Bringing the Mission Home: IFIP Regional Meetings

IFIP hosted two successful Regional Meetings this year in Vancouver, British Columbia and in Boston, Massachusetts. The events were the result of new collaborations with local affinity groups including The Circle on Philanthropy and Aboriginal Peoples in Canada, New England International Donors, and Funders for LGBTQ issues which introduced IFIP to entirely new grantmaker groups.

Regional Meetings are the product of a strategy to provide peer-to-peer education through targeted events in key philanthropic centres. These smaller convenings allow substantial engagement on the most pivotal issues for Indigenous communities.

Initially, IFIP hosted Regional Meetings in Copenhagen, New York, and San Francisco. Post-meeting surveys have consistently shown that current and potential donors leave inspired to explore new collaborations, while Indigenous participants often gain new contacts and funding.

In May 2015, the Northwest Regional Meeting focused on pathways to Indigenous philanthropy and global collaborations for Indigenous rights. Held at the Musqueam Cultural Centre in Vancouver, the meeting received high marks for creating meaningful opportunities to network with both IFIP and members of the local co-host, The Circle on Philanthropy and Aboriginal Peoples in Canada. The meeting started with a traditional prayer and drumming which set the tone for the day. We had...
a group dinner at the first Native-run hotel boutique in Canada, the Skwacháys Lodge Aboriginal Hotel & Gallery and had the luck to tour the well-known LUSH Fresh Handmade Cosmetics and take home some eco-friendly bath soaps.

There were several donor site-visit options available such as a visit to First Nations Restaurant proudly showcasing Aboriginal cuisine with a variety of “nationwide” inspired culinary delights, composed of members of different Nations such as Nuxalk, Haida Gwaii, Nuu-Cha-Nulth, Okanagan/Little Shushwap Indian Band, Cree, Cree & Stoney, Naxwaxda’xw, and Blackfoot, and Musqueum. Another option was to take a Special Tour of the UBC Museum of Anthropology. This award winning museum houses one of the world’s finest displays of Northwest Coast First Nations art in a spectacular Arthur Erickson designed building overlooking the mountains and ocean. And perhaps the most in-depth site-visit option was the Tla-o-qui-aht Tribal Park Tour: This optional 3-day guided tour highlighted the remarkable work of the Tla-o-qui-aht tribal park initiative to bring together traditional Nuu-chah-nulth values and contemporary best practices in environmental stewardship and sustainable development. More details about the tour: http://bit.ly/1Octnuz

During the meeting participants engaged in the session Practicing the Four Rs of Indigenous Philanthropy (Respect, Relationship, Reciprocity and Responsibility), and IFIP launched a new initiative to train donors and Indigenous leaders on the growing trend of impact investment. In the session Practicing the Four Rs of Indigenous Philanthropy, Jeanette Armstrong, Syilx Okanagan and Canada Research Chair in Okanagan Indigenous Knowledge and Philosophy at UBC Okanagan, asked participants to
“consider giving as a relationship, not as a charity–giving as a way of understanding one another.”

The session on the Role of Donors Supporting Aboriginal Rights and Environmental Protection shared models of First Nations partnering with environmental donors. Activists such as Richard Wright, Gitxsan, who organizes against the Prince Rupert gas pipeline, spoke of the sacred concept of Gwalx Yee-insxw. One of the most essential principles of Gitxsan culture is Gwalx Ye’insxwtis, the belief and ethic that we received a full basket in life from prior generations, and it’s our duty to pass a full basket on to the next generations. Understanding this concept is key for funders who would like to work with them. It is grounded in the community’s responsibility to their ancestral inheritance, which includes the environment, cultural history and spirituality.

“The teaching of our ancestors are simple yet powerful,” said Eli Enns, co-founder of the Ha’uukmin Tribal Park in the Clayoquot Sound, a UNESCO Biosphere Reserve on Vancouver Island and board member of RAVEN, a non-profit that supports Aboriginal Nations in Canada to enforce their rights and title to protect their traditional territories. Eli brought his expertise as an internationally recognized authority on bio-cultural heritage conservation. He spoke about the precedent-setting Supreme Court of Canada decision on Aboriginal Title to Land, the Tsilhqot’in and Tla-o-qui-aht Nations in British Columbia which has created a new model of Tribal Parks that are emerging at the global level as leaders in bio cultural heritage conservation. “Where we find “hot spots” of biological diversity, we also find concentrations of linguistic and cultural diversity” Eli said

In the session, Cultural and Language Revitalization: Using Innovative Concepts to Engage Youth, Coo-La Louis, Okanagan/Secwepemc, community leader and Women’s Representative to the Union of BC Chiefs, shared that “as an Indigenous women, it’s important that I can share my stories with all of you.”

Following the meeting, IFIP asked all participants to make commitments they will undertake as a result of what they learned. The responses were inspiring. One funder committed to “fund five new Indigenous projects in five new countries.” Another participant promised to “build a circle focused on impact investment to support Indigenous communities.” One commitment was the simple but powerful statement that they would “go up there and see for myself.”

