



Foreword

A Funders Toolkit: Implementation of the United Nations Declaration on the Rights of Indigenous Peoples comes out of the wisdom and experiences of Indigenous leaders, advocates and thoughtful funders. It is our hope that this toolkit will inspire many to endorse, promote, and protect the rights of Indigenous Peoples as enshrined in this powerful Declaration.

The Declaration is a first for international law, in that the rights bearers, Indigenous Peoples, played a pivotal role in the negotiations on its content. During the two decades of its negotiations, Indigenous leaders and advocates from all over the world were able to inform and educate the world about their cultures, legal systems, languages, spirituality, world views, concepts of economic, social and political development, traditional knowledge systems and wisdom, which form the collective basis of their vision for their own future and well being.

This has pushed an understanding that while Indigenous Peoples are entitled to all human rights established under international law, their visions, process, and articulations of how these rights are fulfilled may differ from those of dominant society's ideas. Hence this Declaration is profoundly important and valuable for learning what allyship and partnership from funders and civil society can look like.

Funders may be reluctant to get involved in the promotion and protection of the rights of Indigenous Peoples due to differing cultural visions, lack of information on the implementation of the Declaration or due to technical challenges. This toolkit offers a solid starting point, raises key issues for funder reflection, and provides practical tools for a funder to find creative ways to support the implementation of the Declaration through their grantmaking practices and programs.

The diversity, creativity and alternative and holistic world view of Indigenous Peoples is essential for the future of all humanity, as well as our planet. Their resilience is highlighted in the ability to face overwhelming odds and continued attacks on their cultures, lands, and livelihoods, as they have for centuries. The protection of their rights is also the protection of this diversity, creativity and resiliency.

Funders have the ability to work in creative capacities and acknowledge that societal and systemic changes are necessary for the realization of the rights of Indigenous Peoples, and to resource those necessary changes. This toolkit explains the context and value of the Declaration to the funder's context and offers meaningful methods of engaging in the promotion and protection of these rights. We expect this to be a living and dynamic document, as lessons are learned and new studies emerge for the implementation of the Declaration.



In solidarity,

A handwritten signature in black ink, appearing to read 'Amy Fredeen'.

Amy Fredeen
Chair of IFIP Board and CFO at
Cook Inlet Tribal Council, Inc.



In solidarity,

A handwritten signature in black ink, appearing to read 'Evelyn Arce'.

Evelyn Arce
Executive Director of IFIP

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Table of Contents

➔ **Section 1: Introduction**

Purpose • 11

IFIP's Grantmaker's Guide • 11

Why This Toolkit? • 11

Who are Indigenous Peoples? • 12

Facts and Figures Regarding the Rights of Indigenous Peoples • 13

In This Toolkit • 13

➔ **Section 2: Discover**

What is the UNDRIP? • 15

Thematic Areas of UNDRIP • 15

Equality and Non-Discrimination

Self-Determination

Collective Rights

Cultural Integrity

Free, Prior and Informed Consent

Development with Identity

Lands Territories and Natural Resources

Implementation

Major Global Issues and the UNDRIP • 33

The Declaration's Impacts on the Development Field

The Declaration's Impacts on Climate Change, REDD and REDD+

The Declaration's Impacts on Conservation

The Declaration's Impacts on Disaster/Emergency Response and Risk Reduction

The Declaration's Impacts on Intellectual Property

The Declaration's Impacts on Indigenous Languages

The Declaration's Impacts on Indigenous Women

➔ **Section 3: Take Action**

Tools • 43

Organizational Assessment Tool

Nine-Step Guide

Policy Creation

Glossary of Grant Types

Monitoring and Evaluation

Community Protocols

Business and the Declaration

Grassroots Resources

Capacity Building

Grant Proposal Check-List

Safety and Security of Grantees

Analyzing Indigenous Peoples' Rights Issues

International Funders for Indigenous Peoples

Section 4: Join Forces

The United Nations' Human Rights System • 67

United Nations Special Procedures and Mechanisms relevant to Indigenous Peoples • 67

- Expert Mechanism on the Rights of Indigenous Peoples
- Special Rapporteur on the Human Rights and Fundamental freedoms of Indigenous Peoples
- Permanent Forum on Indigenous Issues
- United Nations Indigenous Peoples Partnership
- United Nations Voluntary Fund for Indigenous Populations
- Indigenous Peoples Fellowship Programme
- Universal Periodic Review
- Human Rights Council

Human Rights Treaty Bodies • 69

- Human Rights Committee
- Committee on Economic, Social and Cultural Rights
- Committee on the Elimination of Racial Discrimination
- Committee on the Elimination of Discrimination Against Women
- Committee on the Rights of the Child
- Committee on the Rights of Persons with Disabilities

Other Treaties of the United Nations Relevant to Indigenous Peoples • 71

- Convention on Biological Diversity
- Convention to Combat Desertification
- Framework Convention on Climate Change
- World Intellectual Property Rights Organization

Other Specialized Agencies of the United Nations • 72

- International Labour Organization (ILO)
- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- Food and Agriculture Organization (FAO)
- World Health Organization (WHO)
- The World Bank
- United Nations Development Programme (UNDP)
- United Nations Environment Programme
- The International Fund for Agricultural Development (IFAD)
- United Nations University - Traditional Knowledge Initiative

Regional Systems • 75

Organization of American States (OAS) • 75

- The Specific Fund to Support the Elaboration of the American Declaration on the Rights of Indigenous Peoples
- Inter-American Commission on Human Rights
- Inter-American Court on Human Rights
- Special Rapporteur on the rights of Indigenous Peoples

African System • 76

- African Commission on Human and Peoples Rights
- Working Group on Indigenous Populations/Communities in Africa

European System • 76

- Council of Europe and European Court of Human Rights
- European Union

Asian System • 77

- Association of Southeast Asian Nations (ASEAN)
- Arctic Council

National Human Rights Institutions • 78

International Coordinating Committee of National Institutions for the Promotion and Protection of Human Rights (ICC)

Asia Pacific Forum

Network of African National Human Rights Institutions (NANHRI)

Network of National Institutions for the Promotion and Protection of Human Rights in the Americas

European Network of National Human Rights Institutions

Regional Multi-lateral Banks • 79

Inter-American Development Bank (IADB)

African Development Bank (AfDB)

Asian Development Bank (ADB)

European Bank of Development and Reconstruction (EBRD)

Multi-Stakeholder Bodies • 79**Forests and Agriculture • 79**

Forest Stewardship Council

Roundtable on Sustainable Palm Oil

Roundtable on Responsible Soy

Roundtable on Sustainable Biomaterials

Extractive Industries • 80

Framework for Responsible Mining

Responsible Jewellery Council

Extractive Industries Transparency Initiative

BetterCoal

The International Council on Mining and Metals

International Petroleum Industry Environmental Conservation Association

Dams • 81

World Commission on Dams

Finance and Investment • 81

Equator Principles

Tourism • 81

Global Sustainable Tourism Council

Multi-Industry • 81

United Nations Global Compact

Voluntary Principles on Security and Human Rights

OECD Guidelines for Multinational Enterprises

Non-Governmental Organizations • 82

Annexes

Annex 1: Index • 83**Annex 2: The United Nations Declaration on the Rights of Indigenous Peoples (for funders) • 84**



Photo: Rucha Chitnis

1

Section 1: Introduction

Purpose

The United Nations Declaration on the Rights of Indigenous Peoples (the Declaration or UNDRIP) is the most comprehensive international instrument regarding the collective and individual human rights of Indigenous Peoples. Negotiated between Indigenous Peoples and States for more than 20 years, the Declaration is a consensus human rights instrument. It affirms a wide range of political, civil, social, economic, and cultural rights. Full and effective implementation of the Declaration will require contributions by diverse actors from many sectors. One such sector is that of philanthropic foundations, grantmakers and other donors. As key players that work to promote the rights of Indigenous Peoples by funding their organizations and networks, as well as other national and international organizations focused on Indigenous Peoples' issues, funders can play a fundamental role in the implementation of the Declaration.

The purpose of this toolkit is to support and to strengthen the work of funders in the implementation of the Declaration. The Toolkit seeks to elaborate ways funders can engage respectfully and positively with Indigenous Peoples within the context of the Declaration. It is designed to provide funders with guidance on how to include the implementation of the Declaration in the grantmaking strategies` and other programmatic activities of their organization.

The hope is that this toolkit will foster a greater awareness of the rights of Indigenous Peoples among funders, as well as guide and support them in this critical work and enhance their capacity and commitment to support the implementation of the Declaration. The toolkit is not meant to be comprehensive or limit the ways in which funders can work towards the Declaration's implementation. Rather, the toolkit offers a solid starting point, raises key issues for further reflection, and provides possible tools for a funder's use. We hope that funders can find areas of interest and meaning in the toolkit to match their existing philanthropic priorities or shine light on possible new avenues for support.

International Funders for Indigenous Peoples' *Grantmakers Guide*

The 2013 *Grantmakers Guide: Strengthening International Indigenous Philanthropy* by International Funders for Indigenous Peoples (IFIP) highlights major issues facing Indigenous Peoples all over the world, as well as attempts by funders to address these issues. The *Grantmakers Guide* outlines challenges foundations may face when funding Indigenous Peoples, as well as initial constraints, cultural biases, and fears, while starting a new venture. By offering advice and highlighting relevant case studies on how grants can be advanced to Indigenous Peoples, as well as sharing better practices for building strong relationships with Indigenous groups, the Guide remains a crucial reference for donors venturing into Indigenous philanthropy.

This toolkit should be used in conjunction with the *Grantmakers Guide* as they complement each other and offer funders valuable and practical information for partnering with Indigenous Peoples and their groups in their grantmaking. It is important to ensure that the engagement, as well as all other activities of the funder is consistent with respecting, protecting and promoting the rights of Indigenous Peoples affirmed in the Declaration.

Why This Toolkit?

In 2006, when the Declaration seemed to be getting derailed by certain governments, IFIP built strong support for an emergency campaign, led by the International Forum on Globalization, Arkay Foundation, Levi Strauss Foundation, and the Appleton Foundation. IFIP's 2006 Annual Conference, themed "Weaving a New Path in Philanthropy", held a session, entitled "Reviving the UN Declaration on the Rights of Indigenous Peoples", which was successful and was well attended. The emergency campaign was launched out of this annual conference.

Throughout the campaign, IFIP members continued to collaborate and offer financial support to numerous NGOs and Indigenous Organizations as well as provide organizing ideas, campaign contacts, and consis-

tent encouragement as the campaign progressed. As the Declaration was approved by the United Nations General Assembly in September 2007, the IFIP community could celebrate the important human rights victory and be proud of the role it played in the success.

It is in this context that IFIP decided to continue supporting the efforts of Indigenous Peoples, funders and other NGOs in the promotion and protection of the rights of Indigenous Peoples, now affirmed in the Declaration. While there has been some progress toward clarifying how the Declaration changes funder responsibilities and obligations with Indigenous communities, IFIP was aware of the need to develop specific guidance and practical advice on how funders could proceed. Indigenous communities are moving ahead with far-reaching legal battles to institute the Declaration across the board - from national policy to how they work with funders. This toolkit is to provide funders with guidance on how to best operate in the new playing field.

Who Are Indigenous Peoples?

The Declaration does not define the term Indigenous Peoples. Article 33 of the Declaration refers to the right of Indigenous Peoples to determine their own identities, in accordance with their own customs, traditions and procedures of belonging to Indigenous groups. The common international view is that no single definition is necessary or helpful towards the realization of the rights of Indigenous Peoples. At the same time, there are descriptive factors commonly used that can be helpful.

Indicators of Indigenous Peoples may include some or all of the following factors:

- They identify themselves as Indigenous Peoples and are, at the individual level, accepted as members by their community;
- They have historical continuity or association with a given region or part of a given region prior to colonization or annexation;
- They have strong links to territories and surrounding natural resources;
- They maintain, at least in part, distinct social, economic or political systems;
- They maintain, at least in part, distinct language, culture and beliefs from non-dominant groups of society;
- They are resolved to maintain and further develop their identity and distinct social, economic, cultural and political institutions as distinct peoples and communities; and
- They form non-dominant sectors of society.

In assessing whether the funders' programs, grantees and other activities relate to Indigenous Peoples, useful questions to ask are:

- Do the peoples self-identify as Indigenous?
- Are there other local terms that identify Indigenous Peoples (tribal, native, aboriginal, adivasi, etc.)?
- What is the group's general situation compared with that of the dominant society?

Indigenous Peoples live in more than 70 countries and make up more than 370 million people. With their rich and ancient cultures, Indigenous Peoples view their social, economic, environmental and spiritual systems as interdependent. Their vast traditional knowledge of their environment and management of natural resources, developed over generations, make valuable contributions to the world's heritage. It is no surprise that they are considered stewards of the planet's biological resources as they have deep and locally-rooted knowledge of their ancestral territories. Indigenous Peoples also speak nearly 5,000 of the world's 7,000 existing languages, and their vibrant traditions add to the richness of the world's cultural diversity. Their traditional knowledge and ways of living are an invaluable resource that benefits all of humanity.

However, largely due to colonial and post-colonial processes they are among the most impoverished, dispossessed, and underrepresented groups globally. Suffering from human rights abuses, discrimination and marginalization both in the past and present, Indigenous Peoples successfully organized at the UN and advo-

cated for an international human rights instrument to affirm and protect their inherent rights. These global efforts led to the creation of the Declaration.

Facts and Figures Regarding the Rights of Indigenous Peoples

Despite the fact that Indigenous Peoples are protected by the same human rights as all other peoples, Indigenous peoples all over the world continue to experience disproportionately high rates of poverty, health problems, crime, and human rights abuses. They suffer from the consequences of historical injustices, including colonization, dispossession of their lands, territories and resources, oppression and discrimination, as well as a denial of their self-determination. They have also been largely deprived of the right to development by colonial powers and modern states, which are in the pursuit of their own economic growth.

However, in light of these circumstances, long-fought struggles are coming to just ends, peaceful exchanges are occurring between nations that live in different parts of the world, and traditional leadership and governance is being asserted on Indigenous territories. Indigenous Peoples have developed a global movement that is rooted in joint solidarity efforts.

To further learn about the numerous situations of rights violations faced by Indigenous Peoples, as well as their resilience, efforts of cultural revitalization, and defense of human rights, look through the following publications:

- [*Indigenous Struggles 2013: Dispatches/ from the Fourth World*](#)
- [*The Indigenous World*](#)

In This Toolkit

Section 1 is the introduction to this toolkit. It sets out the purpose of the toolkit and begins the discussion on the meaning and significance of the Declaration, and connects this toolkit to the IFIP's 2013 *Grantmakers Guide: Strengthening International Indigenous Philanthropy*

Section 2 has the purpose of helping funders realize the significance of the UNDRIP and to gain a firm understanding of the meaning of its articles. It also begins to provide suggestions on how funders can fit the issues faced by Indigenous Peoples into their organizational programs. This section also has case studies of funders working with Indigenous Peoples in a respectful manner that is in alignment with the Declaration.

Section 3 has the practical tools to assist funders in building their capacity to implement the Declaration. These tools showcase how funders can promote the rights of Indigenous Peoples, enhance their own capacity to partner mindfully with Indigenous groups and build these better practices in their programmatic strategies.

Section 4 is a catalogue of useful resources, including the myriad institutions, organizations, and processes that already exist and can be engaged to promote rights of Indigenous Peoples. This catalogue has practical suggestions for funders to become more involved in the processes developed by these actors, which are already impacting the rights of Indigenous Peoples.



Photo: Rucha Chitnis/Global Greengrants Fund

Maasai women played a vital role in a successful people's movement to fight landgrabs in their homelands in Northern Tanzania. Indigenous women are crucial human rights defenders in these struggles for territorial sovereignty.

2

Section 2: Discover

What is the Declaration?

Subject to discrimination, oppression, colonization, assimilation, and cultural genocide over generations, Indigenous Peoples remain some of the most vulnerable peoples in the world. At the same time, they have remained steadfast in offering important and meaningful visions for sustainable development, environmental protection and planetary well being. Their resiliency over centuries of struggles to preserve their cultures, identity and the natural environment exemplifies the tenacious power embedded in the global movement of Indigenous Peoples.

Beginning in the 1970s, Indigenous Peoples mobilized powerful international social movements to address the numerous violations of their rights, and successfully brought their cases to the United Nations (UN). In 1971, Jose Martinez Cobo was appointed Special Rapporteur on Indigenous Populations by the UN Economic and Social Council. In 1982, his studies on the patterns of Indigenous Peoples around the world prompted the Economic and Social Council to establish a Working Group on Indigenous Populations with the purpose of developing a declaration on Indigenous Peoples' human rights. In 1993, a final draft of this declaration was agreed on and presented to the Sub-commission on Prevention of Discrimination of Minorities. Although quickly adopted by the sub-commission, it wasn't adopted by the Commission on Human Rights (newly formed as the Human Rights Council in 2006) until 2006. After more than two decades of negotiations the Declaration was finally adopted by the UN General Assembly on September 13, 2007. Those long years of negotiating the Declaration effectively highlight the diplomatic skills and keen activism of the world's Indigenous Peoples. Their vibrant and global movement has very successfully contributed to reshaping definitions and conceptualizations of human rights, development and the environment.

While Indigenous Peoples are already entitled to all human rights established under international law, their visions, goals, and articulations of how these rights are fulfilled often differ from those of the dominant society. The Declaration affirms the culturally distinct and self-determining character of Indigenous peoples, and the unique challenges they historically and currently face. The Declaration elaborates on existing human rights standards, both individual and collective, as they apply to the situations experienced by Indigenous Peoples. It is a long awaited instrument of redress and a map of action for implementation of the rights it contains.

The Declaration is the most comprehensive and advanced of international instruments dealing with the rights of Indigenous Peoples. It is also a first for international law, in that the rights bearers, Indigenous Peoples, played a pivotal role in the negotiations on its content. Funders, together with Indigenous Peoples, NGOs, and other actors, have the opportunity to activate the rights held in the Declaration, and to find ways to propel the world to live up to its vision and potential.

The promise of the Declaration is far from having achieved universal fulfillment. The many findings of human rights mechanisms, advocacy campaigns from human rights and Indigenous rights NGOs, and numerous media headlines demonstrate the systematic discrimination and marginalization still experienced by the world's Indigenous Peoples. While facing many challenges, however, the strength of the global Indigenous Peoples' movement cannot be ignored. The Declaration stands as a victory for the movement, a statement to the power of these peoples and nations struggling for a more just, equitable and sustainable world.

Thematic Areas of the Declaration

In this toolkit, the Declaration is divided into thematic areas to assist funders to identify programmatic areas, which already exist in their organizations, or are being considered, and how they might fit into the framework of implementing the Declaration. It might make more sense for a particular funder to focus on the theme of cultural integrity in remaining true to the funder's mission, while another might be more interested in focusing on development issues.

That said, the indivisibility and interconnectedness of all of the articles of the Declaration is important. Implementation of one thematic area will be interconnected to other thematic areas. This section has divided the articles into thematic areas to ease the understanding of the Declaration and the lived situations of Indigenous Peoples; however, the Declaration remains a sum total of all these vital thematic areas.

2

➡ Equality and Non-Discrimination

Equality and non-discrimination are fundamental elements of international human rights law and essential for the fulfillment of all civil, political, economic, social, cultural, and environmental rights. Indigenous Peoples are entitled to all human rights and fundamental freedoms that are enshrined in the Charter of the United Nations, the Universal Declaration of Human Rights and all other international human rights instruments and standards without discrimination.

Potential connections to existing funder programmatic areas:

- Diversity and Anti-Discrimination
- Racial Justice
- Religion, Faith and Spirituality
- Gender Equity
- Freedom of Expression
- Rule of Law
- Civic Participation
- Youth Leadership
- Human Rights and International Justice

The Committee on the Elimination of Racial Discrimination has clarified that the term “non-discrimination” does not signify the necessity of uniform treatment when there are significant differences in the situation between one person or group and another:

“... to treat in an equal manner persons or groups whose situations are objectively different will constitute discrimination in effect, as will the unequal treatment of persons whose situations are objectively the same.”

–General Recommendation No. 32 (2009)

The right to equality and non-discrimination, in the Indigenous Peoples context, offers a double protection.

