoples. She was one of two Indigenous representatives at the June 97 UNGASS Earth Summit +5 to formally address the United Nations General Assembly for the first time in history. Andrea has served as an advisor to the World Council of Churches, the North American Indigenous Peoples Bio-Diversity project and the First Nations Development/Eagle Staff Fund Native Food Systems Initiative. Andrea has also served as the co-coordinator for the Chickaloon Village Tribal Environmental Program and a member of the Indigenous Environmental Network National Council, a member of the International Union for the Conservation for Nature (IUCN) Working Group on Extractive Industry and Bio-Diversity, and the Calvert Group Social Investment Advisory Council.

In January 2006, Andrea was selected as an expert participant as well as the Rapporteur for the United Nations "Expert Seminar on Indigenous Peoples' permanent sovereignty over natural resources and their relationship to land" in Geneva, the first time an Indigenous woman served as Rapporteur for an UN Expert Seminar. She also served in 2006 and 2007 as an invited United Nations expert at international seminars on Treaty rights and on Development of Indicators for Indigenous Peoples addressing Biological Diversity and the Millennium Development Goals.

Miali-Elise Coley is a youth advocate for the North, born and raised from an Inuk mother and Jamaican father in Iqaluit, Nunavut. As a youth coordinator for the Qikiqtani Inuit Association (Baffin Regional Organization), she co-founded the summer camp Sprouts, a program for underprivileged youth in her community when she was 15 years old. In 2003, she completed the Nunavut Sivuniksavut Training Program in Ottawa; it is for Inuit youth from Nunavut who want to prepare for the educational, training, and career opportunities that are being created by the Nunavut Land Claims Agreement (NLCA) and the new Government of Nunavut. In 2005, Miali received recognition from the government of Nunavut for her work in promoting her first language, Inuktitut. She has worked as the executive assistant to Sheila Watt-Cloutier, the former president of the Inuit Circumpolar Conference (www.inuitcircumpolar.com) and in July 2006, completed a four-year term as the Chair of the Inuit Circumpolar Youth Council (www.niyc.ca). During that time she traveled extensively to speak on climate change issues and the interest of educating others about Inuit. Miali currently works as a research assistant for an anthropology professor at Saint Mary's University while taking elective courses before starting an indigenous studies degree.

Milvian Aspuac Con, Coordinator of Social Investment and Economic Capacity-Building, Women's Association for the Development of Sacatepéquez (AFEDES), Guatemala. Milvian, a Maya Cak'chiquel woman, is currently working on her Bachelor's degree in Public Accounting and Auditing at Mariano Galvez University in Guatemala. Milvian believes that economic development must be implemented collectively, with a socially responsible vision and a focus on gender equity. She plays a leadership role within the young groups of her hometown of Santiago Sacatepéquez, where she especially motivates young women to exercise their rights as citizens. Her work at AFEDES has broadened her vision of the world and given her the opportunity to travel to Mexico and Nicaragua to participate in information exchanges with other women's groups. She is a member of a national commission seeking to address the economic needs of indigenous women, promoted by the Indigenous Women's Rights League.

Stephen Cornell, Professor of Sociology and Public Administration and Policy at The University of Arizona, where he also directs the Udall Center for Studies in Public Policy. His Ph.D. is from the University of Chicago. He taught at Harvard University for nine years and at the University of California, San Diego for nine more before joining the Arizona faculty in 1998. While at Harvard, Professor Cornell co-founded the Harvard Project on American Indian Economic Development with economist Joseph Kalt.

At the University of Arizona, building on Harvard Project work, he led the development of the Native Nations Institute for Leadership, Management, and Policy. He has written widely on Indigenous affairs and has spent much of the last twenty years working with Indigenous nations in the U.S. and Canada on governance and development issues, and more recently with Indigenous organizations in Australia and, briefly, New Zealand/Aotearoa.

Adele Cox – Adele is the current Chairperson of National Indigenous Youth Movement of Australia, and has been a member of the organization since 2002. Adele is Bunuba woman from the Kimberley region of Western Australia and has had extensive experience in the areas of Media, mostly broadcasting and journalism, Youth Suicide Prevention, Indigenous policy and advocacy, Indigenous youth advocacy and support, and Indigenous research. Adele currently works as a Lecturer at the University of Western Australian in the Faculty of Medicine part-time and is Director and Sole Proprietor of ACOX Consultancy which is her family owned consultancy business. Adele is an active member on a number of committee's at both state and national levels. She strongly believes that young people have the right to determine what it is that we want not only for the here and now, but for the future as well. Through NIYMA she believes that It is our vision to ensure that our children get to grow up healthy and strong and free of poverty.

Ruth DeGolia, Co-Founder and Executive Director, Mercado Global. Ruth established Mercado Global's production structure and partnerships with cooperatives and local NGOs in Latin America. She works with Mercado Global's regional staff to oversee production and provide member cooperatives with technical support in the areas of financial, business, and program management and growth. Ruth also builds partnerships with other organizations and corporations in the U.S. and abroad. Ruth has been recognized for her role in founding and supporting a variety of programs and organizations related to international development and poverty alleviation. She has also received honors for her academic work on the impact of globalization on political and economic development in Latin America, including the William H. Orrick prize at Yale University. In May 2004, she was named among the "World's Best Emerging Social Entrepreneurs" by the Echoing Green Foundation. She also received the "Award for Social Innovation" from the Social Enterprise Alliance in April 2005. In July 2006 she was selected as one of the "15 People Who Make America Great" by Newsweek Magazine and was featured on the magazine's cover along with Brad Pitt and Soledad O'Brian of CNN. Ruth graduated with distinction from Yale University with degrees in Ethics, Politics, and Economics and in International Studies.

Olav Mathis Eira, a member of the Executive Board of the Saami Council, an international organization that represents the indigenous Saami in the four countries in which they have traditional lands; Norway, Sweden, Finland, and Russia. He has been active in Saami politics since the 1970's. Much of that time has been spent in defense of the land and pasture rights of nomadic Saami reindeer herders. Those rights are threatened by the encroachment of industry and most recently, by climate change. Reindeer herding, one of the main traditional occupations of the Saami, has been in Olav Mathis' family for at least 500 years. He carries on that family tradition. When he is not traveling on political business, Olav Mathis can still be found with his herds, moving between pasturing areas in Norway and Sweden.

Yael Falicov, Latin America Program Director, International Development Exchange (IDEX), coordinates with indigenous peoples' organizations in Mexico and Guatemala to raise funds for their grassroots economic development programs, connect them with U.S.-based resources, and promote public awareness of their inspiring work. Prior to joining IDEX in 2001, she worked as a program coordinator and curriculum specialist for a variety of organizations serving immigrant women and youth in San Francisco, Oakland and Los Angeles. A daughter of Latino immigrants herself, she has also used her Spanish-language skills as a freelance interpreter and translator. Yael has a Bachelor's degree in Development

Studies from UC Berkeley, a Master's degree in Public Health from UCLA, and a passion for Latin American politics and culture.

Theresa Fay-Bustillos, Executive Director of Levi Strauss Foundation & VP Worldwide Community Affairs, Levi Strauss & Co., Ms. Fay-Bustillos has been the Executive Director of the Levi Strauss Foundation and Vice President of Worldwide Community Affairs for Levi Strauss & Company since May 30, 2000. She is responsible for leading the company's corporate social responsibility, philanthropic and employee community involvement activities globally. Ms. Fay-Bustillos previously worked as a trial attorney with a focus on labor and employment law, voting rights, education and immigrants' rights issues. She also served as an Administrative Law Judge and taught at the University of Southern California Law School. She is a graduate of the University of California, Berkeley (1975) and the University of California, Los Angeles School of Law (1980) and currently serves on the Board of Directors for the Centre for Development and Population Activities (CEDPA).

Mazge Gazeto Posha, an indigenous community leader in the Gamo Highlands of Southwest Ethiopia. Born into a farming family, Mazge has been a farmer for all of his life. His specialty is growing barely, wheat and ensete (*ensete ventricosum*) varieties, as well as root crops, and pulses. He employs only organic farming techniques, using animal manure to develop the crops. He is a well known orator and has led his community for over 30 years. Currently, Mazge is a Board Chairperson of the Gamo Chencha Culture & Natural Resources Protection & Development Association.

Herb George (Satsan) is presently Chair of the Canadian-based First Nations Governance Centre, a First Nations-controlled initiative designed to help First Nations achieve their inherent right to self-government. He is a Wet'suwet'en Hereditary Chief of the Frog Clan, and has been a long-time Speaker for the Wet'suwet'en Nation and previously served as Speaker for both the Gitksan and the Wet'suwet'en Nations. He was also Adjunct Associate Professor in the School of Public Administration at the University of Victoria, and taught for several years in the University's Administration of Aboriginal Governments Program.

Satsan has considerable experience with Aboriginal rights and title as well as Aboriginal self-government and education. He was a key figure and strategist in the Delgamuukw-Gisday Wa case, which was the subject of a successful judgment before the Supreme Court of Canada in December 1997.

Satsan has offered advice and assistance to First Nations across British Columbia and Canada on the affirmation and recognition of Aboriginal rights, title and Treaty rights. He most recently served two – three year terms as the elected BC Regional Chief for the Assembly of First Nations. As a member of the AFN National Executive, he had the responsibility for Delgamuukw and headed up the Delgamuukw/Gisday'wa National Process, an extensive community-based process of research, public education and organizing. He also held the Executive Portfolio for Fiscal Relations.

Patricia Gualinga, an indigenous leader from the Kichwa community of Sarayaku, in Ecuador's southeastern Amazon rainforest. She has played a critical part in her community's successful efforts to keep oil extraction off their territories over the last ten years and thrust their struggle into the headlines of major media around the world. Sarayaku has communal title to 135,000 hectares of pristine Amazon rainforest that is threatened by the potential drilling plans of ConocoPhillips and its Argentine drilling partner CGC. Patricia continues to lead legal strategies of Sarayaku's groundbreaking case currently pending before the Inter-American Commission on Human Rights of the Organization of America States, relating to human rights abuses suffered by the community at the hands of the Ecuadorian military and oil company contractors.

Sarayaku has garnered tremendous national and international attention for their strategic and effective efforts to defend their rights, territory, and culture in the face of unrelenting pressure from oil companies and the Ecuadorian military. Within the Ecuadorian and broader Andean-Amazonian indigenous movement, the vision articulated by Sarayaku's leadership has been a source of inspiration and guidance for over 20 years. Patricia, the daughter of one of Sarayaku's most respected medicine people, has been instrumental in building a unified indigenous alliance with their indigenous neighbors—the Achuar and Shuar—to stop the expansion of Ecuador's oil frontier in their collective ancestral homelands. She has also participated in a wide range of international events and processes relating to indigenous human rights, ranging from civil society coalitions working to reform the World Bank, to conferences on international human rights conventions, to gatherings of indigenous leaders and elders from all over the Americas. She currently serves as a member of her peoples' Legal Commission, charged with coordinating their work and strategy on their case as it moves through the Inter-American Commission.

Erika Guevara-Rosas (Program Officer for the Americas) was born in Mexico City. She earned both a Master's degree in Women's Studies and a graduate diploma in Migration and Refugee Studies from York University, and has a law degree from Universidad de Londres. Erika comes to the Global Fund with significant experience with the United Nations High Commissioner for Refugees, where she has served as a Protection Officer in Ecuador, Venezuela, Peru and Panama, working mainly in border areas with war-affected populations. She has also worked for non-profit organizations in Mexico (Sin Fronteras) and Canada (SAVIS), coordinating projects to promote and protect the rights of refugee and migrant women. She has written several articles on refugee and gender issues. She is fluent in Spanish and English.

Robert D. Haas, Chairman of Levi Strauss & Co. (LS&CO.), is the great-great-grandnephew of the company's founder, Levi Strauss. Haas, 64, was named chairman in 1989 and served as chief executive officer from 1984 to 1999. As CEO, Haas was instrumental in leading the company through a business turnaround that resulted in more than a decade of rapid sales growth and profit expansion. He led the successful effort to take the company private through a leveraged buyout in 1985. In addition, he oversaw the creation of the Dockers® and Slates® brands, and spearheaded the company's substantial international development.

Under Haas' leadership, Levi Strauss & CO. pioneered HIV/AIDS awareness and education policies in the early 1980's which were widely-adopted by corporations and other institutions. In 1991, the company became the first multinational company to develop a comprehensive code of conduct to ensure that individuals making our products anywhere in the world would do so in safe and healthy working conditions and be treated with dignity and respect. Additionally, in 1992 LS&CO. became the first Fortune 500 company to extend full medical benefits to domestic partners of employees. While controversial at the time, this action foreshadowed the widespread acceptance of this benefit. Haas also has received national recognition for his leadership in corporate philanthropy and for launching Project Change, a grass-roots program designed to combat institutional racism in several U.S. communities where the company had manufacturing facilities.

Haas' involvement outside of LS&CO. is extensive. He is currently a treasurer and trustee of the Evelyn & Walter Haas, Jr. Fund, and a Berkeley Fellow. Haas is a member of The Conference Board and the Council on Foreign Relations. He also serves on the Advisory Board of Governors of the Partnership for Public Service, the Haas School of Business, UC Berkeley, the University of California Berkeley Library, the Stanford Humanities and Sciences Council and the Campaign Committee for the Bancroft Library, UC Berkeley. Additionally, Haas is president of the Levi Strauss Foundation, member and honorary trustee of the Brookings Institution, honorary director of the San Francisco AIDS Foundation, former trustee of the

Ford Foundation, former director of the American Apparel Association and former member of the North American Executive Committee of the Trilateral Commission, League of Women Voters Education Fund's National Advisory Committee, California Business Roundtable, (San Francisco) Bay Area Council and the Ron Brown Award for Corporate Leadership.

Chief Gary Harrison, an Atna Dene, is a traditional chief from Chickaloon village in the mountains of south-central Alaska. He is also the International Chair of the Arctic Athabaskan Council, an organization that represents Dene in Alaska and northern Canada. Chief Harrison is heavily involved in promoting Indigenous Peoples' rights internationally. For the past several years, he has chaired the board of the Indigenous Peoples' Secretariat of the Arctic Council. Chief Harrison is also active in United Nations-sponsored forums on Indigenous Peoples, frequently attending sittings of the United Nations Permanent Forum on Indigenous Issues.

Tanya Hosch, is a Board Director for the Australian Indigenous Leadership Centre and The Foundation for Young Australians and has been actively involved in developing and delivering Indigenous Leadership Programs for young people. Tanya was a co-founder and former Chairperson of the National Indigenous Youth Movement of Australia and also sits on the Board of the Adelaide Botanic Gardens. She is Chair of the Women's Health Ministerial Advisory Council (SA) and is also a Board member of South Australia's largest Regional Health Service. Tanya has also recently been appointed to the Rio Tinto Aboriginal Foundation. She has spent most of her working life in Adelaide. Most of this time Tanya was employed in the State Public Sector including time working in women's services. Tanya has also worked in the Social Justice Unit of the Human Rights and Equal Opportunity Commission in Sydney, for the Council for Aboriginal Reconciliation in Canberra, and then with the Aboriginal and Torres Strait Islander Commission. Most recently Tanya has worked with Reconciliation Australia and is a Visiting Research Fellow at the University of Technology, Sydney within the Research Team at Jumbunna Indigenous House of Learning. Ms. Hosch is also an IFIP Board member.

Sarah James, a Neetsaii Gwich'in Indian who lives in Arctic Village, Alaska, she was raised in a traditional nomadic way, with the Porcupine River caribou herd, and Gwich'in Athabascan is her first language. In 1988, the elders and spiritual leaders of the entire Gwich'in nation – encompassing 15 villages and several million acres of remote land in northeastern Alaska and Canada – chose Sarah to become the public spokesperson for preserving the caribou, the land they travel, and the Gwich'in culture. She has traveled the world, speaking about indigenous rights, human rights, and environmental issues. Sarah is a board member of the Gwich'in Steering Committee and the International Indian Treaty Council, a national representative for the Council of Athabascan Tribal Governments, and a member of the Arctic Village Traditional Council. In 2001, Sarah was one of the first recipients of the Leadership for a Changing World award from the Ford Foundation, which recognizes resourceful leaders who bring about positive change in their communities. She was a co-recipient of the prestigious Goldman Environmental Prize, in 2002, along with two other Gwich'in elders, for their fight in defense of the Porcupine herd that has sustained their culture for twenty thousand years. The buffalo is to the Plains tribes as the caribou is to the Gwich'in - Sarah James.

Q'Orianka Kilcher, of Quechua/Huachipaeri Indian and Swiss / American heritage, is an indigenous activist and actress that appeared in the acclaimed movie, *The New World*. She is currently producing a documentary through her production company iQ-Filma, in collaboration with Amazon Watch that highlights the 35-years struggle of the Achuar Peoples against multinational oil companies. She has also spoke at the United Nations for the Draft Declaration on the Rights of Indigenous Peoples and was a key note speaker at the International Forum on Globalization in New York City, where she joined a panel of

35 indigenous human rights leaders from around the world. As Amazon Watches global youth ambassador, Q'orianka was instrumental and a strong media force in connection with Occidental Petroleum's recent withdrawal from the Peruvian Amazon.

She recently launched 'on-Q initiative', a youth oriented human rights and environmental organization, with an emphasis on empowering and supporting indigenous youth leadership and activism as well as campaigns to connect young Hollywood with youth activist leaders and projects from around the world. A driving force in encouraging positive environmental choices for youth, Q'orianka is currently working closely with leaders in the sustainable and renewable energy industry. Through her upcoming On-Q Initiatives "Evolution project", she hopes to inspire and educate her generation about the pressing need to own responsibility for our future by demanding environmental sustainable solutions, renewable energy and corporate accountability.

Naomi Kipuri, a Maasai from Kenya, has a B.Ed. from the University of Nairobi, in Kenya and a Ph.D in Anthropology from Temple University in Philadelphia. She works with Arid Lands Institute, an NGO dealing with indigenous peoples, human rights and policy issues (mainly of pastoralists) in Eastern Africa. She is also a member of the Working Group of the African Commission on Human and Peoples Rights dealing with Indigenous Peoples/Communities in Africa.

Jose Luis Malvido, Jr., Xicano, Yoeme, and Tohono O'odham, has served as the Native American Programs Manager for the Seva Foundation since February 2005. In November 2000, Mr. Malvido began his tenure as the North American coordinator of the Peace and Dignity Journeys, which covers the territories, from Alaska to Panama, an intercontinental spiritual movement that works to unite Indigenous Peoples throughout North, Central, and South America. Mr. Malvido has also served as a multicultural fellow for social justice for the San Francisco Foundation. Jose brings extensive experience supporting the work of indigenous peoples internationally from a philanthropic as well as an active member in grass roots organizing. Mr. Malvido is an IFIP board member.

Jerry Mander, Founder & Co-Director of the International Forum on Globalization, an international alliance of scholars and activists working to educate the public about the dangers of economic globalization. The IFG was one of the principle organizations of the major Seattle teach-ins and other events at the 1999 WTO meetings. Mander is author or coeditor of the best-selling books *In the Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations*; *The Case Against the Global Economy and for a Turn Toward the Local* (with Edward Goldsmith); *Four Arguments for the Elimination of Television*; and *Alternatives to Economic Globalization: A Better World is Possible* (with John Cavanagh). He is also co-editor, with Victoria Tauli-Corpuz, of *Paradigm Wars: Indigenous Resistance to Globalization* (Sierra Club Books). In the 1960s Mander was president of a major San Francisco advertising company before turning his talents to environmental campaigns that kept dams out of the Grand Canyon, established Redwood National Park, and stopped production of the Supersonic Transport among other campaigns. His environmental advertising campaigns have been cited several times as having been a major factor in the early growth of the U.S. environmental movement, leading the *Wall Street Journal* to label him, "the Ralph Nader of advertising." Mander holds degrees from the University Of Pennsylvania Wharton School Of Business, and from Columbia University Graduate Business School in International Economics.

Henrietta Marrie Born and raised in the Aboriginal community of Yarrabah in Queensland, Australia, Ms. Marrie has held academic posts at the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development at the James Cook University of North Queensland, and the Centre for Indigenous History and the Arts at the University of Western Australia. Through her research and work in

legislation and policy development, she has supported Aboriginal movements in the arena of arts and cultural heritage, and in the recognition of Aboriginal rights to land and for the protection and recognition of traditional knowledge. Ms. Marrie has served on a number of government committees and inquiries, and been consulted by government bodies including Environment Australia, the Great Barrier Reef Marine Park Authority and the Wet Tropics Management Agency. Prior to joining The Christensen Fund, she worked at the United Nations Environment Program Secretariat of the Convention on Biological Diversity, where from 1997 to 2003 (with a short break) she was the Program Officer responsible for Article 8(j) of the Convention.