The Northeast Gathering of Donors at the Boston Foundation gave participants unprecedented insight in the world of Indigenous Peoples with disabilities and related to LGBTQ rights, as well as with climate change and environmental defence. The meeting included Indigenous representatives from Fiji, Honduras, Alaska, Belize, Nicaragua and Maine and also opened with a traditional prayer from Donna M. Loring, an elder and present council member of the Penobscot Indian Nation. The reception brought in a talented Oneida & Ojibwe artist and Grammy Awardee Ty Defoe, see his memorable creation story performance: https://vimeo.com/130890778

Opening the session on Indigenous Peoples and Climate Change, New England Biolabs Foundation Executive Director in regards to finding climate change solutions stated “as donors, we want to think about how we incorporate Indigenous knowledge in our grantmaking.”

Katya Wassillie of the Eskimo Walrus Commission, noted how traditional knowledge is growing in relevance to those interested in climate change: “I like to think of traditional knowledge that is something not stagnant, it is evolving,” she said, “The hunters are on the ice, whereas the federal managers are in an office in Anchorage.”

The last session introduced donors to the idea of impact investment and how to align investments with grantmaking values. As Shaun Paul, president and founder of Reinventure Capital, noted, “95% of foundation money is not invested with the same values as the grantmaking.” He and Steve Heim, Managing Director for Boston Common Asset Management, outlined strategies for funders to get involved with impact investment to further their program goals. Steve detailed how he has been working with Vicky Tauli-Corpuz, UN Special Rapporteur on the Rights of Indigenous Peoples, who is very interested in bringing impact investment into Indigenous communities. The sharing of tried-and-true insider tips is what makes Regional Meetings so popular, with constant requests for more.

IFIP is already planning a Regional Meeting in the Midwest Spring 2016, and a major international conference in Lima, Peru, in the Fall 2016.

Please let us know if you would like to join us in planning this exciting effort, or if you have any ideas for sessions.

Here are some inspirational comments from the meetings:
I enjoyed everyone’s willingness to engage and share knowledge. Today, I felt like I grew.
Donors are moving and being steered in a great, new, exciting direction.
Great panel discussions, engaging, interesting, impactful.
Philanthropy as Reciprocity

Ingrid Sub Cuc and Mark Camp (CS STAFF)

“Indigenous reciprocity is much more complex than a two-way exchange of favors… while the word reciprocity is not used often in our daily lives, it is deeply embedded in most Indigenous cultures. Where reciprocity remains strong in many respects, we must acknowledge that in other respects the serious erosion of our worldview has consequently caused damage to our systems of reciprocity. But we continue to have strong philosophical continuity.”

— Roberta L. Jamieson, Canadian lawyer, First Nations activist, and keynote speaker at the opening of the IFIP World Summit on Indigenous Philanthropy

Reciprocity, the practice of exchanging with others for mutual benefit, is the basis for relationships in many Indigenous communities and was the buzzword characterizing the International Funders for Indigenous Peoples (IFIP) World Summit on Indigenous Philanthropy. The summit took place September 24–26 in New York City, dovetailing with the UN World Conference on Indigenous Peoples, the UN Climate Summit, and the People’s Climate March. It brought together funders, NGOs, and Indigenous leaders to foster a deeper understanding of Indigenous philanthropy by allowing them to create relationships without the constraint of the funder-recipient dynamic, working as equal partners.

UN Special Rapporteur on the Rights of Indigenous Peoples, Vicky Tauli-Corpuz, spoke at the World Summit on the important role that Indigenous philanthropy has in the future of climate change. Her remarks highlighted the importance of the climate march, particularly for Indigenous Peoples: “Indigenous Peoples did not contribute to climate change, but we are asked to solve the crisis. Controlling climate change requires the respect and protection of Indigenous Peoples’ rights. I like to believe that our funders have the same passion and commitment as Indigenous people to leave a better future for our next generation,” she said.

Currently, less than one percent of philanthropic giving benefits Indigenous Peoples. International Funders for Indigenous Peoples is a nonprofit organization that aims to transform philanthropy globally through encouraging and facilitating partnerships with Indigenous Peoples to further vision, imagination, and responsibility to tackle the challenges of our times. Its members include foundations and individual donors who are focused on funding opportunities for Indigenous Peoples.

Conference speakers provided a closer look at philanthropy and reciprocity as it operates in Indigenous communities. One panel considered the role of youth in continuing the work of philanthropic leaders in their communities and the necessity of educating them for the future. Neydi Juracan Morales (Kaqchikel Maya), a youth leader from the Comite Campesina del Altiplano, shared that “young Indigenous women in many communities experience discrimination four times: one for being a woman, two for being Indigenous, three for being young, and four for being a leader.” Morales spoke of the struggle to bridge the generational gap between her elders and her peers,more so to prove to her family that being a woman should not limit her work in advancing the political and social movements in her community. “Women are a vital resource to Indigenous communities because we know what our families need. Women play a huge role in maintaining the household; it only makes sense that we have a vote in decisions,” she said.
Also discussed at the event were the rights of Indigenous people with disabilities and their role in Indigenous philanthropy. Diana Samarasan, founding executive director of the Disability Rights Advocacy Fund, spoke of the under-representation of Indigenous people with disabilities in both political and social realms. She highlighted a different angle of reciprocity—one between movements—in discussing the necessity of acknowledging these members of our communities for the progress and equal representation of Indigenous communities. “We have been funding cross-movement work between the Indigenous Peoples movement and the disability rights movement. Indigenous people with disabilities have been invisible in both movements,” she explained. “The disability community globally [as well as the Indigenous movement] has the slogan, 'Nothing about us without us.' And that's how we, as a funder, have tried to build what we do around that concept . . . the structure that we use for funding is to incorporate the voices of persons with disabilities at all levels of what we’re doing.”