- Firstly: it focuses on the inherent conditions necessary to maintain Indigenous Peoples’ ways of life
- Secondly: it focuses on attitudes and behaviors that exclude or marginalize Indigenous Peoples from the wider society

Articles from the Declaration addressing Equality and Non-Discrimination include: 1, 2, 22, 44, 45, and 46

“Indigenous women and girls experience multiple forms of discrimination, lack of access to education and health care, high rates of poverty, maternal and child mortality. We are subject to all forms of violence, such as domestic violence and sexual abuse, including in the contexts of trafficking, armed conflict, environmental violence, and extractive industries... We call for zero tolerance of all forms of discrimination, and all forms of violence against Indigenous women and girls, which are among the worst and most pervasive forms of human rights violations perpetrated against Indigenous Peoples.”

–Lima Declaration of the World Conference of Indigenous Women, Lima, Peru 28-30 October 2013

FUNDER ACTIONS

When working with Indigenous Peoples and promoting their rights, it is important to understand and accept that there are different ways of being a human being, different ways of living and understanding the planet, hu-

2

man well being, progress and development, economy, etc. This includes different understandings of the meanings of human rights and how they are supported and promoted. Funder actions that can facilitate this are to:

- Conduct Indigenous Peoples' rights, anti-oppression and anti-racist training for staff and board; operationalize these principles
- Ensure Indigenous voices are integral to the foundation by hiring and recruiting Indigenous staff, board members or advisory committee members
- Support Indigenous Peoples and Indigenous Peoples' organizations to litigate within the regional human rights systems available; also provide advice, support and training to Indigenous human rights defenders and connect with pro bono support
- Assist Indigenous communities to advocate for the implementation of treaties, and other constructive arrangements with State governments, including Peace Accords (eg. Guatemala, Bangladesh)

Case Study shared by J R Mackenzie Trust: *Supporting Maori participation in developing a model constitution*

The J R McKenzie Trust is one of the oldest philanthropic (non-Indigenous) family trusts in New Zealand. They have the vision of contributing to “a socially just and inclusive Aotearoa New Zealand,” with a focus on two priority areas: Disadvantaged Children and Their Families, and Maori Development. They look to fund; 1) Capacity Development: focused on activities that strengthen leadership, participation, community skills and resources; 2) Maori Development: focused on Tino Rangatiratanga /Self determined development activities; and 3) Social Change: focused on advocacy and other work towards social and systemic change.

Whenua (Indigenous People of Aotearoa/New Zealand) have long been concerned about the place of the [Treaty of Waitangi](#) in New Zealand's constitutional arrangements. In 2010 the National Iwi (tribes) Chairs forum set up a working group to engage with whenua around the country to develop a model Constitution for New Zealand, based on the Treaty of Waitangi, Maori tikanga (correct procedure) and kawa (protocol) and achieve the standards outlined in the UN Declaration on the Rights of Indigenous Peoples. The Constitutional Transformation Working Group planned to hold 30 hui (gatherings) around the country with tangata whenua, gaining feedback and suggestions. Over 250 hui have been held, with thousands of tangata whenua attending.



Participants at the National Rangatahi Hui/Tapu Te Ranga Marae, Wellington

2

Rangatahi (youth) were trained to facilitate the workshops/hui in their regions with their peers locally –over 100 rangatahi volunteered their time for this. These rangatahi have continued to take part in political debates, have developed leadership skills and confidence. Kaumātua (elders) have stated that they have been waiting their whole lives for this conversation. With strong connections to the Declaration this project especially focuses on the long-term aim to undergo Constitutional transformation and achieve the fair and just society guaranteed by the Treaty of Waitangi, and the standards set out in the Declaration.

➔ Self-Determination

Self-determination embodies the right for all peoples to determine their own economic, political, social and cultural development. Self-determination has thus been defined by the International Court of Justice (in the West-Saharan case) as *the need to pay regard to the freely expressed will of peoples*. **Peoples** can be defined as trans-generational communities with significant political or cultural cohesion that they seek to maintain and develop.

Potential connections to existing funder programmatic areas:

- Community & Economic Development
- Conservation & Sustainable Development
- Sustainable Livelihoods
- Land Rights
- Housing
- Strengthening Democracy
- Democratic and Accountable Government
- Funding Locally
- Building Local Economies
- Rule of Law

With long traditions of self-governance, independent decision-making and institutional self-reliance, Indigenous Peoples have exercised their right to self-determination for generations. However, historical and contemporary cases of discrimination have violated the free exercise of this right to self-determination held by all peoples. In many cases, the lack of meaningful involvement of Indigenous Peoples in decision-making processes has led to detrimental impacts, marginalization, and a legacy of economic, social, cultural, and political challenges.

While respecting the right of self-determination held in the Declaration, it should be understood that when funding Indigenous Peoples, funding partnerships are being created with peoples, nations, and governments. This creates a need for funders to develop different policies and protocols from how they work with other NGOs, just as it is different for them to work with states or federal governments.

Articles from the Declaration addressing Self-Determination include: 3, 4, 5, 6, 9, 33, 35, 36, and 37

“As the original and distinct Peoples and Nations of our territories we abide by natural laws and have our own laws, spirituality and world views. We have our own governance structures, knowledge systems, values and the love, respect and lifeways, which form the basis of our identity as Indigenous Peoples and our relationship with the natural world.”

–Global Indigenous Preparatory Conference for the World Conference on Indigenous Peoples, Alta, Norway, 10-12 June 2013

2

FUNDER ACTIONS

Indigenous Peoples wish to be as independent as possible, and therefore, while we should not encourage them to replace their institutions (health, education, politics, economy, family, etc.) to mimic or emulate the dominant institutions, we can facilitate resources, which complement them.

- Support and strengthen Indigenous education opportunities and skills in relevant areas so that Indigenous Peoples themselves can engage and participate in the various components of development programs and projects that affect them, including natural resource extraction projects
- Strengthen Indigenous Peoples' own institutions and self-government structures to empower them to take control of all aspects of their lives and to ensure that processes that might affect them are aligned with their own cultural values, customs, and world-views
- Afford Indigenous Peoples the opportunity to continue to progress and improve decision-making concerning development on their own terms, and to remedy any shortcomings through their own forms of internal regulation and accountability. In this regard, Indigenous Peoples should be allowed the opportunity to make mistakes, to learn from these mistakes and to build ever-greater capacity and wisdom to advance in their own objectives and choices about the future.
- Ensure that the funding organization does not interfere in Indigenous governance and decision-making processes during consultations, consensus building, agreements, or other activities

Case Study shared by Samdhana Institute: Indigenous Peoples Peace-Building through Small Grants and Direct Facilitation Support.

The Indigenous Peoples Support Fund (IPSF) of the Samdhana Institute, was created to ensure that flexible, direct and timely support can be provided to Indigenous Peoples. Samdhana believes that achieving economic sovereignty, political empowerment and ensuring cultural integrity relies largely upon the collective vision and aspirations of Indigenous peoples' communities and leaders.

Over the last two decades, the Aromanen Menuvu have worked for the consolidation among their sub-tribes/clans in North Cotabato province, Philippines, based on their collective vision and framework "One Tribe, One Territory." The Moro National Liberation Front (MNLF), and the Moro Islamic Liberation Front (MILF) have a presence in the area – both having standing political and ideological conflict in the Bangsamoro autonomous area. Corporate-driven investments have also increased incidences of land-related conflicts and land grabbing has pushed many Indigenous communities off their land, perpetuating the situation of poverty for the tribes.

With a small grant from Samdhana in 2009, the Aromanen Menuvu were able to re-establish their Indigenous political structure ('kamal' system) and initiated the formal processing of their ancestral domain through the conduct of self-delineation and survey to mark their ancestral territory and identify its traditional boundaries. Another grant in 2011 supported local peace-building in the highly contested borders involving the Menuvu, MNLF and MILF. As a result of serious efforts in dialoguing with the respective leaders, the Tri-partite Memorandum of Agreement on Common Border and Peace–Moro National Liberation Front (MNLF), Moro Islamic Liberation Front (MILF) and the Menuvu was signed on January 13, 2012.

"One Tribe, One Territory."



Derepuwanon Tribal Area Development Planning and Consultation workshop/ Samdhana Institute

The Tri-Partite MOA serves as a pre-cursor for the ongoing transition to an integrated, community-owned plantation project and facilitates private investment in oil palm for economic growth that would equally benefit both the Menuvu and Moro tribes. There is a strong need to support Indigenous peoples with kind resources, such as through facilitation or financially through small and flexible grants to pursue initiatives and push for their equal recognition in formal and local spaces. Indigenous political structures and indigenous governance need to be defined in the current contexts and in relation to the economic and political forces and movements that continuously affect them.

➔ **Collective Rights**

Under the basic principles of universality, equality and non-discrimination, Indigenous Peoples are entitled to the full range of rights established under international law. However, Indigenous Peoples, as collectives, have distinct and unique cultures and world views, and their current needs and aspirations for the future may differ from those of the mainstream population. Their equal worth and dignity can only be assured through the recognition and protection of not only their individual rights, but also their collective rights as distinct groups.

Potential connections to existing funder programmatic areas:

- Land Rights
- Community Development
- Peace and Security
- Water
- Climate Change
- Biodiversity

2

The Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) has explained the collective nature to Indigenous Peoples' way of life:

"Values of collective responsibility and respect for elders, ancestors, spirits and the community are often embodied in indigenous cultures, which can guide indigenous individuals' behavior in everyday life... Indigenous peoples have unique structures and institutions that have developed over time. These structures often have family as a primary unit, expanding to larger communal and social institutions, and are generally governed by indigenous law and sacred teachings."

–A/HRC/EMRIP/2012/3, paras. 53-54

A case from the Supreme Court of Canada illustrates the nature of holding land rights collectively:

Delgamuukw v. British Columbia, [1997] 3 S.C.R. 1010, 153 D.L.R. (4th) 193, (1998) 37 I.L.M. 268, at para. 115:

"A further dimension of aboriginal title is the fact that it is held communally. Aboriginal title cannot be held by individual aboriginal persons; it is a collective right to land held by all members of an aboriginal nation. Decisions with respect to that land are also made by that community. This is another feature of aboriginal title which is sui generis and distinguishes it from normal property interests."

All articles in the Declaration may contain collective and individual aspects of Indigenous Peoples' rights. **Article 7** is a good example:

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group

FUNDER ACTIONS

- Support advocacy campaigns for collective land ownership and titling
- Develop capacity-building strategies for Indigenous Peoples' organizations and communities
- Support the development and strengthening of income-generating cooperatives for Indigenous communities
- Support the strengthening of traditional governing structures in Indigenous communities

"Programmes related to biodiversity must respect the collective rights of our peoples to cultural and intellectual property, genetic resources, gene banks, biotechnology, and knowledge of biological diversity; this should include our participation in the management of any such project in our territories, as well as control of any benefits that drive from them."

–Charter of the Indigenous and Tribal Peoples of the Tropical Forests, Penang, Malaysia
15 February 1992 (revised Nairobi, Kenya, 22 November 2002)

➔ Cultural Integrity

The rich and diverse cultures of Indigenous Peoples play a key role in defining their identities. The impact of colonial occupation and genocide, ongoing land grabs, the destruction of their natural environment and resources, forced assimilation, and other pressures faced from outside forces, have harmed and threatened the cultural integrity of Indigenous Peoples. Their languages, spirituality, knowledge and learning systems, arts, while threatened, are central for strengthening the organizing efforts of Indigenous Peoples in local and international spheres. Their strong cultural ties supported the vigor with which Indigenous representatives successfully negotiated for an international instrument affirming their rights.

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Potential connections to existing funder programmatic areas:

- Arts & Culture
- Media
- Cultural Freedom
- Freedom of Expression
- Science and Innovation
- Food Security and Sovereignty
- Agriculture
- Educational Opportunity
- Higher Education
- Health

Many articles in the Declaration elaborate on rights to protect their heritage, their way of life and their legacies, which are fundamental to achieving and maintaining cultural self-determination. The Declaration recognizes that cultural rights are inseparable from rights to land and resources, as well as the right to self-determination, as the cultures of Indigenous Peoples are inextricable from their economic systems and self-governing institutions.

The Expert Mechanism on the Rights of Indigenous Peoples has provided the following non-exhaustive definition of Indigenous cultures:

"Indigenous Peoples' cultures include tangible and intangible manifestations of their ways of life, achievements and creativity, are an expression of their self-determination and of their spiritual and physical relationships with their lands, territories and resources. Indigenous cultures is a holistic concept based on common material and spiritual values and includes distinctive manifestations in language, spirituality, membership, arts, literature, traditional knowledge, customs, rituals, ceremonies, methods of production, festival events, music, sports and traditional games, behavior, habits, tools, shelter, clothing, economic activities, morals, value systems, cosmovisions, laws, and activities such as hunting, fishing, trapping and gathering."

—A/HRC/EMRIP/2012/3, paras. 51-52

Articles from the Declaration addressing Cultural Integrity include: 8, 11, 12, 13, 15, 31, 34, and 36

"Indigenous Peoples' organizations must continue and intensify education and training on the rights of Indigenous Peoples and their need to rediscover dignity in their own cultures, language, ways of living, worldviews and value systems. These efforts should be directed to Indigenous Peoples themselves, as well as non-Indigenous entities including states and NGOs."

Manila Declaration of the International Conference on Conflict Resolution, Peace Building, Sustainable Development and Indigenous Peoples, Manila Philippines, 6-8, December, 2000

FUNDER ACTIONS

- Ensure cultural symbols are not appropriated for marketing or offensive use and seek prior approval from Indigenous Peoples to guarantee all press releases, news articles, images, etc., are not offensive or culturally incompetent. Do not disseminate information or images about the Indigenous Peoples' culture without consent
- Support Indigenous cultural renewal and language immersion projects for urban youth

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- Support community dialogues with educational and religious authorities, as well as media practitioners
- Support advocacy campaigns for the return of sacred artifacts and human remains, as well as advocacy campaigns regarding intellectual property and traditional knowledge issues

Case Study shared by LUSH Charity Pot: *Relationship building and strengthening Tar Sands affected communities in Alberta, Canada*

With every purchase of Charity Pot, LUSH donates 100% of the price (minus the taxes) to small, grassroots organizations that could use the helping hand to continue the incredible work that they do. Charity Pot supports organizations that align with LUSH's ethics in the areas of environmental conservation, animal welfare and human rights.

LUSH participated in the [Healing Walk](#) in addition to offering funds, in order to learn protocols, respect and right relationship by walking together in the traditional territory of Metis and First Nations Peoples in Alberta, Canada. The Healing Walk was the gathering of people from all over North America from as far as Ontario and Texas to gather for the spiritual healing of the Earth, the people and families and communities affected by the tar sands.

Through the Healing Walk, LUSH learned the crucial aspect of relationship building and the strength of learning, seeing and feeling what the people they are funding are experiencing. This builds funding relationships that respect the Indigenous Peoples culture and territory. With the sharing of meals and understanding cultural protocols, LUSH learned about the importance of being relational with their grantees, rather than transactional. Most importantly, LUSH now recognizes the importance of supporting Indigenous solutions from the grassroots up.

The tar sands have harmed the ability of First Nations and Metis Peoples to continue their culture and religion on their territory. These projects and partnerships of LUSH are working to strengthen the Indigenous Peoples' ability to reclaim their cultural and religious traditions, which is where they get their strength and power to sustain the movement against the tar sands and pipelines.



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➔ Free, Prior and Informed Consent

A fundamental principle of, and right affirmed in, the Declaration is that of Free, Prior and Informed Consent (FPIC). This principle should be respected and used as a methodology when designing programs and projects that directly or indirectly affect Indigenous Peoples.

Potential connections to existing funder programmatic areas:

- Conservation & Sustainable Development
- Sustainable Livelihoods
- Strengthening Democracy
- Democratic and Accountable Government
- Rule of Law
- Participatory Development
- Community Development
- Community Empowerment
- Corporate Responsibility
- Energy
- Economic Fairness
- Globalization

Definition

The International Indian Treaty Council has put forward the following definitions of the elements of FPIC:

- **Free** is defined as the absence of coercion and outside pressure, including monetary inducements (unless they are mutually agreed on as part of a settlement process), and “divide and conquer” tactics. It must also include the absence of any threats of retaliation if it results in the decision to say “no”.
- **Prior** is defined as a process taking place with sufficient lead time to allow the information gathering and sharing process to take place, including translations into traditional languages and verbal dissemination as needed, according to the decision-making processes decided by the Indigenous Peoples in question. It must also take place without time pressure or time constraints. A plan or project must not begin before this process is fully completed and an agreement is reached.
- **Informed** is defined as having all relevant information reflecting all views and positions. This includes the input of traditional elders, spiritual leaders, traditional subsistence practitioners and traditional knowledge holders, with adequate time and resources to find and consider information that is impartial and balanced as to potential risks and benefits, based on the “precautionary principle” regarding potential threats to health, environment or traditional means of subsistence.
- **Consent** can be defined as the demonstration of clear and compelling agreement, using a mechanism to reach agreement which is in itself agreed to under the principle of FPIC, in keeping with the decision-making structures and criteria of the Indigenous Peoples in question, including traditional consensus procedures. Agreements must be reached with the full and effective participation of the authorized leaders, representatives or decision-making institutions as decided by the Indigenous Peoples themselves

International Indian Treaty Council. 2008. *The UN Declaration on the Rights of Indigenous Peoples, Treaties and the Right to Free, Prior and Informed Consent: the Framework for a New Mechanism for Reparations, Restitution and Redress,” Conference Room Paper submitted to the Seventh Session of the UN Permanent Forum on Indigenous Issues, 9 March 2008*

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Articles from the Declaration addressing Free, Prior and Informed Consent include: 10, 11, 18, 19, 28, 29, 31, and 38

"Indigenous Peoples and other forest dependent peoples must be included in the decision-making process at all levels in all areas which affect them, including policy decisions of international development agencies, multilateral development banks and all transnational corporations."

–The Leticia Declaration and Proposals for Actions, "International Meeting of Indigenous and Other Forest-Dependent Peoples on the Management, Conservation and Sustainable Development of All Types of Forests," Leticia, Columbia, 9-13 December 1996

FUNDER ACTIONS

The right to FPIC remains central to the fulfillment of many interconnected rights for Indigenous Peoples. While funders often support projects that will impact Indigenous Peoples through other allies or intermediaries, the FPIC of those impacted Indigenous Peoples should still be attained. To respect Indigenous Peoples' right to FPIC, funders could ensure that Indigenous Peoples are rights-holders and active goal-setters of the projects, rather than merely stakeholders. This could lead to more funding of grassroots Indigenous Peoples' organizations.

- Provide small grants to Indigenous communities to facilitate FPIC processes (travel expenses, communal meals, community discussions)
- Support programs of child-care so Indigenous women can participate in FPIC processes and trainings
- Support Indigenous Peoples in ensuring that their decision-making protocols with regard to any free, prior and informed consent processes are articulated, described and strengthened through their own representative institutions
- Ensure that all grantees impacting Indigenous Peoples have gained their FPIC; require all grantees to have a policy addressing FPIC

► Case Study shared by The International Indigenous Women's Forum: *Respecting Free, Prior and Informed Consent and Indigenous Women's Self-Determination*

The International Indigenous Women's Forum (FIMI-IIWF) is a global network of Indigenous women leaders and organizations from the 7 socio-cultural regions in the world. The Indigenous Women's Fund (AYNI) is the economic and philanthropic arm of FIMI. The Fund's purpose is to invest material, financial and human resources for the fulfillment of individual and collective human rights of Indigenous women.

FIMI endorses the concept of Free, Prior, and Informed Consent (FPIC) as one of seven guiding principles. The principle of FPIC is central to Indigenous women's exercise of the right to self-determination with respect to development affecting their lands, territories, and natural resources. AYNi requests a letter establishing Free, Prior and Informed consent for the implementation of every project and initiative at the local level.

Each letter is a basic requirement for applicants, who must clearly detail if consent for the application and implementation of the project is free, if they have received adequate, sufficient and appropriate as well as timely information about the project. The form allows for applicants to express how they are respecting Free, Prior and Informed Consent. For example, in the case of an organization from Peru who was in charge of developing a project in a community, various members of the community signed a letter informing their consent for this organization to implement the project. AYNi staff checks the name and role of each person signing the letter.

