INTERNATIONAL FUNDERS
IFIP
FOR INDIGENOUS PEOPLES

2008 Mexico and Central American Regional Convening

2008 Conference Report

Awakening Consciousness
&
Forming Alliances
Indigenous Peoples and
Philanthropy

Querétaro, México
January 18-20, 2008

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WELCOME LETTER FROM REGIONAL PLANNING COMMITTEE

Dear Conference Participants, January 18,2008

International Funders for Indigenous Peoples' México and Central American regional planning committee is pleased to welcome you to IFIP's first-ever regional meeting, *Awakening Consciousness & Forming Alliances: Indigenous Peoples and Philanthropy*, held in Querétaro, México from January 18-19, 2008.

This regional convening has brought together donors and Indigenous leaders from around the world to discuss emerging issues facing Indigenous communities. It will also explore new approaches to funding and provide strategies relevant to Indigenous issues and concerns, with a focus on México and Central America. There will be presentations in three categories: Cultural Identity and Globalization; Indigenous Rights: Policy and Practice; Methodologies and Effective Strategies.

Before the conference you are invited to join us on optional pre-site visits with local foundations and organizers to experience first-hand some of the indigenous cultures in Querétaro. After the conference, we will offer an optional post-conference trip to Oaxaca to explore the cultural richness and political reality of the state. In the agenda, we have many activities planned that include a movie night, cultural and musical performances, a visit to the pyramid of El Cerrito and other exciting events.

This groundbreaking event with dialogue and sessions will explore new ways to build true partnerships, provide real examples of best donor practices, and raise broader awareness of cultural, environmental and globalization issues in this region. We trust this meeting will provide you with new perspectives and strategies to more effectively fund the most marginalized ethnic group in the world.

Thank you for joining us! Respectfully,

Mexico and Central American Regional Planning Committee

Jackie Rivas,
CEMEFI, México City

Jill Southard,
Levi Strauss Foundation, San Francisco, CA

Jose Malvido,
Seva Foundation, Berkeley, CA

Fernanda Venzon,
Sierra Madre Alliance, Chihuahua, México

Phil McManus,
Appleton Foundation, Santa Cruz, CA

Julieta Mendez,
International Community Foundation, San Diego, CA

Kathy Vargas,
Fundacion Comunitaria Querétaro, México

Jaime Bolanos Cacho Guzmán,
Fundacion Comunitaria Oaxaca, México

Randy Gingrich,
Tierra Nativa A. C. Chihuahua, México

Emilienne de Leon,
Semillas Women's Foundation, México City, México

David Kaimowitz,
Ford Foundation, México City, México

Evelyn Arce-White,
International Funders for Indigenous Peoples

Millie Brobston,
Fondo Centroamericano de Mujeres, Nicaragua

In-country Staff: Aketzalli Hernandez, *Indigenous Advisor & Outreach Coordinator*

INTRODUCTION

IFIP Goes Global

International Funders for Indigenous Peoples has coordinated its Mexico and Central American Regional Convening to be held on January 18-19, 2008 in Querétaro, Mexico. The first-ever international gathering for IFIP will offer conference participants an opportunity to participate in site-visits and engage with Indigenous communities located in proximity to the event site of Querétaro, such as the communities of Sierra Gorda, Cadereyta, El Bothe and Oaxaca.

Our Purpose

The purpose of this inaugural regional convening is to bring foundation staff and donors interested in funding opportunities and strategies for the Mexico and Central American region; local Indigenous leaders; Indigenous representatives from other continents; and NGO's that assist Indigenous communities together to meet within a forum designed to promote sharing, learning, and dialogue between all parties.

Our Goal

Our goal is to educate donors about funding priorities and strategies in the Mexico and Central America region; provide an opportunity for peer learning as related to best practices for granting in this region; cultivate partnerships between philanthropic and Indigenous communities; advocate and help build the capacity of local Indigenous communities; raise participant awareness of the cultural, environmental, and globalization issues in the region. In addition, our goal is to ensure our event is accessible to Indigenous Peoples and reflects a fair representation of them from the Mesoamerican region.

Making History

This is the first time in history that a gathering has been held bringing attention to the Mesoamerican region that will gather donors that are interested in Indigenous projects, NGO's that are supporting Indigenous communities and Key Indigenous leaders from the Mesoamerican region and around the world.