Conference participants were encouraged to ask questions and actively participate in the discussions in order to gain broader perspectives. One such question asked how Indigenous funders are incorporating the concept of reciprocity within their respective organizations. Mirna Cunningham, a Miskita leader and activist on the Reimagining Resources, Reciprocity, and Relationship in Grantmaking panel said, “Our concept of reciprocity is a concept of sharing…so our vision at FIMI [Foro Internacional de Mujeres Indígenas] is that we provide the funds and the various groups provide their traditional knowledge. That's how it works, we share and we exchange.”

The panel discussed the funders’ responsibility to view Indigenous philanthropy as mutually beneficial. As Cunningham expressed, the idea is that each side provides their resources to bring about sustainable and culturally sensitive change. “In traditional Indigenous communities you are aware of what your neighbor has; that is, we know if he has one or two camels. That is how we know what they need in hard times. But the modern economy makes us put our money in the bank where we don’t see it. How then do we know what we have and don't have? We can’t share that way,” said Dr. Hussein Isak from the Kivulini Heritage Trust.

Participants repeatedly underscored the idea that protecting the environment protects resources for all, including future generations—and that this is the highest form of reciprocity. “Remember that water is our first food, and that food is water. We must conserve our land and our water at the same time,” said Melissa Nelson of The Cultural Conservancy during the Food Sovereignty, Indigenous People, and the Future of Agriculture: a Global Strategy panel. Sustainable land use was also a recurring theme. “Now that we control over 40,000 hectares (150 square miles), the challenge is how to manage it without destroying it. We can’t just continue with the colonial way,” said Abdon Nababan of the Indigenous Peoples Alliance of the Archipelago.

Change must happen at several levels for reciprocity to blossom; changing the culture of funding is essential and needs to respect the way Indigenous communities operate. Tauli-Corpuz explained, “Some donors want to see big impact in very little time, but it doesn’t work that way. It took 25 years to draft and pass the UN declaration, so it takes that long.” Sandra Macias del Villar of the Global Fund for Children offered a donor’s perspective, saying that funders too often restrict what the community wants to do. She argued that communities need flexible funding, money that can be spent on anything from transportation to meetings to Internet access. “Too many funders fund short term for just a year or two. That is just not enough time to accomplish anything,” she said.

Reflecting on the event as a whole, Atama Katama, conference panelist and nonprofit leader, commented, “I feel that the summit is very important to not just Indigenous people, but for funders themselves to know more about the new level of working with Indigenous Peoples, especially after the outcome document of the world conference. In the same way, we Indigenous Peoples who are empowered by the process of the world conference now have in mind, can think about, can strengthen the passion to work with philanthropists who are here today.”

Māori Grantmakers Recognized

The recipient of the 2014 IFIP Award for Indigenous Grantmaking went to the JR McKenzie Trust. Founded in 1940, it is one of the oldest organizations in New Zealand that supports the well being and development of the Māori people. This is the first time an award was given to a foundation that has appointed Māori tribal and community leaders on its Board to share in the decision making. Executive Director Evelyn Arce said, “JR McKenzie Trust is a model for the future of Indigenous philanthropy which places community leaders at the center of the decision making process.”

To learn more about International Funders for Indigenous Peoples, visit: internationalfunders.org.
Empowering Indigenous Women: 
FIMI’s Groundwork for the Future

The International Indigenous Women’s Forum (FIMI by its Spanish acronym) is a global network of Indigenous women leaders from Asia, Africa, and the Americas. Our mission is to bring together Indigenous women activists, leaders, and human rights advocates to coordinate agendas, build unity, and develop leadership skills, while advancing women’s human rights and increasing Indigenous women’s roles in international decision-making processes.

FIMI’s work is developed through its four programs: Political Advocacy—reports, guidelines and allegiance building to further active participation around Indigenous women’s rights; AYNI— an Indigenous Women’s Fund; Global Leadership School of Indigenous Women—FIMI’s flagship program for capacity building; and the Watch of Violence Against Indigenous Women. FIMI promotes comprehensive approaches and interaction within each of its programs, uniting Indigenous women leaders and human rights activists from different parts of the world.