David Mattingly, Program Officer, Fund for Global Human Rights, he manages the Fund's grant-making programs in Latin America and West Africa. David has experience fundraising for and grant-making to human rights and social justice organizations in the U.S. and Latin America. After earning a BA in International Development from American University, David monitored the human rights situation in indigenous communities in Chiapas, Mexico. Most recently, David was Program Associate for Latin America at the Moriah Fund, where he helped manage grant-making programs that promote indigenous rights, sustainable development and women's rights and reproductive health.

Dawn Morrison, In the years away from her ancestral Secwepemc (aka Shuswap) community, Dawn's work in various capacities throughout her 15 year long career in Horticulture has literally kept her in touch with her Indigenous roots through applying an ecological approach to studying and working with plants. Her Secwepemc heritage along with her technical and practical background in Horticulture and native plants as foods and medicines, as well as her passion for environmental and cultural revitalization lead her to a long lasting career in Aboriginal adult education and community development.

Some of Dawn's most recent professional developments include participating in various roles with several indigenous and non-indigenous organizations such as: the newly designated B.C. Food Systems Network - Working Group on Indigenous Food Sovereignty (Coordinator/Director), 1st Annual Interior of B.C. Indigenous Food Sovereignty Conference (Coordinator), Around the Kitchen Table Project – Aboriginal Women's Group working on HIV/AIDS Awareness and Prevention (Community Facilitator), and Project Associate on various land, culture and ecology related projects.

Daniel Moss, The Director of Development and Communications for Grassroots International, has over 20 years of domestic and international experience in community organizing, human rights and international rural development for food security. In the 90's, Daniel lived with refugee communities in El Salvador, supporting their food production and marketing projects. He later served as chairperson for the Episcopal Diocese of Massachusetts' Sister Parish Program to forge ongoing ties between people in the US seeking to lend a hand of solidarity to rural and urban communities in El Salvador. He currently works closely with small farmer and indigenous organizations around the world and has researched and published articles on grassroots efforts to fix our broken global food system from the bottom up, the most recent of which appears at www.onthecommons.org.

Andrés Sandi Mucushua is an Achuar leader, born in the native community of Belén de Plantanoyacu in the remote northern Peruvian Amazon. He is currently serving a second consecutive term as President of FECONACO, the Federation of Native Communities of the Corrientes River representing Achuar, Quichua y Urarinas indigenous communities. He is highly respected by FECONACO's member communities, particularly following his role during the October 2006 Achuar mobilization and the subsequent landmark agreement reached between FECONACO, the Peruvian government and the Pluspetrol oil company to end the dumping of an average of one million barrels a day of toxic wastewater resulting from oil production and to provide medical, alimentary, and development assistance to the

communities. FECONACO communities are calling for full remediation of the oil contamination left by Occidental Petroleum and Pluspetrol. FECONACO is also fighting to block new oil projects by U.S. based Conoco Phillips and others slated for the remaining pristine areas of their territory. Andres is a bilingual teacher by training, he studied at the Instituto de Internado.

Enrique Ortiz, Senior Program Officer, Andes-Amazon Initiative, Gordon and Betty Moore Foundation, Enrique is a leading expert on rainforest conservation and management. Through out his experience in research and conservation activism in the Amazon Andes region, he is well familiar with the environmental movement, including the indigenous and private arenas. Prior to joining the Foundation, he worked with several environmental conservation organizations, including Conservation International, the Wildlife Conservation Society, and several other national organization in Peru, Bolivia, and Ecuador. Enrique received his undergraduate degree from San Marcos University in Lima, Peru, and he attended graduate school at Princeton University.

Phrang Roy, a member of IFAD's Senior Management Team, and currently is an Assistant President on Special Assignment for Indigenous and Tribal Issues. Roy belongs to an Indigenous Community (Khasi) from North East India He holds a Masters of Science degree (M.Sc Econ) from the London School of Economics. He has devoted most of his life on the development of rural poor. He started his career with the Government of India in 1970 after successfully competing in a nation wide highly competitive process. He worked in the Western State of Maharashtra in various capacities at the grassroots level, dealing with rural development schemes for Maharashtra's Indigenous Peoples. He was Deputy Commissioner of Tribal Affairs and was one of the field officials who started developing India's Tribal Sub-Plan approach for Indigenous Peoples which was an innovation within a Plan for indigenous communities known in India as *Scheduled Tribes*. Roy joined IFAD in 1981 and widened his experience by working in Africa and Asia. He was appointed as Director of IFAD's Asia Division in 1992, where he played an influential role in designing IFAD's strategy for Asia to focus on indigenous communities, upland dwellers and women. In 2002, he was selected to be IFAD's Assistant President for External Affairs. In recognition of his commitment for upholding the rights of indigenous peoples and his experience in facilitating schemes with identity for Indigenous Peoples, he was appointed as Assistant President on Special Assignment for Indigenous Issues.

Tarekegn Shado is a geographer from an indigenous community in Wobara. He has worked as a school teacher for many years and also as a graduate student in geography. He developed TSALKE, a community based association providing educational support to the children of migrant weavers in Addis Abeba. This association aims to bridge the gap between the migrant community in Addis and the culture and people of the homeland. Tarekegn, Executive Director of TSALKE, has worked extensively to better the lives of Ethiopian communities.

Kirsten Silvius, Senior Program Officer, Andes-Amazon Initiative, Gordon and Betty Moore Foundation, Born and raised in Venezuela, Kirsten completed her higher education in the United States. She received a BA degree in Biology and Romance Languages from Bowdoin College, Maine, and both MS and PhD degrees from the Zoology Department at the University of Florida. Trained as a terrestrial ecologist, her research has focused both on plant-animal interactions and on wildlife use and management by local and indigenous peoples. She has studied a diversity of animal species in Venezuela and Brazil, including agoutis, parrots, peccaries, beetles, and parasitic wasps, and has worked on wildlife management issues with the Xavante, Yanomami and Macuxi people of Brazil and Guyana. Prior to joining the Foundation, Kirsten was a Research Specialist at the University of Hawaii at Manoa's Environmental Center, where she gained experience with watershed management issues and environmental impact regulations. Earlier

she held Adjunct Professor Positions and taught ecology courses at Florida Atlantic University and the State University of New York's School of Environmental Science and Forestry.

Sandra Smithey, a program officer on the C.S. Mott Foundation's Environment Program, with responsibility for grantmaking on international finance for sustainability. Sandra has an extensive background in public policy related to international development and the environment. Prior to joining the Mott Foundation, Sandra worked with the Global Environment Center of the U.S. Agency for International Development, providing policy advice on sustainable development issues in numerous multilateral fora. For most of Sandra's professional experience also includes working for several U.S. and international non-governmental organizations active in sustainable development issues.

Atossa Soltani – Founder and Executive Director of Amazon Watch, a non-profit organization dedicated to defending the ecosystems, rights and the territories of indigenous peoples in the Amazon basin. Since 1991, she has directed campaigns in defense of the world's tropical rainforests working in close partnership with indigenous peoples. These efforts have led to victories forcing oil companies and international financial institutions to adopt stricter environmental and social policies that respect the rights of indigenous peoples and safeguard the integrity of the ecosystems. She serves on the board of directors of Social and Environmental Entrepreneurs, and on the Advisory Board of International Funders for Indigenous Peoples. Before Amazon Watch, she directed campaigns at the Rainforest Action Network (RAN) to end logging in endangered ecosystems. Atossa began her environmental career in the late 1980's as Conservation Director for the City of Santa Monica where she designed and directed award-winning resource conservation program. She is fluent in Spanish and Farsi.

James Stauch is a Program Manager with the Walter & Duncan Gordon Foundation, where he manages the Canadian North Program. James previously managed the Community Grants Program at The Calgary Foundation. He holds a Masters in Environmental Design (Planning) and did his undergraduate work in human and economic Geography. He has researched and consulted in the areas of housing, planning, public consultation processes and community development, including with the Dene Cultural Institute in Hay River, NWT and the Arctic Institute of North America. James has served on grants review committees with the United Way of Greater Toronto, Calgary Community Lottery Board and the Calgary Adult Learning Association. He currently Chair's of the Board of the Canadian Environmental Grantmakers' Network.

Wolde Gossa Tadesse, born and raised in the Gamo Highlands of Southwest Ethiopia, Dr. Tadesse spent many years there as a lexicographer of the local Omotic languages, an NGO official working with various agricultural communities, as a teacher and with the Ministry of Culture attending to such things as documenting oral tradition, archiving local religious manuscripts, creating the first local museum to curate local artistic expression, and helping to re-establish traditional local authority in such areas as Konso and Gamo. He is a Heduga, a leader sanctioned to speak on behalf of his community. In the last decade his research as an anthropologist focused on the close and complex ritual, institutional and economic relationships of the many peoples across the highly diverse environments of this region, particularly the pastoral peoples of the lowlands. Prior to joining The Christensen Fund he held a research position at the Max Planck Institute for Social Anthropology in Germany.

Victoria Tauli-Corpuz (Igorot) is an indigenous activist from the Cordillera region in the Philippines and co-president of the board of the International Forum on Globalization. She is head of the Tebtebba Foundation (Indigenous Peoples' International Centre for Policy Research and Education) in the Philippines. She helped organize and convene the United Nation's (UN) Fourth World Conference on Women in Beijing in 1995. Tauli-Corpuz is also chairperson of the UN Voluntary Fund for Indigenous

Populations and convenor of the Asian Indigenous Women's Network. She is one of the leading indigenous activists lobbying for UN General Assembly adoption of the Declaration on the Rights of Indigenous Peoples and is the currently elected chairperson of the UN Permanent Forum on Indigenous Issues. Tauli-Corpuz is also

Co-editor, with Jerry Mander of the newly released *Paradigm Wars: Indigenous Peoples Resistance to Globalization* (Sierra Club / UC Press – October 2006)

Robert Guimaraes Vásquez, Asociacion Interetnica de Desarrollo de la Selva Peruana / Interethnic Development Association of the Peruvian Amazon, Mr. Guimaraes Vásquez is from the indigenous community of Shipbo Konibo, located in the region of Ucayali in Peru. He began defending his communal territories at the age of 16 and for nearly 20 years has served as a powerful voice for the Shipbo Konibo community in Peru.

Mr. Vásquez has been spearheading an intense fight against logging and oil companies in the Amazon region of Peru. In 2002 Mr. Vásquez was elected as the person responsible for territories in the Congress of the Federation of Native Communities of Ucayali, which consists of 26 indigenous communities. From 2003-2005 he served as president of the Ucayali regional organization, representing 14 indigenous towns. Because of his work, he was persecuted by the Peruvian police, received death threats for 3 years, and underwent criminal investigations continuously. He fought against oil companies such as Maple Gas Corporation, Repsol, Petrobras, and Plus Petrol.

In December of 2005, he was elected vice president of the Asociación Interétnica de Desarrollo de la Selva Peruana (AIDSEP), an institution that represents all the indigenous groups in Perú including the COMARU from lower Urubamba, where Hunt Energy and Halliburton are constructing a natural gas pipeline

Isabel Ortega Ventura, President of the Indigenous Parliament of America, was born in Ventilla Pongo 10ma Seccion Capital Carcollo in the Province of Cercado, State of Oruro. She completed various leadership development courses in order to work in benefit of her community, state and country. Her union struggle as a leader was initiated at the age of 18 within her community where she took charge as vice-president of the (Centro de Madres) Center for Mothers in the Pongo Huerta Pampa of the Cercado Province in the State of Oruro, where she works for the benefit of the women as a woman, farm laborer and indigenous Aymara. Jointly with other women leaders they saw the necessity to construct and fortify their own reality of women within the only union Confederacy of Farmers of Bolivia. In 1992 she was named President of the Central Andean Women Farm Workers in the Cercado Province "C.A.M.C.A.P.C.", in order to stir the political participation of indigenous and farm labor women who all originate in the Country. Isabel Ortega Ventura was also one of the first women to take forward the constitutionary function of the National Federation of Women Farm workers Bartolina Sisa, where in 1995 she held this organization's highest rank of Executive Secretary and continued her struggle for equality and respect for women's rights. After this experience she continued to development as a union leader for farm workers.

She continued to take on various charges and directed various union directives during times of military dictatorships.

Along with community-based organizations, she worked intensely to rescue democracy in Bolivia. She was also the first indigenous female farm worker to occupy an executive charge as General Secretary within the Center of Bolivian Workers which encompasses all of the social sectors of the country.

All of her personal trajectory made possible her incursion into the political arena for this she was selected in 1992 as (Diputada Titular Uninominal) “Unanimous Title Delegate” by local 35. Through the State of Oruro she was part of a new political project with indigenous roots such as the Movimiento Al Socialismo-M.A.S., “Movement Toward Socialism”. In 2002 she was elected Vice President of the Indigenous Parliament of Bolivia. In 2003 Isabel was named Second Vice President of the Indigenous Parliament of America and elected in the 2005 General Elections with the same charge. It should also be known that the Senator has not forgotten her communities and is currently President of the Organization of Quinoa Producers, Canahua y Haba Organica Integral.

Likewise she has been re-elected as the President of C.A.M.C.A.P.C., and continues her social work by supporting communities both morally and materially with her own personal financial contributions. She also continues to search financial support and channels projects for which she travels abroad in search of contacts and soliciting support for such projects.

Christle Claudette Wiebe is the Legislation/Justice Coordinator for Carcross/Tagish First Nation in Yukon, Canada. Christle was born in Whitehorse, Yukon into a matrilineal society. Christle was blessed to have her grandparents Winnie & William Atlin and her mother, Edith Johnson, teach her traditional values and the responsibilities of a woman towards their family and community. As a mother to two children, RaeAnn and Ryan, Christle believes she is giving each of her children the best opportunities she can. Both children are receiving traditional Tlingit teachings from their parents, grandparents, great-grandparents, aunts, uncles, and community.

Christle is a member of the Ishkhittaan, a clan of the Carcross/Tagish First Nation. As a youth, she worked on projects that built on each other to give her a firm foundation on the traditional teachings, including the Annie Lake Archaeology Project, the CTFN Treaty Negotiation Transcription Project, the CTFN Clan Governance Research Project, the Chilkoot Trail Ethnographic Overview and Assessment Project, and serving as the CTFN Youth Representative for the Yukon River Intertribal Watershed Council. Christle has been instrumental in researching traditional legends which is the foundation of the CTFN Legislation Development Project from 2002 to the present. This project brings traditional virtues and values in the laws of the First Nation, starting with a new Family Act and Community Cache Act (governing investment policy). She has also written on the topic of customary law and cultural and intellectual property, and has delivered training in partnership with the Vancouver-based Justice Institute.

Katrin Wilde, the first Executive Director of the Channel Foundation, has strengthened its grantmaking for indigenous women’s rights and leadership. She has a master’s degree in International Affairs from Columbia University, where she focused on human rights and coordinated the Southeast Asia Fellows program. She has done research for UNDP Nepal, the Women’s Rights Division of Human Rights Watch, and the International Rescue Committee. She edited Rights News for the Center for the Study of Human Rights and worked as a journalist in Thailand. She currently serves on committees for the Women’s Funding Network Annual Conference and Grantmakers Without Borders

Ken Wilson, Executive Director of the Christensen Fund, a private grantmaking foundation located in Palo Alto, California since August 2002. Born in Malawi with a life spread rather across the world, Dr. Wilson studies 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. Dr. Wilson previously worked as a research officer in the Refugee Studies Program at the University of Oxford and spent seven years as the Ford Foundation’s program officer for Mozambique in their Office for Eastern and Southern Africa before moving to New York to become the deputy to the Vice President of the Education, Media, Arts and Culture Program.

During his term, he gave special attention to such issues as threats to Indigenous languages and sacred landscapes in the USA and worldwide, strategies for educational reform, the implications of new media technologies and the links between contemporary and traditional artistic and cultural expression.

Oran R. Young, Ph.D. is the Board Chair of the Circumpolar Conservation Union, and a Professor at the Bren School of Environmental Science and Management at the University of California, Santa Barbara. He is the former Director of both the Institute of Arctic Studies and the Institute on International Environmental Governance at Dartmouth College. Oran is currently the Chair of the Board of Governors of the University of the Arctic, and Chair of the Scientific Steering Committee on the Institutional Dimensions of Global Environmental Change under the auspices of the International Human Dimensions Program on Global Environmental Change. He served for six years as vice-president of the International Arctic Science Committee, and is the author of over twenty books and numerous scholarly articles.

Ole Petenya Yusuf – Shani, Secretary, Shompole Community Trust in Kenya, Ole is from Shompole Loodokilani section of the Maasai and conservationist by heart having inherited it from his parents / ancestors who are natural conservationists since time immemorial. For the past 9 years his practical experience has been mainly centered on Community Biodiversity Conservation and Eco-tourism. The overall goal and objective is to alleviate poverty and improve livelihoods for the rural poor. The Maasai people are charting their own destiny by participating in all the decision making processes. They have been instrumental in setting very successful community based models both at grass root, national and international level, such as an eco-lodge in the Shompole community, where the Massai recognized they must protect the local wildlife and maintain the landscape's scenic beauty to run a successful business.

Girma Zenebe, Born in Assela, Ethiopia, Girma is a linguist by training. He spent several years as a lecturer of Terminology at Addis Ababa University until he and his colleagues established the Culture & Arts Society of Ethiopia (CASE). CASE acts as an intermediary non-government organization helping to bridge Ethiopian community associations with larger foundations. Girma Zenebe is the Executive Director.

IFIP's Organizational Background

Indigenous People are the largest minority in the world with more than 350 million people in over 90 countries. In almost every case, Indigenous communities are often the most impoverished and underrepresented group within their respective country, including the United States. The fact that much of their traditional territories contain vast amounts of natural resources does little but bring gas exploration, mining and other activities to once-pristine environments and traditional ways of life.

Recent research indicates that USAID and the World Bank's GEF funding for conservation efforts does not effectively reach Indigenous development projects and communities. Research indicates that the amount of funding going into these communities is less than 6/1000th of one percent — a finding that underscores the need for International Funders for Indigenous People's (IFIP) increased role in ameliorating the economic disparity inflicted upon Indigenous communities.

IFIP was envisaged as, and continues to be, a funders forum within which ideas and experiences are exchanged, linkages among new and experienced donors are established and direct access to information relevant to grantmaking activities is achieved through regular interaction with representatives and leaders of Indigenous communities. IFIP also serves as a platform to share ideas about visionary philanthropic leadership and as an arena for discussion on the role of philanthropy in stimulating social change amongst Indigenous Peoples.

IFIP was born in 1999 as a project of First Nations development Institute and was developed from the needs voiced by grantmakers to more effectively manage their efforts to support Indigenous development projects and as a means to increase the involvement of Indigenous Peoples in the grantmaking world. IFIP is a recognized affinity group of the Council on Foundations, with a network of more than 200 individual funders who actively support and seek to increase funding opportunities for Indigenous Peoples and a paid membership of over 40 foundations. A primary goal is to foster a greater commitment from philanthropic institutions and promote effective grantmaking of Indigenous development projects and communities by improving networking opportunities, enhancing collaboration, building capacity and promoting the advancement of philanthropic leadership. IFIP is truly a unique organization in that it is the only one focused specifically on increasing philanthropic support for Indigenous Peoples around the world.

Indigenous -focused philanthropy has a unique set of attendant issues that require understanding and adaptability. Initiatives that appear straightforward can often mask historical and social tensions that underscore many Indigenous issues and concerns. Projects that seem legitimate can be unrepresentative of the people they purport to help and can prove divisive to communities. Furthermore, grantmakers who work with Indigenous communities and organizations are faced with the challenges of language and cultural differences, geographic isolation, and lack of infrastructure and technology. Adding to this complexity is the nature of many existing grantmaking programs. In their efforts to bring definition to key issues, such as environmental conservation, many philanthropic institutions lack clarity on how to define Indigenous projects into current funding areas.

IFIP's primary objectives focus on providing grantmakers with an opportunity to speak directly with "neutral" (non-grantee) representatives from Indigenous communities on specific concerns within the grantmaking process; producing recommendations and guidelines to assist funders in their support for Indigenous development; updating members on various issues including the economic and social concerns of Indigenous peoples throughout the world; and providing Indigenous leaders with opportunities to

educate and speak directly with funders on social and economic issues that impact the lives of Indigenous peoples.

To accomplish its mission, IFIP has developed strong working relationships with various grantmaking associations, such as the National Network of Grantmakers (NNG), Funders Network for Trade and Globalization (FNTG), Grantmakers Without Borders (GWOB), the Environmental Grantmakers Association (EGA), Native Americans in Philanthropy (NAP), International Human Rights Funders Group (IHRFG), International Program of Council on Foundations, Worldwide Initiatives for Grantmakers Support (WINGS) and more. IFIP has also collaborated with philanthropic institutions on co-sponsoring events and information sharing with some of the largest foundation networks.