This has proven very successful for various reasons. Firstly, it contributes to ownership. Secondly, the FPIC letter not only sets responsibilities but it also raises awareness on the project to all of those concerned. Moreover, through this process, there is a clear consent and acknowledgement to the organization in charge of implementing the project, promoting accountability. Finally, establishing FPIC consent makes each project more sustainable, promoting greater community involvement.

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➔ Development with Identity

Indigenous Peoples all over the world have faced and are facing adverse impacts from development initiatives and projects, from the opening of large mines to the establishment of tourist resorts. The concept of development with identity recognizes that Indigenous Peoples may assess the well-being of their communities and the appropriate use of their lands, territories and resources in a manner that is distinct from non-Indigenous communities. Indigenous Peoples' visions for development are often predicated on systems of relationship with each other and the natural world, recognizing all of humanity and its inter-dependence on the Earth.

Potential connections to existing funder programmatic areas:

- Entrepreneurship
- Professional Development
- Capacity Building
- Leadership Development
- Food Security and Sovereignty
- Health
- Water, Sanitation and Hygiene
- Education and Higher Education
- Media
- Traditional Knowledge
- Participatory Development
- Conservation
- Biodiversity

United Nations High Commissioner for Human Rights, Navi Pillay, has stated:

"Indigenous Peoples are more likely to receive inadequate health services and poor education—if any at all. Economic development plans often bypass them or do not take into sufficient consideration their views and particular needs. Other decision-making processes are often equally contemptuous of or indifferent to their contribution. As a result, laws and policies designed by majorities with little regard to Indigenous concerns frequently lead to land disputes and conflicts over natural resources that threaten the way of life and very survival of Indigenous Peoples."

—Navanethem Pillay. Opinion Piece for the International Day of the World's Indigenous Peoples. 2008

Articles from the Declaration addressing Development with Identity include: 14, 16, 20, 21, 23, 24, 29, and 32

"We invite all of civil society to protect and promote our rights and worldviews and respect natural law, our spiritualities and cultures and our values of reciprocity, harmony with nature, solidarity, and collectivity. Caring and sharing, among other values, are crucial in bringing about a more just, equitable and sustainable world. In this context, we call for the inclusion of culture as the fourth pillar of sustainable development."

—Kari-Oca II Declaration, "Indigenous Peoples Global Conference on Rio +20 and Mother Earth," Kari-Oca, Brazil, 13-22 June 2012

FUNDER ACTIONS

The foremost concerns of Indigenous Peoples regarding development are tied to their lands and resources, their self-determination, economic systems, traditional occupations, healing traditions, education, access to mainstream media and information, as well as socio-cultural continuity.

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- Support the efforts of Indigenous Peoples to develop economic alternatives to extractive industries, in order to alleviate the poverty that creates false dependencies on extractive industries
- Support the coordination of research on mining companies, processes and investment sources to empower communities, build strategic plans and ensure recognition and respect for Indigenous Peoples' rights;
- Support Indigenous Peoples to carry out their own inventory of forest and other resources and to define locally appropriate criteria and indicators for sustainable forest and natural resource management
- Support Indigenous Peoples' engagement with multi-stakeholder bodies from all industries effecting their rights

➤ **Case Study** shared by Global Greengrants Fund: *The Human Rights Cost of Oil in Ogoniland*

Global Greengrants Fund's mission is to mobilize resources for environmental sustainability and social justice. The organization works at the grassroots level to promote social change and build environmental justice by giving small grants, generally around \$5,000, in more than 140 countries around the world.

The territory of the Ogoni People or Ogoniland, in Nigeria, has been a site of heavy industrial oil development since the 1950s, making it one of the most polluted ecosystems in the world. From 2009 to 2011, on the invitation of the Nigerian government, a team of the United Nations Environment Program (UNEP) carried out an environmental assessment of Ogoniland that examined soil and water quality and their impacts on public health and nutrition. The report **concluded** that, "most members of the current Ogoniland community have lived with chronic oil pollution throughout their lives."

In 2012, Global Greengrants Fund awarded the Ogoni Solidarity Forum that works to promote the rights of Ogoni people through education, organizing, and solidarity building, focusing on increasing Ogoni advocacy around environmental and human right, a grant of \$5,000 to launch an advocacy campaign around the release of UNEP's environmental assessment of Ogoniland. The campaign's goal is to use the independent assessment to bolster their argument that an ambitious environmental restoration program is critical to the health, food security, and ultimately the survival of the Ogoni people.



A team of Mayangna community members carrying out the field assessment phase of the Saneamiento process in their territory in the Bosawas Biosphere Reserve/ Gobierno Territorial Mayangna Sauni



Nigeria is one of a handful of countries that abstained from voting on UNDRIP. The government concluded that the Declaration was problematic in not providing a definition of Indigenous Peoples that applied to Nigeria's large number of tribes, and it feared that the Declaration's recognition of the right to self-determination could lead to possible secession and undermine national unity. In 2011, the Ogoni announced a return to the system of Native Authority that was abolished in 1960 when Nigeria became independent. Nearly 3,000 representatives were elected into village councils and swore an oath to enforce the UNDRIP within Ogoni territory from the local level. Meanwhile, the Ogoni continue to make Nigeria's adoption of UNDRIP at the national level a central goal of their policy agenda.

➡ **Land, Territories, and Natural Resources**

For generations, Indigenous Peoples have developed and maintained relationships with their land, territories and natural resources that have provided for their livelihoods and are the basis for their very existence as communities. Access and control over their homelands, territories and natural resources are central to the realization of the rights of all Indigenous Peoples.

Potential connections to existing funder programmatic areas:

- Land Rights
- Climate Change
- Housing
- Conservation
- Biodiversity
- Water
- Desertification

The Resource Kit on Indigenous Peoples' Issues from the UN Development Group states:

Territories and land have material, cultural and spiritual dimensions for Indigenous communities and, through their deep understanding of and connection with the land, they have managed their environments sustainably for generations. In order to survive as distinct peoples, Indigenous Peoples and their commu-

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ities need to be able to own, conserve and manage their territories, lands and resources on the basis of their collective rights.

To learn more about Indigenous Peoples' rights to lands, territories and natural resources and the role a funder could play in this area, see IFIP's *Grantmaker's Guide*; page 11

Articles from the Declaration addressing Land, Territories and Natural Resources include: 8, 25, 26, 27, 28, 30, and 32

"We will defend our lands, waters, territories and resources, which are the source of our survival, with our lives. Protection of Mother Earth is an historic, sacred and continuing responsibility of the world's Indigenous Peoples, as the ancestral guardians of the Earth's lands, waters, oceans, ice, mountains and forests. These have sustained our distinct cultures, spirituality, traditional economies, social structures, institutions, and political relations from time immemorial. Indigenous women play a primary role in safeguarding and sustaining Mother Earth and her cycles."

—Lima Declaration of the World Conference of Indigenous Women, Lima, Peru 28-30 October 2013

FUNDER ACTIONS

- Support research and development regarding the preservation of the environment, especially considering the spiritual significance to Indigenous Peoples
- Provide funding and technical resources for Indigenous communities to develop participatory community maps
- Support legal action for Indigenous Peoples to gain legal title to lands
- Support Indigenous communities in articulating their community protocols

▶ Case Study **shared by Global Greengrants Fund: *Translating Legal Victories into Change on the Ground***

Over 2013 and 2014, supported by a grant from the Ford Foundation's Sustainable Development program, Global Greengrants has given a series of grants to local Indigenous territorial governments in the autonomous regions of Nicaragua intended to help them exercise their territorial claims by advancing the process of territorial reorganization (*saneamiento territorial* in Spanish).

In 2001, the Mayangna Indigenous people of Awas Tingni won a landmark international court case in the Inter-American Court of Human Rights which ruled that the Nicaraguan government had violated their rights by granting private logging concessions in their territory. This ruling led to the 2003 adoption of Law 445 or the communal land law and the government granting title of close to 20% of the national territory to its different Indigenous Peoples. Despite this landmark legal and policy victory, the process of securing Indigenous Peoples' rights to land in Nicaragua is a complicated process and remains largely incomplete.

In late 2013, the Awas Tingni Territorial Government was awarded a \$4,000 grant from Global Greengrants Fund to conduct visits to communities in their territory and carry out meetings with regional and national officials to advance the reorganization process. When visiting with colonists, leaders go in groups that also include Indigenous women and youth leaders as well as Nicaraguan government authorities. They explain to colonists the history of the Awas Tingni territory, the process of demarcation and titling, the legal rights framework that guarantees their ancestral territory, the environmental reasons for protecting their territories, and the conflict resolution process for dealing with non-indigenous settlers. Grant funds also supported a four-month community radio campaign to alert the public about the process, paid for the training of 15 Indigenous field surveyors, and enabled the territorial government to buy a GPS and a laptop computer, two necessary pieces of equipment for the field work.

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Indigenous Peoples will continually find themselves relying on the strength and capacity of their own organizations and a relatively limited pool of funds and allies, to exercise these rights. Outside funding is needed to help Indigenous Peoples' organizations to lead these processes, take advantage of the momentum and political space that the Declaration and international court cases provide, and pressure governments to enforce their legal obligations. While legal and policy victories are crucial and game-changing, they require constant pressure and strong local infrastructure to translate into change on the ground.

➡ Implementation

A number of articles in the Declaration address responsibilities for states and the international community in promoting and protecting the rights it contains. However, breathing life into all of the provisions of the Declaration will take action from Indigenous Peoples, States, UN agencies, NGOs and other organizations, businesses, as well as philanthropic foundations and other grant-makers. As the preamble to the **Universal Declaration of Human Rights** proclaims:

[E]very individual and every organ of society shall strive by teaching and education to promote respect for these [human] rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance...

Potential connections this to existing funder programmatic or focus areas:

- International Collaboration
- Partnership and Network Development
- Coalition Building

Articles from the Declaration addressing Implementation include: 38, 39, 40, 41, 42, and 43

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"We resolve to use all political, technical and legal mechanisms on the domestic and international level, so that the States, as well as transnational corporations and international financial institutions will be held accountable for their actions or inactions that threaten the integrity of water, our land and our peoples."

—Indigenous Peoples Kyoto Water Declaration, Third World Water Forum, Kyoto, Japan, March 2003

FUNDER ACTIONS

A critique Indigenous Peoples often have of funders is that they do not speak with one another and coordinate their support. Often times Indigenous Peoples' organizations are bogged down trying to fulfill the different requirements and obligations from various funders. Coordination among funders can reduce duplication, free time and resources, and limit competition, furthering the tremendous work being done by Indigenous Peoples' organizations to implement the Declaration. In addition, funders can:

- Create an internal Indigenous Rights policy (either stand alone or as part of a broader human rights policy)
- Support seminars, trainings, conferences and workshops to raise awareness in local populations of the Declaration
- Support local, national or regional mapping exercises of Indigenous rights organizations; disaggregate further into Indigenous women's organizations, Indigenous youth organizations, Indigenous health organizations, etc.
- Find ways to collaborate with other funders regarding Indigenous Peoples' rights

➔ Indigenous Peoples' Declarations

The following declarations have been drafted by Indigenous Peoples at numerous global or regional meetings, conferences, summits, and consultations. These powerfully outline the human rights issues faced by Indigenous Peoples, articulate the solutions and action steps for global political leaders and institutions to respect and uphold human rights, call for including the voices and leadership of Indigenous Peoples in development processes and build solidarity among diverse Indigenous groups and non-indigenous supporters and allies. These declarations have been quoted above to give an Indigenous voice to each thematic area and to highlight the on-the-ground needs of Indigenous Peoples. They can be further read to strengthen ones understanding of the rights issues involved and for finding entry-points for engagement on specific issues. These are noted below in a chronological order.

[Indigenous Peoples Earth Charter](#), Kari-oca Conference, Kari-oca Brazil, May 25-30 1992

[Kari-oca Declaration](#), Kari-oca Conference, Kari-oca, Brazil, 30 May, 1992

[The Mataatua Declaration](#) on Cultural and Intellectual Property Rights of Indigenous Peoples. First International Conference on the Cultural & Intellectual Property Rights of Indigenous Peoples Whakatana, 12-18 June 1993 Aotearoa, New Zealand

[The Leticia Declaration and Proposals for Actions](#), "International Meeting of Indigenous and Other Forest-Dependent Peoples on the Management, Conservation and Sustainable Development of All Types of Forests", Leticia, Columbia, 9-13 December 1996

No to Patenting of Life! [Indigenous Peoples' Statement](#) on the Trade-Related Aspects of Intellectual Property Rights (TRIPS) of the WTO Agreement. 25 July 1999. Geneva, Switzerland.

[Manila Declaration](#) of the International Conference on Conflict Resolution, Peace Building, Sustainable Development and Indigenous Peoples, Manila Philippines, 6-8, December, 2000

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[Declaration of Atitlan](#), Guatemala, “Indigenous Peoples’ Consultation on the Right to Food: A Global Consultation” Atitlan, Guatemala, 17-29, April 2002

[The Kimberley Declaration](#), “International Indigenous Peoples Summit on Sustainable Development”, Khoisan Territory, Kimberley, South Africa, 20-23 August 2002

[Indigenous Peoples’ Plan of Implementation on Sustainable Development](#), Johannesburg, South Africa, 2 September 2002

[Charter of the Indigenous and Tribal Peoples of the Tropical Forests](#), Penang, Malaysia 15 February 1992 (revised Nairobi, Kenya, 22 November 2002)

[Indigenous Peoples Kyoto Water Declaration](#), Third World Water Forum, Kyoto, Japan, March 2003

[The Qollasuyo Declaration](#), “The Role of Indigenous Peoples in the Protection of Bio-Cultural Diversity: The Effect of Deforestation and Gas Emissions on Climate Change.” *Qollasuyo, Bolivia, 19 March 2008*

[Anchorage Declaration](#). Indigenous Peoples’ Global Summit on Climate Change, “Leading the Way.” Anchorage, Alaska. 24 April 2009.

Mother Earth Can Live Without Us, But We Can’t Live Without Her. [Indigenous Peoples’ Declaration](#) adopted at the World People’s Conference on Climate Change and the Rights of Mother Earth. 21 April 2010. Cochabamba, Bolivia.

[Kari-Oca II Declaration](#), “Indigenous Peoples Global Conference on Rio +20 and Mother Earth,” Kari-Oca, Brazil, 13-22 June 2012

Youth Preparatory Meeting on the World Conference on Indigenous Peoples “[WEAVING PERSPECTIVES](#): Converging the Indigenous Youth Initiatives and Capacities in Advancing the Rights of Indigenous Peoples” 18-22 April 2013, Baguio City, Philippines

Global Indigenous Preparatory Conference for the World Conference on Indigenous Peoples, [Outcome Document](#), Alta, Norway, 10-12 June 2013

[Lima Declaration](#) of the World Conference of Indigenous Women, Lima, Peru 28-30 October 2013

[The World Trade Organization \(WTO\) and Indigenous Peoples](#): Resisting Globalization, Asserting Self-Determination. 3 December 2013. Bali, Indonesia.

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Major Global Issues and the Declaration

Outlined below are some of the major global issues that are impacting the rights of Indigenous Peoples. Funders have an opportunity to proactively respond to these issues in their grantmaking strategies by weaving in components of the Declaration into existing programs or tailoring new initiatives to mitigate the threats.

➔ The Declaration's Impacts on the Development Field

Human Rights-Based Approach to Development

While human rights and development have been generally regarded as separate, the Declaration outlines meaningful ways in which to adopt a “human rights-based approach to development”. In fact the “rights-based approach” is an emerging field, still relatively early in its own development, and is being built broadly into human rights and development work. Because Indigenous Peoples tend to be among the poorest and most marginalized from the development processes, a rights-based approach is necessary to protect the identities and interests of Indigenous Peoples.

The rights-based approach assesses problems by asking:

	What?	Who?	Why?
Questions asked	What is the problem? What is the right being claimed? What type of development is the issue?	Who is entitled to the right, but is not benefitting from it? Who is not benefitting from development projects and programs? Who is responsible for protecting, promoting, respecting the right?	What are the root causes, including social practices, laws, leadership, institutions, and information?

This approach takes into account the duties of a full-range of relevant actors, including individuals, communities, states, local organizations and authorities, national institutions, private companies, aid-donors, and international institutions.

A human-rights based approach to development strengthens the development process in at least three manners:

- **Human well-being:** Human rights provide internationally agreed upon standards of human well-being, including rights to water, food, education, etc.
- **Empowerment and agency:** Human rights offer Indigenous Peoples tools to control development processes affecting them, emphasizing Free, Prior and Informed Consent and meaningful participation.
- **Justice:** Human rights offer tools to analyze the root causes of poverty and development needs, such as inequalities, unjust power relations, and discriminatory practices.

Resources

Indigenous Peoples and the [Human Rights-Based Approach to Development](#): Engaging in Dialogue

[Indigenous Peoples, Human Rights and Poverty](#)

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Millennium Development Goals and Sustainable Development Goals

Development targets agreed during international conferences and world summits during the 1990s culminated in the signing of the UN Millennium Declaration. The Millennium Development Goals (MDGs), set out in the Millennium Declaration, constitute the unprecedented commitment of world leaders to address key development priorities through a set of specific goals and targets.

Indigenous Peoples were not formally involved in the formulation of the MDGs and until now they have been largely absent from the monitoring and reporting process. This has led, in many cases, to the exclusion of Indigenous Peoples from sharing in the benefits of the MDGs and has adversely impacted their communities by deepening the discrimination they faced and accelerating the exploitative use of their land and resources in the name of progress and economic development.

The original MDGs were to have been met by the year 2015. As this is highly unlikely to happen, the international community is working on redeveloping development goals, this time calling them Sustainable Development Goals (SDGs). These post-2015 goals offer a space for Indigenous Peoples' involvement in their development and implementation. The Declaration should be a guiding tool for the development of these post-2015 SDGs.

It should be recognized that Indigenous Peoples' aspirations for development, resources and services may be fundamentally different among Indigenous groups themselves as well as different from other peoples within the same country and therefore require fundamentally different approaches to development with the Declaration as the guiding tool.

Resources

Funding Transformative Development through Millennium Development Rights

Millennium Development Goals and Indigenous Peoples

UN Permanent Forum on Indigenous Issues: [Discussions on the Development Agenda Beyond 2015](#)

➡ The Declaration's Impacts on Climate Change

Indigenous Peoples tend to live in the most bio-diverse and fragile eco-systems on the planet. Because of their direct reliance on natural resources for their sustenance and survival, climate change has already had a devastating impact on Indigenous communities worldwide. In this context, their attentiveness to environmental variability, shifts and trends is an integral part of their ways of life. Indigenous societies have elaborated coping strategies to deal with unstable environments, and in some cases, are already actively adapting to early climate change impacts. Indigenous knowledge and coping strategies provide a crucial foundation for community-based adaptation measures

The cost of ecosystem changes have numerous impacts on Indigenous Peoples' use, protection and management of wildlife, fisheries, forests, and other eco-systems, affecting the customary uses of culturally and economically important species and resources. However, climate change is not simply a matter of physical changes to the environment. It also means threatened livelihoods, erosion of social life, limited resources, increased burden of women and girls and many other threats impacting the human rights of Indigenous Peoples.

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

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Mitigation Efforts

It has also been overlooked on many occasions that the mitigation and adaptation efforts created by governments and international organizations are often directly violating the rights of Indigenous Peoples. REDD, REDD+ and other carbon trading models have proven to increase land grabs, displacement, conflict, corruption, impoverishment, and cultural degradation in Indigenous communities. These past efforts exemplify a top down approach to forest policy, ignoring the rights-holders, who live in the forests and are dependent on them for their livelihoods and survival. The Declaration outlines meaningful participation and FPIC as a right for Indigenous Peoples when climate change mitigation and adaptation is being negotiated. Many Indigenous communities wish to take the concepts of these efforts and make them responsive to their own priorities and concerns.

Case Study shared by Rainforest Foundation US: *Securing land rights and empowering Indigenous forest communities in Guyana*

The mission of the Rainforest Foundation is to support Indigenous and traditional people of the world's rainforests in their efforts to protect their environment and fulfill their rights. The Rainforest Foundation-US (RF-US) has worked in partnership with the Amerindian Peoples Association (APA) of Guyana for over a decade. The APA is the main representative organization of Indigenous peoples in the country, and has been extremely active in pushing for land rights, legal and policy reforms, and in strengthening communities.