In 2014, the United Nations General Assembly held the first-ever high-level plenary meeting on Indigenous Peoples, known as the World Conference on Indigenous Peoples (WCIP). The Conference provided an opportunity for Indigenous women to advocate, connect, and raise awareness not only of achievements but their existing needs and the continual struggle for their rights. As a result of these Indigenous women’s persistence and advocacy, many of their demands were included in the WCIP’s Outcome Document, especially in paragraphs 17 to 19 (refer to excerpt on page 8).
During the WCIP, FIMI organized several side events including one hosted by AYNI where Indigenous female leaders of five AYNI projects shared their experiences and powerful insight on transformations that can be attained through the empowerment of Indigenous women in different continents. As one participant shared, “As a grassroots organization, this contributes to nurture a structural vision of our local work. It provides us with perspective, and helps us build a larger horizon, a broader perspective; it strengthens the view of our projects with regards to the world...” (Mary Cruz Juárez and Loreto Bravo, AYNI-Funded Project ‘Plataforma de Mujeres Radialistas de Oaxaca’)

FIMI also partnered with UN Women and hosted an event entitled, “Ensuring the Beijing and Lima Action Plans for Indigenous Women and Girls.” Speakers addressed issues of violence against Indigenous women, and the need for economic justice and political representation during a Q and A period, followed by a lively discussion with the audience.

After the World Conference ended, FIMI then participated in IFIP’s World Summit on Indigenous Philanthropy, sharing lessons learned through AYNI in a session moderated by representatives from The Christensen Fund and Tamalpais Trust entitled, “Reimagining Resources, Reciprocity and Relationships in Grantmaking: Lessons and Prospects for Indigenous-Led Funding from Around the World.” AYNI’s approach on intercultural philanthropy was highlighted as a model that expands the role of donors and beneficiaries as agents of change.

In addition, FIMI organized a Resource Mobilization Hub for Indigenous Women in partnership with IFIP, the Association for Women’s Rights in Development (AWID) and other organizations. Recognizing the role resources play in Indigenous organizing as well as giving attention to key defenders of Indigenous communities’ rights—women, this hub bridged the gap between funders and activists by creating a facilitated, respectful space to have an open discussion and build mutual learning.

Following an intense and rewarding year, FIMI has welcomed in 2015 with even greater dedication towards tackling new challenges. We are looking forward to seeing results and greater achievements in FIMI’s future.

For more information on FIMI’s Programs, please visit us at [www.fimi-iiwf.org](http://www.fimi-iiwf.org)
Facebook: [https://www.facebook.com/pages/Foro-Internacional-de-Mujeres-Indigenas/130945820519](https://www.facebook.com/pages/Foro-Internacional-de-Mujeres-Indigenas/130945820519)
Twitter: [@IIWF](https://twitter.com/IIWF)
10. **We commit ourselves** to working with Indigenous peoples to disaggregate data, as appropriate, or conduct surveys and to utilizing holistic indicators of Indigenous peoples’ well-being to address the situation and needs of Indigenous peoples and individuals, in particular older persons, women, youth, children and persons with disabilities.

13. **We commit ourselves** to ensuring that Indigenous individuals have equal access to the highest attainable standard of physical and mental health. We also commit ourselves to intensifying efforts to reduce rates of HIV and AIDS, malaria, tuberculosis and non-communicable diseases by focusing on prevention, including through appropriate programmes, policies and resources for Indigenous individuals, and to ensure their access to sexual and reproductive health and reproductive rights in accordance with the Programme of Action of the International Conference on Population and Development, the Beijing Platform for Action and the outcome documents of their review conferences.

17. **We commit ourselves** to supporting the empowerment of Indigenous women and to formulating and implementing, in collaboration with Indigenous peoples, in particular Indigenous women and their organizations, policies and programmes designed to promote capacity-building and strengthen their leadership. We support measures that will ensure the full and effective participation of Indigenous women in decision-making processes at all levels and in all areas and eliminate barriers to their participation in political, economic, social and cultural life.

18. **We commit ourselves** to intensifying our efforts, in cooperation with Indigenous peoples, to prevent and eliminate all forms of violence and discrimination against Indigenous peoples and individuals, in particular, women, children, youth, older persons and persons with disabilities, by strengthening legal, policy and institutional frameworks.

19. **We invite the Human Rights Council** to consider examining the causes and consequences of violence against Indigenous women and girls, in consultation with the Special Rapporteur on violence against women, its causes and consequences, the Special Rapporteur on the rights of Indigenous peoples and other special procedures mandate holders within their respective mandates. We also invite the Commission on the Status of Women to consider the issue of the empowerment of Indigenous women at a future session.

In 2007, the North Pacific Fishery Management Council (Council) voted to establish the Nunivak Island-Etonin Straits-Kuskokwim Bay Habitat Conservation Area (Nunivak HCA). Bottom trawling is prohibited within that area; however outside the boundary, there is a nearshore bottom-trawl fishery that primarily fishes for yellowfin sole. This fishery also takes a significant amount of halibut and other species as bycatch.

The Nunivak HCA boundary was based upon an agreement between the bottom trawl industry, representatives from the Association of Village Council Presidents (AVCP), and its member villages. In the original agreement, the Council agreed that it would consider making changes to the Nunivak HCA boundary in 2011.