Mission

Our mission is to build donor relations and enrich philanthropic resources in order to improve the lives of Indigenous Peoples globally. IFIP accomplishes its mission by increasing knowledge and understanding of the unique issues of Indigenous peoples by facilitating dialogue both among its grantmaking members and between that membership and Indigenous communities

IFIP's Mission

IFIP and its members work to:

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

Activities and Accomplishments 2006

Independent Process:

- **Obtained 501C3 on Sept. 12, 2006.**
- Located Office Space on Mohawk Reservation, signed one year lease
- Opened a HSBC Business Bank Account
- Obtained consultant for Accounting Services
- Interviewed several candidates for Office Manager
- Reviewed Health and Retirement Benefits

Membership

IFIP sent a spring mailing to its 400 network friends and members with an introductory cover letter that informed members of IFIP's past, current and future activities. It also included New Membership application, Funders guide form and conference postcard and Fall/Winter 2005 newsletter, *The Sharing Circle*.

The Fall mailing included the Spring/Summer newsletter, the published IFIP article in EGA magazine, the co-sponsoring info of the Nov 18 Teach In and a 2 page cover letter informing members and potential members of current and future activities. The mailing was sent out the first week of November 2006.

Communications

Funding and Resource Guide:

IFIP has distributed another 200 complimentary copies of the *Funding and Resource Guide* in Spanish and English at the “United Nations Permanent Forum for Indigenous Peoples” in CD format in May 2006 and has distributed another 150 complimentary electronic copies when requested to Indigenous organizations throughout the year 2005/2006.

The Sharing Circle:

The Sharing Circle of Spring/Summer 2006 was printed. IFIP prints 2,000 copies on 50% recycled paper & 15% Post Consumer Waste and uses processed chlorine-free and vegetable-based ink. The newsletters are distributed to IFIP’s mailing list of over 400 and are also distributed at several major funders’ conferences throughout the year.

Published Articles:

- **Alliance Magazine:** IFIP published an article called “*Linking in ever wider circles*” for *Alliance Magazine* that was published September 2006, it reported on the success of the IFIP conference 2006.
- **Environmental Grantmakers Association:** For the Summer Magazine of *Environmental Grantmakers Association*, IFIP submitted an article called “*Strengthening Partnerships for Indigenous Environments*” that will be distributed at their annual retreat in Pacific Grove in Oct 2006.
- **Grantmakers in Arts:** GIA wrote an article about attending the May 2006 annual IFIP conference and published it in their magazine that gets distributed to their membership.

IFIP Website

IFIP continues to working on expanding and updating its website to make it more informational. See www.internationalfunders.org for the latest. It includes Phrang Roy’s speech, Mr. Roy was IFIP’s keynote speaker and is the highest positioned speaker in the UN System.

The Sharing Network Listserv

This listserv comes out once a month and provides IFIP members and friends with an electronic newsletter that reports on IFIP’s many sessions at funders conferences, IFIP annual conference, promoting our members work, international Indigenous news, new relevant reports, upcoming funders & Indigenous conferences, grants, nomination opportunities and employment sections. It is also found in both HTML and PDF form on the website under *The Sharing Network*.

Annual Conference

May 16-17, 2006

Ford Foundation and the United Nations Headquarters (New York City, NY)

The 2006 annual conference, *Linking Circles V*, was held from May 16-17, 2006 in New York City and coincided with the United Nations Permanent Forum on Indigenous Issue. The Ford Foundation and the United Nations Headquarters both served as venues and provide the ideal background for this year’s theme, “*Strengthening Partnerships in Philanthropy: Building Effective*

Grantmaking in Indigenous Communities."

Linking Circles V continued IFIP's efforts to improve funding opportunities for Indigenous projects and featured examples of funders partnering to support locally driven community sustainability. The event looked at establishing and strengthening grantmaker networks, as well as partnerships with international organizations and Indigenous communities. We also discussed successful strategies and effective grantmaking practices that have been implemented to support Indigenous communities.

Some of the session topics discussed at this year's conference included:

- *Advocating and Providing Services for Indigenous Communities*
- *Partnerships Between Indigenous Peoples and Environmental Groups*
- *Genetic Modification, Food Sovereignty, Traditional Knowledge and Critical Issues Facing Indigenous Peoples*
- *Strategies for Strengthening the Protection of Indigenous Territories and the Environment of the Amazon Basin and Central America Mosquitia*
- *Indigenous Projects From Around The World*
- *Indigenous Stewardship: Protection and Production*
- *Special Event At the United Nations Permanent Forum on Indigenous Issues: Identifying Opportunities to Build Capacity within Indigenous Communities*

It is important to note, that IFIP has provided professional simultaneous translation services for our Spanish participants at each of its past four annual conferences.

Annual Award

On the evening of May 16th, 2006, IFIP presented the IFIP Award, to Kalliopeia Foundation for recognition of their oneness, intuition, spiritual wisdom and support for Indigenous Peoples. After the awards presentation, *The Descendance Aboriginal & Torres Strait Islander Dance Theatre*, an aboriginal dance company based in Australia, performed. Descendance has received international recognition including a first place in September 2004 at the first cultural style Olympics in Seoul, Korea, an event sponsored by UNESCO where more than 70 countries and 350 groups competed.

Conference Sessions

January 29–31, 2006

Family Foundation Annual Conference (Honolulu, HI)

IFIP sponsored a Native program officer from Hawaii Community Foundation.

March 2006

World Water Forum (Mexico)

IFIP and Ecologic Development Fund brought together a panel of indigenous leaders from Mesoamerica who discussed their successful experiences with Integrated Water Resource Management at the community level and how Integrated Approaches to Water Resource Management

April 3-5, 2006

5th Global Philanthropy Forum (Washington, D.C.)

IFIP attended the GPF. The forum looked at ways in which philanthropists can leverage and inform policy and featured partnerships with governments, international organizations, and the private sector. I have the picture of Bill and I to prove it!

May 7-9, 2006

Council on Foundations Annual National Conference (Pittsburgh, PA)

IFIP held a Session called “*Effective and Innovative Strategies for Increasing Indigenous Grantmaking*”. This session explored ways international grantmakers can improve their grantmaking practice. Reviews of successful cases will provide tools to enhance collaborative potential and to structure and support interpersonal relationships between grantmaker and indigenous grantee.

October 7-11, 2006

Environmental Grantmakers Association (Pacific Grove, CA)

IFIP presented the only all Indigenous panel called "Indigenous Approaches to Conservation and Territorial Defense" The session included a cross-cultural panel of Latin American indigenous leaders that discussed indigenous approaches to conservation and, with participants, explored ways in which funders and the international conservation community can better understand and support their environmental goals for their territories.

November 16-18, 2006

Worldwide Initiatives for Grantmaker Support (Bangkok, Thailand)

It will convene approximately 200 people from organizations in Europe, the Americas, Asia Pacific and Africa. . The first ever Indigenous session at WINGS is called “Bridging and Building Indigenous Focused Philanthropy” and will present an overview of the contemporary issues facing Indigenous communities worldwide. It will also cover lessons learned in philanthropy by working with Indigenous communities to build their capacity. Speakers included Henrietta Marrie and Stephan Hagan of The Christensen Fund, Catherine Brown of Foundation for Rural and Regional Renewal (FRRR), Gerry Saloe, CEO of European Foundation Centre and myself. We had almost 30 very engaged donors and donor associations from all over the world and we made some partnerships.



MEMBERSHIP APPLICATION

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

International Funders for Indigenous Peoples and its members work to:

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

Contact Information:

Name: _____
Foundation: _____
Title/Position: _____
Address: _____

City: _____ State: _____ Zip: _____
Phone: _____ Fax: _____
Cell: _____ Email: _____

Organization Type (check one):

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

Year your foundation was established: _____

Your foundation's approximate yearly assets: _____

Your foundation's approximate yearly grant level: _____

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

Payment Information:

Charge my: () *Visa* () *Mastercard* () *American Express*

Card Number: _____

Expiration Date: _____

Name (Print): _____

Signature: _____

MEMBERSHIP LEVEL

ANNUAL DUES

- **Founding Membership** (*up to 10 representatives*): **\$50,000 annually for 3 years**
 - Acknowledgement as a major sponsor at all IFIP events
 - Receive all the benefits as a Sustaining Member of IFIP
 - Waiver of conference registration fee for five (5) participants at all IFIP conferences
 - Reserved seating during all conference events
 - Receive ten (10) complimentary copies of the *Indigenous Peoples Funders Resource Guide* and 75% discount for additional copies ordered.
 - Complimentary subscription to *Cultural Survival Quarterly*, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
 - Receive leading research reports on Indigenous issues
 - *Plus, all of the benefits listed below*

- **Sustaining Membership** (*up to 6 representatives*): **\$7,500 - \$15,000**
(Operating & Grantmaking Budgets: \$5 million to \$25 million--\$7,500; \$25 million to \$125 million--\$10,000; \$125 million to \$175 million--\$12,500; \$175 million or more--\$15,000)
 - Recognition on our website, newsletters and press releases.
 - Invitation to be considered for the planning committee for all IFIP conferences.
 - Invitation to join us in making session presentations at donor conferences.
 - Waiver of conference registration fee for two (2) participants at all IFIP conferences
 - Receive six (6) complimentary copies of the *Indigenous Peoples Funders Resource Guide* and 50% discount for additional copies ordered.
 - Complimentary subscription to *Cultural Survival Quarterly*, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
 - Receive leading research reports on Indigenous issues
 - *Plus, all of the benefits listed below.*

- **Esteemed Membership** (*up to 3 representatives*): **\$500 - \$5,000**
(Operating & Grantmaking Budget: under \$200k--\$500; \$200k to \$700k--\$750; \$700k to \$1 million--\$1,250; \$1 million to \$3 million--\$2,500; \$3 million to \$5 million--\$5,000)
 - Recognition on our website, newsletters and press releases.
 - Invitation to be considered for the planning committee for all IFIP conferences.
 - Invitation to join us in making session presentations at donor conferences.

- Receive three (3) complimentary copies of the *Indigenous Peoples Funders Resource Guide* and 25% discount for additional copies ordered.
 - Receive leading research reports on Indigenous issues
 - *Plus, all of the benefits listed below.*
- **Individual Membership:** **\$250**
 - Receive our newsletter *The Sharing Circle* and monthly e-newsletter, *The Sharing Network*.
 - Receive one (1) complimentary copy of the *Indigenous Peoples Funders Resource Guide*.
 - 20% discount for *Alliance*, the leading international magazine on philanthropy and social investment.

PLEASE SEND FORM AND CHECKS TO:

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

Indigenous Peoples Funding and Resource Guide

Order Form

Name: _____
Organization: _____
Title/Position: _____
Address: _____
City: _____ State _____ ZIP: _____
Country: _____
Phone: () _____ Fax: () _____
Email: _____

Quantity: _____ X \$ 40 = Total \$ _____
Spanish _____ English _____

For an order of 50 Guides or more, the cost is reduced to \$30 each (price includes bulk postage to one destination)

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Charge my : () VISA () Mastercard () American Express
Card Number: _____ Expiration Date _____ Security Code _____
Name (Print) _____
Signature: _____

Checks

Please send checks TO FNDI AND PLACE "IFIP" IN MEMO
International Funders for Indigenous Peoples (c/o FNDI)
703 3rd Avenue, Suite B, Longmont, CO 80501
Phone: + 1 (315) 842-0792 Fax: +1 (303) 774-7841

The Guide contains seven primary sections:

- ***Elements of a Proposal***, provides a brief description of what a proposal contains and examples for each section.
- ***Researching Foundations***, provides a step-by-step guide on how to conduct foundation research.
- ***Research Websites***, provides information on various websites that can assist you in your fundraising endeavors.
- ***Glossary of Terms***, provides definitions of key words found in proposal guidelines, elements of a proposal and other important terms.
- ***Foundation and Corporate Grantmakers Funding Indigenous People***, contains funding organizations that directly fund Indigenous organizations and projects worldwide.
- ***International Foundation and Corporate Grantmakers***, includes philanthropic institutions that fund in various countries and regions of the world.
- ***Index of Regions***, contains an index of the various regions and countries and the page number within the Guide where information on the funder can be found for a particular country or region of the world.

PRESS RELEASE

INTERNATIONAL DONORS TO MEET AT
LEVI STRAUSS FOUNDATION:

Linking Circles Annual Conference Weaves New Path in Philanthropy

AKWESASNE, NY, MARCH 20, 2007 – International Funders for Indigenous Peoples (IFIP) announced that it has partnered with the Levi Strauss Foundation to host its sixth Linking Circles annual conference in San Francisco, California. A gathering of over 100 donors that are interested in learning more about effective grantmaking in Indigenous communities around the world will convene on May 7-8th at Levi Strauss Foundation.

“I’m thrilled that this conference will continue IFIP’s leading work in bringing Indigenous issues to the forefront of the philanthropic community,” said Evelyn Arce- White, Executive Director for IFIP. She added, “During the conference we will also honor a foundation with the Annual IFIP Award and celebrate IFIP’s recent federal designation as an independent organization.”

This marks the first time that IFIP will be holding its Linking Circles annual conference on the west coast. Previous conferences were held in New York City at the Ford Foundation and the Open Society Institute. The events took place during the Permanent Forum on Indigenous Issues at the United Nations Headquarters to provide donors with personal accounts from Indigenous representatives on sustainable projects that preserves traditional lifeways.

IFIP’s annual conference will feature keynote addresses from two notable speakers-- President of the Indigenous Parliament of Americas Isabel Ortega Ventura, and Peruvian actress Q’Orianka Kilcher. Ventura was appointed by Bolivian President Evo Morales to speak on his behalf at the event. Kilcher, a co-star in the 2005 Oscar-nominated film *The New World*, is currently working on a documentary that highlights the decades-long struggle of the Achuar people against the exploitation of natural resources by multinational oil companies in Peru. Levi Strauss Foundation President, Bob Haas, will be on hand to welcome the participants to the conference.

The annual conference will also include for the first time three identified tracks with four sessions each—Methodology and Best Practices, Policy and Governance, and Emerging Issues. The twelve sessions offer donors a range of topics to learn about strategies in funding Indigenous communities. Sessions range from Indigenous Philanthropy 101 to Strategies for Food Sovereignty and Global Warming. Many of the sessions are presented by a funder and include Indigenous panelists that share experiences with sustainable projects internationally. Session presenters will include donors from the Gordon and Betty Moore Foundation, Channel Foundation, American Jewish World Service, International Development Exchange (IDEX) and many others.

The theme for IFIP’s sixth annual conference, “*Weaving a New Path in Philanthropy*,” was chosen to symbolize the interrelatedness of member’s work and how donors must work together to achieve their common goals. The act of weaving represents strands that cross over and under each other, it not only produces beautiful, well-woven textiles, but in some Indigenous communities, the patterns mirror the social and economic history of the community and the weaver’s life experiences.

The conference is being sponsored by Levi Strauss Foundation, The Christensen Fund, Kalliopeia Foundation, Livingry Fund, Tides Foundation, Ford Foundation, Mitsubishi International Corporation

Foundation, SEEDS, McLean Budden, AVEDA, Garfield Foundation, Global Fund for Women, Walter and Duncan Gordon Foundation and The Mailman Foundation.

Planning committee members for the annual conference include James Stauch of Walter and Duncan Gordon Foundation, Jose Malvido of Seva Foundation, Cindy Pierson of Levi Strauss Foundation, Joshua Mailman of Mailman Foundation, Anne Corcos of SEEDS, David Rothschild of Goldman Environmental Foundation, and Tanya Hosch of Foundations for Young Australians.

Individual Donors or institutions that are primarily donors are encouraged to register early as space is limited. Registration forms can be downloaded from IFIP's website, at www.internationalfunders.org, or by requesting one by emailing ifip@internationalfunders.org.

About International Funders for Indigenous Peoples (IFIP):

IFIP is a recognized affinity group of the Council on Foundations, with a network of donors who actively support and seek to increase funding opportunities for Indigenous Peoples. The organization plays a critical role by helping grantmakers better understand and effectively address the complex and real problems faced by Indigenous Peoples. Its numerous events and publications provide funders with relevant information that allows them to refine and redefine the tools and processes used in their funding activities.

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

September 2006

Strengthening Partnerships For Indigenous Environments

Historical gathering takes place at Ford Foundation and

United Nations Headquarters

By Evelyn Arce-White, Executive Director for International Funders for Indigenous Peoples (IFIP) and Melina Selverston-Scher, PhD

Moi Enomenga of the Huaorani nation is in a quandary. "First the government gave us title to our territory so that we can live. Now, they gave permission to the oil company so that we may not live." Moi has been fighting to protect his community for the past 20 years, yet their very survival is still at risk. The message from this heroic Amazon leader, confirmed by the presentations of indigenous peoples from all over the world, is that effective support for indigenous communities requires a long-term partnership, and the fight is far from over.

The message of partnership became a mantra during the two-day annual conference of International Funders for Indigenous Peoples (IFIP) held in New York City May 16-17, 2006. Eighty-five donors and 45 indigenous and NGO representatives participated in the momentous gathering. This was the fifth *Linking Circles Conference* for IFIP, which has grown steadily in membership since it was launched as an affinity group of the Council on Foundations in 1999. Organizers emphasize that the conference provides the only forum for international funders to meet directly with indigenous people from around the world.

Ken Wilson, Vice-President of IFIP's Board of Directors and Executive Director for the Christensen Fund stated, "As donors, if you want to work effectively with indigenous peoples you need to learn new concepts." Wilson noted that "One of these concepts is the 'circle' that goes around and links, it renews, and it transforms." *Linking Circles* serves as a forum for donors to discuss how institutions are learning and transforming to have genuine relationships with indigenous communities.

While the philanthropic community may seem consumed in the discussion of partnerships, IFIP is actually making connections. The international political framework of indigenous rights is constantly changing. There is a wide range of national situations in which specific communities work towards a sustainable future. IFIP helps to keep its members abreast of these developments. Foundation officers who are not able to stay in close touch with communities can stay informed of important advances and setbacks in the field.

Land rights concerns were central to the conversation. Jean la Rose, of Guyana (Arawak), commented that the struggle for land rights can not be separated from the overall efforts of indigenous peoples. To some, 'land rights' might sound like a specific program area - a legal one. In fact, legal battles are only one aspect of the work. Partnerships in this area must also address mapping of ancestral territories, training for professional indigenous stewardship, and development of sustainable economic alternatives for community survival. It is a holistic approach to support. "Indigenous projects want to integrate sectors and that is still hard for most funding institutions," said Ken Wilson.

The objective of the IFIP conference is to help funders understand the complex problems facing indigenous communities and provide Native communities with an active voice within the philanthropic community. This perspective is critical for foundation staff. As an example, consider biodiversity protection, an important aspect of environment conservation programs.

Protecting biodiversity and indigenous culture go hand in hand. The loss of indigenous knowledge or the extinction of plant and animal species mean the loss of knowledge of materials used traditionally for everything from baskets to clothing. In addition, genetic modifications may cause the permanent loss of medicinal and nutritional resources. "Indigenous peoples need to create and preserve bio-cultural land reserves where precious seeds and plants, needed for cultural practice, can be propagated," said Mililani Trask, (native Hawaiian) of the Gibson Foundation.

For these reasons indigenous activists are among the most vigorous advocates for biodiversity protection. "There is more biodiversity on Indian lands than anywhere in the world," stated Brian Keane, Director of Land is Life, "but studying an area doesn't protect it. You can put scientists there, but it is the Indians that will fight forever to protect their homeland."

Yet, only a minimal amount of environmental funding goes to support indigenous communities. According to Rebecca Adamson (Cherokee), President of First Peoples Worldwide, a recent analysis of approximately \$200 million per year in conservation investments in the Amazon Basin revealed that 46% went to protected areas and only 9% to indigenous peoples' territories. This unbalance is replicated throughout the world, as verified by the indigenous exponents at the *Linking Circles* conference.

This year, for the third time, the conference took full advantage of the proximity to the United Nations Headquarters to promote exchange with international indigenous leaders. The chair of the UN Permanent Forum on Indigenous Issues, Victoria Tauli-Corpuz (Igorot), addressed attendees about the main debates taking place at the current session of the Forum. A delegation of 70 funders then joined her at the Permanent Forum. There they observed the incredible gathering of global indigenous leaders expressing their voices at the organization of the states that has typically excluded them.

The UN session introduced the work of leading foundations, such as the Ford Foundation, the Christensen Fund and Kalliopeia Foundation, as well as examples of successful partnerships with Indigenous Peoples. Foundation representatives were pleased to find numerous grant recipients present at the Forum. IFIP also distributed 200 complimentary copies of its *Indigenous Peoples Funding and Resource Guide*, in both Spanish and English, which now in its second edition.