The government has granted large concessions to international mining companies on traditional lands, without consulting affected communities. At the same time, Indigenous communities are concerned that the millions of dollars the government is being granted for forest conservation will undermine their land rights and exclude them from decision-making processes. Given this context, the APA and RF-US developed and implemented a program to provide Indigenous leaders with training on climate change and rights, as well as tools for how to use the media and advocate for their rights.

The APA represents multiple communities, and getting out to them can be very costly and time consuming. This is a major demand coming from the communities, even though it is difficult to find funding for. Other complementary activities this project served included a General Assembly and a land titling survey. Also, as a result of conversations held throughout the project, RF-US also developed a [guide](#) for Indigenous lawyers and leaders engaging in Free Prior and Informed Consent processes.

Resources

[Seeing 'REDD'?:](#) Forests, Climate Change Mitigation and the rights of Indigenous Peoples and local communities

[Weathering Uncertainty:](#) Traditional Knowledge for Climate Change Assessment and Adaptation

[A Human Rights-Based Approach](#) to the Environment and Climate Change

➡ The Declaration's Impacts on Conservation and Biodiversity

While Indigenous Peoples make up just five percent of the global population, they inhabit nearly 20 per cent of the planet, mainly in areas where they have lived for thousands of years. Although Indigenous Peoples contribute to the conservation of the Earth's natural resources, they are often left out of the development of conservation initiatives, and even forcibly removed from their lands for conservation measures. Their agendas go far beyond conservation, however, with concerns aimed toward a state of integrated wellbeing that includes a healthy ecosystem.

Indigenous Peoples inhabit most of the remaining biodiverse territories on Earth. This not only exemplifies their prudence in resource management, and the need for them to be included as partners in conservation projects, it also highlights the fact that conservation will continually impact Indigenous Peoples' rights. The goals of the conservation of biodiversity and of protecting the rights of Indigenous Peoples can no longer be perceived as mutually exclusive; they must be mutually reinforcing.

2

FUNDER ACTIONS

- Encourage grantees working on conservation efforts to join the [Conservation Initiative on Human Rights](#), in order to strengthen the initiative, its understanding of Indigenous Peoples' rights and for developing policies that are in line with its principles
- Promote cross-learning among Indigenous Peoples' organizations and conservation organizations, which are led by Indigenous Peoples on practical issues of biodiversity, land use zoning, immediate threats and coordinating responses
- Fund independent inspection panels to investigate allegations of human rights abuses by conservation activities
- Fund outreach and communication efforts to promote governmental and international public recognition of the ecological sustainability of Indigenous Peoples' integral swidden systems, and other sustainable livelihoods systems

Case Study shared by John D. and Catherine T. MacArthur Foundation: Promote the sustainable development of the Lower Urubamba Basin in the region of Cusco, Peru–2013-2015

The John D. and Catherine T. MacArthur Foundation's International Program focuses on global issues, including human rights and international justice, peace and security, conservation and sustainable development, girls' secondary education in developing countries, migration, and population and reproductive health.

The Foundation's strategic goal in the Conservation and Sustainable Development program area is to reduce current rates of biodiversity and natural habitat loss and sustain ecosystem benefits to local communities at priority sites. The grant to Derecho Ambiental de Recursos Naturales (DAR) in Peru aligns with this work plan by strengthening compliance with environmental laws, policies, and regulatory frameworks, and advancing participation of marginalized groups in resolving conflict over rights and access to natural resources.

Despite many obstacles, DAR has made significant progress on the project, particularly in terms of promoting protection of Indigenous Peoples and respect for the rights of peoples in voluntary isolation (Nanti Territorial Reserve Kugapakori Nagua, RTKNN) who are affected by the expansion of energy.

The concern raised by DAR in relation to Indigenous rights and the RTKNN has stimulated the Ministry of Health to undertake a health analysis of the RTKNN people. In addition, DAR's advocacy has encouraged improvement of environmental and social standards for Environmental Impact Assessment. In partnership with Indigenous Peoples' organizations and civil society, DAR also raised awareness nationally of the social and environmental impact on Indigenous peoples in RTKNN and the need for direct engagement by national leaders. DAR, in partnership with Indigenous Peoples' organizations, also promoted meetings with the rapporteur of the United Nations, James Anaya, who recommended the protection of Indigenous Peoples (Spanish only [link](#)) of the RTKNN. Finally, DAR's activities have significantly encouraged the State to resume compliance with implementation of Local Management Committees governance structure that assures participation of Indigenous communities in development and conservation decision making that affects their livelihoods.

Framing this effort within international treaties and agreements, such as the Declaration, reinforces the legitimacy of the effort, and heightens the attention of local, regional, and national decision-makers to participate in a solution to the long-running conflict

Resources

A [Toolkit](#) to Support Conservation by Indigenous Peoples and Local Communities: Building Capacity and Sharing Knowledge for Indigenous Peoples' and Community Conserved Territories and Areas (ICCAs)

[Rights-Based Approaches](#): Exploring Issues and Opportunities for Conservation

[Indigenous Peoples and Conservation](#)

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➔ The Declaration's Impacts on Disaster Response and Risk Reduction

All around the world, Indigenous Peoples have developed and exercised their traditional knowledge to prepare for, cope with and survive disasters. However, the focus on and favor for Western science and technology-based approaches to disaster response and risk reduction can violate the rights of Indigenous Peoples. This approach also remains inadequate to disaster response, as it often disregards the incredible benefits of utilizing Indigenous Peoples' traditional knowledge.

During the Indian Ocean Tsunami of 2004, the inhabitants of the Indonesian Simeulue Island managed to survive the catastrophe in spite of being only 40 km from the epicenter of the earthquake. The Tsunami killed over 200,000 people, yet only seven of the 78,000 members of the community died during the disaster. As 10-meter high waves began crashing into the island merely ten minutes after the earthquake, a high-technology warning system would have been useless. However, the traditional knowledge of the meaning of buffaloes running to the hills was effective.

The [Hyogo Framework for Action 2005-2015: Building the Resilience of Nations and Communities to Disasters](#), guides national policy development, international organizations, and others to reduce risk of natural disasters. The United Nations Office for Disaster Risk Reduction (UNISDR) is now building a framework for a post-2015 agenda in disaster response and risk reduction. This is an important time to ensure that the involvement of Indigenous Peoples is respected in the development of disaster response and risk reduction development.

FUNDER ACTIONS

The rights of Indigenous Peoples must be protected in situations of disaster response as well as disaster risk reduction. The Declaration highlights the importance of allowing communities to determine their own road to recovery, their own plans for risk reduction, and how they share these plans with the rest of society. A funder could:

- Advocate (or support the advocacy) among international and national entities to make resources available through coordinating with Indigenous governing institutions as a way of strengthening autonomy and capacity.
- Develop a policy of engagement with Indigenous Peoples regarding disaster response
- Support Indigenous Peoples' in the research and documentation of their traditional knowledge and practices regarding risk reduction and disaster response
- Support community vulnerability self-assessments with community control to develop plans and understandings of best practices

➤ **Case Study** shared by LUSH Charity Pot: *Typhoon Haiyan relief efforts supporting Indigenous Peoples' rights*

With every purchase of Charity Pot, LUSH donates 100% of the price (minus the taxes) to small, grassroots organizations that could use the helping hand to continue the incredible work that they do. Charity Pot supports organizations that align with LUSH's ethics in the areas of environmental conservation, animal welfare and human rights.

LUSH partnered with Land is Life to ensure that Indigenous Peoples in the Philippines, who tend to be the most remote, least economically developed and least connected to external resources, are adequately accounted for during relief efforts. Both, Land is Life and LUSH understood that Indigenous Peoples' organizations understand their communities' needs and cultures best. They know how to put limited funds to the best and most effective use for their people. The goal was to target remote grassroots Indigenous communities that had not been receiving aid.

This project demonstrated the importance of allowing communities to determine their own road to recovery and to ensure that Indigenous peoples are equally granted aid in times of humanitarian crises in ways

2

that are culturally, geographically and socially sensitive to the unique considerations of Indigenous Peoples. LUSH's Charity Pot funds purchased and transported immediate relief packages including food and fresh water to those located on the remote islands of Palawan, Panay and Mindoro, as well as building materials to reconstruct homes, and boats to replace those lost in the storm.

Even in times of disaster, Indigenous Peoples have the right of self-determination. This means the right to lead their own road to recovery, and to control the relief efforts happening in their territories and communities. This further creates long-term sustainability rather than outsider controlled relief as a band-aid solution.

Resources

Engaging Indigenous Peoples in Disaster Risk Reduction: A White-Paper Prepared for The United Nations Permanent Forum on Indigenous Issues

Human Rights and Natural Disasters: Operational Guidelines and Field Manual on Human Rights Protection in Situations of Natural Disasters

➔ The Declaration's Impacts on Intellectual and Cultural Property

International debates and negotiations regarding intellectual property issues are occurring in fora such as the Convention on Biological Diversity, the World Intellectual Property Organization, and the World Trade Organization. The Declaration also builds a meaningful framework for the respect of intellectual and cultural property rights of Indigenous Peoples. Articles of the Declaration, affirming the right of self-determination, offer guidance for how the decisions made at these international fora should reflect the rights of Indigenous Peoples.

To learn further about a funder's role in supporting rights to intellectual and cultural property, see IFIP's Grantmaker's Guide, page 12

The different areas of intellectual property which impact the rights of Indigenous Peoples include:

	Traditional Knowledge (TK)	Traditional Cultural Expressions (TCEs)	Genetic Resources (GR)
Definition	TK is knowledge, know-how, skills and practices that are developed, sustained and passed on from generation to generation within a community, often forming part of identity. TK can be found in a wide variety of contexts, including: agricultural, scientific, technical, ecological and medicinal knowledge as well as biodiversity-related knowledge.	Also called "expressions of folklore", TCEs may include music, dance, art, designs, names, signs and symbols, performances, ceremonies, architectural forms, handicrafts and narratives, or many other artistic or cultural expressions.	GRs refer to genetic material of actual or potential value. Genetic material is any material of plant, animal, microbial or other origin containing functional units of heredity. Examples include material of a plant, animal, or microbial origin, such as medicinal plants, agricultural crops, animal breeds, human DNA.

FUNDER ACTIONS

- Support Indigenous communities in defining for themselves their own intellectual and cultural property
- Develop a code of ethics which non-indigenous grantees must observe when impacting Indigenous Peoples and recording (visual, audio, written) their traditional and customary knowledge

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- Promote and support the establishment of Indigenous education, research and training institutes to promote their knowledge of customary environmental and cultural practices
- Find ways to assist in the return of human remains and burial objects of Indigenous Peoples held by museums and other institutions to their traditional areas in a culturally appropriate manner

Resources

The World Intellectual Property Organization: Traditional Knowledge Documentation [Toolkit](#) (Draft)

Protecting Indigenous Intellectual Property Rights: [Tools](#) That Work

➔ The Declaration's Impacts on Indigenous Languages

Indigenous Peoples' languages contain distinct philosophies, histories, information on ceremonies, and unique environmental knowledge on biodiversity and natural resource management. Their languages compose the foundation of their identities and cultures. However, 90% of the 7,000 existing languages in the world are to be lost over the next one hundred years if current policies and human rights violations continue unabated.

Aside from the basic right to preserve and use their own languages, Indigenous Peoples' language rights include: The right to be educated in their mother tongue, the right to have Indigenous languages recognized in constitutions and laws, the right to live free from discrimination on the grounds of language, the right to establish and have access to media in Indigenous languages.

When an Indigenous language dies, integral parts of the culture of the Indigenous Peoples perish with it. This is a process involving violations of the Indigenous Peoples rights to culture, language and self-determination. Without the ability to express their philosophies, concepts and traditions in their traditional languages, Indigenous Peoples lose the ability to define themselves and to convey these to the next generations.

FUNDER ACTIONS

- Support the creation of native language immersion schools so that children are learning their native languages and new generations of speakers are being built up
- Support the translation of laws and key political texts into Indigenous languages so that Indigenous Peoples may participate fully in the political and legal processes and dialogues
- Assist Indigenous communities in utilizing social media tools to practice, preserve and revitalize their languages
- Provide small grants for oral literature documentation projects

➤ **Case Study** shared by Canadian Friends Service Committee/ Quaker Indigenous Rights Committee: *Translation of UNDRIP into Indigenous Language*

The Quaker Indigenous Rights Committee (QIRC) of the Canadian Friends Service Committee, among other activities, provides small grants to Indigenous groups working for self-empowerment.

They have supported Kontinonstats–Mohawk Language Custodians Association. This is a small and underfunded community-based organization in Kanehsatake, Quebec. Their goals and objectives were to have the Declaration translated in their language–Kanien'kéha–(Mohawk) so that it can be more meaningful for the community and also to help with language preservation.

QIRC gave funds in 2 stages: the first stage was to assist with honorariums for the community Elders who assisted in the translation and the second was to produce bound copies of the translation for distribution. The Declaration is now available in Kanien'kéha, and is also posted on the web site of the UN Permanent Forum on Indigenous Issues. This important undertaking by Kontinonhstats is one of many activities to make international human rights instruments accessible to Kanien'keháka people.

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Implementation of the UN Declaration begins with awareness and engagement. Translating the Declaration into Indigenous languages is critical for implementation and meaning at the community level. It also serves to promote the preservation and revitalization of the Indigenous language.

Resources

Using Citizen Media [Tools](#) to Promote Under-Represented Languages

[Breaking the Language Barrier](#): A Biocultural Approach to Documenting Oral Literature

➔ The Declaration's Impacts on Indigenous Women

Often acting as cultural and environmental stewards, Indigenous women are holders of key traditional knowledge and practices, and are often responsible for teaching spirituality and securing the continuity of their culture. While facing multiple forms of discrimination, Indigenous women often experience disproportionate impact and increased burdens from human rights violations given their gendered roles as caregivers, food producers, and natural resource managers.

Indigenous women have also participated in fierce resistances for their collective rights, including land and resource struggles, access to clean water sources and self-determination. As leaders in local struggles for environmental protection, Indigenous women have won significant victories for their people. For example, the Mollo people of Timor, Indonesia, led by Aleta Baun, an Indigenous woman and recipient of the Goldman Environmental Prize, successfully occupied their sacred mountain and stopped a destructive mining project. The creative activism of Aleta and the other Mollo women, practicing their traditional weaving, while occupying the mining site, exemplify the powerful nature of Indigenous women and their importance in local Indigenous Peoples' movements, as well as the global movement.

At the heart of the struggles of Indigenous women are the very struggles of their peoples. However, many Indigenous women are not yet fully recognized and acknowledged as indispensable partners in advancing Indigenous peoples' movements. This includes women's vital roles in promoting sustainable resource management and holistic community development. It is therefore vital for funders to value the leadership of Indigenous women in creating just alternatives, as well as human rights defenders and that their unique perspectives and experiences are taken into consideration in the design of programs and policies.

To learn further about a funder's role in supporting Indigenous women's rights, see IFIP's *Grantmaker's Guide*, page 22

FUNDER ACTIONS

- Support capacity building of Indigenous women's organizations and networks and offer unrestricted grants.
- Engage in a dialogue with and support the initiatives of Indigenous women to promote their human rights. In broader community gatherings funders may have to make special efforts to ensure women are included in such dialogues.
- Support Indigenous women's participation in conferences and meetings at the local, national, regional and global levels
- Support human rights trainings for Indigenous women. Training activities should be planned in order to meet women's specific needs in terms of mobility, work schedule, etc. Trainings should include topics that generate greater gender awareness in both sexes (this implies that not only women should learn about their rights, men should also learn about women's rights).
- Support Indigenous women's organizations to share their experiences, research and analysis to the Committee on the Elimination of Discrimination Against Women, and all other relevant human rights bodies and mechanisms.

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Case Study shared by The International Indigenous Women's Forum: Empowering Indigenous Women

The fund takes into account not only “quantifiable contributions” made by the candidates, but also “non-quantifiable contributions”, such as traditional knowledge, practices, and spiritual resources. Furthermore, by funding small projects, AYNi aims to strengthen Indigenous women and their organizations, to encourage self-development and to learn lessons that can replicate on a larger scale. In this regard, AYNi prioritizes funding projects submitted by organizations and communities that have not received prior funding.

When it comes to the evaluation process, AYNi's specific methodology has helped to strengthen local expertise and network building, by empowering more consolidated local and regional organizations. FIMI encourages local organizations to take the lead and conduct the monitoring and evaluation of projects. This process takes place with the advice of Indigenous education specialists, with the support of AYNi. This has helped to create bonds between smaller and larger organizations and networks at the local and national levels. As an added value, such monitoring and intermediate and final evaluation methodology includes specific instruments based on Indigenous peoples' needs and realities, which enables a more in depth learning process in the field.

The acknowledgement of Indigenous peoples' holistic framework for self-determined sustainable development, which includes and combines a human rights based approach, the ecosystem and territorial approaches and the gender perspective has proved successful in the implementation of funded projects and, more generally, in respecting and implementing United Nations Declaration on the Rights of Indigenous Peoples.

Resources

[Tilting the Balance](#): Indigenous Women, Development and Access to Justice

Mairin Iwanka Raya: Indigenous Women Stand Against Violence, A [Companion Report](#) to the United Nations Secretary-General's Study on Violence Against Women



Photo: Rucha Chitnis/Global Greengrants Fund

3

Section 3: Take Action

This section has practical tools to assist funders in building their capacity to implement the Declaration. These tools guide in understanding the impacts funders can have on Indigenous Peoples' rights, and offer steps to take to ensure the funder is promoting and protecting the rights of Indigenous Peoples.

Tools

➔ **Tool: Organizational Assessment Tool**

The following is an organizational assessment tool, to help guide the organization in the conversations needed to understand its current engagement with Indigenous Peoples. It should help a funder recognize the types of relationships they already have with Indigenous Peoples, as well as what the organization has already done to take their needs into consideration.

- 1) Does your organization keep information on the Indigenous identity of its grantees?
If not, does it have the capacity to begin keeping this information?

How is this information collected and collated?
- 2) Can your organization identify any past or current programs or strategies implemented with the goal of increasing Indigenous Peoples' access to your funding?
- 3) Are there any policy or planning documents in your organization that address Indigenous Peoples?
Are they achieving what they intended? Do they include Indigenous Peoples' rights and do they mention the Declaration?
- 4) How would you rate your organizations understanding and knowledge of Indigenous Peoples and their cultures?
- 5) Has your organization ever implemented any strategies or training to increase organizational understanding and knowledge of Indigenous Peoples' rights especially utilizing the Declaration?
- 6) Does your organization have any Indigenous board, staff or volunteer members?

How are their experiences and knowledge utilized?
- 7) Has your organization implemented any strategies to increase the number of Indigenous Peoples in the organization?
- 8) Does your organization have any relationships, associations or networks in common with Indigenous Peoples' organizations?
- 9) Is your organization aware of any potential, actual or perceived barriers to accessing funding related to Indigenous Peoples' rights?
- 10) Can you identify ways that existing programs could be modified to improve Indigenous Peoples' inclusion?

➔ **Tool: A Nine Step Guide**

This tool will guide funders to deepen their understanding on the human rights issues faced by their Indigenous grantees. It's important for funders to recognize the root causes and historical nature of these human rights abuses, so that they are able to strengthen their mission in action and connect the dots.

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1) Wisdom and Knowledge of Grantees

Tap into the wisdom, knowledge and expertise of current and potential Indigenous grantees and other Indigenous associations, networks and institutions.

- These groups are immersed in the issues and can provide a great deal of insight and ample context
- Points of inquiry with grantees: What are the major obstacles in the way of the well-being faced by the communities served by your organization? What are their visions for overcoming these obstacles?

2) Disparities and History

Examine the disparities at play: economic, health, education, and others that affect Indigenous Peoples' populations served by grantees

- Collect disaggregated data, and make sure to account for a range of variables and reflect on the historical context.
- Points of inquiry with grantees: What are the many disparities that affect our grantees, directly and indirectly? How are these disparities complicated by historical contexts, such as racism, land exploitation, forced assimilation, etc.?

3) Disparities and Rights

Connect those disparities with the lack of protection for the rights of Indigenous Peoples, as outlined in the Declaration, with historical and contemporary context?

- Points of inquiry with grantees: How are issues related to marginalization, discrimination and economic justice addressed by the grantee? How have rights violations shaped their current realities and led to the disparities identified?