Also in 2007, villages in the Yukon-Kuskokwim and Bering Strait regions formed the Bering Sea Elders Group (BSEG) while the bottom trawl industry formed the Alaska Seafood Cooperative (AKSC), which has allowed the industry to more effectively control its bycatch and invest in gear technology improvements. The mission of the BSEG is to bring elders together as one voice to protect our traditional ways of life, the ocean web of life that supports the resources we rely on, and our children’s future. As Elders, we are messengers to our children, tribal councils, and the decision makers who can affect our marine resources, ecosystem and ways of life.

Starting in 2011, BSEG and the AVCP met with AKSC more than 20 times to negotiate and resolve concerns about the nearshore bottom trawl fishery, including the HCA boundary, halibut bycatch and the overlap between the trawl fishery, and traditional hunting and fishing areas. In April 2013, a formal agreement was formally signed which, in part, established the Chaninik Qaluyat Nunivak Working Group (CQN Working Group). The CQN Working Group is intended to be an adaptive management group, meaning that it will enable the villages to be involved in decisions about the best fishing practices for the yellowfin sole bottom trawl fishery in a 50-nautical mile area. The Working Group will share information, including catch and bycatch data from the trawl fishery, trends in the local...
For Indigenous peoples, recognition of the right to self-determination is a question of equality and non-discrimination. The struggle for self-determination has become the fundamental prerequisite for Indigenous peoples in order to enhance their rights and improve their situation. Major critical issues that Indigenous peoples confront—marginalization, political repression and lack of access to land and natural resources—have, to varying degrees, their roots in the lack of self-determination.

The right to self-determination is outlined in the UN Declaration on the Rights of Indigenous Peoples (2007) and several other International covenants. Indigenous peoples have challenged external forces to prevent their land, heritage, cultural identity and way of life from being destroyed. For this reason, they identify the cultural dimensions of self-determination as fundamental to their survival.

Indigenous peoples all over the world strive for recognition of their inherent right to self-determination to gain greater control over their lives and destiny. Yet, many governments continually ignore recognition of this right, responding to Indigenous peoples’ collective efforts to defend historic land and rights with brute force, corporate expansionism, and destruction of land and territories.
Peoples’ Self-Determination Rights

In Manipur, located in Northeast India, self-determination efforts of Indigenous peoples are crushed by the government’s use of extensive militarization and declaration of emergency laws. For example, the 1958 Armed Forces Special Powers Act grants vast power and immunity to Indian Armed Forces, which has led to the violation of Indigenous peoples’ “right to life.” The pursuance of neoliberal development policies favoring corporate bodies in Manipur further infringes upon fundamental human rights. Corporate expansionism such as oil exploration and mega dams, like the 1500 MW Tipaimukh Dam, are pursued aggressively despite peoples’ vehement opposition.

Although many Indigenous peoples share experiences of being denied the right to self-determination, each situation is unique. Therefore, devising alternative ways of attaining self-determination will vary by community. By defining strategies according to Indigenous communities’ local and regional needs and wishes, responses to the situation will increase in efficiency and impact.

The ongoing process of defining Sustainable Development Goals in a post-2015 environment and forming a Climate Change global treaty by the end of 2015, has been marked by undue emphasis on corporate-led development processes. These will only rigidify resource exploitation, militarization and the subduing of Indigenous peoples’ rights to self-determination.

Indigenous peoples have rich traditional knowledge that sustains their ways of life. Reviving such traditional practices, through involvement of community elders, women and youth, will benefit in addressing challenges and finding solutions towards defending their land and heritage. Increased participation of Indigenous peoples’ in the decision-making processes affecting their territories is crucial for land and resource management, and will further foster the goal of right to self-determination for present peoples and future generations.

Jiten is the Asia Region Coordinator at Land is Life (www.landislife.org) and the Secretary at the Centre for Research and Advocacy Manipur (CRAM - https://cramanipur.wordpress.com/).
IFIP Connections: Forging New Allegiances to Protect Sacred Places in the Sierra Nevada de Santa Marta, Colombia

By Liliana Madrigal, Senior Director of Program Operations

As one of Amazon Conservation Team’s (ACT) founders, I have long observed IFIP with a feeling of affinity, as both organizations were born in the last decade of the 20th century—certainly a more idealistic time in the NGO world—with a focus on Indigenous empowerment.

ACT officially joined IFIP as an affiliate in early 2014. Shortly thereafter, we co-hosted a funders briefing where Kogi political and spiritual leaders spoke about their vision to protect and manage sacred sites located on the northern coast of Colombia. In September 2014, we participated in IFIP’s largest conference in history, the World Summit on Indigenous Philanthropy in New York City. One of the sessions, “Reclaiming Land and Preserving Culture: Innovative and Collaborative Approaches in Colombia and Mexico,” allowed both the Kogis and ACT to present some of our work before a wonderful audience interested in innovative and replicable strategies, especially intercultural education and Life Plan creation (Indigenous perspective of their collective development/community plans or aspirations).