Foundations also took the opportunity to talk among themselves. Past conferences have revealed the importance of building relationships amongst funders, who have many questions and lessons for each other. That is why, for the first time, the IFIP conference included a special closed session for foundation representatives to discuss their proposals and concerns more openly. "The session was a good idea," said Tracy Austin, Executive Director of the Mitsubishi International Corporation Foundation. "I met people here that are so deeply involved in this work, including with issues affecting our corporation, and organizations with similar programming. It is great to know what other groups are doing."

A main discussion at the funder's only meeting included a plea to take their commitment to building partnerships with Indigenous communities into foundation boardrooms. Diane Christensen, President of the Christensen Fund's Board of Directors, called for increased representation of indigenous peoples as trustees. She also stated the importance of supporting and strengthening partnerships with associations like IFIP.

"I have no doubt that the foundation of any solid partnership with Indigenous Peoples must be based on our courage and humility to listen.... It is therefore very important that at all times, the issues of the poor and the marginalized amongst the indigenous peoples must be the rallying points of our enhanced partnership," emphasized Phrang Roy, Keynote Speaker and Assistant President on Special Assignment

for Indigenous and Tribal Issues of the International Fund for Agricultural Development. “Nothing for indigenous peoples, without indigenous peoples,” added Roy.

The need for program related investment was another important topic. Currently only about 5% of assets go into grantmaking. Participants asked; where are the endowments invested and what might they be doing that is counter to program work?

Conference participants suggested an array of potential follow-up projects to build and strengthen partnerships that support indigenous communities. One important idea was creating working groups because, for some members, meeting once a year is not enough. Lori Udall of Sacharuna Foundation suggested a funders’ land rights working group that would identify significant land rights claims that could set precedents internationally and regionally. Coordinating several Linking Circle conferences around the world was also encouraged, as well as producing specific tools for donors. These might include information on existing funding for Indigenous projects, research materials for foundation trustees and staff, and even a list of projects in need of support.

It is very likely that many of these proposals will be realized, as IFIP has proven adept at responding to the concerns of its members. Some improvements made from last year's conference are a 25% increase in donor representation, a funders-only meeting to discuss collaborative work and strategies, and more diversity of indigenous topics that included Native leaders from Russia, New Zealand, Uganda, Australia, Tanzania, Guyana and Nunavut.

It is clear that indigenous communities around the world need to form partnerships in their life long work to sustain their lands and cultures. IFIP has quickly become one of the most important international partners in those efforts and provides the ideal venue for the creation of lasting partnerships with donors

Evelyn Arce-White (Chibcha descent) is Executive Director for International Funders for Indigenous Peoples, an affinity group of the Council of Foundations.

**For a complete report of the conference, or to determine if there could be unintended consequences in your conservation funding that do not support indigenous peoples’ rights, International Funders for Indigenous Peoples can be contacted for advice at email ifip@internationalfunders.org
For info on the benefits of becoming an esteemed member, visit www.internationalfunders.org.**

WEAVING A NEW PATH IN PHILANTHROPY
Track 1 Articles
Methodology and Best Practices

INDIGENOUS MOVEMENT TAKE ON BIG BUSINESS

'You cannot silence people for all time'

January 18, 2006 | 16:09 IST

On January 2, the police opened fire on tribals protesting against the setting up of a steel plant in Kalinga Nagar, Orissa. Twelve tribals and one policeman died.

The tribals were protesting the construction of a boundary wall and demanded better compensation for the land acquired from them by the Orissa government for the industrial complex.

Amidst clarifications that the police only opened fire after tribals killed a constable first, the state government has come under severe criticism, especially after tribals alleged that some dead bodies had been mutilated.

Chief Minister Navin Patnaik has not yet visited Kalinga Nagar and a state committee that visited the spot has blamed outsiders for instigating the tribals.

The killing has once again brought the unfortunate consequence of the lack of an effective resettlement policy by the state government for displaced people and the failure of the State in dealing with tribal aspirations and demands.

In a series of interviews with politicians from the ruling Biju Janata Dal-Bharatiya Janata Party, Opposition parties and tribal activists in Orissa, which we will publish in the coming days, *Rediff India Abroad* highlights the larger problem of resettlement and livelihood in the face of development in India.

Sudhir Patnaik, an activist and journalist, spoke to Assistant Managing Editor **Archana Masih** in Bhubaneshwar about the difficulties faced by the tribals in the light of aggressive industrialization in Orissa and what it has cost the people of one of India's poorest states.

What is the background for tribal dissatisfaction because of displacement due to industrial development?

Go to any area where people have been displaced and ask them where others have gone and you will not get answers. Nobody knows where they are. If you start probing into it, it is such a painful experience.

In Kalinga Nagar the displacement started in 1997-1998. Out of about 700 families, nobody knows where 450 families are now. The government is least interested in knowing about its own citizens, in ensuring a good future.

No matter which party is in power, the government has proved it is basically for a handful of people. This has increasingly been proved and felt by the people and those who have been at the receiving end for several years, maybe don't want to tolerate this anymore and are therefore protesting.

When people do not protest in the way that is acceptable, they (*the administration*) say 'somebody else has engineered it, or some Maoists have come to help them'.

We are yet to recognize the wisdom of the tribal people. We think they can't think about the future. Yesterday, a senior office of NALCO (*National Alumninum Company*) argued with me that tribals don't have a concept of the past or future. I asked him if he had a concept of his future that he was aware of, so

how could tribals have a concept of their future?

Our concept of a future is a big house, a new Ford, an education for our children in USA and if tribals don't accept that concept, we say they do not have a concept of the future! When they say that their land gives them food for generations to come, we don't consider that as their future?

This dichotomy between the rulers and those being ruled is increasingly being felt. It was latent before but with the aggressive industrialization in the state, it is coming to the fore. It is not in Kalinga Nagar alone, it is in so many places.

It is only when people die that the media goes there. You go anywhere - Jharsaguda, Sundergarh, Keonjhar. In Keonjhar, I challenge you if you can stay there for even an hour in a particular place. It is so difficult to survive but it is only when people are sacrificed that the issue gets attention for a short period, I don't think this will also continue anymore in the mainstream media.

Why does the government not have a proper resettlement policy?

I don't understand what they mean by a proper policy. In Kalinga Nagar, 85 per cent of the tribals, 50 per cent Dalits and 10 per cent of the general population do not have proper land titles. But they have been cultivating land over four, five generations.

The government resettlement only recognizes those who are landowners and compensates them, but then you leave out a majority of the population.

If you are giving them money to build a house somewhere else, I don't think that is proper resettlement. These people have been sustaining on resources they are least likely to get anywhere, can you give them those resources?

Once the leader of the Kashipur movement was asked by a journalist that if the government gave them an acre of fertile land in place of the land they were being displaced from, would he take it? The man answered - □ 'Where would the government get that fertile land from?' That silenced everyone there.

It is easy to say you give land for land. But where will you get those lands? If you had got those lands, land reforms in this country would have been a super success. All fertile land is with those who can't spare those lands. Land is a major constraint for the government.

But these projects also generate employment for the tribals.

Imagine the state requires employment for 80 lakh (8 million) people.

When the Tatas were thinking of setting up a factory in Gopalpur, they were thinking of spending 24,000 crores (*Rs 240 billion*) and expected 1,200 people to get direct employment.

One aluminum site with an investment of 4,500 crores (*Rs 45 billion*) was to give employment to 750 people, but even if you double it to say 1,500 - in Kalahandi alone 1-2 lakh (100,000 to 200,000) people go out every year in search of employment.

In Kalahandi, at least 5 lakh (500,000) people need employment, so if you calculate that way, how much investment would you need? And your prime objective is to have iron and steel plants.

I don't think there is any proper thinking behind the development plan for this state. So development has become synonymous with industrialization, and that too industrialization with only mineral based industries - iron, bauxite, coal - do you think this state will prosper this way when you've seen how much employment it generates?

And the kind of concessions you are giving is phenomenal. For example, the royalty on iron ore - the state will get Rs 20 per ton in the POSCO case, or for a ton of bauxite you'll get Rs 54. But for a ton of *amla* the state will get Rs 3,215 and that's not considered development. One ton of tamarind will give this state Rs 160 - this is not considered development but bauxite, which gives only Rs 54 per ton, is.

If you convert bauxite into aluminum, it takes 5 tons of bauxite to convert into alumina and then aluminum. And aluminum costs 1,800 dollars a ton, so just imagine the gap! So not only the tribals, but those who are concerned about the economy of the state should also say something. The political economy is saying something else. This is mindless industrialization.

Since the state is already on this course and given the present circumstances, how could the tribals who were displaced have been given a better due?

Is that way a legitimate, democratic way?

But it is a process of development that has already begun?

They should stop it then. If they have started it doesn't mean it's the right way to begin. Nobody is opposing industrialization but what kind of industrialization should be democratically decided. Not by one bureaucrat, or politicians sitting with a multinational or a corporate houses deciding things.

People of the state should decide what industrialization they require.

For 80 per cent of the population they don't have any plan. People have reason to protest and you cannot silence them for all time.

It appears to be a vicious circle as far as rehabilitation and development is concerned. From the displaced people's point of view is their situation irreparable?

Everywhere you go, you find people protesting because of some unjust policy. So the mindset is to oppose. So it's beyond the situation where you can ask the people -□ what are the alternatives you want?

The government has to create that situation so that people can then say this is what we want. The government has to seek people's opinion. That situation is nowhere in the state. Wherever you go a Kalinga Nagar situation is prevailing.

The government doesn't only mean bureaucrats. This is the time political parties criticize the present government but all governments have been behaving uniformly. I asked an MLA if his party cadre had spent even two days to discuss development of farmers, forest based enterprise, fisheries in the state and he said no.

Political parties have given no thought to this so when they are ruling how you do expect them to? So how you do you seek people's opinion? It symbolizes that you are ruling but somebody else is dictating and people have reason to believe that.

What is the reason for such tribal anger now?

Kalinga Nagar is different from Kashipur. In Kashipur there was a police firing where people also died. There people were anticipating threats but in Kalinga Nagar they experienced it -□ that's the difference.

Once a project starts, people stand nowhere, no one recognizes them. You are just gone, whether you die or live. They have experienced this for the last 7, 8 years. They have realized that giving concessions to industry doesn't give them anything in return and the government is nowhere in the picture once an industrial house takes over. So health, education, and financial livelihood they have to look after these themselves.

This has made them angrier. They feel if they lose whatever land they have now then there's no future. People say it is better to die here than go elsewhere and die.

Once they were the masters of their own land, now they are coming to cities as wage laborers with no place to stay. So where do they go? So there is reason when they say it's better to die here.

The industrial complex in Kalinga Nagar where the firing occurred already has existing projects -- how far back does the genesis of this anger go?

The government is inviting so many industrial houses to this industrial complex so there's going to be burden on the land. There is no system of recognizing the communal ownership of land which is prevalent in tribal cultures, land titles have not been recognized, so you haven't prepared the ground and are landing industries.

Then there is going to be protest and unrest. If the government thinks it can be dealt by with force it is even more painful.

In the Kalinga Nagar case, the displaced tribals were given cash compensation, not land for land.

The compensation which has been increased is only for 15 per cent of the population what about the rest? The Kalinga Nagar protest was not against industrialization, they were demanding compensation for those who didn't have land.

When the agitation started three years back it was totally controllable because at that time they wanted land for land and any land would have done.

These allegations about mutilation of bodies of the deceased, what do you know about this?

People said the tribals who were taken away by the police were not severely injured but the message reached them later that they were dead. So people couldn't believe that those who were taken by the police with minor injuries and were alive had died because the police didn't take any dead bodies.

The dead bodies were just left there. The six people that the police took with them to hospital, they died and only in these six bodies you find mutilation.

The postmortem on the other dead bodies (*those who died on the spot*) there was no mutilation. So people say how can the media report that only dead bodies were mutilated. If the tribals are saying this then we must trust that they are speaking the truth.

It is said the local administration was provoked by the tribals who were armed with traditional weapons and had lynched a constable to death.

Many people have been saying there was an explosion in which two tribals and a constable died. Who fired the first shot is not to debate but was there a necessity of such force? A district magistrate, superintendent of police present with 9 to 12 platoons for the construction of a boundary wall?

So to say people provoked them is not convincing because you also provoked them with your physical strength. This situation was avoidable because the administration knew that there would be a protest.

On that day itself four people had gone to meet the collector to ask him not to this, so they have leaders but the beauty of Kingmaker is that the leaders are not visible.

It is strange the chief minister has not yet visited Kalinga Nagar.

I have heard he wanted to go there but has been told by his coterie not to go there. Had he gone things would have pacified a bit.

There are many tribal legislators in the Opposition, there doesn't seem to be much pressure put by them about this case.

These are the Brahmins amongst the tribals. No government can claim to be cleaner than the other. Everybody is benefiting, only tribals are the losers.

URL for this article:

<http://www.rediff.com/news/2006/jan/18inter2.htm3>

Kalinganagar Update

9th January 2006

After the bloodshed, the protests flow

Much of north eastern India was reported last weekend to have observed a strike, called for by many politicians and NGOs in response to the Kalinganagar massacre on January 2nd. The figure of thirteen shot dead (twelve tribal people and one policeman) is confirmed, though the number of wounded has yet to be fully counted.

Virtually every Indian political party - except for the ruling Biju Janata Dal (BLD) in Orissa's coalition government - has unequivocally condemned the police action, made in response to a demonstration against initial construction of a Tata steel plant in Jajpur, eastern Orissa. However, answers to some vital questions remain elusive. Were the firings carefully planned in advance? And were they intended to teach a deadly lesson to other communities resisting resource exploitation? What part did Tata, India's biggest private enterprise, play in preparing the way for the police atrocities (the company has issued a statement denying any role)?

To some observers, the media and political invasion of Kalinganagar over the past week smacks - at least partially - of opportunism. In particular, it has been noted that the implacable opposition of local Advisas ("tribal" people) to the steel plant has been mis-reported as primarily a quest for compensation and alternative land, rather than fundamental rights guaranteed under the country's constitution.

Meanwhile, in a scarcely-credible act of insensitivity, the state governments of Chhattisgarh and Tata Steel have announced that they will be proceeding with land "acquisition" for yet another massive steel plant on tribal territory.

The following postings not only attempt to trace the aftermath of Kalinganagar - a name which will certainly go down in Indian history. We also reproduce a lengthy statement, made last October, by a Jajpur-based tribal organization which tears apart various contentions made by Tata in defense of its steel project.

Finally, we have selected a number of recent Indian news stories, demonstrating that - however anomalous the events of January 2nd may appear (or some commentators wish it to seem) - numerous other Orissa mineral projects are waiting in line, simply for the go-ahead.

The impacts of some of these could be as bad as - if not worse than -those apprehended by the people of Kalinganagar.

Killing of Tribal Protesters by police at Kalinga Nagar, Jajpur, Orissa

Report by Fact finding team

Date of Killing-2-1-2006

Date of solidarity visit-3-1-2006

Team Members –

1. Badal kumar Tah, Member, mm&P
2. Mahendra Parida, State Convenor, Forum Against Child Exploitation , Bhubaneswar
3. Smt. Pramila Swain , State Convenor, NAWO, Bhubaneswar
4. Surendra Patro, Journalist – Sahara Samay, Bhubaneswar

5. Prashanta Paikray, CPI (ML), Bhubaneswar
6. Prashanta Sahoo, Pallishree, Jajpur
7. Ku Jememani Barla, adibasi displaced lady, Chandia Jajpur

Introduction: Kalinga Nagar Industrial hub promoted by IDCO (Industrial Development Corporation of Orissa) in Jajpur district is around 105 kms from State Capital Bhubaneswar. Several industrial giants have been lined to set up their units at Kalinga Nagar. Thousands & thousands acres of land have been acquired by IDCO by paying very low rate to local tribes & in return IDCO selling to companies in high rates. There have been conflicts between the local tribals & the Company – State combine.

There are thirteen mega enterprises like Bhusan steels, JINDAL, MESCO, Nilanchal Ispat Nigam Limited [under the aegis of SAIL], Tata Steel, Maharashtra Seamless, etc. There are more than 100 chrome washing plants in this industrial area. So, the displacement is in its heights and mostly the tribals are still feeling the pinch of false assurance of compensation package, jobs, etc.

The People – The PAP (Project Affected People) are mainly tribals from Munda community. As the villages are situated beside the Daitari – Paradip National Highway no 200, the tribals are exposed to education and relatively aware than that of their brethren elsewhere in the state. They are primarily agriculturists and have invested their resources in the development of their land. Now that the companies are taking away their land in throw away prices has resulted in severe resistance as this is the only means of livelihood.

The Incident – It was an ill fated new year for the tribals of Gobarghati, Nuagaon & Chandia villages of Jajpur district, While Tata Steel Company with the help of fifteen platoon of police started leveling the land forcibly acquired by it, the tribals in thousands peacefully protested & demanded the authorities to stall the work. When the authorities did not heed to the demands, the tribals tried to enter the land & then started the tussle.

Version of the State / Police – The mob became violent, pelted stones, attacked & killed a police by axe. Then the police had to have blank fires, tear gas, bullets, etc. When the tribals attacked by bow & arrow, the police had to fire. In this tussle twelve tribals including three women & a school student have been killed while a policeman has also been killed. All this happened on 2nd January'2006 at about 12 noon.

Version of the People - From the very beginning, the tribals are resisting the very land acquisition process, compensation package and on the whole, the establishment of company itself. There have been several rounds of dialogues between the people and the company – state representatives but in vain. During our conversation with people on 3rd January'2006, the people have raised the following points/questions –

i. When the dialogue was still on between people and govt.-company combine, why did then suddenly it was decided to start work from the onset of New Year? How it was decided & who decided it?

ii. The Company – Govt. combine was fully prepared to instill a war like situation & terror in a peaceful tribal area. They suddenly started work. When the people got to know about this they came from sporadic villages & got together at the place of work. Had they come prepared with their traditional weapons like bow & arrow, there have been several hundreds of casualties from police side. So who attacked first? It is never the people. When they people saw bullets are incessantly fired at them, the mob retaliated with stones and axe & hence one police died.

iii. This was a well-planned initiative. The strategy was like this - Forcibly start work with the help of heavily armed police. Put mines at the boundary of the land acquired by the company. When the people resist, formally have blank fire, tear gas, rubber bullets & finally real bullets. Kill & terrorize. Announce some compensation & an inquiry. So ultimately crush the people's resistance/ movement & establish state hegemony.

But the angry mob we met on 03-01-2006 went on to ask who gave the order when there was no magistrate in place?

Was the shooting really warranted? When thousands of people were resisting, the police could have gone back or setting up date could have been delayed. The sky could not have fallen.

If it was such a compelling situation for a shoot out, why didn't they shot at the leg to disperse the mob? All the persons were shot either at head, chest or waist at point blank range. So it is evident that this event was pre-planned.

Why should people accept Rs.1 lakh per each deceased? They told that they are prepared to pay two lakhs each for chopping off the heads of Chief Minister Nabin Pattanaik and the Cabinet Minister Mr. Prafulla Ghadei who represents this constituency.

When given an option of choosing between two – a better compensation package or “no” to company - they chose the latter.

Other observations

The team reached Chandikhol at about 5 pm on 03-01-2006 and proceeded towards the affected villages. The 1st obstacle was in the village Mirigichara. The NH road was cut, tires burnt & trees piled. Some youths stopped our vehicle & instructed us not to move. However, we convinced them that we have come to have a fact finding. One of the agitators joined us in our vehicle and took us in another way to the spot at Dholpathar Chhak in Gobarghati Panchayat.

The scene was heart breaking. Seven dead bodies were lying on the rope cots in a line on the NH. All other dead bodies taken away by police [5 nos] just reached the spot after post mortem. The hands were cut off. The women then gathered round the dead bodies and started a communal crying.

The people decided to block the NH by the dead bodies & not to lift the bodies until their demands are met.

Some of the youths even resisted the video shooting by the Sahara journalist as the E-TV by then has made news that behind this incident Maoists are there. They vehemently refuted this charge. After a dialogue with them, they co-operated.

One of the protesters also was dead because of mines set by police / company. And many others got injured.

Some eye witnesses also say that when the wounded people were taken out in police jeep, they were completely killed as a result of vengeance, before taking them to the hospital.

From 2nd January to 3rd January, thousands of tribals blocked the NH & did not allow anybody to come.

Stand of political parties

As usual, political parties are playing their politics over the dead bodies. Not a single ruling party MLA or minister was able to go & face the anguished tribals. The opposition is certainly taking advantage. But people know the tactics & do not believe any political party.