4) Intersectionality

Explore the interrelated factors affecting Indigenous Peoples rights realization, including loss of lands, languages and cultures.

- A funder could ask: How have Indigenous Peoples been affected by cultural and ethnic discrimination? What are the unique considerations for women, youth, elders, and the disabled?

5) Dominant Values

Consider the dominant values, promoted by the dominant society (values such as: individual property ownership over community ownership, work/wage labor over subsistence, economic growth over well-being), and their effect on the Indigenous Peoples served by the grantee.

- Points of inquiry with grantees: Are there other values within Indigenous communities that change how problems are understood and solutions are reached?

6) Media Stereotypes

- Explore how media stereotypes and unfair representations further erode the dignity and rights of Indigenous Peoples?
- Points of inquiry with grantees: What are the negative stereotypes and cultural representations that the Indigenous Peoples face? How do these representations perpetuate harmful and dehumanizing thinking within the dominant culture?

7) Assimilation's Impact

Inquire how Indigenous Peoples feel pressurized to assimilate with dominant society, (culturally, economically, linguistically, etc.). Learn how Indigenous communities are challenging assimilation?

- Points of inquiry with grantees: What are the ripple effects of forced assimilation on Indigenous communities? How can their voices and visions help shape our broader agendas for social change?

8) Institutional Policies

Assess how the institutional policies (governmental, as well as business and civil society more broadly) erode the rights of Indigenous Peoples, as well as their traditional institutions and organizations.

- Points of inquiry with grantees: Where have public policies and institutional policies overtly targeted, ignored or disadvantaged Indigenous Peoples? What are the advocacy leverage areas, where funders can mobilize resources to their grantees?

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9) The Role of Your Organization

Explore synergies between the theory of change of your organization and that of your grantees; note how these compliment your funding criteria and begin dialogues that address the issues and themes discussed above. Discover entry points to better support Indigenous Peoples, their organizations and communities.

- Based on what I've learned from steps one through nine where can my foundation play a role in addressing the promotion and protection of the rights of Indigenous Peoples? How can my organization ensure it respects the rights of Indigenous Peoples in its programming?

➔ Tool: Policy Creation

An Indigenous Peoples' rights policy (which may be part of a broader human rights policy) is a public statement adopted by a funder, endorsed and supported by the funder's highest governing levels, committing the funder to certain actions in relation to Indigenous Peoples' rights. Such a policy should fully recognize the rights of Indigenous Peoples as set out in the Declaration, and commit the funder to respect Indigenous Peoples' rights, and to actively support and advance Indigenous Peoples' rights where possible. Indigenous representatives and human rights experts should be involved in the development of such a policy.

Creating an Indigenous Peoples' rights policy will help funders implement the Declaration by understanding and identifying where their programs and relationships may pose risks or adverse impacts on Indigenous Peoples' rights and develop plans for alleviating those risks. It also provides a consistent and concrete policy for directors and employees who may change regularly. Once a funder has an Indigenous Peoples' rights policy in line with the Declaration, it is encouraged to require all grantees to adhere to the policy, and support them in developing their own.

In developing an Indigenous Peoples' rights policy, the funder can choose to either develop the policy into an already existing program(s) that can adopt the Declaration more quickly, or they can choose to implement an organization-wide policy regarding the organizational implementation of the Declaration. Both are useful and come with their advantages and disadvantages, it is up to each funder to see what works best for their organization.

	Targeted Programs	Mainstreamed Organization-wide
Advantages	Focus is clear Detailed capacities More immediate results	Broad impact at all levels, including policies Sustainability
Disadvantages	Reduced impact	Risk of losing focus Lack of specific capacities Less immediate results

Why develop a funders Indigenous Peoples' rights (human rights) policy?

- To provide a basis for embedding the responsibility through all organizational functions
- To respond to Indigenous grantee expectations
- To identify policy gaps and alert the organization to new areas at issue
- To build trust with grantees and address their concerns
- To trigger in-house Indigenous Peoples' rights learning, management capacity and leadership
- To demonstrate commitment to respecting the rights if Indigenous grantees

Resources

[Norway's Efforts to Strengthen Support for Indigenous Peoples in Development Cooperation: A Human Rights-Based Approach](#)

[FAO Policy on Indigenous and Tribal Peoples](#)

[Policy: Indigenous Peoples](#)

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➔ Tool: Glossary of Grant-types

Funders have an opportunity to offer a diverse portfolio of grants to support the implementation of The Declaration. This tool outlines these possibilities:

Grant-Type	Purpose	Activities
Advocacy, Litigation and Reform	<p>Grants support activities and institutions working to inform public opinion on matters of Indigenous Peoples' rights nationally. Activities may focus on:</p> <p>Advancing the Declaration nationally</p> <p>Enriching the national debate about Indigenous Peoples' rights</p> <p>Arguing a legal position about specific violations of the Declaration</p>	<p>Support Indigenous Peoples, Indigenous Peoples organizations and other NGOs in policy advocacy to ensure that states and non-state actors recognize, conform to, and implement the Declaration</p> <p>Support Indigenous People's access to justice by linking them with legal aid groups</p> <p>Support documentation, monitoring, reporting and fact-finding to expose violations of Indigenous Peoples' rights and their perpetrators</p> <p>Provide assistance to individuals and communities in seeking legal remedies for violations, including, truth seeking, reparations, litigation, and policy change to uphold the Declaration</p> <p>Support trainings for the effective use of technology to document violations and to use as advocacy tools</p>

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Capacity Building and Technical Assistance	Grants focus on helping Indigenous Peoples' and other organizations to strengthen their abilities and effectiveness.	<p>Provide more general operating and capacity building support</p> <p>Support trainings, workshops, seminars, meetings, and community consultations regarding the Declaration, human rights, and UN as well as regional mechanisms</p> <p>Work on promoting or reinforcing sustainable development, areas such as cultural tourism, and/or cultural and creative industries, where desired by the community</p> <p>Find ways to link local monitoring of Indigenous Peoples' rights with national and international systems.</p> <p>Assist Indigenous communities and nations in rebuilding traditional forms of self-government</p> <p>Make long-term multi-year funding commitments</p> <p>Support the strengthening of capacity to improve agricultural production and natural resource management</p>
Leadership Development	Grants invest in the leadership development of Indigenous youth, women and men	<p>Invest in community leadership development by supporting Indigenous leaders to attend trainings at the UN, the OAS, or other useful forums</p> <p>Ensure that leadership development is gender focused, and that it includes youth, elders, and the disabled</p> <p>Support community dialogues which reflect and build on traditional conflict resolution</p>

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Communications and Public Education	Grants support activities that inform and engage the public or specific audiences on Indigenous Peoples' rights. They also work to develop broader communications strategies.	<p>Support the education and training of policy-makers on the Declaration</p> <p>Support trainings for police officers and judges on the rights of Indigenous Peoples</p> <p>Develop and/or disseminate information to Indigenous Peoples, Indigenous Peoples' organizations, NGOs, and other relevant actors (government officials/agencies, industry and corporate representatives, etc.)</p> <p>Support training programs and opportunities for journalists to travel to areas where Indigenous Peoples live, as well as initiatives that bring together journalists, Indigenous Peoples, researchers and policy makers</p> <p>Support Indigenous Peoples in raising nation-wide awareness of development projects, which will negatively impact them</p>
Research and Public Analysis	Grants focus on developing research that supports the work of the Declaration's implementation, as well as public policy analysis that informs advocacy and public mobilization.	<p>Support research and scholarship to define the content of the rights in the Declaration and further develop norms within the field</p> <p>Assist in developing partnerships between Indigenous Peoples organizations and research institutes</p> <p>Work with research institutes from numerous fields of study that impact Indigenous Peoples in defining the effects of the Declaration on their field</p>

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Evaluation and Assessment	Grants focus on assessing the progress and evaluating the impact of a program, an organization or set of activities	<p>Work with an ethnographer to build effective cultural competencies in evaluation processes, ensuring cultural rights are not abused during evaluation processes.</p> <p>Employ a participatory action research model, engaging Indigenous communities and other stakeholders with the goal of implementing FPIC in evaluation processes</p> <p>Support Indigenous Peoples' organizations to assess the past years and to strategize about the way forward</p>
Media/Content Development	Grants support grantees to create print, audiovisual or Web-based content related to their work on the Declaration's promotion and implementation (as distinct from content about their organization). This approach focuses, for example, on documentaries, books and other creative works.	<p>Support development of the telecommunications/media infrastructure, for example, Indigenous community radio</p> <p>Support the establishment and promotion of networks of Indigenous journalists and the launch of Indigenous periodicals</p> <p>Fund the development of Indigenous-led educational videos and documentaries</p> <p>Support the Indigenous led creation of guidebooks and toolkits regarding important issues for the implementation of the Declaration</p> <p>Assist in the dissemination of these works through other grantees as well as philanthropic networks and other associations a funder might belong to</p>

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Stakeholder Development and Collaboration	<p>Grants seek to expand the base of support for Indigenous Peoples' rights, as well as engage non-philanthropic sectors. This approach includes fostering dialogue with corporations and governments whose participation or actions could advance the work of an Indigenous Peoples initiative.</p>	<p>Assist Indigenous communities and organizations in gaining membership to relevant multi-stakeholder bodies, as well as in submitting complaints of non-compliance when a company is violating their rights</p> <p>Work with bilateral aid agencies to develop grassroots approaches to funding Indigenous Peoples initiatives</p> <p>Support environmental and conservation organizations in developing and implementing rights-based approaches to their projects</p> <p>Support the collaboration between Indigenous Peoples' organizations and academic institutions in researching Indigenous Peoples' rights in a specific context and developing tools for advocacy opportunities</p> <p>Help support the convening of conferences which address Indigenous Peoples' rights</p> <p>Support workshops that provide safe spaces for dialogue between Indigenous Peoples and government officials, business representatives, media representatives, and others (including donor representatives) on issues such as reconciliation, restorative justice, peace-building and conflict resolution</p>
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Network Building and Connecting	Grants promote connections and exchanges of ideas among Indigenous individuals, communities and organizations to build a constituency around an issue or a cause. For example, grants supporting gatherings and workshops that widen networks.	<p>Support exchanges between Indigenous communities, peoples and nations for networking and strengthening an effective global/regional/national movement</p> <p>Assist in the creation of web-based media, which allows for Indigenous Peoples' communication, exchange of ideas, and relationship building</p> <p>Support Indigenous Peoples ability to attend international and regional gatherings in order to make connections with other Indigenous Peoples all around the world</p> <p>Facilitate cross-cultural discussions on the Declaration's content and cultural meanings of its implementation</p> <p>Support the creation of country-wide or regional networks focused on thematic areas (such as gender equality)</p>
Program Exploration	Grants offer seed money for the development of pilot programs that break new ground in support of the Declaration's implementation.	<p>Support Indigenous priorities, encourage the development of untested grassroots initiatives to realize rights in the Declaration</p> <p>Create communication avenues of grassroots Indigenous communities and the funder, so that ideas can be shared and the needs on the ground are central to project development</p> <p>Ask Indigenous communities "what is the best thing they could be doing, and how can you support that"?</p>
Program Demonstration and Scaling	Grants demonstrate how pilot programs can be replicated, or promote the scaling-up of such programs to a national or global level - often by the adoption of governments, markets, or major institutions.	<p>Communicate with other funders to find projects that have shown success in realizing rights affirmed in the Declaration, and develop collaborative ways of scaling-up or replicating them</p> <p>Find ways for community projects to include a train-the-trainers component, so that successes can be shared from one community to the next</p>

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Program Learning	Grants help grantees and the philanthropic sector to learn from grant making projects and to distill and share effective implementation practices with others who do similar work.	<p>Support Indigenous Peoples' organizations in attending conferences, seminars and other gathering which discuss Indigenous philanthropy, the Declaration and other human rights and environmental issues</p> <p>Support the publications of Indigenous Peoples' research regarding philanthropy and Indigenous Peoples' rights</p> <p>Join International Funders for Indigenous Peoples, attend its conferences, and study the guides and other publications to gain more insight into Indigenous philanthropy and the implementation of the Declaration</p>
Organization-wide Activity	Grants focus on cross-program and regional activities that fall outside any one of the foundations specific initiatives, but which may be relevant to several or advance the overall work in a region or country.	<p>Incorporate interdisciplinary grant approaches that draw funds from multiple foundation program categories to support organizations and projects conducting work at the intersection of programs, such as, for example, culture and environment or human rights and climate change</p> <p>Find ways to support all grantees in one country or region or from one thematic area to communicate and learn from each other's projects</p>

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➔ **Tool: Monitoring and Evaluation**

The growing desire and even demand for donors and grantees to determine if their activities are producing the desired outcomes and impact they had envisioned has pushed for a more rigorous development of assessments, evaluations and indicators. This has become true for broader human rights funding, and will likely become an expectation while working on implementing the Declaration. Evaluations are meaningful when there is an opportunity for, both, funders and grantee partners to learn together. This also offers funders an opportunity to invest in capacity building of their partners to conduct evaluations.

Importance of measuring the impact of the Declaration and implementation efforts:

- Systematic measurements of the Declaration's implementation helps to gauge the scope and magnitude of problems, assists in deciding where to invest a funders limited resources, and how to plan expected outcomes,
 - The Declaration's implementation measurement helps to understand the nature and causation of human rights problems, which in turn allows the Indigenous Peoples' rights community to design appropriate strategies,
 - Rigorously tracking the Declaration's implementation progress holds duty-bearers responsible for their duties to protect and promote the rights of Indigenous Peoples,
 - It helps Indigenous Peoples' rights organizations to employ the most effective strategies, and gives them the ability to measure their impact
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While the importance of practicing the monitoring and evaluation of grant-making and programs is clear, these measurement activities should also be viewed in their practical capacity for taking away the asymmetrical power relations between funders and Indigenous grantees. As will be shown in this tool, monitoring and evaluation can be effective methods of respecting and promoting the rights of Indigenous Peoples as true partners.

Things to avoid:

- Driving the promotion of Indigenous Peoples' rights into what is measurable, instead of what matters
 - Forcing advocates and organizations to justify themselves based on measurement-friendly results, and not in terms of being a part of the larger movement
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Methods of Monitoring and Evaluation That Respect the Declaration

The following are three examples of monitoring and evaluation methods that could support the rights of Indigenous Peoples as held in the Declaration. In choosing the type of monitoring and evaluation, the funder would not only need to consider what fits their organization best, but also, in respecting Indigenous Peoples' right of self-determination, should allow for Indigenous Peoples' participatory consultation and consent towards which evaluation method will help the most.

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	Participatory Action Research	Theory of Change	Ethnography
Connection to Declaration	Free, Prior and Informed Consent	Free, Prior and Informed Consent	Cultural Integrity
What it is	Participatory Action Research engages all parties relevant to an evaluation in all aspects to that evaluation, including; defining the problem, developing the questions, gathering and analyzing data, and preparing recommendations.	A Theory of Change is the mapping of a process from beginning to end and establishing a blueprint for the grant project and its process/cycle.	Professional ethnographers work both as outside observers and as inside participants. The dual perspective allows for knowledge building rarely possible from only insiders or only outsiders.
Benefits	<p>Builds knowledge and skills that communities and other stakeholders create, use, and own themselves</p> <p>Fully informs community members, stakeholders, and others impacted by the grant</p> <p>Transforms everyday knowledge into social capital for social change</p> <p>Bottom-up and grassroots focused</p>	<p>Helps establish common principles and vocabulary between the funder and the grantee</p> <p>Allows the Indigenous Peoples' organization to articulate their distinct needs</p> <p>Defines responsibilities and roles from both the grantee and the funder, with the meaningful input from both actors</p> <p>Allows for non-rigid evaluation, a 'theory' is being tested</p>	<p>Gain the ability to meaningfully tell the complex story of rights issues within the Indigenous Peoples' cultural contextw</p> <p>Gain deeper understandings of a culture than quantitative methods are able to</p> <p>Create safeguards for protecting the cultural rights of Indigenous communities</p> <p>Documentation of the project by the grantees, done on their own terms (also has potential for aligning with FPIC)</p> <p>Understand how a situation is being experienced by different people.</p>
Resources	<p>GrantCraft: Participatory Action Research</p> <p>Definitions, Goals and Principles of Participatory Action Research</p> <p>Participatory Action Research Toolkit: An Introduction to Using PAR as an Approach to Learning, Research and Action</p>	<p>GrantCraft. Mapping Change: Using a Theory of Change to guide Planning and Evaluation</p> <p>Theory of Change: A Practical Tool For Action, Results and Learning</p> <p>Theory of Change Tool: Manual</p>	<p>GrantCraft. Getting Inside the Story: Ethnographic Approaches to Evaluation</p> <p>An Ethnographic Approach to Impact Evaluation: Stop Measuring Outputs, Start Understanding Experiences</p> <p>Ethnographic Action Research: Training Handbook</p>

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Three types of indicators:

	Structural Conditions	Process	Outcomes
What is being measured	Constitutions, legal structures, and public as well as private institutions are essential components of the Declaration's implementation	Those structural developments are important but only meaningful if they are implemented in practice. Indicators are needed to gauge the effectiveness of the structural developments.	The impact and influence made on the rights of Indigenous Peoples
Examples	Tracking the adoption of the Declaration into national laws, court cases that mentioned the Declaration, government policies addressing the Declaration, etc.	Tracking levels of government spending on the Declaration's implementation, number of consultation processes in a country, amount of land titled to Indigenous communities and nations, etc.	Increased number of speakers of Indigenous languages, increase in the percentage of land controlled by Indigenous Peoples, positive changes in health data from Indigenous communities, etc.

Indicators for measuring the rights of Indigenous Peoples could look at:

- Security of rights to territories, lands and natural resources.
- Integrity of Indigenous cultural heritage
- Gender dimensions - elders, youth, men, women
- Respect for identity and non-discrimination
- Self-Determination
- Culturally-appropriate education
- Health
- Full, informed and effective participation (FPIC)
- Access to infrastructure and basic services
- Extent of external threats
- Material well-being

Resources

[Human Rights Indicators](#): A Guide to Measurement and Implementation

[Indicators Relevant for Indigenous Peoples](#): A resource Book

[Indicators Relevant for Indigenous Peoples](#): Local-Global Monitoring of Human Rights, Knowledge and Well-Being

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➔ Tool: Community Protocols

This tool can be used to guide a funder in methods in articulating the meaning of the Declaration at the local community level, by the local community. It also promotes relationships based on the rights held in the Declaration. Community protocols are the local adaptation and articulation of the Declaration. Among other things, they are tools to facilitate a rights-based approach to funding Indigenous Peoples' and their organizations.

Respect for Customary Laws and Protocols

Indigenous Peoples have always had customary laws and protocols that regulate their internal conduct and relations with other communities and outsiders. An increasing number of international and national laws recognize that Indigenous peoples' customary laws and protocols must be respected. **Article 5** of the Declaration is a good example, which states:

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

A New Breed of Community Protocols

In this context, an increasing number of Indigenous peoples (or particular communities) are articulating their relevant customary laws and protocols in forms that are easily accessible to external actors, such as government agencies, businesses, NGOs, funders, and others.

The development of a community protocol is a unilateral and context-specific assertion of the full spectrum of rights set out in the Declaration. Community protocols are being used by a range of communities and in a variety of geopolitical contexts to engage a wide spectrum of stakeholders. Examples include:

- **South Africa:** Traditional healers engaging protected areas agencies and biotechnology companies to protect medicinal plants and their associated knowledge;
- **Malaysia:** Indigenous communities calling on government agencies to respect their rights to land and natural resources;
- **Colombia:** Artisanal gold miners are using a community protocol to articulate their production methods and systems, as well as their relationship with the natural resources on their territory;
- **India:** a range of livestock keepers are using community protocols to protect their migration routes, grazing areas and associated ethno-veterinary knowledge.

The above communities are using their protocols as tools to affirm their responsibilities to their past and future cultural and natural heritage as well as to assert their rights *vis-à-vis* others. This can include inviting appropriate partnerships as well as objecting to inappropriate development or marginalization. In this context, a community protocol is the local adaptation and articulation of the Declaration. Among other things, they are tools to facilitate a rights-based approach to funding Indigenous Peoples' and their organizations.