We spoke on the promotion of Indigenous culture and land management, emphasizing the role of women leaders. I was on a panel with our longtime partner, Flora Macas Zhigue, principal of the groundbreaking Yachaikury School of the Inga people in Colombia. The panel also included speakers from Semillas, an organization that supports women’s groups and Indigenous leaders in Mexico, and representatives of both the Blue Moon Fund and the W.K. Kellogg Foundation, who helped moderate the discussions.

Through our engagement in the Summit, we found a support system of like-minded individuals dedicated to empowering and collaborating with Indigenous groups, in support of initiatives
that acknowledge the critical role Indigenous communities play in biodiversity protection. ACT was introduced to the Crevier Foundation, with whom we currently work and reconnected with LUSH Cosmetics. Together, with matching funds from other ACT friends, we are improving the management and living conditions in Jaba Tañiwashkaka, the first Kogi coastal sacred site to be protected. This support makes education and outreach by Kogi spiritual authorities to neighboring communities, schools, and municipalities possible; we are also installing a water system to provide potable and irrigation water to Kogi families who are responsible for the stewardship of the site. Gradually, we will restore and reconnect Jaba Tañiwashkaka to other sacred places within the Sierra Nevada de Santa Marta, ensuring the perpetuity of a place that all four groups in the Sierra—the Kogi, Arhuaco, Wiwas and Kankuamo—can benefit from and the abundance which it offers on both physical and spiritual levels.

IFIP describes its bridging strategy as “initiating meetings that otherwise would never happen.” In the case of the Summit, this is certainly true—nowhere else would we have found such a concentration of philanthropists and donor agencies with a primary interest and passion for Indigenous issues. We are grateful for the unique opportunities presented, and look forward to furthering these new relationships in 2015 and beyond.

These Kogi young men are defining the coordinates to install the aqueduct needed to fulfill the drinking and irrigation needs in Jaba Tañiwashkaka Sacred Site.

As part of the outreach effort, the Kogi exchanged information about the role of Jaba Tañiwashkaka with the Wiwa, a group that also lives in the Sierra Nevada de Santa Marta.

By Marina Aman Sham, Jessica Dolan, Susannah McCandless, and Melissa Nelson

In October 2013, thirty North American Indigenous environmental professionals and practitioners gathered in Capay Valley, California for the inaugural North American Community Environmental Leadership Exchange (NACELE), a platform for Indigenous environmental practitioners, scholars and activists to discuss issues particular to Indigenous nations and to strengthen networks. The theme of the meeting was, “From Conflict to Collaboration in Indigenous Territories: Tribal Strategies for Resistance and Restoration.”

At the workshop, Cultural Conservancy President, Melissa Nelson (Anishinaabe [Turtle Mountain Chippewa]), reminded us that “water is not a resource, but a relative.” She continued, sharing from the Tlatokan Atlahuak Declaration of the 4th World Water Forum, “For all Indigenous peoples of the world, water is the source of material, physical and spiritual life.”

Giving testimony to that relationship, Kelly Dennis showcased the undamaged Long Island shoreline of the Shinnecock Nation in the aftermath of Superstorm Sandy—eelgrass the Tribe had replanted buffered it against the storm surge. From those...
protected shores, the group followed Karuk Cultural Biologist Ron Reed’s upstream journey to un-dam the Klamath River for the Klamath biocultural tradition of salmon harvest and stewardship. We bumped along in a National Park Service vehicle with Tuolumne Cultural Affairs Officer Reba Fuller and her elder, traveling in hard-won collaboration with Park officials into the still-smoldering remains of the Rim Fire, to assess the status of cultural sites on Tuolumne traditional territory. We savored the story of Chomorro chefs in Guam, partnering with farmers and cultural advocates to bring their celebration of native foodways, “Eat Your Heritage”, to the public’s table.

As co-organizers, the Global Diversity Foundation (GDF) and The Cultural Conservancy (TCC) were deeply motivated by the success of the first exchange. Participants affirmed that sharing collective knowledge and cross-mentoring allowed them to build connections and allies in their work, leaving them feeling strongly supported and energized. NACELE 2013 was made possible with major support from a Robert and Patricia Switzer Foundation Network Innovation Grant, as well as The Cultural Conservancy, Bioneers, the Salvia Foundation, and the Global Environments Summer Academy Alumni Innovation Fund. It was also partially funded by The Christensen Fund.

With the success of the 2013 exchange, we eagerly await NACELE 2015 and the opportunities and experiences it will offer. Drawing inspiration from its location at the Montréal Botanical Garden and our previous conversation in 2013, we will gather under the theme, “Nourishing Relations: People, Plants and Place.” Three dozen representatives of North American Native Nations are invited to share insights and challenges from their respective work on wellbeing, connecting health, sovereignty, and biocultural diversity. We will focus on the environmental work and collaborations of Haudenosaunese, Cree, Innu and other regional nations in their biocultural homelands.

