



International Funders

IFIP

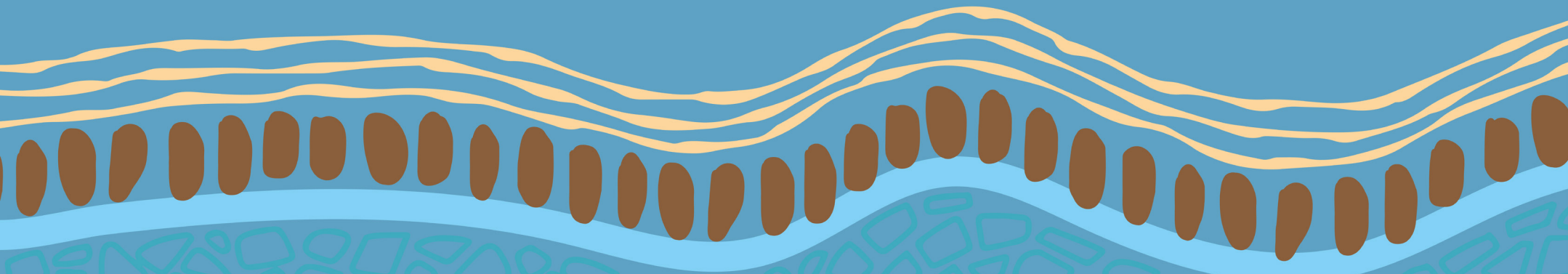
for Indigenous Peoples

Sharing Circle April 2024



OUR MISSION

Our Mission is dedicated to shifting power, mobilizing resources, and building partnerships to amplify Indigenous leadership and to support the self-determination and rights of Indigenous Peoples, their communities, lands and territories worldwide.



CO-CHAIR REPORT



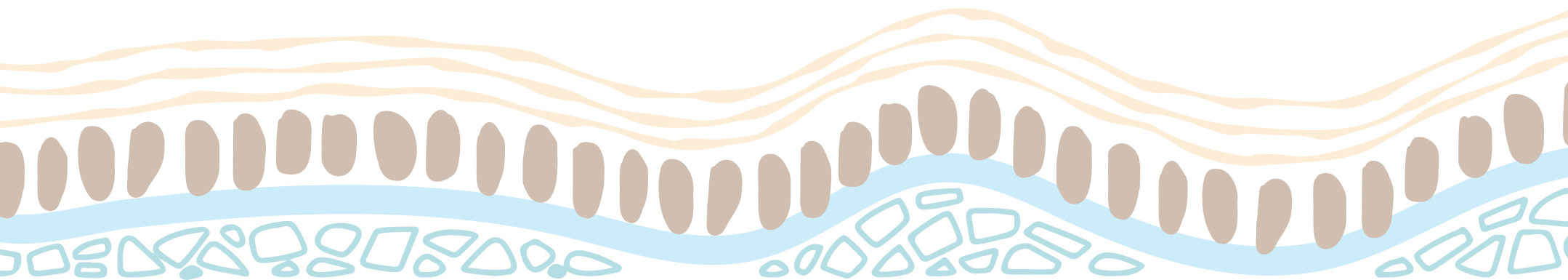
The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) represents a historic milestone in the global recognition and protection of indigenous rights. A central element of this declaration is the right to self-determination, which recognizes the right of Indigenous communities to preserve their cultural identity, govern themselves with respect for their traditional systems, and pursue their economic, social, and cultural development under their worldviews. More than a decade after the adoption of the Declaration, the road to the realization of self-determination for Indigenous Peoples remains fraught with challenges.

In this context, the voices of Indigenous youth are crucial, and they face unique challenges that hinder their full participation, such as limited access to quality education, health care, and economic opportunities. Systemic barriers further marginalize these youth from political and decision-making processes. These challenges are intensified by broader issues such as climate change, land dispossession, and economic disparities, which disproportionately affect Indigenous communities. The realization of the goals of the UN Declaration on the Rights of Indigenous Peoples, particularly the right to self-determination, depends on the active participation and leadership of Indigenous youth.

Their unique perspective is indispensable in addressing contemporary challenges while promoting the rights and well-being of their communities. However, this requires a concerted effort by all stakeholders - governments, NGOs, the private sector, and the international community - to create environments that nurture the potential of Indigenous youth.

By investing in the young leaders of Indigenous communities, fostering intergenerational knowledge sharing as well as supporting Indigenous-led initiatives, we can contribute to a world in which the rights of Indigenous peoples are fully realized. Initiatives that foster Indigenous leadership, support cultural preservation, and facilitate capacity building must be prioritized and scaled up. Indigenous-led funds have emerged as a key force in advocating for the rights and development of Indigenous communities. By prioritizing projects in line with Indigenous values and aspirations, these funds offer a pathway to self-determination that respects cultural integrity and environmental sustainability.