Community Protocols at a Glance

The details contained in community protocols are as diverse as the peoples and communities who develop them. As explained in the Community Protocols Toolkit (Below), there is no formal set of defined steps in their development. Yet support for community protocols often include the following kinds of activities: collective reflection and deliberation; participatory documentation and communication; legal empowerment; and social mobilization. **They are generally:**

- Determined by a self-defined community with a close connection to a specific territory or area that is the foundation of their identity, culture, language, and ways of life;

3

- Documented, developed, and used in a participatory manner by that community and, where appropriate, with the support of trusted and long-standing organizations;
- Intended to promote appropriate recognition of and support for community-specific customary ways of life and stewardship of their territory or area; and
- Based upon values, standards, procedures, rights, and responsibilities set out in customary, national, and international laws and policies.

In this context, community protocols should not be:

- Determined or defined by an external actor such as a government official, researcher, funder, business-person, or consultant;
- Documented, developed, or used in a top-down or prescriptive manner or in a way that undermines the community's decision-making processes and right to self-determination;
- A guarantee that the community will provide FPIC to an external actor or project;
- An agreement to enter into any negotiations or contractual arrangements; or
- A tool that can be used to undermine or hinder values, standards, procedures, rights, and responsibilities set out in customary, national, and international laws and policies.

Community Protocols and Funders

Supporting Indigenous peoples to articulate and develop 'community protocols' is a very progressive and direct strategy for funders to respect and support the Declaration in at least three specific ways:

1. Supporting the activities that lead to a community protocol is inherently empowering if done appropriately.
2. The development of a community protocol will help the community to clearly define to the funder and other stakeholders how they understand the rights contained in the Declaration and define what is and is not acceptable to them.
3. In turn, funders, development agencies, NGOs, the private sector and government agencies will be better able to respond directly to the community/ies requests.

A well developed community protocol will help funders and others to:

- actively support their right to self-determination;
- ensure and facilitate FPIC; and
- facilitate funders' engagement with Indigenous peoples in ways that are aligned with their own defined priorities and procedures.

Overall, community protocols are tools that minimize power asymmetries that often characterize interactions between Indigenous peoples and external actors, usefully bridging the gap between differing worldviews, values, laws, and decision-making processes.

Resources

Biocultural Community Protocols: A [Toolkit](#) for Community Facilitators

[Biocultural Community Protocols](#): Articulating Stewardship, Asserting Rights, Affirming Responsibilities

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➔ Tool: Business and the Declaration

Indigenous Peoples often inhabit lands that are rich in natural resources that may lead to many abuses and violations in the hands of national and transnational corporations that have vested interests in exploring and exploiting these resources. When businesses ignore and violate the rights of Indigenous Peoples, it promotes conflict and exacerbates poverty. There are also situations where good faith partnerships between business and Indigenous Peoples can bring about development in-line with the Indigenous Peoples' vision, as well as economic security and other benefits.

GrantMaking

Three methods for a funder to engage in grant-making with businesses regarding the implementation of the Declaration:

Co-fund projects	Support research and advocacy aimed at changing business practices	Build alliances and partnerships with businesses that have complimentary goals
This works to enlarge the grants received by Indigenous Peoples' organizations, deepening their impact, it also works towards getting the business more engaged in the success of the Indigenous communities it may be impacting.	Many organizations are involved in researching the impacts a business has on the rights of Indigenous Peoples, as well as advocating for change in the businesses practices. A funder could support these types of activities regarding specific impacts an industry or company has on Indigenous Peoples.	This method brings Indigenous Peoples' organizations to the table with possible alliance members from businesses, government, NGOs, and philanthropy. It also increases conversations and dialogue about business impacts on the rights of Indigenous Peoples.

These three methods aren't mutually exclusive.

Resources

Working with the [Business Sector](#): Pursuing Public Good with Private Partners

Socially Responsible Investing and Shareholder Activism

A funder which has investments in business can use those investments in two ways to work for the rights of Indigenous Peoples:

Divestment	Shareholder activism
Funders can ensure they have not invested in any company that actively violates the rights of Indigenous Peoples. Selling shares of such businesses and investing in businesses more aligned with the Declaration would ensure the funder is not inadvertently participating in abuses of Indigenous Peoples' rights. Building a coalition or network of funders that are divesting from businesses that violate the rights of Indigenous Peoples would show strength in this action.	Funders can keep their investment shares in businesses that violate Indigenous Peoples' rights for the purpose of shareholder activism. This would allow the funder, as shareholder, to attempt to change the policies and practices of the corporation. The funder can even bring Indigenous Peoples' representatives impacted by the work of the company to shareholder meetings and other possible fora to encourage changing policies and practices.

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The following journal article details the ideas of shareholder transnational advocacy networks, the process, meaning, and challenges in utilizing shareholder activism for the promotion of the rights of Indigenous Peoples.

McAteer, Emily, and Simone Pulver. “[The Corporate Boomerang](#): Shareholder Transnational Advocacy Networks Targeting Oil Companies in the Ecuadorian Amazon.” *Global Environmental Politics*. no. 1 (2009).

Resources

The Histories of [Social Investing & Indigenous Peoples](#): Using the Tools of Diverse Cultures to Restore Balance to a Fractured World

Protecting Indigenous Peoples through [Socially Responsible Investment](#)

[Socially Responsible Investment](#) can Improve the Lives of Indigenous Peoples

International Framework for Business and the Rights of Indigenous Peoples

The international community, through organizations such as the United Nations, has become more aware of the impact of business, especially the extractive industry, on the rights of Indigenous Peoples. The following documents came out of studies, conferences, and negotiations around business impacts on Indigenous Peoples’ rights, and can be used to further ones understanding of the impact businesses have on Indigenous Peoples, as well as their responsibility in the protection of Indigenous Peoples’ rights.

<p>Manila Declaration (Indigenous Peoples’ Conference) In March of 2009, Indigenous Peoples met in Manila, Philippines, for the International Conference on Extractive Industries and Indigenous Peoples, where the Manila Declaration was drafted.</p>	<p>UNPFII Study United Nations Permanent Forum on Indigenous Issues “Study on indigenous peoples and corporations to examine existing mechanisms and policies related to corporations and indigenous peoples and to identify good practices.” May, 2011</p>	<p>Report of the Special Rapporteur on Indigenous Peoples’ Rights United Nations Special Rapporteur on the Rights of Indigenous Peoples “Report to the Human Rights Council. Study on Extractive industries and Indigenous Peoples.” July, 2013.</p>
<p>Follow-up Report from the Expert Mechanism on the Rights of Indigenous Peoples Expert Mechanism’s follow-up report on Indigenous Peoples and the right to participate in decision-making, with a focus on extractive industries. August 2012.</p>	<p>United Nations Working Group on the issue of human rights and transnational corporations and other business enterprises. This Working Group has been tasked with promoting the effective and comprehensive dissemination and implementation of the Guiding Principles on Business and Human Rights, in August of 2013 they also issued a thematic report focused on Indigenous Peoples.</p>	<p>The United Nations Forum on Business and Human Rights This Forum is mandated to “discuss trends and challenges in the implementation of the Guiding Principles [on Business and Human Rights as well as identifying good practices.” The forums are held annually, usually in December.</p>

More Resources

The [Business Reference Guide](#) to the UN Declaration on the Rights of Indigenous Peoples

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➔ Tool: Grassroots Resources for Indigenous Peoples' Communities and Organizations

Below is a list of resources, manuals and guides for Indigenous groups and advocates on various human rights instruments, climate change, international finance institutions, and more. A funder could use their networks of grantees, associations, and others to further ensure these resources are in the hands of Indigenous Peoples' communities.

Indigenous Peoples' Rights	Climate Change	International Finance Institutions
<p>Training Manual on the United Nations Declaration on the Rights of Indigenous Peoples</p> <p>Guide to Free, Prior and Informed Consent</p> <p>Manual on the Promotion and Protection of the Rights of Indigenous Populations / Communities through the African Human Rights System</p> <p>A Guide to Indigenous Women's Rights under the International Convention on the Elimination of All Forms of Discrimination Against Women</p>	<p>Know Your Rights Related to REDD+: A Guide for Indigenous and Local Community Leaders</p> <p>A Training Manual on Advocacy, Lobbying and Negotiation Skills for Indigenous Peoples in Climate Change and REDD+</p> <p>Capacity Building Materials on REDD+ for Indigenous Peoples and Local Communities</p> <p>Methodological Toolkit for Local Assessments: A methodological guide for implementing Local Assessments under the IPCC initiative</p>	<p>Examining the African Development Bank: A Primer for NGOs</p> <p>Unpacking the Asian Development Bank</p> <p>Bringing Human Rights claims to the World Bank's Inspection Panel</p> <p>A Community Guide to the Asian Development Bank Involuntary Resettlement Safeguards</p> <p>Strategic Guide: Strategic Tip for Filing Complaints with International Financial Institutions</p>
Campaigning and Advocacy	The Right to Food	Participatory Tools
<p>Protecting Your Community Against Mining Companies and Other Extractive Industries: A Guide for Community Organizers</p> <p>Dams, Rivers and Rights: An Action Guide for Communities Affected by Dams</p> <p>Power Tools: For Policy Influence in Natural Resource Management</p> <p>Community Guide: Protecting Community Lands and Resources</p>	<p>Using the Global Strategic Framework for Food Security and Nutrition to Promote and Defend the Peoples' Right to Adequate Food: A Manual for Social Movements and Civil Society Organizations</p> <p>How to Use the Voluntary Guidelines on the Right to Food: A Manual for Social Movements, Community-Based Organisations and Non-Governmental Organisations</p> <p>The Right to Food Guidelines and Indigenous Peoples: An Operational Guide</p>	<p>Training Kit on Participatory Spatial Information Management and Communication (online training modules)</p> <p>80 tools for Participatory Development</p> <p>Guide to Participatory Tools for Forest Communities</p> <p>Making Maps that Make a Difference: A Citizen's Guide to Making and Using Maps for Advocacy Work</p>
Other Resources	... Continued	More Resources
<p>Indigenous Peoples Funding and Resource Guide</p> <p>Sustainable Tribal Economies: A Guide to Restoring Energy and Food Sovereignty in Native America</p> <p>Legal Remedies for the Resource Curse: A Digest of Experience in Using Law to Combat Natural Resource Corruption</p> <p>Transnational Corporations on the Defendants Seat: Human Rights Violations and Possibilities for Accountability</p>	<p>Corporate Accountability for Human Rights Abuses: A Guide for Victims and NGOs on Recourse Mechanisms</p> <p>Securing community land and resource rights in Africa: A guide to legal reform and best practices</p> <p>Protecting the rights of minorities in Africa A guide for human rights activists and civil society organizations</p> <p>Leadership Training for Indigenous Peoples</p>	<p>African Indigenous Peoples' Workshop on Effective Use of Information Technology (ICTs) in Environmental Advocacy</p> <p>Mining and Communities: Conflict Transformation in Favor of the Rights of Indigenous and Black Communities (Spanish only)</p> <p>Sacred Lands and Gathering Grounds: A Toolkit for Access, Protection, Restoration and Co-Management</p> <p>ForestDefender: A Tool for Understanding Your Rights (online)</p>

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➔ **Tool: Capacity Building for Indigenous Peoples' Organizations**

Investment in the capacity of Indigenous Peoples' organizations needs to be a crucial funding priority for funders to strengthen the implementation of the Declaration. Local Indigenous community groups, NGOs and other civil society organizations are at the forefront of efforts to address issues related to poverty, health, environmental protection, and other social injustices. This places huge pressure on these over-stretched and often under-resourced organizations. The following tool outlines the ways in which a funder could work with organizations to build their capacity.

Access to and Management of Information

Indigenous communities and organizations must now manage a huge amount of information about the numerous policies and projects that affect their territories. They must manage technical, scientific, political, and financial information while at the same time preserving and advancing traditional knowledge. In order for them to conserve their territories and sustainably manage their natural resources, they need access to information tools such as maps and GIS and they need to develop their own systems for collecting and passing on information within their own communities. Effective processes of Free, Prior and Informed Consent can only exist when Indigenous Peoples have access to the right information, and in languages they can understand. The training in technical, scientific, financial and other types of information is crucial for Indigenous communities to make informed decisions. This also promotes their abilities to claim the right of self-determination.

Communications Support

Information management must be accompanied by strong communication systems to connect communities with their representative organizations, advisors, government agencies, and the media. Improved communications for Indigenous Peoples requires not only access to new technology, but also well designed strategies, trained personnel, and financial resources. Effective communication among Indigenous Peoples also requires ample face-to-face time, which in turn depends upon resources for transportation and staff time for leaders to visit remote places. Supporting communications of Indigenous communities also goes towards supporting the right to FPIC, facilitating their ability to practice participatory decision-making across remote areas difficult to travel between. It also promotes the right to establish their own media, and have access to all forms of non-indigenous media without discrimination.

Leadership Development

New challenges facing communities and organizations require Indigenous leaders to develop new skills. Frequently communities complain that their leaders are not in touch with local issues. Leadership development that validates and strengthens traditional forms of leadership, while incorporating new knowledge and skill sets is needed in many Indigenous organizations. Peer exchanges between organizations and countries can be an effective way of training leaders. Training Indigenous leaders in manners that strengthen their traditional forms of leadership in connection to their responsibilities to the community can serve to promote self-determination of those communities. It also validates, supports and strengthens cultural integrity of the community's decision-making structures and methods of choosing leadership.

Administrative Support

Often the leaders of Indigenous organizations are elected because of their leadership and political skills and they need to develop experience in managing an organization. Some donors or cooperating agencies pay for administrators, either contracted or as staff in the organization, who are responsible for ensuring that resources are spent on what they were intended for and that there is proper reporting. In addition, some organizations train local Indigenous organizations in basic accounting and administration so that they can develop management capacity internally. Transparent management and expenditure of funds is fundamental to preventing distrust and division within grassroots organizations. Respecting Indigenous Peoples' right to maintain and develop their economic systems can be coupled with their right to have access to financial and technical support. A funder could support trainings for administrative and financial accounting skills, furthering the Indigenous Peoples' ability to claim their self-determination.

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Indigenous Professionals

In addition to accountants and administrators, Indigenous organizations seek to have their own professionals in the natural sciences, natural resource management, law, education, and medicine. Indigenous professionals understand the needs of member communities better than outside consultants and can be more effective. They contribute to Indigenous Peoples' ability to limit dependence and exercise autonomy. When Indigenous communities are able to have their own professionals in these various fields, they are able to push their self-determination and autonomy more strongly, relying on themselves to conduct scientific studies, push legal cases where they are appropriate, develop educational systems and curriculum, etc.

Sustainable Financing

Indigenous organizations can limit their dependence on outsiders is to develop self-sufficient models of financing. A few Indigenous organizations are trying to fund endowments that can sustain their organization's basic operations. Some organizations are investing in sustainable economic activities within their communities that can support families and finance the organization. Indigenous peoples recognize that their territories possess many valuable resources and they want to find ways that they can control the benefits of those resources in order to sustain their communities and their organizations indefinitely. Many articles in the Declaration outline Indigenous Peoples' right to determine their own development goals and to maintain and develop their traditional heritage. A funder can support Indigenous Peoples' organizations by building their capacity to become financially sustainable, in line with the Indigenous Peoples' vision for their own development.

Exercising Rights to Territory

For years, Indigenous organizations have been involved in the recovery of their territories, cultures, and identity and, with the support of funders, have implemented strategies of protest and struggle. Though this struggle continues today, it is evolving and incorporating new strategies to confront new pressures of infrastructure development, agribusiness, and oil, gas, and mineral extraction. Because their rights to their territories, intellectual property, and identity are recognized, they come to the table with more power and authority than in past decades, calling for new forms of cooperative relationships with donors in which both parties are on more equal ground. The Declaration strongly shows the importance for Indigenous Peoples to control their lands, territories and resources, as many articles address this issue.

Resources

The Capacity Building [Challenge](#)

[Building True Capacity](#): Indigenous Models for Indigenous Communities

➡ Tool: Grant Proposal Check-list

The Grant Proposal check-list is to assist a grant-maker in assessing the many and varied grant proposals that come across their desk. The goal is to offer a guide in evaluating whether or not a grant proposal is in line with the Declaration and would further its implementation.

Equality and Non-Discrimination

- Does the proposal empower Indigenous communities as equals to non-indigenous?
- Does the proposal identify the root causes of the disparities being addressed?
- Are there plans for monitoring unintended impacts on marginalized sub-groups (women, youth, elderly, disabled, etc.)?

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Self-Determination

- If an Indigenous Peoples' organization is the potential grantee, has the grantee shown itself to be the legitimate representative of the community it claims?
- Does the proposal allow for control of the project by the Indigenous Peoples?
- Are there mechanisms in place to ensure affected communities can be involved in the design of projects concerning them?

Cultural Integrity

- How does the proposal strengthen the cultural institutions of the Indigenous communities involved/impacted?
- Does the proposal recognize the cultural integrity of the Indigenous Peoples involved?

Participation (FPIC)

- Are there mechanisms included in the proposal to ensure that all groups are involved in the design and implementation as well as the monitoring and evaluation processes in meaningful ways?
- Does the grant proposal exemplify participation and consultation of all groups in the decision-making process leading to the project or need in the proposal?
- If the potential grantee is a non-Indigenous organization, have they shown to have the consent of Indigenous Peoples which may be impacted by the project?
- Were Indigenous Peoples given an opportunity to provide information, ask questions, and offer opinions to the organization(s) regarding the project in question?

Development with Identity

- If the grant's purpose is for economic development, does it address the cultural value of the Indigenous People to the proposal?
- Is the development project being proposed articulated by Indigenous Peoples?

Lands, Territories and Natural Resources

- Does the proposal impact the land, territory or natural resources of Indigenous Peoples? If so, does the proposal address this impact, and show FPIC from the Indigenous Peoples?

➡ Tool: Safety and Security of Grantees

Around the world, Indigenous human rights defenders (HRD) are under attack as they mobilize for territorial sovereignty, advocate against land grabs and exploitation of their natural resources. These HRDs are people who, individually or collectively, work peacefully to protect their rights that are internationally recognized. They face considerable personal risk as they stand up for the rights of their communities against powerful interests. Because of their important work, defenders of Indigenous Peoples' rights face a range of challenges. In many countries they are/have been: subjected to death threats and torture; persecuted through the use of the judicial system; silenced by restrictive laws; disappeared or are murdered.

A report from [Global Witness](#) highlights the known killings of people defending environmental and land rights. It identifies that there is a clear rise in such deaths from 2002 to 2013 as competition for natural resources intensifies. In order for the Declaration's implementation to progress, Indigenous activists and other defenders of Indigenous Peoples' rights need to have security in their important work. Their harassment and other personal risks are a means for those who may benefit from the abuse of the rights of Indigenous Peoples.

A funder can play a critical role in the safety and security of its Indigenous grantees. Funders are encouraged to develop emergency funds for the activities of their grantees involved in defending the rights of Indigenous Peoples, especially regarding rights to lands and natural resources. It could also be beneficial for

3

a multi-funder collaboration to be established and to exist as an emergency fund. Funding Indigenous human rights defenders can mean:

- Paying for organizational and personal provisions to improve the security and protection of an Indigenous rights defender and their organization.
- Paying to improve physical security of an organization, as well as digital and communication security
- Paying legal fees for HRDs who are being judicially harassed.
- Paying for medical fees for HRDs who have been attacked or who have suffered a medical condition as a result of their peaceful human rights activities.
- Providing assistance to families of imprisoned HRDs
- Supporting accompaniment programs and organizations
- Supporting the trainings and development of security plans for grantees at risk

The recent [United Nations Declaration on Human Rights Defenders](#) emphasizes that everyone has duties towards and within the community and encourages us all to be human rights defenders. Articles outline responsibilities for everyone to promote human rights, to safeguard democracy and its institutions and to not violate human rights. Special reference is made to the responsibilities of persons exercising professions that can affect the human rights of others.

Resources

Being Well and Staying Safe: [Resources](#) for human rights defenders

Grantee Security: Some Assembly Required: A [guide](#) to helping your grantees with the blueprints of security
 Insiste, Resiste, Persiste, Existe: Women Human Rights Defenders' Security [Strategies](#)

➡ Tool: Analyzing Indigenous Peoples' Rights Issues

This tool is to give the funder the ability to analyze a situation of rights violations regarding Indigenous Peoples, and to evaluate their abilities for finding solutions and remedies to that situation.

What is the rights issue, describe the situation?