NACELE 2015 will build on lessons learned in 2013 (NACELE 2013 Video: http://youtu.be/r3-ly64W5k), which were generated by sharing strategies for collaboration to restore, maintain, and reacquire sovereignty over territory and traditional agricultural techniques to be utilized. This year, some participants will be invited to attend with an elder. The goal is to support inter-generational knowledge exchange, especially within the momentous feat that contemporary Indigenous leaders face, bridging the knowledge of Native and Western sciences and modes of governance.

As co-conveners, this bridging work is a key focus for GDF. Our future depends upon our understanding, respecting and protecting our planet’s great diversity. Through processes of inquiry and mutual learning, we aim to facilitate the strengthening of Indigenous communities by protecting and restoring land, water, traditional foodways, and sovereignty. NACELE is part of GDF’s broader Global Environments Network (GEN), which brings together inspiring environmental changemakers who are innovating solutions to intractable environmental and social problems at local, national, and international scales (http://www.globalenvironments.org).

Using 2013 as a model to create an equally successful meeting, a dynamic and knowledgeable team of Indigenous scholars, activists and allies are currently organizing NACELE 2015, led by Global Diversity Foundation (www.global-diversity.org), The Cultural Conservancy (www.nativeland.org), Jessica Dolan of McGill University, and Alain Cuerrier of the Montréal Botanical Gardens and Université de Montréal.

Spring Equinox Cultural Celebration

The Cultural Conservancy is having our 30th anniversary celebration on Sunday, March 20th, 2016 from 5 to 10 pm, at Cavallo Point. Featuring native cuisine by chefs Lois Ellen Frank (Kiowa) and Walter Whitewater (Navajo), including special guests and artists from all over Turtle Island, the Andes, Hawaii and New Zealand!
Climate change is a crisis among Indigenous tribes in Alaska who lack adequate representation on resource development issues while government officials continually disregard its dramatic impacts.

It is common for federal and state governments to be at odds with tribes, often ignoring their voices and overlooking their cultural and regional interests. In 2011, the State of Alaska failed to reinstate the Alaska Coastal Management Program upon expiration. The program allowed tribes a voice in the permitting and development process along the Arctic Coast. The timing of the reinstatement was crucial, as sea ice is rapidly melting and the Northwest Passage is being industrialized. As of today, there is no intent to reestablish the program.

As Western influences continue to impose upon Indigenous groups, subsistence resources are being threatened by climate change. At the same time, tribes’ voices are marginalized in the political and resource development process. However, there is a silver lining in this bad situation. A new opportunity has emerged to bring Indigenous voices forward and fund Alaska Native conservation priorities. The Alaska Native Fund (ANF) is a grantmaking program that provides financial support for Indigenous conservation efforts and creates a space for tribes to be more effective in their missions towards increased tribal sovereignty.

The ANF is a partnership between the Alaska Conservation Foundation and an Alaska Native Steering Committee, comprised of Alaska Native advisors. Every other year, this partnership hosts a gathering to convene its steering committee, grantees, funders and conservation partners for a capacity-building retreat to cultivate relationships among those who work in philanthropy. Through collaboration, tribes and partners are able to formulate strategies affecting public policy and to increase the momentum towards more progressive change.

Recently, President Obama’s proclamation to protect the Arctic National Wildlife Reserve (ANWR) from development was met with harsh opposition by a majority of Alaska’s leaders, who favor oil and gas exploration for job creation. Media outlets broadcasted the outcry of state officials’ intent to end “federal
Gwich’in Elder Kay Wallis presents Porcupine Caribou antlers to U.S. Secretary of the Interior Sally Jewell. The antlers, signed by the Gwich’in nation, are a token of appreciation for Jewell’s support in protecting ANWR from development.

overreach.” What failed to be published, however, was the reaction of the Gwich’in nation, a tribe in close proximity to the reserve who established the Gwich’in Steering Committee. The Committee formed to fight against development of ANWR in order to protect the Porcupine Caribou which provides food for their families and sustains their cultural identity. They have been fighting for over 30 years.

The Alaska Native Fund has supported Indigenous conservation renegades, like the Gwich’in Steering Committee, to help protect subsistence resources. These Indigenous leaders’ work also mitigates the climate crisis by preventing further carbon producing oil extraction. However, more help is needed to support tribes in their uphill battles against extractive industries as climate change continues to encroach upon their way of living. The silver lining during this crisis emerges in the opportunity to equip and enable tribes with the resources and tools to determine their own paths into the future, where their values are more aligned with the natural world and their voices will be heard. It is a chance to embolden Indigenous tribes toward self-determination.

The Alaska Native Fund is taking donations for the continued growth of the program. Please contact Loren Peterson: lpeterson@alaskaconservation.org to learn more.

The Committee formed to fight against development of ANWR in order to protect the Porcupine Caribou which provides food for their families and sustains their cultural identity. They have been fighting for over 30 years.
MEMBERSHIP

Membership in International Funders for Indigenous Peoples is open to those who are in alignment with our Mission, Vision and Values. We welcome individual donors or institutions concerned about the livelihood, culture, and well-being of Indigenous Peoples and their communities. Membership is open to individuals who are donors themselves, individuals working in member institutions, or organizations that are primarily grantmakers. As a philanthropic affinity group of the Council on Foundations, IFIP members are dedicated to expanding their grantmaking for international Indigenous projects and communities. If you do not fit the criteria for membership, we have several affiliate levels in our network.