Alejandra Garduno-Martinez
Co-Chair
IFIP





Self-Determination and Creative Capital: Keys to Realizing Indigenous Economic Success

Kate R. Finn, Executive Director, First Peoples Worldwide

Indigenous Peoples have had varied, complex, and complete economic visions for thousands of years. These definitions encompass Indigenous conceptions of economic wellness, such as those described by “Enoughness” and those put forth in Indigenomics. When Native entrepreneurs are ready to activate their business plans in the particular context of Indigenous economic wellbeing, there is translation required between these frameworks, the local context of the Native entrepreneur, and the investment needed to realize entrepreneurial and economic success. Often lost in translation is that the realization of economic success depends on prioritizing self-determination, or Indigenous Peoples’ ability to define and drive their own economic priorities.

Through a generous grant from the Catalytic Capital Consortium, we conducted research to better understand the needs of Native entrepreneurs when seeding their own, self-determined enterprise visions and to ask how, or if, catalytic capital could be of use. Catalytic capital is typically defined as financing that accepts risk or concessionary return to create positive impact in order to entice otherwise inaccessible third-party investment. Our research explored several examples of investment capital deployed by philanthropy that led to success for Native entrepreneurs. Ultimately, what we found was that catalytic capital provided an outsized benefit to Native entrepreneurs when the investor was creative with the financial toolbox, provided consistency in relationship and funding terms, and allowed the enterprise vision to drive decision-making.

In short, designing for self-determined economic visions requires a shift in power from investor to investee. Deploying catalytic capital techniques allows for multiple forms of power shifting and power sharing in ways beneficial to the Native entrepreneur. Our research showed that the most successful catalytic capital investments in Indian Country had additive elements to the traditional definition. We called this Catalytic Capital + and each success story had these elements in common: 1) Grant capital coupled with investment capital as part of an integrated capital stack; 2) Clear commitments to long-term consistent capital delivery; 3) Technical assistance; and 4) Right relationship between investor and Native investee, including connections to capital providers’ social and professional networks.

Perhaps most striking about the examples that we studied was that each of the entrepreneurs had expansive visions that, when implemented, would catalyze systemic change. Catalytic capital seeded not just entrepreneurial success, but scaled solutions for Indigenous Peoples directly from their communities and lived experiences in multiple sectors and timelines. Creative capital can be the linchpin to ignite these big visions. However, if done in the traditional manner, capital can constrict or diminish the breadth and scope of the visions, reducing the self-determined vision to one that is capital-determined.

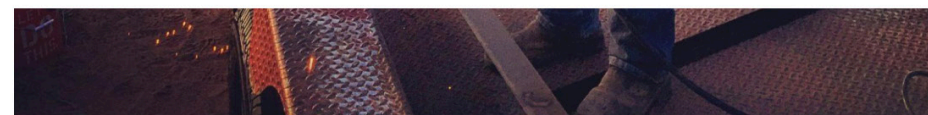
Creativity on the side of the investor is the best way to support Native investees. With integrated capital in mind, there are multiple ways to step in: tools like program-related investments (PRIs), mission-related investments (MRIs), and loan guarantees; flexible investment timelines; and a combination of grant and investment capital in an integrated capital stack. Aligning these investments with grant capital allows for consistency for the Native entrepreneur so that they can deepen their work in their business rather than focus only on granting cycles. This consistency gives reassurance and, importantly, the much-needed runway for Native entrepreneurs to gain early traction on their solutions, creating the flywheel to success in later investments.

Recently, The Christensen Fund announced a \$3 million program-related investment to Tocabe Indigenous Marketplace. Tocabe's founders, Ben Jacobs and Matt Chandra, created Tocabe thirteen years ago as a fast casual restaurant to bring Native cuisine to customers in Denver, and they have now launched an online platform for national distribution. Their plan to scale comes from a desire to see more Native cuisine delivered to Native communities throughout the United States, and also to see more people eat traditional Native foods. Their success at the restaurant relies on bringing in ingredients from Native food producers and the Marketplace will continue to build and support the ecosystem of Native growers and harvesters as a hub for distribution for these ingredients. The vision is bold and big; and one that they have built over a decade of working with Native producers seeing the challenges and benefits of sourcing food in this way. The PRI has allowed them to scale and build, to test and innovate, and to consistently and increasingly allow easy access to delicious Indigenous meals in ways otherwise unavailable.

There are multiple ways that philanthropy can support good investment. A philanthropic investor can be the lead to "crowd-in" other investors or to share due diligence, activities that fundamentally shift power by allowing the Native investee to spend less time educating investors and more time with their enterprise. The same can be said about foundations sharing information between the grant and investment sides of their operations, creating a communication pathway that allows for quicker decisions and a more comprehensive information set.