	Media Institutions	Business	Outside Communities	Int'l Orgs.	Govt. Authorities	Religious Institutions
Who or What is the violator?						
How is the violator responsible?						
Where can resources be found for solutions or remedies?						
List all potential relevant strategies.						

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➔ International Funders for Indigenous Peoples

International Funders for Indigenous Peoples (IFIP) works to increase philanthropic investment in Indigenous communities around the world by promoting cross-cultural understanding, sharing of knowledge, and the cultivation of relationships among international donors and Indigenous grant-seekers. IFIP provides leadership, educational resources, and networking opportunities to donors who have developing or maturing interests in Indigenous Philanthropy.

Through conferences, convenings, online communications, publications, and toolkits, funders learn how Indigenous Peoples are addressing the most prescient issues of our day. IFIP provides grantmakers and grantseekers with the means to bridge cultural differences; to improve the effectiveness of their Indigenous philanthropy, and to advance common interests.

IFIP supports its members by:

- Hosting IFIP's annual international conference on Indigenous Philanthropy;
- Offering networking opportunities, webinars, conference calls, and educational programs throughout the year
- Participating in plenary or panel sessions at conferences held by other major grantmaker organizations
- Producing IFIP publications and reports
- Disseminating news and other resources related to Indigenous causes
- Celebrating champions in Indigenous Philanthropy with presentation of the annual IFIP Award

Below are the core values of Indigenous Philanthropy that are developed by IFIP and act as a key guide to inform its strategies, programs and actions.

<p>Reciprocity</p> <p>Embrace the idea that giving and receiving connect people, beliefs and actions. It is not all about money, and funders also need to be open to receiving. Giving and receiving from the Earth's endowments is also part of a virtuous circle of healing.</p>	<p>Respect</p> <p>Honor traditions and respect the ideas of Indigenous Peoples. Respect diverse ways, and use processes and approaches that are transparent, open, adaptable, and flexible. Work directly with communities to gain understanding and knowledge about the community, issues and solutions. Go beyond making grants and think about building long-term relationships and self-reliant communities.</p>
<p>Responsibility</p> <p>Recognize that Indigenous Peoples should speak for themselves and be responsible for their own voice in meetings, negotiations and on issues. Be familiar with the principles articulated in the UN Declaration of Rights for Indigenous People (UNDRIP) and seek to uphold these when working with Indigenous Peoples and to advance these as goals in this work.</p>	<p>Relationships</p> <p>Engage with Indigenous communities by understanding the nature of relationships among ancestral cultures, lands and spirituality. Engaging in this way requires long-term commitments and mutual learning. Relationships based on mutual respect eliminate the tendency to exert power over another.</p>



Photo: Rucha Chitnis

Around the world, Indigenous peoples—farmers, pastoralists, fisherfolks—are rising to localize food systems, protect their native seeds and advocate for agroecology as a way to feed the world and cool the Earth.

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Section 4: Join Forces

This section has a wide array of resources for funders about institutions, organizations and processes that already exist and are engaged in Indigenous Peoples' rights. Some of these actors have had positive impacts, while others have had negative impacts, and many have had both. The section has practical suggestions for funders to become involved in these processes developed by these actors, which are impacting the rights of Indigenous Peoples.

➔ The United Nations Human Rights System

United Nations Special Procedures and Mechanisms relevant to Indigenous Peoples

Expert Mechanism on the Rights of Indigenous Peoples



1) Expert Mechanism on the Rights of Indigenous Peoples

Purpose: The Expert Mechanism on the Rights of Indigenous Peoples is a subsidiary mechanism of the Human Rights Council. The five experts composing the Expert Mechanism provide thematic expertise on the rights of Indigenous Peoples to the Human Rights Council.

Opportunities for Participation and Support: Participate in annual sessions (July); fund Indigenous Peoples' travel and accommodation to sessions; contribute to thematic studies; contribute to and fund Academic Friendships

2) Special Rapporteur on Indigenous Peoples' Rights

Purpose: To promote good practices, including new laws, government programs, and constructive agreements between Indigenous Peoples and states, to implement international standards concerning the rights of Indigenous Peoples; Report on the overall human rights situations of Indigenous Peoples in selected countries; Address specific cases of alleged violations of the rights of Indigenous Peoples through communications with Governments and others; Conduct or contributes to thematic studies on topics of special importance regarding the promotion and protection of the rights of Indigenous Peoples.

Opportunities for Participation and Support: Accreditation to participate in governing body; contribute to reports; participate on civil society panel

3) Permanent Forum on Indigenous Issues

Purpose: The United Nations Permanent Forum on Indigenous Issues (UNPFII) is an advisory body to the Economic and Social Council (ECOSOC), and has a mandate to discuss Indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

Opportunities for Participation and Support: Participate in annual sessions (May); fund travel and accommodations for Indigenous Peoples' participants; contribute to studies and reports as well as workshops and conferences; support trainings for UN country teams, Government officials, and Indigenous Peoples' organizations on the Declaration.

Resources

[Homepage](#) of the Expert Mechanism on the Rights of Indigenous Peoples

[Homepage](#) of the Special Rapporteur on the rights of Indigenous Peoples

The Role of the United Nations Special Rapporteur on the Rights of Indigenous Peoples within the United Nations Human Rights System—A [Handbook](#) for Indigenous Leaders in the United States

[Homepage](#) of the Permanent Forum on Indigenous Issues

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United Nations' Indigenous Peoples Partnership

The United Nations Indigenous Peoples' Partnership (UNIPP) is a commitment to the Declaration, and an initiative between the International Labour Organization (ILO), Office of the High Commissioner for Human Rights (OHCHR), UN Development Program (UNDP), and UN Children's Fund (UNICEF). UNIPP aims to facilitate the implementation of international standards on Indigenous Peoples, in particular the Declaration and **ILO Convention Concerning Indigenous and Tribal Peoples in Independent Countries** (ILO 169).

Resources

United Nations Indigenous Peoples Partnership [factsheet](#)

United Nations Voluntary Fund for Indigenous Populations

The United Nations Voluntary Fund for Indigenous Populations was created to give Indigenous Peoples important opportunities to participate in the sessions of the Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples, the Human Rights Council, including its Universal Periodic Review mechanism, and other treaty bodies. The Fund supports human rights training in Geneva and New York, to increase the capacity of grantees and other Indigenous representatives to effectively participate in human rights mechanisms.

Resources

[Homepage](#) to the Voluntary Fund for Indigenous Populations

Human Rights Funds, Grants and Fellowships: A [Practical Guide](#) for Civil Society

Indigenous Peoples Fellowship Program

The Indigenous Peoples Fellowship Programme is meant to give Indigenous Peoples the opportunity to gain important knowledge on the UN system and its mechanisms dealing with human rights in general and Indigenous Peoples' issues in particular. The fellows can then return to their communities and organizations to assist in protecting and promoting the rights of their people. The Fellowship Programme is accessible in four different languages: English, French, Spanish and Russian.

Resources

[Homepage of the Indigenous Fellowship Programme](#)

Universal Periodic Review

The Universal Periodic Review (UPR) is a procedure of the UN Human Rights Council that involves an examination of the human rights record of each UN member State every four years. The review of each State is based on three reports submitted prior to the review. One of these reports is by the State under review, one is a compilation of reports and statements from treaty bodies, special procedures and other UN agencies, and the third is a compilation of reports submitted by relevant stakeholders, which could include: NGOs, National Human Rights Institutions, human rights defenders, academic institutions and research institutes, regional organizations, as well as civil society representatives.

A funder could assist Indigenous Peoples' organizations in contributing to all three of these reports (when possible). This could be through providing information to the State report, by providing information throughout the years to the treaty bodies, and by submitting their own stakeholders report.

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Resources

[Homepage](#) of the Universal Periodic Review

Universal Periodic Review: A [Practical Guide](#) for Civil Society

Human Rights Council

The Human Rights Council is an inter-governmental body within the United Nations system made up of 47 States and is responsible for the promotion and protection of all human rights around the globe. It is a Charter based body (mandated from the UN Charter) and has the ability to discuss all thematic human rights issues and situations that require its attention throughout the year.

Resources

[Homepage](#) of the Human Rights Council

United Nations Human Rights Council: A [Practical Guide](#) for NGO Participants

The Social Forum of the Human Rights Council: A [Practical Guide](#) for Civil Society

Human Rights Treaty Bodies

Treaty bodies of the UN can offer legal expertise on the rights of Indigenous Peoples through their interpretation of how their specific treaty protects Indigenous Peoples' rights. Depending on the treaty body, funders can support NGOs in:

- submitting shadow reports to the committee in charge of monitoring a specific treaty each time a government submits its country report. Shadow reports provide additional information on the situation of Indigenous Peoples in a country, they also make comments on the governments report and suggest questions the treaty committee members can bring up with governments during their review;
- attending committee meetings when country reports are discussed;
- disseminating (and if necessary, translating) the Committee's concluding observations in the relevant country, using the media to highlight the situation of Indigenous Peoples;
- filing complaints against a state with committees which monitor relevant optional protocols to its treaty allowing for individual and/or group complaints;
- contacting the Committee members, inviting them for discussions, conferences or round tables to inform them about the situation of Indigenous Peoples in specific countries or regions

Human Rights Committee

The Human Rights Committee is the body of 18 independent experts that monitors implementation of the *International Covenant on Civil and Political Rights* (ICCPR) by its State parties. As with all treaty bodies, State parties are obliged to submit regular reports to the Committee on how the rights are being implemented. The Committee examines each report and addresses its concerns and recommendations to the State party in the form of "concluding observations."

Resources

[Homepage](#) of the Human Rights Committee

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Committee on Economic, Social and Cultural Rights

The Committee on Economic, Social and Cultural Rights (CESCR) is the body of 18 independent experts that monitors implementation of the *International Covenant on Economic, Social and Cultural Rights* (ICESCR) by its States parties. In addition to the reporting procedure, the Optional Protocol to the ICESCR provides the Committee competence to receive and consider communications from individuals claiming that their rights under the Covenant have been violated. The Committee may also, under certain circumstances, undertake inquiries on grave or systematic violations of any of the economic, social and cultural rights set forth in the ICESCR.

Resources

[Homepage](#) of the Committee on Economic, Social and Cultural Rights

[General Comment 21](#)

Committee on the Elimination of Racial Discrimination

The Committee on the Elimination of Racial Discrimination (CERD) is the body of independent experts that monitors implementation of the *International Convention on the Elimination of All Forms of Racial Discrimination* (ICERD) by its State parties. CERD has contributed significantly to the progressive development of Indigenous Peoples' rights.

Resources

[Homepage](#) of the Committee on the Elimination of Racial Discrimination

[General Comment 23](#)

Committee on the Elimination of Discrimination Against Women

The Committee on the Elimination of Discrimination against Women (CEDAW) is the body of 23 independent experts that monitors implementation of the *International Convention on the Elimination of All Forms of Discrimination against Women* (ICEDAW). As with all treaty bodies, the obligations of states under the CEDAW may be influenced by Indigenous women through engaging in dialogue with members of the Committee, making the Convention an additional global tool in highlighting the human rights abuses experienced by Indigenous women and in implementing the Declaration.

Resources

[Homepage](#) of the Committee on the Elimination of Discrimination Against Women

[Compilation](#): General Comments and Concluding observations relevant to the rights of Indigenous Women

Committee on the Rights of the Child

The Committee on the Rights of the Child (CRC) is the body of independent experts that monitors implementation of the *International Convention on the Rights of the Child* (ICRC) by its State parties. It also monitors implementation of two optional protocols to the Convention, on involvement of children in armed conflict and on sale of children, child prostitution and child pornography.

Resources

[Homepage](#) of the Committee on the Rights of the Child

[General Comment 11](#)

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Committee on the Rights of Persons with Disabilities

The Committee on the Rights of Persons with Disabilities (CRPD) is the body of independent experts, which monitors implementation of the *Convention on the Rights of Persons with Disabilities* by the States Parties. The CRPD participated in a study on “the situation of indigenous persons with disabilities, with a particular focus on challenges faced with regard to the full enjoyment of human rights and inclusion in development”.

Resources

[Homepage](#) of the Committee on the Rights of Persons with Disabilities

[Study](#) on the situation of indigenous persons with disabilities, with a particular focus on challenges faced with regard to the full enjoyment of human rights and inclusion in development

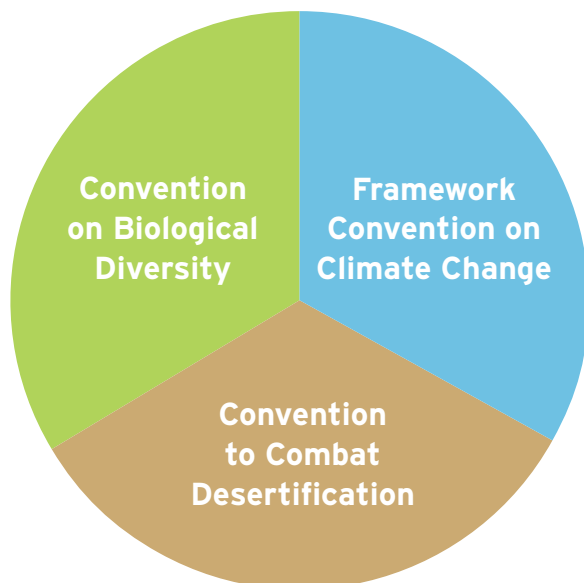
Other Resources:

Human Rights and Indigenous Peoples: A [Handbook](#) on the UN System

Working with the United Nations Human Rights Programme: A [handbook](#) for Civil Society

How to Follow Up on United Nations Human Rights Recommendations: A [Practical Guide](#) for Civil Society

Other Treaties of the United Nations Relevant to Indigenous Peoples



1) Convention on Biological Diversity

Purpose: The *Convention on Biological Diversity* is an important instrument towards the conservation of biological diversity, the sustainable use of its components, and the fair and equitable sharing of benefits arising from the use of genetic resources.

Opportunities for Participation and Support: Traditional Knowledge Information Portal (website); contribute to Voluntary Funding Mechanism; participation in meetings and contribution to reports; Working Group on Article 8j

2) Convention to Combat Desertification

Purpose: The *United Nations Convention to Combat Desertification (UNCCD)* addresses specifically the arid, semi-arid and dry sub-humid areas, known as the drylands, where some of the most vulnerable ecosystems and peoples can be found. The Convention works to improve the living conditions for people in drylands, to maintain and restore land and soil productivity, and to mitigate the effects of drought.

Opportunities for Participation and Support: Accreditation to participate in governing body; contribute to reports; participate on civil society panel

3) Framework Convention on Climate Change

Purpose: The *United Nations Framework Convention on Climate Change (UNFCCC)* is an international treaty to tackle the growing problem of global warming and related harmful changes in the climate, such as more frequent droughts, hurricanes and rising sea levels.

Opportunities for Participation and Support: Accreditation to participate in governing body; participation with the International Indigenous Peoples' Forum on Climate Change; contribute to Voluntary Funding Mechanism to facilitate participation of Indigenous Peoples.

Resources

[Homepage](#) to the Convention on Biological Diversity

Indigenous Peoples & the Convention on Biological Diversity: An Education [Resource Book](#)

[Homepage](#) of the United Nations Convention to Combat Desertification

[List](#) of Accredited Organization with UNCCD

[Homepage](#) of the UNFCCC

[List](#) of Accredited Organizations with UNFCC

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Rio Declarations: The three treaties above came out of the 1992 United Nations Conference on Environment and Development in Rio de Janeiro, Brazil. A follow up Conference was held in 2012, Rio+20, or, “The Future We Want” which focused more heavily on issues of sustainable development. The following are the outcome documents of both of those conferences.

Resources

[Rio Declaration on Environment and Development \(1992\)](#)

[The Future We Want \(Rio Declaration 2012\)](#)

World Intellectual Property Organization (WIPO)

WIPO is the global forum for intellectual property services, policy, cooperation and information. It is a self-funding agency of the United Nations, with 186 member states, and monitors a number of treaties related to intellectual property. A decision in 2005 of the WIPO General Assembly led to the establishment of the Voluntary Fund. The Fund was designed exclusively to promote the participation of representatives of accredited Indigenous Peoples.

Resources

[Homepage](#) of WIPO

Indigenous Peoples and Local Communities [Portal](#)

Other Specialized Agencies of the United Nations

International Labour Organization (ILO)

The ILO has the aims of improving working conditions, assuring freedom of association and of expression, and combating poverty in the world. In 1989, the ILO’s new instrument regarding Indigenous Peoples rights’ Convention concerning Indigenous and *Tribal Peoples in Independent Countries* (ILO 169) was adopted. The ILO also has a complaint procedure which Indigenous Peoples in countries that have ratified ILO 169 can utilize when the Convention has been violated.

Resources

[ILO Homepage of Indigenous and Tribal Peoples](#)_Convention concerning Indigenous and Tribal Peoples in Independent Countries (169)

Indigenous & Tribal People’s Rights in Practice—A [Guide](#) to ILO Convention No. 169

United Nations Educational, Scientific and Cultural Organization (UNESCO)

UNESCO was founded to promote peaceful collaboration between nations through education, science and culture. The fundamental objectives of the agency are to: Reduce illiteracy, disseminate scientific know-how, facilitate scientific, educational and cultural communication and exchanges, and to preserve humanity’s artistic and cultural heritage. UNESCO has a number of instruments of importance to Indigenous Peoples, protecting their rights regarding educational activities, cultural heritage, and more.

Resources

UNESCO [Conventions](#)

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Food and Agriculture Organization (FAO)

The FAO was founded in order to improve the nutritional status and improve the living conditions of the world's population through an increase in agricultural productivity. While the FAO has not developed international legal instruments, it does carry out agricultural promotion activities and food programmes for vulnerable groups. Some of these directly impact Indigenous Peoples.

Resources

FAO [Policy](#) on Indigenous and Tribal Peoples

[The Right to Adequate Food and Indigenous Peoples](#): How can the Right to Food Benefit Indigenous Peoples?

World Health Organization (WHO)

The WHO was established as the coordinating body for work carried out internationally in the field of health. It attempts to design projects to eradicate endemic illnesses and epidemics and heavily concentrates on the prevention of illnesses. The WHO has been active in its participation at the UN and the ILO, especially during the standard-setting activities for ILO Convention 169 and the Declaration.

Resources

Global [Compendium](#) of Indigenous Health Research Institutions

[Indigenous Peoples & Participatory Health Research](#): Planning & Management/ Preparing Research Agreements

The World Bank

The World Bank provides loans to Member States of the UN, government agencies, and businesses. With the goal of contributing to the 'development' of poor countries, the World Bank has financed many projects that have been detrimental to Indigenous Peoples, for example:

- Hydroelectric dams, which have transformed the habitat of a large number of groups, forcing them to leave their homes, and
- Roads and Routes which have facilitated the invasion and exploitation of Indigenous Peoples' territories by multinational companies, landless settlers and gold prospectors, amongst others

Even with updated policies and performance standards, the World Bank and its private lending arm, the International Finance Corporation, remain in need of practicing the promotion and protection of the rights of Indigenous Peoples. There are a number of NGOs that monitor the World Bank's activities and campaign for the reform of its policies to better protect human rights and the environment.

Resources

[Indigenous Peoples Policy](#)

[IFC Performance Standard 7](#)

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United Nations Development Programme (UNDP)

The UNDP is devoted to finance and technical assistance programmes for those governments which request them. It has the main objective of helping underdeveloped countries to put their human and natural resources to better use in order to increase standards of living and economic productivity. Indigenous Peoples' organizations have sought support from UNDP in a number of areas, including: Participation, Self-Determination, Conflict Prevention and Peace-building, Environment and Sustainable Development, and Globalization.

Resources

UNDP and Indigenous Peoples: A [Policy](#) Of Engagement

[Resource Kit](#) on Indigenous Peoples' Issues

United Nations Environment Programme (UNEP)

UNEP is the voice for the environment within the United Nations system. UNEP acts as a catalyst, advocate, educator and facilitator to promote the wise use and sustainable development of the global environment. UNEP work encompasses: assessing global, regional and national environmental conditions and trends; developing international and national environmental instruments; strengthening institutions for the wise management of the environment

Resources

[UNEP and Indigenous Peoples](#): A Partnership in Caring for the Environment

The International Fund for Agricultural Development (IFAD)

IFAD was established in order to mobilize resources aimed at improving the food production and nutrition of the most marginalized rural groups and of those with the lowest incomes in underdeveloped countries. Its activities focus on the most vulnerable groups in rural societies. IFAD supports projects aimed at creating the appropriate conditions for the preservation of Indigenous Peoples' ways of life and the strengthening of their cultures.