• 25% discount on conference registration for two (2) members of your organization
• One (1) complimentary copy of the Grantmaker’s Guide: Strengthening International Indigenous Philanthropy and A Funder’s Toolkit - Implementation of UNDRIP plus 25% discount for additional copies ordered
• Free quarter (¼) page advertisement in Conference Program Book
• Invitation to join us on one of IFIP’s Committees
• Leading research reports on Indigenous issues
• Our annual newsletter, The Sharing Circle, Monthly e-newsletter, The Sharing Network, and a complimentary subscription to Cultural Survival Quarterly, a leading publication on current Indigenous rights issues with feature articles focused on themes of concern to Indigenous peoples.

We have launched our new website! www.internationalfunders.org
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Contact Person: _______________________________________________________________
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Website: _________________________________________________ Year Founded: ____________________
Yearly Assets: _________________________ Yearly Grant Level: ____________________ % of Funds to Indigenous: ___________________
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Organization Type (check one):  ☐ Public Foundation  ☐ Corporate Foundation  ☐ Private Foundation  ☐ Individual Donor
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What is the focus of your Indigenous philanthropy?: _________________________________________________
What regions or countries do you work in? ___________________________________________________________
What do you most want to get out of being a member of IFIP? _________________________________________________
How did you learn about IFIP? ________________________________________________________________

APPLICATION TYPE (circle one):  ☐ New Member  ☐ Renewing Member

MEMBERSHIP DUES
(Dues in US currency, are based on Total Annual Budget—Operation and Grantmaking)

MEMBERSHIP DUES

TOTAL ANNUAL BUDGET
1-YEAR DUES  2-YEAR DUES  3-YEAR DUES
UP TO U.S. $500,000
☐ $500  ☐ $900  ☐ $1,350
U.S. $500,000 – U.S. $700,000
☐ $750  ☐ $1,350  ☐ $2,025
U.S. $700,000 – U.S. $1,000,000
☐ $1,250  ☐ $2,250  ☐ $3,375
U.S. $1,000,000 – U.S. $3,000,000
☐ $2,500  ☐ $4,500  ☐ $6,750
U.S. $3,000,000 – U.S. $5,000,000
☐ $5,000  ☐ $9,000  ☐ $13,500
U.S. $5,000,000 – U.S. $25,000,000
☐ $7,500  ☐ $13,500  ☐ $20,250
U.S. $25,000,000 – U.S. $125,000,000
☐ $10,000  ☐ $18,000  ☐ $27,000
U.S. $125,000,000 – U.S. $175,000,000
☐ $12,500  ☐ $22,500  ☐ $33,750
OVER U.S. $175,000,000
☐ $15,000  ☐ $27,000  ☐ $40,500

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Enclosed, please note my form of payment:  ☐ Check  ☐ Money Order  ☐ Wire  ☐ Visa  ☐ Mastercard  ☐ American Express
Card Number: ____________________________ Expiration: _____________ Security Code ____________________________
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• Email: support@internationalfunders.org • Web: www.internationalfunders.org Note: Tax receipts will be provided for sponsorships and not for memberships if members are a 501(c) (3) organization. Please contact us at support@internationalfunders.org for Bank Wire Information.

THE SHARING CIRCLE | 2015 • 19
The Sharing Circle

The Sharing Circle is a newsletter for the members of the International Funders for Indigenous Peoples. IFIP is an association of grantmakers who support, or are interested in supporting, projects involving Indigenous people worldwide. IFIP and its members strive to:

- **Increase knowledge and understanding of the unique issues related to funding projects that involve Indigenous peoples by providing a baseline of information on issues relevant to the Indigenous context.**
- **Encourage innovation and increase effectiveness within the grantmaking community by facilitating networking opportunities and an ongoing exchange of ideas and practical tools.**
- **Foster a cross-disciplinary understanding of the Indigenous peoples and the holistic context in which they live and work.** IFIP members represent such diverse funding disciplines as environmental conservation, health, economic development, and human rights.

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- Alaska Conservation Foundation
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- Appleton Foundation
- Channel Foundation
- Cook Inlet Tribal Council
- Disability Rights Fund
- Donner Canadian Foundation
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- Ford Foundation
- Global Diversity Foundation
- Global Fund for Women
- Global Greengrants Fund
- Grassroots International
- HBH Fund
- IDEX
- International Indigenous Women’s Forum (FIMI)
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- NoVo Foundation
- Nutiva
- Oak Foundation
- Ocean Revolution
- Quimby Family Foundation
- Rainforest Foundation US
- Sacharuna Foundation
- Sacred Fire Foundation
- Samdhana Institute
- Swift Foundation
- Tamalpais Trust
- Tides Canada Foundation
- Tides, Indigenous People’s Fund
- Trust for Mutual Understanding
- Wilburforce Foundation
- William H. Donner Foundation

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- Bay Area Justice Funders Network
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