Self-determination is at its apex when Native entrepreneurs are successful by their own metrics. The role for philanthropy is to support that vision by creating consistency in capital flow that uplifts the whole vision over time, from grants through to investment. Creativity in designing capital flow is boundless and a strong means by which to shift power to Native entrepreneurs and, therein, to support self-determination in its breathtaking immensity and capacity to bring Native solutions to market.

Kate R. Finn is Executive Director of First Peoples Worldwide. She has authored or co-authored *Indigenizing Catalytic Capital, Harnessing Private Equity for Indigenous Peoples, The Business Case for Indigenous Rights, and Social Cost and Material Loss: The Dakota Access Pipeline*. Ms. Finn is an enrolled citizen of the Osage Nation.





Realizing the right to self-determination

Brian Keane, Land is Life

Of all the rights that are elaborated in the United Nations Declaration on the Rights of Indigenous Peoples, the right to self-determination, as recognized in articles 3 and 26, is the most challenging to implement.

Self-determination is the foundation from which all the rights of Indigenous Peoples derive. The founders of Land is Life made this explicit when they drafted the following Vision Statement at the gathering where our organization was founded in a forested valley outside of Rio de Janeiro in 1992.

Our vision is simple: We live for the day when Indigenous Peoples around the world are able to practice self-determination; when our human, economic, social, cultural, political and territorial rights are recognized and respected; when we are free to speak our languages, maintain our sacred traditions and continue the work of caring for our ancestral homelands.

We work towards the day when Indigenous Peoples are recognized as valued members of the international community, and we are allowed to assume our rightful role as partners in the search for a more equitable, just, and sustainable world.

For the past 32 years, we have worked to realize this vision by supporting Indigenous Peoples through a diversity of innovative and effective programs aimed at advancing rights, protecting territories and resources, strengthening governance institutions, building local economies, and ensuring robust and effective participation of Indigenous Peoples in national, regional, and international fora where decisions are made that affect their lives, territories, and livelihoods.

Our program on Free, Prior and Informed Consent (FPIC) is one of the unique ways in which we are supporting Indigenous Peoples to exercise their self-determination. FPIC is a mechanism that is fundamental for the realization of all the rights elaborated in the UN Declaration on the Rights of Indigenous Peoples. The right to FPIC originates from the right to self-determination (article 3 of the UNDRIP); the right to freely pursue economic, social, and cultural development. It's status as a right has been affirmed by numerous human rights bodies, as well as jurisprudence from both national and regional courts. According to a study of the United Nations Expert Mechanism on the Rights of Indigenous Peoples, Free, Prior and Informed consent (FPIC) is "a human rights norm grounded in the fundamental rights to self-determination and to be free from racial discrimination guaranteed



by the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights and the International Convention on the Elimination of All Forms of Racial Discrimination." Many who implement projects and programs in Indigenous Peoples' territories - governments, big NGO's, the private sector - claim to have received the Free, Prior and Informed Consent of the affected Peoples. Unfortunately, more often than not, these FPIC processes are not carried out "in good faith" or "through [Indigenous Peoples'] own representative institutions", as stated in the UNDRIP , and reaffirmed in paragraphs 3 and 20 of the Outcome Document of the World Conference on Indigenous Peoples .

Given the challenges faced by Indigenous Peoples in realizing their right to FPIC, Land is Life began working with Indigenous communities to development their own community-led protocols for the proper implementation, monitoring and review of Free, Prior and Informed Consent processes. Since founding this program, we have worked with the Kichwa People of Sarayaku (Ecuador); the Kichwa community of Serena (Ecuador); the Tacana People of the Madre de Dios River (Bolivia) and; the Ogiek People of the Mao Forest (Kenya) to develop Community Protocols. We are now working to expand this program to communities in other socio-cultural regions, and to strengthen processes for the legal recognition of community FPIC Protocols in Kenya, Bolivia and Ecuador, to ensure the States' mandatory compliance with the Protocols.

Change always happens from the bottom up, and these Protocols are an essential tool for communities as they strive to engage governments, the private sector, NGO's, bilateral and multilateral development agencies, and all others who are impacting their right to self-determination. Achieving self-determination is not simply a matter of funding, or receiving land titles, it is a political struggle. And we encourage donors to not shy away from this struggle, because only when Indigenous Peoples achieve self-determination will we be able to meet the environmental, climatic, social, and economic challenges that the world is facing today.

Sarayaku FPIC Protocol Development meeting photos.

Credit: David Suarez/Land is Life

Ogiek FPIC meeting photo. Credit: Casey Box/Land is Life





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