Resources

IFAD [Policy](#) on Engagement with Indigenous Peoples

Enhancing the Role of [Indigenous Women](#) in Sustainable Development

United Nations University - Traditional Knowledge Initiative

The United Nations University has been working to establish a Traditional Knowledge Institute (TK Institute) in Australia. This Institute will have the goals of promoting and strengthening research on traditional knowledge (TK) of Indigenous and local communities conducted from a global perspective while being grounded in local experience. The Institute will promote Indigenous research and development, and provide significant practical benefits to the Indigenous Peoples of the world.

Resources

[Homepage](#) of Traditional Knowledge Initiative

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Regional Systems

➔ Inter-American System

Organization of American States (OAS)

The OAS is composed of all of the states of the Americas and the Caribbean. In the OAS system, human rights are protected under two interrelated frameworks. The first utilizes the [OAS Charter](#) and the [American Declaration on the Rights and Duties of Man](#), the second utilizes the [American Convention on Human Rights](#).

The Department of International Law (DIL) of the OAS General Secretariat adopted a [Program of Action](#) on Indigenous Peoples in the Americas in 2009. The Program of Action is aimed at increasing the strengths, skills, and capacities of the Indigenous Peoples of the Americas through training and empowerment events. The DIL awards scholarships for workshops and training courses to Indigenous leaders and to public officials and persons from NGOs who work with Indigenous Peoples.

The Specific Fund to Support the Elaboration of the American Declaration on the Rights of Indigenous Peoples

The [Specific Fund](#) of Voluntary Contributions to Support the Elaboration of the (draft) American Declaration on the Rights of Indigenous Peoples provides financial support for participation by Indigenous Peoples' representatives in the efforts by the Working Group to Prepare the Draft American Declaration on the Rights of Indigenous Peoples, as well as in other activities of the Group.

Inter-American Commission on Human Rights

The mechanism for oversight and enforcement of both the American Declaration and the American Convention is the Inter-American Commission on Human Rights (Commission). The Commission is made up of seven experts in the field of human rights. Since the 1980s, the Commission has increasingly spoken on the rights of Indigenous Peoples.

The Commission offers the Indigenous Peoples Fellowship on human rights and Indigenous Peoples' rights. This Fellowship is to provide an opportunity for young lawyers from OAS Member States to understand and apply the mechanisms of protection of the inter-American system of human rights in the area of Indigenous Peoples' rights.

Inter-American Court on Human Rights

The Inter-American Court on Human Rights (Court) was established by Article 33 of the *American Convention on Human Rights*. The Court has two main functions: To make authoritative interpretations of treaties and other instruments promulgated by the OAS system and to resolve cases and disputes submitted by the Commission or OAS member states.

Special Rapporteur on the rights of Indigenous Peoples

In 1990, the Inter-American Commission on Human Rights created the Office of the Special Rapporteur on the Rights of Indigenous Peoples to devote attention to the Indigenous Peoples of the Americas, and to strengthen, promote, and systematize the Commission's own work in this area.

Resources

A [Guide](#) to Indigenous Peoples' Rights in the Inter-American Human Rights System

4

➔ African System

African Commission on Human and Peoples Rights

The African Commission on Human and Peoples Rights is the primary regional institution for the promotion and protection of human rights. The Commission monitors *the African Charter on Human and Peoples Rights* and comprises 11 human rights experts.

The commission's mandate for the protection of rights is mainly fulfilled through its communications/complaints mechanism. This procedure enables individuals and NGOs to petition about human rights violations to the Commission. Shadow Reports are also accepted by the Commission from Indigenous Peoples' organizations. The Commission has made several specific concluding observations and comments to governments related to Indigenous Peoples.

Working Group on Indigenous Populations/Communities in Africa

The relatively recent undertakings of the African Commission on Human and Peoples Rights to address the rights of Indigenous Peoples have been through the Working Group on Indigenous Populations/Communities in Africa. The first report from the Working Group explored the concept of Indigenous Peoples in Africa. It also identified human rights situations and made recommendations to the African Commission on Human and Peoples Rights. The report now represents the key text of the Working Group and the African Commission regarding Indigenous Peoples on the continent.

Resources

[Manual](#) on the Promotion and Protection of the Rights of Indigenous Populations/Communities Through the African Human Rights System

[Toolkit](#) on Indigenous Women's Rights and the African Human Rights System

➔ European System

Council of Europe and European Court of Human Rights

While the Council of Europe has no specific standards or mechanisms devoted to Indigenous Peoples, the [Convention for the Protection of Human Rights and Fundamental Freedoms](#) and the [European Social Charter](#) contain relevant legally binding human rights standards, including on non-discrimination and the right to respect for private and family life, and the European Court of Human Rights has developed some jurisprudence concerning Indigenous Peoples. Furthermore, the monitoring bodies of the [Framework Convention for the Protection of National Minorities](#) and the [European Charter for Regional or Minority Languages](#) have addressed human rights concerns of Indigenous Peoples during their country visits and in their findings.

European Union

The European Union has stated that it seeks to integrate Indigenous issues into all aspects of its external policies (political dialogues, multilateral fora, financial support). The EU is also funding projects through the [European Instrument for Democracy and Human Rights](#). Many of the projects are run by international organizations or non-governmental organizations. They typically support Indigenous representatives as they seek to participate in relevant UN activities.

Resources

[Council Resolution](#): Indigenous peoples within the framework of the development cooperation of the Community and the Member States

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➔ Asian System

Association of Southeast Asian Nations (ASEAN)

ASEAN was established in 1967 to accelerate economic growth in the region, to promote peace and stability, to provide assistance through training and research facilities, to collaborate more in the utilization of agriculture and other industries, to promote Southeast Asian Studies, and to collaborate with regional and international bodies.

While making progress in integrating human rights standards into its framework, ASEAN does not refer to Indigenous Peoples' rights in any of their documents. An "Indigenous Peoples' Task Force" has been working since 2009 and coordinates the participation and engagement of Indigenous Peoples in the work of ASEAN and its relevant bodies.

Resources

Indigenous Peoples' [Statement](#) on the ASEAN Human Rights Declaration

➔ Arctic Council

The Ottawa Declaration of 1996 formally established the Arctic Council as a high level intergovernmental forum to provide a means for promoting cooperation, coordination and interaction among the Arctic States, with the involvement of the Arctic Indigenous Peoples on common Arctic issues, in particular issues of sustainable development and environmental protection in the Arctic.

Indigenous Peoples' organizations have been granted Permanent Participants status in the Arctic Council. The Permanent Participants have full consultation rights in connection with the Council's negotiations and decisions. The Permanent Participants are supported by the Arctic Council Indigenous Peoples' Secretariat (IPS).

Resources

Arctic Council's Permanent Participants [Homepage](#)

➔ Bilateral Aid/Development Cooperation Agencies

A number of states which have international aid and development cooperation agencies have addressed the experiences of Indigenous Peoples, and some have included a rights perspective when working with Indigenous Peoples, or on projects impacting Indigenous Peoples. The following are some of these agencies, their policies, and documents produced regarding best practices and lessons learned.

Danish International Development Agency (DANIDA) Denmark-Bolivia Partnership Policy : 2013-2018 Strategy for Danish Support to Indigenous Peoples	Norwegian Agency for Development Cooperation (NORAD) Guidelines for Norway's Efforts to Strengthen Support for Indigenous Peoples in Development Cooperation	Swiss Agency for Development and Cooperation (SDC) Swiss Action for Indigenous Peoples
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<p>UK Department for International Development (DFID)</p> <p>DFID Research: Democratizing Brazil's Indigenous Health System</p> <p>DFID Research: Protecting the Water Rights of Indigenous Mexicans</p>	<p>Spanish Agency for International Development Cooperation (AECID)</p> <p>Spanish Strategy Paper for Cooperation with Indigenous Peoples</p>	<p>German Society for International Cooperation (GIZ)</p> <p>Indigenous Intercultural University: A Place for Dialogue on Knowledge</p> <p>Strengthening of Indigenous Organizations in Latin America</p>
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➔ National Human Rights Institutions

National Human Rights Institutions (NHRIs) are government organizations which are established for the promotion and protection of human rights at the country level. They can be established by legislation or they can be incorporated into the state's Constitution. They operate and function independently from government.

NHRIs are uniquely placed to operate as a bridge between the international human rights system, and the actual on-the-ground experience of Indigenous Peoples. Mandated and clarified with the Paris Principles, NHRIs are to engage with all relevant actors at the national level, as well as to interact with international mechanisms, in order to contribute and advance the promotion, protection, and realization of all human rights, including the rights of Indigenous Peoples.

Today there are over 100 NHRIs operating around the world, 69 of which are accredited as in full compliance with the Paris Principles. There are also international and regional bodies that coordinate the work of NHRIs:

The [International Coordinating Committee of National Institutions for the Promotion and Protection of Human Rights \(ICC\)](#) facilitates and supports NHRI engagement with the UN Human Rights Council and Treaty Bodies.

The [Asia Pacific Forum](#) assists governments and civil society to establish independent national human rights institutions. The APF also provides a framework for NHRIs to share information and work together on a regional basis to response to issues of concern. Because of the lack of a comprehensive regional intergovernmental system to promote and protect human rights, this is especially important.

The [Network](#) of African National Human Rights Institutions (NANHRI) encourages the establishment of NHRIs in conformity with the Paris Principles; facilitates the coordination, strengthening and effectiveness of NHRIs in Africa; encourages cooperation among NHRIs and other intergovernmental institutions.

The [Network](#) of National Institutions for the Promotion and Protection of Human Rights in the Americas has 14 members all with equal rights and abilities to contribute to the Network as members of the General Assembly

The European [Network](#) of National Human Rights Institutions coordinates 40 NHRIs from across wider Europe.

A funder could...

- Support Indigenous Peoples organizations to engage with their country's NHRI
- Provide training and resources for NHRIs to engage Indigenous Peoples in-line with the Declaration

Resources

[Paris Principles](#)

The United Nations Declaration on the Rights of Indigenous Peoples: A [Manual](#) for National Human Rights Institutions

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➔ Regional Multilateral Banks

Like the World Bank, Indigenous Peoples also maintain that these regional multilateral banks have persistently failed to listen to and respect their perspectives, and they have registered serious complaints about how these banks' activities affect their rights and well-being. A funder could support Indigenous Peoples in utilizing relevant complaint mechanisms when a Bank's policies aren't followed.

Bank	Indigenous Peoples Guideline	Accountability Mechanism
Inter-American Development Bank	Operational Policy on Indigenous Peoples and Strategy for Indigenous Development	Independent Consultation and Investigation Mechanism
African Development Bank	Integrated Safeguard System: Policy Statement and Operational Safeguards	Independent Review Mechanism
Asian Development Bank	Policy on Indigenous Peoples	ADB Accountability Mechanism
European Bank of Development and Reconstruction	Guidance Note on Indigenous Peoples Performance Requirement 7	Project Complaint Mechanism

➔ Multi-stakeholder Bodies

Throughout the business world, pressure is mounting on companies from all industries to play positive roles in promoting and protecting human rights, caring for the environment, mitigating climate change, and bringing real and lasting development to the communities they are working in. Numerous industry specific and sometimes multi-industry bodies have been formed to monitor and/or certify that a company has complied with best practices, principles and criteria for the relevant multi-stakeholder body.

While every multi-stakeholder body is organized differently, funders can potentially engage this process by:

- supporting Indigenous Peoples' communities and organizations in becoming members of these multi-stakeholder bodies,
 - as well as by supporting them in the complaints process,
 - funders could also apply for membership at these bodies and advocate for the implementation of the Declaration
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Forests and Agriculture

Forest Stewardship Council

The [Forest Stewardship Council](#) has the mission of promoting "environmentally appropriate, socially beneficial, and economically viable management of the world's forests."

Roundtable on Sustainable Palm Oil (RSPO)

The [RSPO](#) is an International multi-stakeholder organization and certification scheme for sustainable palm oil

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that works to engage and commit all stakeholders throughout the supply chain, including governments and consumers.

Roundtable on Responsible Soy

The [Roundtable on Sustainable Soy](#) is an international multi-stakeholder initiative that promotes the use and growth of responsible production of soy through the commitment of the main stakeholders of the soy value chain and through a global standard for responsible production.

Roundtable on Sustainable Biomaterials

The [Roundtable on Sustainable Biomaterials](#) is an international initiative that brings together farmers, companies, non-governmental organizations, experts, governments, and inter-governmental agencies concerned with ensuring the sustainability of biomaterials production and processing.

Extractive Industries

Framework for Responsible Mining

The [Framework for Responsible Mining](#) is a joint effort by NGOs, retailers, investors, insurers, and technical experts working in the minerals sector. It outlines environmental, human rights, and social issues associated with mining and mined products.

Responsible Jewellery Council (RJC)

The [RJC](#) is a whole-of supply chain standards initiative for the jewellery supply chain, from mine to retail. The Code of Practices requires Members to respect the rights of Indigenous Peoples as articulated and defined in applicable provincial, national and international laws.

Extractive Industries Transparency Initiative

The [Extractive Industries Transparency Initiative](#) (EITI) is a global coalition of governments, companies and civil society working together to improve openness and accountable management of revenues from natural resources.

BetterCoal

[Bettercoal](#) was established by a group of major coal buyers with the aim of promoting continuous improvement of corporate responsibility in the coal supply chain.

The International Council on Mining and Metals

The [International Council on Mining and Metals](#) (ICMM) was formed in 2001 to represent companies in the mining and metals industry and to advance their commitment to sustainable development.

International Petroleum Industry Environmental Conservation Association (IPIECA)

[IPIECA](#) has the vision of an oil and gas industry that successfully improves its operations and products to meet society's expectation for environmental and social performance.

4

Dams

World Commission on Dams

The [World Commission on Dams](#) (WCD) was established in May 1998 in response to the escalating local and international controversies over large dams. It was mandated to: review the development effectiveness of large dams and assess alternatives for water resources and energy development; and to develop internationally acceptable criteria, guidelines and standards for the planning, design, appraisal, construction, operation, monitoring and decommissioning of dams.

Finance and Investment

Equator Principles

The [Equator Principles](#) (EPs) is a risk management framework, adopted by private financial institutions for determining, assessing and managing environmental and social risk in projects and is primarily intended to provide a minimum standard for due diligence to support responsible risk decision-making.

Tourism

Global Sustainable Tourism Council

The [Global Sustainable Tourism Council](#) (GSTC) serves as the international body for fostering increased knowledge and understanding of sustainable tourism practices, promoting the adoption of universal sustainable tourism principles and building demand for sustainable travel.

Multi-Industry

United Nations Global Compact

The [UN Global Compact](#) is an initiative for businesses to commit to aligning their operations and strategies with ten universally accepted principles in the areas of human rights, labor, environment, and anti-corruption. In 2013 the UN Global Compact launched a [Business Reference Guide](#) to the Declaration.

Voluntary Principles on Security and Human Rights

Established in 2000, the [Voluntary Principles on Security and Human Rights](#) are a set of principles designed to guide companies in maintaining the safety and security of their operations within an operating framework that encourages respect for human rights.

OECD Guidelines for Multinational Enterprises

The [Guidelines](#) are far-reaching recommendations addressed by governments to multinational enterprises operating in or from adhering countries. They provide voluntary principles and standards for responsible business conduct in areas such as employment and industrial relations, [human rights](#), environment, information disclosure, combating bribery, consumer interests, science and technology, competition, and taxation.

Global Reporting Initiative

The Global Reporting Initiative promotes the use of sustainability reporting as a way for organizations to become more sustainable and contribute to sustainable development. They have pioneered and developed a comprehensive [Sustainability Reporting Framework](#) that is widely used around the world.

Resources

Indigenous Peoples [Guidebook](#): Free, Prior and Informed Consent and Corporation Standards

4

➔ Non-Governmental Organizations

Funders have the ability to work with NGOs on many different levels. The following are three of those levels and some of the benefits of partnering with those types of NGOs. This is not to be a comprehensive look at these different types of NGOs and all that they are working on, but to show the funder the different areas of impact possible when partnering at these different levels.

Local/community organizations arise out of Indigenous People's own local initiatives. They are often found to be focused on, among other projects and areas of concern; advocacy initiatives regarding projects which will have negative impacts on the Indigenous communities, self-defined projects of community development and livelihoods support, as well as helping to raise the community's consciousness of their rights held in the Declaration.

National Organizations are often found to work as coordinating bodies, of the many local Indigenous Peoples' organizations in a country, to strengthen the Indigenous Peoples' voice at the national level. They have opportunities to dialogue and negotiate with government representatives and agencies, as well as multilateral development agencies, and other international organizations working within their country.

International Organizations have abilities for effective research and international advocacy efforts. They can focus heavily on organizing at the relevant UN bodies and other regional bodies. At the international level these organizations have the ability to build cross-national partnerships between Indigenous communities and local organizations, as well as focus thematically on specific issues at the international or regional level.

At the United Nations Economic and Social Council (ECOSOC), NGOs have the opportunity to gain observer or consultative status, allowing them to participate in many UN activities. A list of these Indigenous Peoples' organizations with a status at ECOSOC can be found [here](#). Using the search tools, under Organization's Type, click on Indigenous Peoples' Organizations (and any other criteria important to the funder) to see a list of all Indigenous Peoples' organizations with a status at ECOSOC.

The following is a list of Indigenous Peoples' organizations which are accredited with the [United Nations Environment Programme](#):

The [International Indigenous Women's Forum](#) (an international NGO itself) has a list of Indigenous women's organizations

The [International Work Group on Indigenous Affairs](#) also has a list of Indigenous Peoples' organizations on its website

Index

Adaptation	Lands, Territories and Natural Resources
Advocacy	Language
Agriculture	Leadership
Bank	Livelihoods
Bilateral Agency	MDGs
Business	Media
Capacity Building	Mining
Climate Change	Mitigation
Collaboration	Monitoring and Evaluation
Collective Rights	Multi-Stakeholder
Communications	National Human Rights Institutions
Community Protocols	Network Building
Conflict Resolution	NGO
Conservation	Participation
Cooperative	Participatory Action Research
Cultural Integrity	Peace-Building
Cultural Protocols	Permanent Forum on Indigenous Issues (PFII)
Dams	Policy
Development	REDD+
Disaster Response	Research
Discrimination (Non-Discrimination)	Rights-Based Approach
Economy	Risk Reduction
Education	SDGs
Empower	Self-Determination
Equality	Shareholder Activism
Ethnography	Socially Responsible Investment
Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)	Special Rapporteur on the Rights of Indigenous Peoples
Extractive Industry	Sustainable Development
Food	Technical Assistance
Forest	Theory of Change
Free, Prior and Informed Consent	Tourism
Gender	Traditional Cultural Expressions
Genetic Resources	Traditional Knowledge
Grassroots	Translation
Health	Treaty
Human Rights Defenders	Water
Indicators	Women
Intellectual Property	Youth
International Finance Institutions	
Investment	

The United Nations Declaration on the Rights of Indigenous Peoples

Adopted by General Assembly Resolution 61/295 on 13 September 2007

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, as well as the Vienna Declaration and Programme of Action, affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1: Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2: Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3: Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4: Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5: Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6: Every indigenous individual has the right to a nationality.

Article 7: 1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person. 2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8: 1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture. 2. States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities; (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources; (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights; (d) Any form of forced assimilation or integration; (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9: Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10: Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11: 1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. 2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12: 1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains. 2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13: 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. 2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14: 1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. 2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination. 3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15: 1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. 2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16: 1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination. 2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17: 1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law. 2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment. 3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18: Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19: States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20: 1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities. 2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21: 1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security. 2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22: 1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration. 2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23: Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24: 1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services. 2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25: Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26: 1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired. 2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired. 3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27: States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28: 1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent. 2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29: 1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination. 2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent. 3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30: 1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned. 2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31: 1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heri-

tage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions. 2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32: 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. 2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. 3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33: 1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live. 2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34: Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35: Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36: 1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders. 2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37: 1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements. 2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38: States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39: Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40: Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41: The organs and specialized agencies of the United Nations system and other intergovernmental

organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42: The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43: The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44: All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45: Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46: 1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States. 2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society. 3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

VISION

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



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