Role of Civil Society & Networks

Til we, from mmP, made a solidarity visit, no network visited. mmP has been advocating a proper National Tribal Policy, a Mineral Policy & Policy on Forest Eviction. Though it was expected that civil society networks will be with mining affected communities at this juncture, it has unfortunately not happened.

Report by Badal kumar Tah
Member- mines, minerals and People
C/o-ORISSA ADIBASI MANCH
Kasturi Nagar, Rayagada

Rights group urges inquiry in Orissa tribal killing

IANIS

8th January 2006

NEW DELHI: A human rights group has urged National Human Rights Commission (NHRC) to conduct an inquiry into the reported mutilation of bodies of the 12 tribals killed in police firing in Orissa.

The South Asian Human Rights Documentation Centre (SAHRDC) has asked NHRC chairman Justice A.S. Anand to collect details and direct the state government to prosecute the officials, if found guilty.

The forum pointed out that several newspapers had reported that the bodies of the protestors were returned to their families with mutilated hands and chopped off palms.

The forum condemned the police explanation that the hands were supposedly cut off for forensic identification.

"Such an inhuman and barbaric act by the doctors conducting the autopsy in complicity with the police goes against the very basic standards of forensic examination and international human rights law, it said in a letter to Anand.

The forum said NHRC should take up the issue of violation of medical ethics by the medical doctor involved in the mutilation of the dead bodies with the Medical Council of India and asked for his disbarment from medical practice.

On Monday, 12 people were killed when police opened fire on tribals at the Kalinga Nagar complex in Orissa's Jajpur district, who were protesting the construction of a boundary wall by the Tata Steel Company. The tribals alleged the company had not adequately compensated them for their land for its proposed plant.

The Stand of Bisthan Birodhi Jan Manch, as reflected in their letter to the Orissa State Pollution Control Board (below), contradicts the views expressed by all mainstream political parties, groups and NGOs who have found themselves a fresh territory. The letter was handed over to us by Shri Haibru for circulation and clarification. [Comment from Independent Media, Orissa, January 7 2006]

"We don't accept the 'development dream' put before us!" [excerpt]

by Chakradhara Haibru, President
Bistapan Virodhi Janamancha, Sukinda
At- Ambagadia, P.o.- Gobarghati
Dist- Jajpur, Orissa

To The member-Secretary
State Pollution Control Board, Orissa
A/118, Nilakantha nagar, Bhubaneswar- 12

Subject: Objection to proposed TSL Project (* -see below) at kalinga Nagar, in response to the Advertisement of The Sambad of 8.10.05 of State Pollution control Board, Orissa No-30717 dated. 6.10.05

Sir,

On the above said subject we beg to submit our objections.

The objections are made after examining the REIA of the proposed 6MT Steel Plant of TSL at Kalinga nagar.

1. The objection of the people should have been sought before signing of the MOU. The State Govt. has agreed to the project of TSL as early as 17 November 2004. The affected people are asked to give their objections if any, after a year. In the meanwhile TSL has completed their survey work and are constructing boundary walls in spite of the protests of the affected people.

13. DIRECT AND INDIRECT EMPLOYMENT AND BENEFICIAL IMPACT TO HUMAN ENVIRONMENT .

The report tries to impress that, by the coming up TSL project, direct and indirect employment would be generated and the impact will be beneficial to human environment. We belief, the report tries to point out that, the people in the buffer zone shall lead a developed and prosperous life – with better food, better health, better housing conditions, education and cultural facilities. This is a false picture for the vast majority of the working people on the area

The 'Secretive" expansion plan of Kalinga Nagar by the Govt. of Orissa, moving to acquire nearly 200Sq. Km. for the industrial complex, infrastructure and other purposes shall make all the peasants in this zone land less. Most of them will be turned home less and shall seek shelter in Govt. colonies. There will be acute shortage of water, wide spread air pollution by the effect of industrial complex . In the meanwhile prime agricultural lands are being purchased by some Pvt. Companies through illegal deals making the peasants landless. The Govt. officials are conniving with the land dealers for the acquisition of land from poor peasants.

Most of the tribals who face displacements are without lawful rights on their homestead land and agricultural land. So the compensation package of 10 decimal plot in rehabilitation colony with 50,000 Rupees to construct one room pucca house does not make them secure even for a day . Because they don't have regular work to make their earnings. Cut off from their traditional life, traditional occupation of agriculture and food gathering, these people cannot by any stretch of imagination be capable to earn enough in the colony to wait for a job in the plants. After all, they are not eligible to get preferential treatment in the job market of Kalinga Nagar. They are not land losers per Govt. criteria. We have our lessons from the plight of the displaced people living in Gobarghati rehabilitation colony, who earn their living, men women and children, in crusher plants.

They weep for their present misfortune and curse the Nilachal Plant Authorities for whom they lost their home and lands.

We the tribals 10,000 in number and the 50,000 other tribals in the buffer zone are against the displacement from our homes and agricultural lands. So also the 50,000 Dalit people are against the projects in Kalinga Nagar. In this connection we don't agree to and accept the 'development' dream put before us by the report. We are not prepared to be home less, land less, job less. We don't want to lose our traditional culture life.

In this situation we submit our objection to TSL projects in Kalinga Nagar. We request the authorities to study the points and contentions made above and take proper steps in the interest of the poor tribals, the Dalits and the people in general living within a radius of 30km.

Yours faithfully,

Chakradhar Haibru

President

Bistapan Virodhi Janamancha, Sukinda

Jajpur

(*) Tata Sons Ltd (TSL), headquartered in Mumbai (Bombay) is the "promoter" group for all Tata's 93 subsidiaries worldwide, and in which it has the key shareholding

RECOGNITION DENIED: Ethnic minorities in Southeast Asia face similar cultural and economic insecurity, as they demand recognition of their rights and identities in a changing world. *Published in The Nation on December 20, 2004*

The fate of Komsan Saetoen and his fellow villagers, who have been living in Lampang's Wangnua district for several decades, took a tragic turn in 1990 when authorities declared their ancestral lands a national park.

Left with no compensation, and given only arid lands, many villagers had no option other than to turn to drug trafficking. Others left to work in the city, and many suffered from physical diseases, including HIV/Aids.

"I am afraid if similar [environmental] conservation policies continue, a hundred more highland communities will face the same fate as us," said Komsan, an ethnic Mien villager. More than five decades of highland development and other policies from the state have resulted in only two improvements in the lives of most hill-tribe villagers, in the areas of health and education, he said.

"We need a guarantee from policy makers that ethnic minority people's lives will get better, that they must have legal status and enjoy basic rights," said Komsan. "We want a clear policy that acknowledges us as equal Thai citizens."

Komsan's suffering is familiar to Mongkol Rakyongprasert, a Karen villager in Chiang Mai's Mae Wang district. He and other villagers were expelled from their land, and forbidden to farm or even to enter their land again.

"We don't have a salary. If we can't cultivate crops, how can we feed our families?" said Komsan. Five decades have passed since the implementation of several highland development programs. For several ethnic hill tribes, life in the highlands has changed for the worse. Hill-tribe communities have been condemned as destroyers of forests and cultivators of opium. The blame continues despite existing evidence to the contrary. "If the accusation is true, why are there still so many vast forested areas in the North of Thailand?" said researcher Chupinit Kesmanee. Citing the most recent available satellite information taken in 1996 by the Royal Forestry Department, he said the forested areas in the upper-North accounted for 44 per cent of the Kingdom's overall forested land. This, he said, was the result of the hill-tribe villager's agricultural system, which involves a short period of cultivation and a long period of leaving the land fallow. This technique helps preserve the area's forests, he added.

Among leader Yua Thanomrunruang of Chiang Mai's Mae Sa Mai village said that the state-sponsored cash-crop cultivation programs, aimed at accelerating crop yield, had also deteriorated the fertility of the land. Health risks have also now afflicted many highland farmers, and food security has become a concern, he added. In earlier times, farmers would store their seeds. Now almost all varieties of indigenous seeds have vanished. Farmers have to buy seeds all the time, he said.

Society has yet to truly acknowledge ethnic diversity, said Charnchao Chaiyanukij, director-general of the Justice Ministry's Rights and Liberty Protection Department. "We accept ethnic diversity superficially as long as it means tourists' dollars and having subjects for entertainment," he said. "Yet, the fundamental mindset of law officers is still discriminatory against ethnic minority people."

Lecturer Anan Kanchanaphan of Chiang Mai University said that before 1960, the Thai state recognized the existence of the ethnic minorities in the highlands. After the 1960s, the integration of highland communities has also meant a rise in the insecurity of their livelihoods. Meanwhile, ethnic minority communities also struggled to negotiate with the state in areas of resource management and conservation said Anan.

Regionally, non-recognition of ethnic minority groups is the norm and not the exception, according to several scholars, ethnic minority organizations and activists at the recent ethnic minority conference in Chiang Mai.

Organized by Chiang Mai University's Social Research Institute and supported by the Rockefeller Foundation, Trent University in Canada and the Canadian Embassy, the conference presented the results of a research project studying the impact of globalization on 10 ethnic minority villages in Thailand, Laos, Vietnam and China's Yunnan province.

Researchers have found that in most cases, globalization, regionalism and nationalism had aggravated rather than facilitated the accommodation of ethnic diversity. In some ethnic minority communities in Indonesia and Cambodia, decentralization and regionalism have further complicated the conflicts between ethnic minority communities on the one hand, and the state and private local and international companies on the other, participants learned. There are some exceptions, however. When it comes to sharing experiences of what it is like to be Hmong, modern technology does help to link several Hmong communities in different parts of the world, said researcher Prasit Leepreecha of the Social Research Institute – himself an ethnic Hmong.

Jamie Lasimbang, secretary-general of the Asia Indigenous People Pact Foundation, said that in many countries in the region, indigenous knowledge was not recognized and was considered as a hindrance to development.

Urban migration, meanwhile, has resulted in the rise in the detachment of youth from traditional social systems. Meanwhile, some provisions included in new global environmental conservation pacts do not bode well for the protection of indigenous knowledge and culture, she said.

Participants at the conference found that they had some common concerns, namely that their livelihoods and personal security were under threat and that they were unable to control changes taking place in their communities. External development policies and practices that seek to find simple answers to complex issues in the ethnic minority communities need definite reform, according to participants.

Representatives of ethnic minorities in Southeast Asia denied that their farming systems destroy the environment. They also raised concerns over the impact of the global market economy on their livelihood, and the erosion of traditional knowledge. They demanded equal rights in resource management, and the recognition of their right to preserve indigenous education, traditional treatments, and other social organizations.

The regional ethnic communities agreed to share their experience in seed banks and the collection and distribution of seeds among communities. They agreed to establish regional networks on herbal medicine, whose first task would be to create herbal gardens in their communities.

At the conference, 64 papers were presented. They explored the impact of the market economy and tourism on the livelihood, culture and religious practice of ethnic minority people. They also discussed impacts of nationalism on the ethnic minority culture, as well as the reinventing of ethnic culture and identities in a changing world.

While ethnic minority groups in the Philippines' Luzon islands have experienced the adverse impacts of tourism, the ethnic minority communities in Laos, Thailand and Vietnam shared similar experiences of the adverse impacts of land reform programs.

In Laos, researchers found that modernization policies that include the elimination of shifting cultivation schemes and the eradication of opium production and which have led to the resettlement of Akha people in some areas, had caused radical changes in the way of life of these people.

Short-term epidemics have occurred, and competition for land and labor has intensified in the Akha community. One of the studies presented at the conference raised the issue of the irrelevance of the schooling system for the ethnic Karen minority living in refugee camps. This educational model – seen as Eurocentric – has failed to valorize traditional Karen knowledge and the Karen struggle for self-determination, according to researcher Scot O'Brien.

Despite the wide range of studies being presented, none examined the violence in Thailand's South, the roles of ethnic women, and the problem of the lack of citizenship among the hill tribes in Thailand. This showed the failure on the part of researchers to come up with adequate explanations regarding the situation ethnic minorities now face, said Chayan Vaddhanaphuti, director of the Regional Centre for Sustainable Development at Chiang Mai University.

Mukdawan Sakboon

The Nation

Thailand

Hill Area Development Foundation – Thailand

Tuenjai Deetes: a bridge to the hill tribes

Interview by Ethirajan Anbarasan, *UNESCO Courier* journalist

With an iron will and a calm spirit, the activist continues her 25-year struggle with the hill tribes of Thailand for cultural and environmental preservation

At a time when many Thai people viewed the hill tribes¹ in the north of the country as a security risk, you started working with them. Why?

In the early 70s, I was a university student in Bangkok where I heard all kinds of stories about the hill tribes, many of whom had fled from ethnic conflicts and hardships in neighboring Burma, Laos, China and Cambodia. The hill tribes were accused of drug trafficking, prostitution and destroying forests with their slash and burn cultivation methods. I decided to see for myself through a student volunteer program to teach the Thai language in the hills. It didn't take long to see that there was very little truth in those allegations.

I first went to stay with the Lizu people in Chiang Rai province. Here was this city-girl, born in Bangkok, who had never before climbed mountains, stumbling along trails for four hours. I'll never forget how

refreshing it was to find the village and its tidy winding paths sheltered by an enormous forest. Despite all of the negative things that I heard, to my great surprise, I found the hill tribes living in a pure environment leading a simple traditional life. I couldn't understand their language yet I could feel the people—they were so pure in heart. Their spirit inspired me. I wanted to understand their philosophy, their way of life in harmony with nature. I was enchanted by the songs and folklore through which the elders passed on their knowledge and wisdom to the young.

The headman of the first village I visited was like a father to me. He invited me to stay, and even offered to build me a hut, in exchange for teaching the children and adults the Thai language. Even though the Lizu and many other groups have lived in Thai territory for generations, very few spoke the language. They were so far removed, geographically and culturally, from the mainstream. We made an agreement. Until they could speak for themselves, I would serve as an intermediary, a bridge between the hill tribes, the Thai government and wider society.

What kind of problems were the hill tribes facing?

At that time, nearly half of the hill tribes didn't even have Thai citizenship. As a result, they didn't have any legal rights to the land they had been cultivating for years. The increasing demand for forestland was pitting them against Thai authorities who were declaring a growing number of forest regions as nature reserves in order to protect the environment.

There were no roads, schools, hospitals or public services in the hill regions. The illiteracy rate was about 90 per cent and the birth rate in the highlands was almost three times higher than that of the lowlands. Infant mortality was almost double. In short, they were the most disadvantaged among the disadvantaged in the country. And yet, even though they were deprived of basic amenities, the hill tribes never thought that they were under-privileged because nature provided for all their needs, including medicine.

Weren't there accusations that the hill tribes were involved in opium cultivation?

For generations, tribes like the Lizu, the Hmong and others grew opium as part of their cultural tradition. Elders would sometimes smoke during family or community gatherings. It was also used for a variety of traditional medicines. These people rely on their own resources. But I can assure you that a hill tribe never got rich by growing opium for outsiders.

However, the situation changed when increasing Western demand for opium (to produce heroin) triggered illegal trafficking of the drug from the so-called Golden Triangle, the area bordering Thailand, Burma and Laos.

Individuals and groups with vested interests exploited the geographic advantage of the region for opium production. But the blame fell on the hill tribes, leading the United Nations and the Thai government to massively introduce the cultivation of cash crops like fruits and vegetables. These projects have had little success in improving the life and dignity of the hill tribes and have taken a heavy toll on the environment.

The Hmong tribe, for example, has been among the worst affected. To grow vegetables, they diverted more and more water from the rivers and began using fertilizers to increase their yields. By reducing and polluting rivers, they came into conflict with the Thai farmers living in the lowlands.

Wasn't this also linked to the problem of deforestation? Weren't the hill tribes accused of causing great damage by clearing forest for farming and then burning the fields after a harvest to rejuvenate the soil?

Traditionally, the hill tribes used slash and burn tactics in a limited way—just to produce food for their

families. But in trying to produce cash crops and satisfy the demands of the market, the tribes surpassed the natural capacities of the land, degraded by deforestation and erosion. The Akha tribes, for example, began cultivating rice in steep areas, which caused soil erosion. They are now trying alternative methods.

However, I do not think that slash and burn cultivation alone caused the deforestation in the northern region. Timber companies and other commercial groups from the south should be held responsible for the large-scale problem. I do not deny that a country like Thailand needs more timber and other natural resources for its economic development. But at what cost? Today, no one appears willing to publicly discuss this problem.

You started out as a ‘spokesperson’ for the hill tribes. How has your role changed?

By studying their language, history and kinship system, I gained their confidence. This enabled me to introduce some basic education projects which later led to the creation of the Hill Area Development Foundation (HADF, see box). Since then, with the help of donor agencies, and the Thai government we were able to establish schools for children as well adults in the hill regions.

The general aim is to offer access to the formal education system. However, we also try to instill the children with a deep sense of pride in their history and culture, so that they won’t blindly assimilate the ways of mainstream society but change in a positive way, based on their culture. For example, we very carefully developed a new syllabus integrating the knowledge of the ethnic tribes with that of the Thai curriculum for the HADF-run schools.

We also concentrate on offering training in sustainable agricultural methods so that hill tribe farmers can abandon slash and burn tactics. The new technique, apart from preventing soil erosion, revitalizes the land.

The environmental groups were right to highlight the problem of deforestation. However, instead of offering alternatives, the government just began evicting the tribes from forest areas.

Our aim isn’t simply to introduce new or foreign techniques but to adapt and revitalize traditional agricultural practices. For example, the Karen tribes continue to follow an age-old rotation system. Instead of clearing land entirely, they simply cut the branches from the bottom of trees. They then rotate between swathes of land to grow a single crop, which gives the soil a chance to rejuvenate.

This kind of training project seems to be part of a larger struggle to strike a balance between various groups depending on the same limited resources. Can you describe the ongoing conflict between the hill tribes living in the region’s watershed area and those in the lowlands?

In tropical countries like Thailand, we depend on a delicate natural process whereby forests absorb rainwater and release it into the rivers. If you reduce the forest, the rain just runs off the land and is wasted instead of flowing into the rivers. So we must take immediate steps to preserve the remaining forestland in the watershed area. Apart from being the main sources of water, the watershed area is also very supportive of many ecosystems.

Unfortunately, only the hill tribes living in the watershed region are expected to preserve the forest while those living downstream in the lowlands and cities are not showing any signs of changing their ways. In fact, they use more water than people living in the upstream areas. It is totally unfair on the part of the authorities to impose restrictions on the hill tribes and force them to relocate far away from their region in an effort to save forests.

How can we expect the hill tribes alone to make all the sacrifices? Preserving the environment is the duty

of everyone and if we do not want the hill tribes to use the forest, we have to provide them with alternatives. That's why I insist on a harmonious relationship between the two sides.

In recent years, the Thai government has been investing in development projects for the northern region. What are the results so far?

There are more roads, electricity and other basic infrastructure in the hills now. But far less has been invested in education or environmental projects because politicians derive few benefits from them. When companies bid for a contract to build a new road, for example, a commission is usually given to the politician involved.

As a result of the construction projects, there is increasing contact between the hill tribes and lowland Thais which has led to a new set of problems. The insular life of the hills made it easier to create a shared vision of life in harmony with nature. Now the hill tribes must deal with the symbols of materialism. In a way, they face the same problems as many developing countries.

Greater exposure to advertising creates more greed. Young people in particular want to wear blue jeans, drive a motorcycle or a car, just like city people. They no longer want to work the land but simply make money. So many are migrating to big cities, which creates a lot of social tension. In the cities, they often get involved in prostitution, for example, and then return to the hills carrying diseases like AIDS.

Little by little, cultural identity is eroded by materialism. If this continues, I am afraid that the culture of the hill tribes could be lost forever. So we—the hill tribes, NGOs and government—must find ways of improving living conditions and assuring the people similar rights to lowlanders while retaining their specific cultural identity.

You mention the need for land rights, yet many of these people don't even have a Thai passport.

Why is citizenship such a problem?

Due to political and economic reasons many hill tribes from neighboring countries have been migrating to Thailand for centuries. You must understand that indigenous people in general don't feel bound by national borders. To begin with, they are often forced to move because of political conflicts and environmental needs.

Up until 1992, it was relatively easy to obtain some kind of identity papers if you were born in Thailand. But the government changed the laws, after large-scale migration into the area for both political and economic reasons. According to new rules, applicants should prove that they and their parents were born in Thailand. But few of these people possess birth certificates. We must also consider the plight of those not born in the country. How can we send people back to Burma where there is no justice?

It is very complicated. The Thai government cannot grant citizenship to everyone and is doing its best under the present circumstances. The cross-border migration also brings friction within the tribal communities. For example, Hmong ethnic tribes in Thailand are finding it difficult to secure enough forest for their own families. So when ethnic conflict began driving Hmong tribes from Laos across the border, the Thai Hmong association told them that they should go back to their country once the situation stabilizes.

The hill tribes of Thailand are a major tourist attraction. Have they profited from this?

Eco-tourism and cultural tourism should improve understanding between people from different parts of the world. On the contrary, the travel industry is exploiting the hill tribes in Thailand without even realizing it. While the government earns revenue by promoting tourism in the north, hardly any of the money is invested back in the region. Only the tour operators and a few middlemen profit.

The tourists tend to treat the indigenous people as some kind of exotic specimen. Instead of coming to the hills to take photos, they should learn to respect the local people and their culture. In northern Thailand, boats carrying foreign tourists often stop at Lahu and Karen villages along the Mekong River. Whenever a boat arrives, children start running in hope that the tourists will throw them chocolates or money. Some foreigners also come to the hills looking for sex tourism. The international community should take serious steps to ban this.

What is it like to work in Thailand for an NGO championing the cause of indigenous peoples? What contacts do you have with other NGOs abroad and what are the issues involved?

Many people are questioning non-governmental organizations in general. They are often regarded as being in perpetual opposition to the government. Some groups and newspapers in Thailand accuse the NGOs of selling the country's misery abroad in order to get foreign funding. In a country like Thailand, I think the main role of the NGO should be to offer a voice to the disadvantaged. By offering a different viewpoint, we can offer alternative perspectives on our society. I am certain that most NGO workers realize that they alone cannot achieve the mission. They need co-operation from other parts of the society.

I have learned a lot from working with indigenous groups internationally, particularly through the Rainforest Action Network. From Malaysia to the Philippines and even Nigeria, the struggle is in many ways the same. People need the rights to their lands and resources—the right to earn a living with nature. They need protection from the multinationals, which plunder areas for resources like timber, oil and minerals.

In the name of research, companies make millions by patenting the traditional knowledge and medicines of indigenous peoples. Now the tribes themselves are being used for genetic research. In return, the tribes get nothing. In Thailand, we have had some well-known cases of exploitation of tribal medicines by Western companies. But due to legal complications we could not do anything about the abuse.

We must also question government policies for managing resources. For example, countries often declare forest regions as protected areas, ignoring the rights of indigenous peoples who have been living there for hundreds of years. Up until recently, the major environmental campaigns and treaties did not look into the problems of the indigenous people. In the early 1990s, the United Nations declared the International Decade for the World's Indigenous Peoples (1995-2004), yet so far, it has not been successful. Only a few countries have taken concrete steps to recognize their rights.

The positive side, however, is that groups internationally are co-coordinating their efforts and learning from others' experience. But the time has come to sit down with bodies like the World Trade Organization and the World Bank to frankly discuss the world's future.

1. According to the Hill Area Development Foundation, approximately one million hill tribe people live in Thailand's mountainous northern and western border regions. About 65 per cent of the hill population belongs to two major ethnic groups—the Karen and Hmong tribes. Other tribes like the Lahu, Akha, Mien, H'tin, Lizu, Lawa and Khamu make up the rest of the population.

Shareholders Meeting Leaves Activists Cold

**By Nathan Diebenow
Associate Editor**

DUNCAN, Okla. — Robert Guimaraes Vásquez can't seem to get satisfaction from Halliburton.

The vice-president of a group that represents indigenous peoples in Perú had his chance to ask the head of the petroleum industry services company at its annual shareholders meeting last Wednesday why it was drilling on the sacred lands of his constituents, but the answer he received left him uneasy.

"The meeting came off as very cold, and the Halliburton people were very indifferent," Vásquez told the Iconoclast through a translator after meeting the Halliburton CEO David J. Lesar at the Simmons Center in Duncan, Okla.

For the last year, Vásquez's organization, the Asociación Interétnica de Desarrollo de la Selva Peruana (AIDESEP), has been holding Halliburton and Hunt Energy accountable for their actions in the Peruvian Amazon, specifically the construction of a natural gas pipeline including the COMARU from lower Urubamba.

"There have been five major gas pipeline eruptions in the past year. The latest one in March created a 200-foot high flame coming out of a pipeline," he said. "With all of this contamination and harm to the environment, there have been 22 deaths."

Vásquez also puts blame on the current Peruvian government for selling out the land of indigenous people for corporate exploitation.

"President (Alejandro) Toledo has been the president that has done the most to take away communal lands from indigenous people without guaranteeing our territorial rights," he



ABOUT 100 PROTESTORS demonstrated last Wednesday outside the Simmons Center in Duncan, Okla. against Halliburton for various reasons including bribery of Nigerian officials, contaminated water given to U.S. troops, and drilling for oil on the sacred lands of indigenous peoples of Peru.

— Staff Photo By Nathan Diebenow



ROBERT GUIMARAES VÁSQUEZ and his Spanish translator (from left) attended the annual Halliburton shareholders meeting in Duncan, Okla. last Wednesday. Vásquez is the vice president of the Asociación Interétnica de Desarrollo de la Selva Peruana (AIDESEP), an organization that has been holding Halliburton and Hunt Energy accountable for their actions in the Peruvian Amazon.

— Staff Photo By Nathan Diebenow

said, adding that the group is considering filing a lawsuit in the Inter-American Human Rights Commission.

But while he wants world-wide public attention and solidarity directed toward his struggle against Big Oil in the Amazon, Vásquez said that he wants people to know that Halliburton and others “are making money at the cost of other communities.”

During the question-and-answer period of the one-hour shareholders meeting, other representatives of those negatively affected by Halliburton’s action faced similar treatment. Questions remain unanswered concerning immigration detention centers for which Halliburton has a contract, the treatment of workers from Third World countries who work for Halliburton in Iraq, the botched repairs on Iraq pipelines, and the overcharging of the Nigerian government.

But to Pratap Chatterjee, the executive director of CorpWatch, Oakland, Calif., this is typical Halliburton.

For three years, CorpWatch has eagle-eyed the company Vice President Dick Cheney once headed as chief executive officer, and during that time, Chatterjee worked to get Vásquez and Michael Keania Karikpo — a lawyer that represents Environmental Rights Action in Nigeria where Halliburton has been charged with bribery and corruption — and the new CEO.

“We were actually treated well, to be perfectly honest. I would say they really didn’t answer our questions, and that’s their style. They don’t do that for anybody else,” said the 20-year veteran investigative reporter, originally from Birmingham, England. “Did the CEO answer their questions? No. But he doesn’t answer anyone else’s questions either, so I don’t know if he dismissed them any more than he has dismissed anybody else.”

Chatterjee told The Iconoclast that he feels that he must persuade the Republicans “because I think they hold the key to changing the country because they control the houses of Congress.”

“If they understood, things might change,” he said. “I really think the company needs to come clean about a lot of things, and we asked questions, and the company didn’t give satisfactory answers.”

The basis for these questions are contained in CorpWatch’s annual Halliburton report, “Hurricane Halliburton: Conflict, Climate Change and Catastrophe,” which is co-released with Association Civil Labor in Peru, Environmental Rights Action Nigeria (members of the Friends of the Earth International network), Halliburton Watch, and the Oil & Gas Project.

The report documents bribery and waste in Iraq and Kuwait by cheated taxpayers out of millions of dollars; the employment of cheap sweatshop labor in Asia and refusals to pay for injuries; and the misuse of worker’s pensions to pay management benefits even though top managers received tens of millions of dollars from the company’s soaring stock price.

“They often give stock answers to very specific questions and refuse to acknowledge how things have been,” said Chatterjee. “The chief financial officer said our work was innuendo. But our reports are full of facts. Most of them come from the military themselves or from people who work within the company. There are no opinions in these articles. They are facts.”

“And I’d like the company to sit down and answer those facts one by one. I would like to see the company stop contaminating water and overcharging taxpayers,” he added.

...

Round Four

Halliburton spokespersons have said that the annual shareholders meeting moved to the hometown of the company’s founder, Erle Halliburton, to honor the company’s roots, not because the company was

avoiding protestors who have bird-dogged the company for the last three years at the Four Seasons Hotel in Houston.

The activists started their demonstration around 7:30 a.m. As shareholders entered and exited the meeting, chants of “Shame! Shame! Shame!” and “How do you sleep at night?” were thrown in their direction. A small group of activists wearing black masks beat drums and waved red and black colored flags, a symbol of anarchism. A plethora of signs held in hands and stuck into the ground read, “No bid contracts are wrong,” “Serving our troops contaminated water is wrong,” “Meeting for the ethically challenged,” “Truth before profits,” “Can run to Duncan, but they can’t hide,” and “Halliburton Pigs At the Trough.”

When the entire contingent of activists attempted to deliver a proxy letter by crossing from designated free speech area into the Simmons Center, 16 of them were arrested and charged with criminal trespass by the City of Duncan in a pre-arranged move orchestrated with the Duncan Police Department. Fifteen of the protestors, many of whom were from out of state, later pleaded “no contest” and paid the \$89 fine instead of returning to Duncan to stand trial.

One of the 16 demonstrators, however, posted bond, pleaded not guilty, and will return on May 31 for an arraignment and a future trial, said Rex Friend, a lawyer working with the American Civil Liberties Union.

Unnecessary Reaction

Aside from an unplanned action from one protestor who was arrested and charged with destruction of private property for clipping down an orange barricade, the protest that brought together people with multiple political and religious views from around the country was otherwise peaceful, well organized, and keenly coordinated, said Friend.

“I felt it was really quite smoothly carried out given the level of diversity,” said Friend.

Friend told *The Iconoclast* that, to his knowledge, this was the first time the current city and county officials had “to consider someone wanting to protest their hometown corporation.”

“They prepared for contingencies that were unlikely, and unless they had intelligence beyond us folks, then they way over-reacted because everyone was disciplined, civil, and in compliance, except for the intentional direct action resulting in an arrest that was fully communicated to officials ahead of time, so they didn’t have to be concerned that it would get out of hand.”

When asked, local policemen said they didn’t know what to expect from the protest. The local newspaper *The Duncan Banner* reported that Duncan police had monitored the websites of the protest groups ahead of the action. On the day of the protest, a combination of 70-80 Stephens County sheriffs deputies and City of Duncan police officers patrolled the Simmons Center, estimated Sgt. Donny Foraker. This number included a dozen or so police in full riot gear hidden from view behind a fire engine. Helicopters also flew overhead.

Duncan resident Larry Kidd apologized in front of the protest organizers for the heavy police presence at the Simmons Center and told them that there were more citizens of Duncan who supported their stance than they realized.

“I’m just proud to be here today, and I’m so sorry that the Gestapo is here. They’ve got them on the roof. They took my picture when I got here,” said Kidd, comparing the local police force with the secret police used in Nazi Germany. “Don’t be fooled just because the Gestapo is here. They’ve cowered some of these people here in this town. There’s a whole bunch of us are and we’re with you. Don’t forget it.”

Getting To Know You

At the microphone, the Rev. Tracy Wilson said that he was at first skeptical of the presence of the protestors but soon accepted them as peaceful citizens. He said he wanted the protestors to know that the people of Duncan — from the current and former Halliburton employees in his congregation to the local law enforcement officers — are “great folks” and “nice people.”

The 15-year resident of Duncan and pastor of First Christian Church also supported the protestors’ anti-war sentiments:

“I’m sure against war, and I’m against killing because I think Jesus of Nazareth made that kind of stand. I appreciate you folks being courageous, and you’re taking your time and putting your energy and your money to come to Duncan to take a stand, saying ‘Enough is enough. Let’s bring our young men and women home, and let’s not let any more lives destroyed because the war is just increasing the terrorism around the world.’”

Phil Wahl, a retired local Methodist minister and a lifetime death penalty abolitionist, also applauded the protestors: “I’m glad you’re here. The peace movement, I hope, will gain momentum, and I’m glad to help it.”

Hanna Johns, a jewelry maker and weaver from Moline, Kansas, said that she found the local police were pleased to discover that protestors like herself are peaceful people.

“You know, we not acting peaceful. We are peaceful,” said Johns, who camped at Lake Humphreys Tuesday night and attended the morning protest with her husband and 18-year-old son in support of the Oklahomans who are relatively new at these kinds of protests.

“Oklahoma does not have a strong history of peace protests. They have some strong peace groups, but they haven’t had an occasion and here they’ve had two occasions in a month,” said Johns, referring to a previous visit from President Bush in Stillwater, Okla.

Toward the end of the protest after the shareholder meeting let out, a teenager in the passenger’s seat of a pick-up truck repeatedly passed by holding up a sign that read, “Halliburton puts food on my table.”

Johns said that she believed this event sent a good impression to the people of Duncan and removed fears for more Oklahomans to participate in anti-war demonstrations if not in their own hometowns than elsewhere in larger communities where they would feel less threatened for their expressing their beliefs.

“It’s all about making the connections for people realizing that each individual person has a stake in and a part of this whole thing,” Johns said.

After the demonstration, several protestors participated in a teach-in at Mayflower Congressional Church in Oklahoma City. The demonstration itself was sponsored by 10 organizations including Oklahoma Veterans for Peace, Houston Global Awareness Collective, CorpWatch, Global Exchange, Halliburton Watch, the Crawford Peace House, and a group from New Orleans to represent Katrina victims.

WEAVING A NEW PATH IN PHILANTHROPY

Track 2 Articles Policy and Governance

THE ARCTIC VOICE GLOBAL WARMING TOUR

An Arctic Resource Center: Northern Voices in Washington, DC

A Concept Paper from the Circumpolar Conservation Union (CCU)

An urgent need exists to bring forward the voices of Arctic indigenous peoples, particularly from Alaska, in national and international decision-making on environmental issues that threaten ecological and human health in the region, and the ways of life, cultures and future generations of Arctic peoples. In order to raise levels of awareness in the policy community about increasingly critical Arctic concerns, and provide a mechanism for strengthening the voice of the Arctic's indigenous peoples in key policy debates, **CCU proposes to establish and operate an Arctic Resource Center to be located in Washington, DC.**

Environmental concerns increasingly focus on fundamental changes to global systems that may affect the essential ability of people to survive in coming centuries. Perhaps the greatest concerns are changes that may prove to be irreversible and consequently comprise a permanent legacy for future generations. Climate change, and the concentration of persistent, bioaccumulative, toxic compounds in northern regions and peoples are such concerns.

The circumpolar Arctic – the northern regions of the United States, Russia, Sweden, Norway, Iceland, Finland, Greenland (Denmark), and Canada – is unique, fragile and vulnerable. In 1996, these eight nations formed a ministerial level multilateral forum, the Arctic Council, to develop and implement a shared environmental and sustainable development agenda, as an outgrowth of the Arctic Environmental Protection Strategy they initiated in 1991. In recent years, this still poorly understood region has been characterized as an early warning “indicator” of global environmental health, relating particularly to climate change, and the long-range transport of certain persistent organic pollutants (POPs) and heavy metals, such as mercury. “Recognizing the increasing global importance of the Arctic...” the Governing Council of the United Nations Environmental Program passed a resolution in February 2003 requesting the executive director “...to provide continuous assessments and early warning on emerging issues related to the Arctic environment, in particular its impact on the global environment.”

The Arctic Council has completed path-breaking work on transboundary contaminants and biodiversity conservation that informed negotiation of the Stockholm Convention on POPs, and the ongoing implementation of the Convention on Biological Diversity. Additionally, the council completed a four-year assessment of climate change in the Arctic. Released in November 2004, the *Arctic Climate Impact Assessment* (ACIA) is the world's most detailed and comprehensive regional assessment of climate change. Some key findings reported on include: movement of tree line; UV-B impacts; sea level rise; sea ice reductions; Northwest and Northeast passages; permafrost disappearance; climate regime shifts; caribou population and health; significant reductions in the number and distribution of seals, walrus and polar bears; and introduction of new diseases and parasites. The ACIA also reported on the probable

impact of climate change on the region's inhabitants, particularly its indigenous peoples, and produced policy recommendations.

From vast mineral and hydrocarbon deposits, potential shipping routes, and declining living marine resources, to the "leading edge" of global climate change and transboundary contamination that threaten the largest remaining intact ecosystem on the planet, the circumpolar north is attracting increased attention among global corporations, policymakers and scientists.

It is vital to strengthen the voice of the region's aboriginal inhabitants in key policy debates – as collectively, Arctic indigenous peoples are disproportionately burdened by these developments, yet under-represented at national and international forums where decisions are made. Protecting the environment, wildlife and wildlife habitat in this region at risk, and ensuring that development there is environmentally sustainable is a core and shared objective of Arctic indigenous peoples and CCU.

To achieve this objective, Arctic peoples must communicate their concerns to a wider public, and to policy and decision makers, particularly in Washington, DC. CCU has informally served as a resource for these purposes for some years, but indigenous voices and the perspectives and concerns they reflect are not being sufficiently heard or heeded. To address this deficiency, CCU proposes to institute an Arctic Resource Center as part of a collaborative effort with the Permanent Participants of the Arctic Council and its Indigenous Peoples Secretariat, to raise the profile of crucial Arctic issues on the public policy agenda and ensure a strong and effective indigenous advocacy presence in this nation's capital.

Formation of the Arctic Resource Center is supported by the six indigenous people's organizations – Inuit Circumpolar Conference, Arctic Athabaskan Council, Gwich'in Council International, Saami Council, Russian Association of Indigenous Peoples of the North, and Aleut International Association – that enjoy "permanent participant" status in the Arctic Council. Importantly, four of them are based, in part, in Alaska. As a result of this support, the Copenhagen-based Indigenous Peoples Secretariat was directed in its multi-year work plans to advance this goal with CCU.

The Arctic Resource Center (ARC) would provide, among other things, a physical and logistical "home" in Washington, DC from which to:

- ◆ Engage in national policy debates on matters of health and the environment.
- ◆ Outreach and network with a diverse group of indigenous, environmental, public health, and human rights organizations on key issues.
- ◆ Educate policy makers, the public and media about the ecological, health and human rights threats posed by transboundary contaminants and global climate change.
- ◆ Develop relationships with decision makers in government, the nonprofit sector, and the foundation community to raise awareness of the global importance of the region.
- ◆ Advocate for rigorous protective policies and the implementation and ratification of agreements.

Broadly, the ARC would be a culturally sensitive meeting place, library, secretariat, training and research venue, publishing platform, and base for media, advocacy, public education and outreach. The center would link indigenous peoples with environmental and other public interest organizations with legal, policy, and technical expertise. It would significantly increase our collective capacity to use existing and emerging scientific information to inform and improve public policy in the United States and globally.

By virtue of its mission—to *protect the ecological and cultural integrity of the Arctic for present and future generations*—and its track record in dealing with Arctic issues over the last thirteen years, CCU is uniquely qualified to establish and operate the ARC. CCU has worked hard and with increasing success to join indigenous and environmental interests in dialogue and cooperation, public education, awareness and constituency building, and law and policy advocacy to address Arctic issues and take action to combat problems. CCU is accredited to the Arctic Council and other key bodies (e.g. the Global Environment Facility), and has earned a position of respect for its collaborative work and commitment to circumpolar concerns.

Arctic Indigenous Peoples' Priorities – November, 2006

This is not a complete listing of the priorities of the Arctic indigenous peoples, but a selection of some of the common priorities for the six Permanent Participants served by the Indigenous Peoples' Secretariat of the Arctic Council.

Climate Change

This is still the largest common priority of Arctic Indigenous Peoples. Our livelihoods and our cultures are still largely tied to the lands and waters of our Arctic homelands. Climate change threatens our livelihoods, and in some cases threatens our cultures.

We remain hopeful that the current round of negotiations will lead to some strong and binding commitments for reducing greenhouse gases. For our part, Arctic indigenous peoples are acting as an early warning system for the world, telling people everywhere of the climate change impacts that we are seeing now. We recently undertook a public information tour in Europe, now we are about to start a similar tour of the United States, helping to mobilize public opinion in favor of climate change action.

In the coming year, we also hope to assist in starting conversations in Arctic indigenous communities about local adaptation measures that may be required. We plan a presentation package on likely impacts that will require local adaptation. This work has already begun with videos by the Arctic Athabaskan Council that show climate change from an indigenous perspective.

Toxics

Indigenous peoples continue to be concerned about food security in relation to potential contamination of traditional foods by contaminants largely from elsewhere in the world. We support and will continue to take part in efforts by the Arctic Monitoring and Assessment Program, and the various national programs, to identify, monitor, and measure health and environmental effects of both old and new contaminants.

Permanent Participants such as the Russian Association of Indigenous Peoples of the North, and the Gwich'in Council International are also working with the Arctic Council Action Plan. They are involved in projects to assess and remove contaminants that were brought to their traditional lands for military or industrial purposes.

Monitoring

One common theme that emerges when discussing the contribution that indigenous peoples can make to cooperative work in the Arctic is monitoring. Because we live in the Arctic all year round, and have thousands of years of traditional knowledge on which to draw, indigenous peoples are unparalleled observers of their environments. We are capitalizing on that with the development of a formal community-based monitoring program. With the Conservation of Arctic Flora and Fauna working group, we continue to work toward the establishment of a monitoring network that will anchor the planned

Circumpolar Biodiversity Assessment. The Aleut International Association is working on piloting a community based monitoring project in the Bering Sea region as part of the International Polar Year studies.

Communications

IPS has recently reworked its website to include multimedia content, to give indigenous peoples a better window on the world. For those of you who may not have seen it, it is at www.arcticpeoples.org.

This has become more viable since the rollout of Internet services, especially high speed Internet in several parts of the Arctic. However, we realize there are still big holes in that service, which is one reason that we are supportive of the plans for an Information and Communications Technology Assessment for the Arctic Council. We have taken part in initial meetings to discuss this effort, and intend to continue monitoring it.

We are also beginning work with the University of the Arctic to produce an annual digest of stories that touch on Arctic indigenous peoples to use as an educational resource. Our young people could certainly benefit from an understanding of other peoples of the north, and the approaches that they are taking to common issues, such as land rights, governance, and resource exploitation.

As an organization, IPS has been helping build communications capacity in all of the Permanent Participants, by offering training in media communications, and by providing communications products such as website materials and posters.

IPS communications efforts are generously supported by the Government of Canada, which is the largest funder of our activities apart from Denmark.

The Role of Arctic Indigenous Peoples in International Advocacy

By Stephen Mills, Gwich'in Council International*
Past Chair, Indigenous Peoples Secretariat

The rest of the world has long had a fascination with Arctic peoples. For many centuries, we lived beyond the margins of the known world. Then, as people began to know us better, they marveled at our adaptation to what they thought of as a harsh and inhospitable part of the globe.

That ability to adapt to our environment that so amazes people elsewhere is now challenged on a variety of fronts. People from other parts of the world have moved in and made their homes among us, changing our social, economic and political structures. We have managed to adapt to these changes, while still maintaining our culture.

Now, however, we face one of the most critical challenges of all as global industrial processes threaten to change the very nature of the environment – the land, waters, animals and plants -- that have sustained our peoples for countless generations.

Indigenous cultures are different and unique. Despite our differences we share a common bond in our attachment to the lands and waters of our homelands. That is our strength, as successive generations of our peoples have taken physical and spiritual sustenance from the land.

This reliance on the environment has also made us vulnerable to changes caused by industrial processes, many of which are thousands of kilometers from our homes. Because of our connection with the land we are particularly susceptible to these changes. Toxic chemicals have entered our food chain, making us question the food we get from the land. Climate change is dramatically altering the shape of the land and disrupting natural rhythms established over many generations.

Arctic indigenous peoples have realized that they must be involved in dealing with these challenges to their livelihoods and cultures.

John Buccini, who chaired the international negotiating sessions (INCs) that led to the 2001 Stockholm Convention on POPs, wrote in a chapter of the book 'Northern Lights Against POPs', "Looking back on INC-1, I see there were a few surprises. The first was the reaction of the negotiators to an intervention by a representative of the Inuit Circumpolar Conference (ICC) who spoke so clearly and from the heart, putting a 'human face' on what many perhaps considered a scientific or abstract issue. She was the only person to receive a round of applause for an intervention, at this or any other INC."

The Stockholm Convention negotiating process confirmed that Arctic indigenous peoples are able advocates and educators on the international stage. We are able to speak simply, clearly, and powerfully about the effects of industrial change on our lives. The fact that people in many countries still find us and our cultures intriguing gives us an advantage in attracting the attention of media and the general public. Above all, we are extremely motivated to speak out because it is apparent to us that if we do not, our cultural survival is at risk.

This is why we are now prepared to give our time, energy, and knowledge to work with the Arctic Council to promote awareness of, and action on, climate change.

We are well-placed to take on this new challenge. Despite the apparent remoteness of Arctic peoples, we are citizens of some of the most advanced and powerful nations on earth, nations that must lead the way in dealing with the challenges of climate change.

While people in the United States may have difficulty relating to people in Bangladesh experiencing unusually severe floods, or the heat-wave deaths of hundred of elderly French people, they may spare a thought for their fellow citizens, the indigenous people of the village of Shishmareff, Alaska.

After serving as a home for local indigenous people for more than 4,000 years, the village has to be moved eight kilometers to safer ground, as the thawing permafrost crumbles into the sea beneath it. People who have literally lost their homes can make effective advocates for action on climate change.

Indigenous stories of climate change are increasing in number and severity. Traditional food sources are disappearing or being made inaccessible.

People are concerned about the changes in pasture available for reindeer herds and the disruption of caribou migration.

Indigenous peoples around the Arctic are finding that time-worn travel routes are becoming increasingly perilous. River and sea ice is not forming at the same times as it used to, and has previously unknown weak spots.

These are just a few of the many effects of climate change already being seen in our homelands, changes that are documented by the Arctic Council's Arctic Climate Impact Assessment (ACIA).

Indigenous observations and knowledge are a key part of the ACIA. Our direct experience of what is happening in our regions and communities complements and supports this circumpolar assessment. It also puts us at the centre of the debate. We are prepared to take our message to the rest of the world.

To do this, we need the help of the Arctic Council collectively, and the Arctic states individually. Just as our participation in the Stockholm Convention negotiations was backed up by the excellent scientific work of the Arctic Monitoring and Assessment program, our work in Climate change has the backing of the Arctic Climate Impact Assessment. The ACIA has gone even further than AMAP in helping to present indigenous viewpoints, as it incorporates traditional knowledge from indigenous communities.

Armed with both the scientific and traditional knowledge of the impacts of climate change in the Arctic, we need now to ensure that governments and intergovernmental bodies are made aware of its impacts.

This information needs to be presented to international bodies like the United Nations Environment Program governing council; the Global Environmental Facility; the European Union; the UN Permanent Forum on Indigenous Peoples; the Conference of the Parties of the Convention on Bio-diversity; and the United Nations Framework Convention on Climate Change (UNFCCC) Conference of the Parties.

Arctic indigenous peoples have a right to be involved in efforts to help convince decision-makers and the citizens of the world to take seriously the warning signs of climate change and take action to slow the rate of change.

To participate effectively in these efforts we are asking for organizational and financial support from the Arctic states. As Arctic governments are well aware, transporting people from the Arctic so that their voices may be heard, and applauded, is an expensive business; it is also an essential business.

Supporting the indigenous peoples' education and advocacy efforts is not just a question of the duty of most of the Arctic states to their indigenous citizens. It is also a question of the best interests of the states. As mentioned earlier in this article, people from other places now live among us, and next to us. All of the citizens of Arctic states will sooner or later begin to feel the effects of climate change. Because of our connection to the land, we just feel it earlier.

We are ready, willing, and able to be the Arctic states' best advocates in the cause of halting climate change. All that we require is their support.

** The Gwich'in Council International is one of six Indigenous Peoples' Organizations with Permanent Participant status at the Arctic Council. The others are the Russian Association of Indigenous Peoples of the North, the Saami Council, the Inuit Circumpolar Conference, the Arctic Athabaskan Council and the Aleut International Association. The Indigenous Peoples Secretariat is based in Copenhagen and supports the work of the Permanent Participants. For more information go to the IPS web site at www.arcticpeoples.org.*

Arctic Indigenous Leaders Tour Climate Change Message Around Europe

- As Reported by WWF, 2005

People in Berlin, Copenhagen, and Brussels recently got to hear first-hand accounts of the impacts of climate change in the Arctic. A group of Arctic indigenous leaders went to the three European capitals to spread the message of the impacts of Arctic climate change. The leaders met with politicians, policy-makers, researchers and NGOs, and also held public meetings. Representatives from the Arctic Athabaskan Council, The Russian Association of Indigenous Peoples of the North, and the Saami Council took part in the tour, representing three of the six international indigenous peoples' organizations at the Arctic Council.

Chief Gary Harrison, representing the Arctic Athabaskan Council, told audiences that changes he is seeing in his home in Alaska are threatening people's lives. "Travel routes that have been tested over hundreds of years are no longer predictable. We can't tell any more when we take that snowmobile across the lake whether we are going to make it to the other side.

In the summer, we are also facing problems from changes in the water flows in our regions. Some rivers are losing water, making them more difficult to navigate – at other times, the water flow may be higher, making them tough to cross."

The threat to lives, livelihoods and cultures was a common thread that ran through the testimony of the indigenous leaders. Larisa Abrutina of the Russian Association of Indigenous Peoples of the North spoke of her experiences as a doctor in Chukotka, in the far north-east of Russia. She says that she has seen the health of indigenous people deteriorate as societal changes have moved them away from a traditional diet, and she fears that there is worse to come. "At the beginning of the 21st Century, indigenous peoples find themselves in a state of shock after so many changes. Global warming may finish off what man started. The Arctic Climate Impact Assessment says that the animals on which we depend, such as reindeer, birds, fish, seals, etc., may vanish from our territories, and with them our traditional food."

The indigenous leaders did not only speak of the challenges they faced from climate change, they also offered some potential solutions that may help their peoples deal with those challenges. Olav Mathis Eira of the Saami Council spoke of the need to reform land and resource management to recognize the changing needs of reindeer herders in northern Europe. "There are already too many people trying to use the same area for reindeer herding. Mining, tourism, road building, military shooting ranges, all has made inroads to our traditional lands. People from other parts of Norway have moved onto our lands. Climate change is adding more stress to this already stressed system.

What we need is flexibility to respond to the challenges. Reindeer herding is very restricted by governments. They tell us when we can move from one area to another, they tell us how we must sell our animals. They need to take more notice of traditional knowledge. The people who work with the herds, not bureaucrats from Oslo, know best when and where to move the herds, how many animals should be taken from the herd and when."

The leaders decided to speak out at this time as the European Union is holding meetings this year to decide what actions should follow the greenhouse gas reductions decided on as part of the Kyoto Accord.

Arctic indigenous leaders have previously praised the Kyoto Accord as a 'good first step', but it is widely recognized that further reductions in greenhouse gas levels are going to be necessary if the Arctic is to be saved from the worst effects of climate change.

The leaders who took part in the European information tour are now planning a similar tour to major North American centers later this year. They hope their stories of the impacts of change will help further encourage the ground-swell of Americans who are pressuring their government to join the international efforts to curb climate change.

WEAVING A NEW PATH IN PHILANTHROPY

Track 3 Articles Emerging Issues

PES: A TOOL FOR EMPOWERING INDIGENOUS PEOPLES AND PROTECTING THE ENVIRONMENT

Capturing the Value of Natural Beauty

The Shompole Eco-Lodge

by Ryan Booth

Aesthetic beauty has long been touted as an ecosystem service. But what is it and how do you capture its value? Ryan Booth of Forest Trends tells the **Ecosystem Marketplace** why he thinks one Maasai community in Kenya might have some answers to share.

When Microsoft co-founders Bill Gates and Paul Allen visited the Southern Rift Valley of Kenya last year, the billionaires created a stir by staying at a community owned and operated eco-lodge. The local Maasai community of Shompole manages this project in partnership with a private investor, but there is no need to picture the world's richest man roughing it at this particular venue. When Gates and Allen arrived, they were greeted by the community and were treated to roasted goat and beef. Each of their rooms at the eco-lodge contained a private pool, oversized beds and a spectacular view of the Rift Valley, with giraffe and wildebeest grazing in the distance.

While there are many lodges throughout Africa, the Shompole eco-lodge is one of the few high-end hotels with direct local ownership. According to ranch leader Yusuf Ole Patenya, by having a stake in the eco-lodge the community receives, "direct cash from lodge clients (of up to) \$5,000 a month. These funds are spent on teachers' salaries, bursary awards for poor students, water provisions, health services and other community needs." Moreover, increased tourism has created a market for local wares. Because of the venture's success, spin-off initiatives, such as a woman's beadwork project, generate income for individual households.

The Shompole understand, however, that land degradation and declining wildlife populations, a growing problem in Kenya, represent a threat not only to the African countryside, but to their ecotourism business as well. To counteract this threat, the community has taken proactive measures to maintain the pristine beauty of their land in order to increase the attractiveness of their eco-lodge and guarantee its long-term sustainability.

Southern Rift Valley

Located on the boarder of Tanzania, Kenya's Southern Rift Valley is endowed with rich biodiversity. Lion, buffalo, elephant, zebra and giraffe inhabit the grass plains, acacia woodlands, volcanic hills, and soda lakes of the region's beautiful terrain. For several thousand years, wildlife coexisted with the local Maasai community livestock ranches. Traditionally, each group ranch considered its land communal, as

pastoralists herded livestock throughout their community's land to cope with drought, maximize feeding efficiency and avoid degradation.

Recently, however, biodiversity in the Southern Rift Valley has become increasingly threatened due to land use change. Land subdivision, unplanned urban sprawl and the establishment of permanent settlements often result in tree clearing and degradation, which disrupts the ecosystem and fragments once open rangeland. Moreover, human population growth has decreased the available land for wildlife, causing increased competition between livestock and wild species for food, water and survival. These factors, along with the area's poverty, are highly detrimental to the local ecosystem and have threatened the sustainability of the Maasai grazing practices.

A New Partnership

Shompole, a community of 3,500, owns over 56,000 hectares of land located 120 kilometers south of Nairobi. Ole Patenya indicated that the community decided to pursue construction of an eco-lodge in the 1990s because it represented, "the best sustainable way to make money. The atmosphere was very conducive – plenty of wildlife, a beautiful and willing community, donors, strategic partners and spacious land."

To ensure the success of an eco-lodge, the Shompole recognized they must protect the local wildlife and maintain the landscape's scenic beauty. A 14,000-hectare conservancy that restricted livestock grazing was created with the help of a \$200,000 grant from the European Union's Biodiversity Conservation Program. Specifically, the grant funded infrastructure, staff training and the purchase of motorized patrol vehicles.

The community then teamed up with Art of Ventures, a private investor with previous experience in the tourism industry, and the African Conservation Centre, a local NGO that offered technical assistance, to build the lodge. At the project's inception, Shompole owned 30% of the lodge, corresponding to its initial investment of land, natural resources and construction materials. Art of Ventures controlled the remaining 70% from its cash investment, marketing skills and knowledge from previous eco-lodge projects, while the African Conservation Centre supplied management and financial support and consulted the community with regards to conservation practices.

Up and Running

Construction began in 2000, and nearly all of the building materials, such as fig wood timber and reeds, were collected from the Shompole land. Built on the Kenyan hillside, the resulting lodge blends the natural African landscape with both contemporary and traditional architecture. All rooms open on one side to offer an unrestricted panoramic view of the Southern Rift Valley, while water collects in private pools for guests to enjoy. Large beds, quartz stone, thatch roofs and flowing water create an elegant and relaxing atmosphere in the African bush.

The lodge welcomed its first guests in 2001, offering those guided walks and safaris to observe the local game as well as opportunities to interact with community members and purchase wares at the local Shompole market. More adventurous guests rent mountain bikes or canoes to explore the local countryside at their leisure.

The lodge initially employed 400 community members during its construction and continues to staff over 40 locals. Another 20 Shompole monitor the conservatory as game managers, while two community

members sit on the lodge's Board of Directors. By generating a steady cash flow, the eco-lodge has helped the community fund educational, health and conservation initiatives.

The Shompole project has also proven to be commercially viable. The lodge boasts an average occupancy rate of 65%, considerably higher than many of its competitors, and there are plans for future expansion. Additionally, the Shompole look forward to becoming majority owners of the lodge in the coming years. Their contract with Art of Ventures stipulates that the community can purchase shares to increase its ownership up to 80% by 2010, and the Shompole are currently searching for potential donors to help them acquire these shares.

While the community has reaped tremendous benefits from the eco-lodge, the Shompole pastoralists face new challenges because of the project's success. Wildlife populations in the conservation zone have tripled since implementation, and species diversity has increased as well. Competition for water and food between wild herbivores and livestock has thus intensified, as has the prevalence of carnivores that prey upon the community's herds. Nevertheless, the benefits from the eco-lodge have far outweighed the newfound threats to the livestock.

Spreading the Word

In 2004, the overwhelming success of the Shompole eco-lodge inspired 12 neighboring Maasai communities to join Shompole in creating the South Rift Association of Land Owners (SORALO). This organization aims to coordinate the sustainable use of land and resources in the Southern Rift Valley and foster tourism industry in the region to alleviate poverty.

Historically, each Maasai community ranch managed its own land on an ad hoc basis. SORALO, therefore, represents an unprecedented step towards creating a regional management plan to address ecological degradation and economic concerns. By reducing land fragmentation and educating community members about livelihood diversification, SORALO expects to increase wildlife populations and enhance the scenic beauty of its 800,000 hectares of land. The creation of a tourism circuit through SORALO lands and the nearby Amboseli National Park and Maasai Mara National Reserve is underway and will finance the conservation efforts, as well as economic, cultural and social aspects of the ranch communities.

In a nutshell, the Shompole model represents the synergy of seemingly disparate elements. First, the eco-lodge has linked a small Maasai group ranch to the international community and world-famous individuals such as Bill Gates. Secondly, and perhaps more importantly, the project has shown that wildlife is not simply a threat to livestock, but a valuable resource that can potentially be utilized to generate income for a community.

The Shompole recognized that their resources - scenic beauty and rich wildlife – are conducive to tourism, and they capitalized on these resources by building an eco-lodge. Indeed, several dozen communities have visited Shompole to discover how similar projects can be duplicated on their own lands. According to Ole Patenya, the best advice a similar group can follow is to recognize the potential of their own lands: "Many communities have no idea how much they are worth in terms of resources. My example suggests otherwise – re-examine yourself and you'll realize there are plenty of resources in your midst. Give it a trial!"

Ryan Booth recently finished an internship at Forest Trends. This fall, he will begin a Ph.D. program in economics at New York University.

Directing a Symphony for Sustainability

A Profile of Pati Ruiz Corzo

by **Amanda Hawn**

*Achieving sustainability in Mexico can be difficult work. Fortunately, Pati Ruiz Corzo the founder and Director of the Grupo Ecologico Sierra Gorda are up to the task. For nearly twenty years she has been weaving a tapestry of conservation in central Mexico using people and markets as the warp and woof on which all else depends. The **Ecosystem Marketplace** visits this indomitable force for good.*

In Spanish, when someone has taught themselves how to do something -- cook, garden, fix cars -- it is said that they have learned the skill "lyricamente," which translates, directly, as lyrically. The English translation, of course, not only carries connotations of competence but also of grace. In both the Spanish and English senses of the word, then, Pati Ruiz Corzo has come by her approach to ecology and conservation lyricamente.

A chamber violinist from a hard-working, upper-middle class family in Mexico, Ruiz explains, "I lived a very urban life, but in the city I was full of strength, with no cause." Ruiz says she found her cause when she moved with her family twenty-plus years ago to the ranch where her husband was born in the Sierra Gorda mountains of central Mexico. In the mountains, she began home-schooling her two young boys, surrounding them with books and music in the mornings and hiking with them in the woods each afternoon. It was through this very personal "return to nature," that Ruiz says she discovered and subsequently developed her deep commitment to conservation.

Grupo Ecologico

Mexico remains one of the most biologically rich countries on Earth. In the Sierra Gorda, where Ruiz now lives, orchids explode from the trunks of oak trees in a cloud forest on one side of a ridge and tall pine trees stretch toward the sky on the other. Bright pink hummingbirds stir the air near red-tailed hawks, monarch butterflies and the world's last population of military macaws. Endemic species abound and jaguars still roam mountain-tops. Unfortunately, Sierra Gorda, despite its stunning diversity, exhibits several other modern Mexican legacies as well -- namely, environmental degradation and poverty.

Mexico is thought to have one of the world's worst rates of deforestation. More than one million hectares are logged each year (many of them illegally) and, according to Ruiz, the destruction is starting to add-up. "The water couldn't be dirtier, the soil is bad, and the aquifers are drying."

Concerned about deforestation and the loss of biodiversity in Sierra Gorda, Ruiz and her husband, Roberto Pedraza Munoz, founded an environmental nonprofit called Grupo Ecologico with friends in 1987. The group undertook a widespread campaign of environmental education, advocating recycling and reforestation through community projects, school programs and weekly radio shows. Their efforts paid off and in 1997, Grupo Ecologico, with Ruiz at its helm, successfully lobbied the Mexican government to create a Biosphere Reserve in the region. Today, the Sierra Gorda Biosphere Reserve covers a million acres of mountainous terrain -- from arid foothills to forested peaks -- and houses roughly 100,000 people within its borders.

Ruiz has always been keenly aware that the fate of Reserve's million acres depends, without a doubt, on that of that of its 100,000 residents. Accordingly, she says she is constantly looking to weave a "tapestry of solutions" that will both further conservation aims and combat the rural poverty she sees around her. Sierra Gorda, because it is steep, far from market and lacks good grazing, is bad for traditional kinds of agricultural and livestock production. Traditional kinds of agricultural and livestock production, because they require that forested hillsides be cleared or used for grazing, are bad for biodiversity conservation. Ruiz argues that, from these two wrongs, it is possible to make a right. "We must set up an economy of conservation for the people here," she says.

By making it financially rewarding for the Reserve's residents to switch from extracting their natural resources to stewarding them, Ruiz hopes to prove that people and environmental progress are not incompatible in Sierra Gorda. Grupo Ecologico now has some 20,000 local people involved in different conservation projects. Various communities now boast carpentries, bee-keeping projects, ceramic workshops and flower production and dehydration facilities. Handsome ecotourism cabins have been built in one of the area's prettiest and poorest valleys where birding books have been designed, hiking trails announced and local residents licensed as guides. Thousands of small forestry plantations have been planted throughout the Reserve and the first sustainable harvests are planned for this year. The hope is that, as current plantation owners begin to reap the rewards of their efforts, other community members will come forward to plant trees as well. In Sierra Gorda, it seems that conservation success may soon prove a feedback loop of the best kind.

Recognizing this, the Global Environment Facility (GEF) provided seed funding in 2000 for an ambitious seven-year project (2001-2007) to expand biodiversity conservation in the Reserve. Grupo Ecologico used this US \$6.7 million to leverage further funding from a range of local and international partners, generating a total project fund of just over US \$31 million.

An Economy of Conservation

Midway through the seven year project, Ruiz says that Grupo Ecologico, in combination with its offshoot forestry group, Bosque Sostenible A.C., and the Mexican government, is increasingly looking to establish revenue streams to pay the Reserve's residents to act as stewards of its ecosystem services. Payments for environmental services like water filtration, flood control and carbon sequestration, says Ruiz, are "something we owe the people here for their willingness to protect the land. It's compensation long overdue."

Sierra Gorda is an important area for hydrological recharge in a country in need of more water. Heavy summer storms known as temporales sweep in from The Gulf of Mexico and douse Sierra Gorda's peaks in rain. The water seeps through the region's porous rock and then collects in underground caverns that act as natural cisterns. While the precise role of forest cover in moderating this hydrological cycle is not yet understood, healthy forests are thought to: facilitate groundwater recharge by making the soil more penetrable; prevent soil erosion and local flooding by providing land cover; and filter impurities from water by passing it through complex root structures.

Based on their hydrological importance, Mexico's federal forestry commission (known by the Spanish acronym CONAFOR) began paying to protect forests in Sierra Gorda two years ago. Specifically, the Payments for Hydrological Environmental Services program pays high-altitude residents \$30-\$40 per hectare/per year if they agree not to log forest on their property ([click here](#) for more on this program). "The CONAFOR payments were an important piece of the puzzle for us because we didn't have any

compensation for landowners in old growth areas before the program," says Ruiz.

Participants in the CONAFOR program, which now protects some 13,000 hectares in the Reserve and puts money in the pockets of 45 local residents, say that it has been a success in Sierra Gorda where on-the-ground monitoring efforts by Grupo Ecologico ensure that the conservation actually takes place. The federal government, too, is optimistic about the results, saying that it plans to extend the CONAFOR program to include payments for carbon sequestration and biodiversity conservation as well.

Importantly, Ruiz says she also wants to develop private funding streams for Sierra Gorda's ecosystem services so that conservation will remain sustainable long after the GEF or government money runs out. Toward this end, Grupo Ecologico has set out to gather scientific evidence of the Reserve's hydrological importance to take to downstream water users like hydroelectric companies and mining ventures. Twelve hydrological sites now measure precipitation, filtration and flow in the different ecosystems -- cloud forest, pine forest, jungle -- in Sierra Gorda. Scientists at the University of Queretaro plan to use the data, in combination with information concerning land cover and soil type, to model hydrological processes throughout the Reserve. "Maybe in three years we will have enough historical data to convince businesses to pay to conserve our watersheds," says Ruiz. Then she sighs and takes a swig of tea to suggest that this particular climb may prove a long one.

Luckily, tough terrain rarely seems to slow Ruiz down too much. After battling for seven years to market a carbon sequestration project in Sierra Gorda to potential Kyoto buyers interested in a Clean Development Mechanism (CDM) investment, Ruiz says she has now found a new way to slice the cake. "I finally realized that CDM rules are too high and too expensive to create a good deal for the people of Sierra Gorda, so now we are going to sell our carbon on the voluntary market." And the first voluntary market deal, she notes, is now in the final stages of negotiation.

Ruiz is also optimistic about the new possibility of selling biodiversity credits to buyers looking to offset development impacts elsewhere. The CONAFOR program, she observes, has already shown her the important role such credits might play in introducing ever more people to an economy of conservation. "There is a man who has been coming into the office for many years to complain because a jaguar has been killing his cows and goats, now we can pay him what we owe him for these many years, for his many cows. Now, he can join us on our side."

Gaining Ground

One is aware that Ruiz' battle for sustainable development and an economy of conservation is far from won when driving through Sierra Gorda. A rubbish dump burns on a hillside outside the small city of Pinal de Amoles, swaths of hillside lie denuded and thin livestock graze in roadside forests next to feral donkeys. Anyone involved in conservation in the Reserve admits that some people remain uninterested in conservation work and that, despite generous grants from the Mexican government and international NGOs, there isn't even enough money to compensate everyone who is. But, of course, ubiquitous and tidy is not what on-the-ground conservation looks like. And where there is progress in Sierra Gorda, it is real and encompassing.

"I see sustainability like a symphony," says Ruiz. "When I look at the schedule of programs here in Sierra Gorda, I see sheet music with many different voices, many different instruments. Trying to direct on-time and in-tune can be very, very hard but it is satisfying work."

INDIGENOUS PEOPLES STRATEGIES AND CULTURAL INDICATORS FOR FOOD SOVEREIGNTY AND FOOD SECURITY

The 2nd Global Consultation on the Right to Food, Food Security and Food Sovereignty for Indigenous Peoples

“Cultural Indicators for Food Security, Food Sovereignty and Sustainable Development”

I. INTRODUCTION

From September 7 – 9, 2006, Indigenous experts including Indigenous rights activists, community leaders and traditional food producers from 6 regions (North America, Latin America, Africa, Asia, Pacific and Arctic) met together with representatives of the UN Food and Agricultural Organization (FAO), United Nations Permanent Forum on Indigenous Issues, United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations Development Fund for Women (UNIFEM) and the United Nations Development Program (UNPD).

This 2nd Global Consultation on the Right to Food, Food Security and Food Sovereignty for Indigenous Peoples was hosted by the Consejo Regional Autónomo (Autonomous Regional Council) in Bilwi, Puerto Cabezas, Región Autónoma del Atlántico Norte, Nicaragua and was coordinated by the International Indian Treaty Council (IITC) in partnership with the UN Food and Agriculture Organization/SARD Initiative and el Centro para la Autonomía y Desarrollo de los Pueblos Indígenas, Nicaragua (CADPI).

The focus of the Consultation was to share experiences and build on previous work to develop a set of “Cultural Indicators for Food Security, Food Sovereignty and Sustainable Development” which can be used by UN Agencies and bodies, development institutions, NGO’s and Indigenous communities.

Following are the results of the Consultation, as agreed to by consensus of the participants.

II. FRAMEWORK

A. Underlying Principles for Cultural Indicators for Food Sovereignty:

Based on the definition of food Sovereignty as a prerequisite for Food Security for Indigenous Peoples as defined in the Declaration of Atitlan:

“Food Sovereignty is the right of Peoples to define their own policies and strategies for the sustainable production, distribution, and consumption of food, with respect for their own cultures and their own systems of managing natural resources and rural areas, and is considered to be a precondition for Food Security”

1. Based on the Rights of Self Determination, Free, Prior and Informed Consent and full and effective participation of Indigenous Peoples at all stages.
2. Based on and inextricably linked to Indigenous Peoples' right to lands, territories and natural resources.
3. Based on implementing real partnership efforts between Indigenous Peoples, key UN agencies (in particular, FAO, UNDP, UNPFII, WHO), States, NGO's, agencies, etc. as underscored in the 1st and 2nd UN Declarations for the International Decades.
4. Based on recognition of the common concerns and perspectives among all Indigenous Peoples as well as respect for the unique, distinct situations and needs of each Indigenous Peoples and each region.
5. Based on the recognition that the Right to Food, Food Security and Subsistence are fundamental inherent human rights of Indigenous Peoples and all Peoples, as is the right of Indigenous Peoples to set their own priorities for their development.

B. Criteria for Cultural Indicators

1. They have a food sovereignty focus, in particular relating to the relationship between food sovereignty and traditional culture
2. They are practical, useful and measurable
3. They should be broad enough to be applied in a range of regions and situations (where they could be made more specific and detailed if need be)
4. They can be used to measure trends and changes (increases and decreases over time)
5. They use the model proposed that includes under each theme structural, process and results indicators.
6. They reflect Indigenous Peoples' input and direct involvement in development, planning, data collection, analysis and follow-up activities.
7. They take into account the role and contributions of Indigenous men and women, youth and elders
8. They include the collection of anecdotal data, oral histories, interviews and other information provided by traditional practitioners, producers, elders and other community members, as well as from other sources (studies, testing, statistics, etc)

C. The definition of Development to be used in the context of Cultural Indicators:

“Development with identity is the project of life of the Indigenous Peoples based on their own logic and worldview. It is the natural growth of Indigenous Peoples, of their flora and of their fauna based on principles of self-determination in relation to land, territories, and natural resources. It is also respect for their individual and collective rights. It is the welfare and security of our peoples. ”

III. THE CULTURAL INDICATORS

Two sets of indicators were developed at the request of UN FAO and by agreement of the participants. One contained a framework for indicators under each of 11 cross-cutting thematic areas developed by consensus of the participants, based on previous input as well contributions of the participants attending the 2nd Global Consultations. The second consolidated this broader list into 5 thematic areas to facilitate use and applicability by UN, development and funding agencies.

The 11 broad thematic areas as agreed to by the participants are:

- 1) Access to, security for and integrity of lands, territories and natural resources for traditional food production, harvesting and/or gathering;
- 2) Abundance, scarcity and/or threats to traditional seeds, plant foods and medicines, and food animals, as well as cultural practices associated with their protection and survival;
- 3) Consumption and preparation of traditional plant and animal foods and medicines, including in ceremonial/cultural use as well as daily household use;
- 4) Continued practice and use of ceremonies, dances, prayers, songs and stories and other cultural traditions related to the use of traditional foods and subsistence practices;
- 5) Preservation and continued use of language and traditional names for foods and processes (planting, hunting, gathering, harvesting, fishing, food preparation etc.);
- 6) Integrity of and access to sacred sites for ceremonial purposes related to use of traditional foods;
- 7) Migration and movement away from traditional lands as a result of rural-to-urban migration, conflict, forced relocation, land appropriation, climate change, and economic necessity; return patterns and relationships to continued use of traditional foods;
- 8) Effective consultations for planning, implementation and evaluation applying the principles of Free, Prior Informed Consent and full participation by community members when development programs are implemented by states, outside agencies or other entities and the extent to which cultural concerns are considered and addressed;
- 9) Existence and viability of mechanisms and institutions created by and accessible to Indigenous Peoples for transmission of food related traditional knowledge and practices to future generations;
- 10) Capacity within Indigenous communities and Peoples for adaptability, resilience, resistance and/or restoration of traditional food use and production in response to changing economic, political and/or environmental conditions;
- 11) Ability of Indigenous Peoples to utilize and implement recognized rights, legal norms and standards as well as self-government structures to promote and defend their Food Sovereignty on the local/tribal/community, national and international levels.

The full set of indicators in both the full and consolidated formats are available in the final conclusions and recommendations from the 2nd Global Consultation, on IITC's web site www.treatycouncil.org or can be provided upon request.

INVESTING IN INDIGENOUS WOMENS THROUGH SOCIAL CHANGE PHILANTHROPY

Resource Net Friday File, Issue 314

By resource@awid.org, Friday February 23, 2007

Resource Net Friday File

Issue 314

Friday February 23, 2007

- 1) Conference discusses the unfinished business of women's rights work.

An overview of the 'Women's Rights: Unfinished Business' conference held in Amsterdam from November 15-17, 2006.

By Kathambi Kinoti

Women's rights work has been going on for a long time now, but all over the world women still have

minimal access to resources or power. An international conference was held in November last year to consider what the role of international NGOs (INGOs) should be in completing the unfinished business of making women's equal rights a reality. The 'Women's Rights: Unfinished Business' Conference co-organized by Hivos and AWID, brought together participants from 28 INGOs in 15 countries. The purpose of the meeting was firstly for participants to better understand the current context, challenges and new opportunities with regards to the promotion of gender equality within a global agenda; and secondly to facilitate the sharing of state of the art analysis and strategies on how best to promote gender equality and women's rights within their organizations and program work, and with their partners.

Too little progress

The conference explored some of the reasons why progress on women's rights has been slow. A number of the keynote speakers drew attention to the gender fatigue within INGOs. One suggestion put forward by Allert van den Ham of Hivos for the slow progress on women's rights is that too much attention has been paid to making rational arguments for the advancement of women's rights at the expense of investing in what it would take to shift the power balance. AWID former Executive Director Joanna Kerr said that whereas gender inequality is primarily about power, the employment of the concept of gender mainstreaming has led to an overemphasis on technical tools and frameworks without an adequate engagement with the politics of women's rights. AWID's current Executive Director, Lydia Alpizar Duran, and Ellen Sprenger of Just Associates presented a summary of the 'Where's the Money for Women's Rights' research project. They emphasized that without adequate funding for the women's movement, real change cannot happen. The research revealed that as compared to other movements for social justice, women's rights organizations are poorly funded. Over time, the concept of gender mainstreaming has become vague and apolitical and the original intentions behind the concept have been eroded, such as the intention that women's rights advocacy work be more strongly funded.

Sisonke Msimang of the Open Society Initiative for Southern Africa (OSISA) said that women's rights work in the South is hampered because instead of INGOs amplifying the voices of the Southern social justice movements, they often transmit their own messages and interpretations. She suggested that by listening to Southern women's organizations, INGOs will be expressing true solidarity with them and advancing women's rights. Msimang gave the example of the feminization of HIV/AIDS and said that long before the international community realized that the pandemic would affect African women disproportionately, Southern organizations had already been trying to get this message across. However since INGOs did not listen, but instead transmitted the messages they chose to, too little too late is now being done to address the female face of the disease.

The formal requirements for funding and reporting that many INGOs have, such as complicated logical frameworks, was also discussed as one of the hindrances to women's rights work. However it was appreciated that staff of these INGOs are often very helpful in assisting women's organizations to decipher them. The meeting also discussed the need for the inclusion of young women, both as INGO staff as well as in their capacity as members of southern movements. An example of the success of this approach was given as the meeting for young women organized by AWID as a pre-conference to the larger Money and Movements meeting in Mexico last year.

Getting back on track

Paul Bekkers of the Netherlands Ministry of Foreign Affairs outlined some of the ways in which his ministry plans to translate policy statements into practice. These include paying special attention to gender

dimensions in the new aid modalities, building up gender expertise to influence macro processes in the ministry and building alliances with other donors to strengthen the voice for women's rights. Lydia Alpizar Duran and Ellen Sprenger challenged women's organizations to scale up their funding requests which currently tend to be modest. They also highlighted some positive trends from agencies such as UNIFEM and the OECD-DAC Network on Gender Equality who are working on linking gender equality to the Aid Effectiveness agenda. Sisonke Msimang urged greater accountability from INGOs and challenged them to speak out more strongly against women's rights violations not only vocally but also by providing emergency funding and other forms of emotional and political support to women's rights defenders in the South.

The participants formed working groups to discuss various strategies that INGOs should adopt to address gender mainstreaming, advocacy, humanitarian assistance and reconstruction, community development and civil society building. A few of these are taking a back seat in global campaigning to allow the voice of local NGOs to be heard, connecting to the women's movement in the North, including gender budgeting in emergency assistance, and avoiding victimizing women.

At the close of the meeting the Executive Director of Hivos Manuela Monteiro summarized the highlights of the conference, and ended by urging the INGO participants to 'put their money where their mouth is' and go for gender equality and women's empowerment.

The conference report can be downloaded at
http://www.hivos.nl/english/english/wake_up_call_for_the_international_women_s_movement.

RESOURCE NET is brought to you by The Association for Women's Rights in Development (AWID). Announcements posted on this discussion list do not necessarily reflect the opinion of AWID, but are meant to provoke thought, generate solutions and inspire action.

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A GLIMPSE OF THE LIGHT; DISCOVERING INDIGENOUS YOUTH VOICES

Inuit Circumpolar Conference



By Megan Alvanna-Stimpfle
Published August 1, 2006

The last time I had walked into the gym of the Barrow Whalers was to play a basketball game against one of Nome's biggest rivals in Region I high school basketball. This time, it was like walking into the United Nations of the Arctic Inuit. From July 9th through the 14th, 2006, the Inuit Circumpolar Conference and its elders and youth affiliate organizations, the International Inuit Elders Council and the Inuit Circumpolar Youth Council gathered in Barrow, Alaska for ICC's 10th General Assembly. Delegates from each country sat behind their national flags in a large, equally sided square, all facing each other, with a traditional seal oil lamp and kayak in the center. Six languages were being translated into headsets from Russian to English to the many dialects of the Inuit language. Inuit delegates from Greenland, Canada, the United States, and Russia gathered together for political talks concerning all aspects of Inuit life in an increasingly globalized world. Sessions included discussions on the environment, climate change, international indigenous human rights, hunting and whaling rights, and development issues such as resource extraction and international trade.

The theme of the General Assembly (GA) was Unity within Diversity. In contemplating that theme, I came to realize the diversities of the Inuit that span the circumpolar Arctic and what, more importantly unites the Inuit people. The Russians, who have experienced years of communism is in contrast to the Americans and Canadians, who have transitioned in to variations of a market economy; and the Greenlanders who have experienced a more socialist economy than their Anglo-speaking Inuit neighbors. Yet, all Inuit people are united behind the practice of a traditional subsistence economy that has enabled the Inuit to thrive in the harshest environments on this earth. Siberian Yupik in Russia, Inupiaq in Alaska, Inuktitut in Canada, and Kalaallisut in Greenland, are all different dialects of the Inuit language chain. Yet all Inuit people are united by the urgency to revitalize the Inuit dialects among the younger generations and incorporate traditional knowledge systems into western education.

I am honored to be the new International Chair of Inuit Circumpolar Youth Council. The GA theme, Unity within Diversity, became apparent in youth discussions to determine the ICYC mandate for the next four years. As youth discussed the issues that are most important in their remote Arctic communities, common struggles arose that united the Inuit youth. The ICYC adopted the following mandate for 2006 to 2010: to promote and increase the practice of our Inuit language and culture, to raise awareness and find solutions for health wellness and suicide prevention, and to enhance educational opportunities to combat unemployment in our Arctic communities. One can note the observation that although Inuit communities have been influenced by different social systems, from communism and socialism to capitalism, all have failed to solve the similar economic and social issues that face Inuit youth today. The ICYC will look to our elders and embrace our common Inuit culture to formulate strategies to create healthier communities and brighter futures for Inuit youth.

The gathering of Inuit leaders at the ICC, is not only important to discuss pending national and international Inuit issues, it is also a time to celebrate being Inuit. I have been living in Washington D.C for the past four years, outside an Inuit community. Just being around Inuit youth, others like me, revived my soul, and renewed my sense of self-being. It was an experience that made me stronger as a person, an Inuit person.

Megan Alvanna-Stimpfle, a King Island Inupiaq, was born and raised in Nome, Alaska. She graduated from George Mason University in Fairfax, Virginia with a B.S. in economics. She currently works as a legislative assistant aiding in federal appropriations for American Indian/Alaska Native programs and tribal legislative policy issues for the Indian Tribal Governments Practice Group at Gardner Carton & Douglas LLP in Washington, DC.

IFIP LINKING CIRCLES VI CONFERENCE

Weaving a New Path in Philanthropy

Evaluation & Recommendations

One of the primary purposes of this meeting is to give you a better sense of the unique issues around Indigenous philanthropy. Do you feel that we accomplished this goal?

What did you like the most?

What did you like the least?

How can we make this meeting better next year, is there some topics that you would like to learn more about?

In what ways can IFIP better serve its members, please give suggestions.

Additional comments:

Thank you for your time and thank you for joining us!

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