Our Sponsors

IFIP is grateful for all conference sponsors that have made this possible, they include: *The Christensen Fund, Levi Strauss Foundation, Ford Foundation, Kalliopeia Foundation, AVEDA, SEEDS, Mitsubishi International Corporation Foundation, The Mailman Foundation, CEMEFI and NAP*

It is our hope that through this convening, seeds would take root and IFIP's network would continue to grow in this and other regions of the world.

CONFERENCE AGENDA

(OPTIONAL) Pre-Conference Site Visits:
Sierra Gorda — January 15-17, 2008
Amealco — January 16, 2008
Cadereyta — January 17, 2008
El Bothe — January 17, 2008

(OPTIONAL) Post-Conference Site Visit:
Oaxaca — January 21-24, 2008

THURSDAY, January 17, 2008

4:30 pm - 6:30 pm	Registration Open	**Funders-Only Orientation**	**Non-Funders Orientation**
7:00 pm - 9:30 pm		**Informal Dinner**	
9:30 pm - 10:30 pm		**MOVIE PREMIERE** "AMERINDIANS: The Return *On the Land of the Eagle*"	

FRIDAY, January 18, 2008

8:00 am - 5:00 pm	Registration & Membership Tables Open			
8:00 am - 9:00 am		**Continental Breakfast**		
9:00 am - 9:45 am		**Welcoming and Opening Prayer** Indigenous Elders Macedonia Blas Flores, ñahnö, Fotzi Ñahñö Evelyn Arce-White, International Funders for Indigenous Peoples		
9:45 am - 10:30 am		**Keynote Speaker** Don Samuel Ruiz Garcia, Nobel Peace Prize Nominee (1994, 1995, and 1996) and recipient of the Martin Ennals Award, the Niawano Peace Prize, and the Simon Bolivar Prize from UNESCO. *(Introduction by Kathy Vargas of Querétaro Community Foundation)*		
10:30 am - 11:00 am		**Networking Break** (Refreshments Served)		
11:00 am - 12:30 pm		**Track 1** *Indigenous Community Radio Stations and the Revival of Cultural Identity*	**Track 2** *Strengthening Indigenous Autonomy and Institutional Capacities*	**Track 3** *Redefining Wealth and Progress: Evaluation in Indigenous Communities*
12:30 pm - 2:00 pm		**Lunch** Networking Lunch		
2:00 pm - 3:30 pm		**Track 1** *Moving an Elephant: No to NAFTA, Yes to Indigenous Development*	**Track 2** *Indigenous Land Rights: A Global Survey*	**Track 3** *Building Trans-Community Solidarity: Strengthening Indigenous Philanthropy*
3:30 pm - 4:00 pm		**Networking Break** (Refreshments Served)		

4:00 pm - 5:30 pm		**Track 1** *Traditional Knowledge as Basis for Indigenous Governability*	**Track 2** *Fighting for Her Rights: Young Indigenous Leaders in Central America*	**Track 3** *Valuing Nature and the Nature of Values: Co-Modification or Conservation?*
5:30 pm - 5:45 pm		**Closing Prayer & Announcements**		
6:30 pm - 9:30 pm		**Dinner & Evening Event**		

SATURDAY, January 19, 2008

8:00 am - 5:00 pm	Registration & Membership Tables Open			
8:00 am - 9:00 am		**Mexican Breakfast at Restaurant Aranjuez**		
9:00 am - 9:15 am		**Welcoming and Opening Prayer**		
9:15 am - 10:00 am		**Keynote Speaker** Mirna Cunningham (Miskita from Nicaragua), Doctor, former-regional coordinator (governor), congress women, and first rector of the university of the Atlantic Coast (URACCAN). *(Introduction by David Kaimowitz of Ford Foundation)*		
10:00 am - 10:30 am		**Networking Break**		
10:30 am - 12:00 pm		**Track 1** *Putting Brakes on a Moving Train: Indigenous Alternatives to Genetically Modified Corn*	**Track 2** *Turning Victory into Law: Capitalizing on the UN Declaration, The Case of El Estor*	**Track 3** *Funding Indigenous Peoples and Benefit Payments for Ecosystem Services*
12:00 pm - 1:30 pm		**Funders-Only Session** *Tracking the Field*	**Non-Funders Session** *Becoming a More Effective Grantseeker*	
1:30 pm - 3:15 pm		**Lunch Buffet**		
3:15 pm - 6:30 pm		**Site Visit** **El Cerrito Pyramid and** El Cerro de Sangre Mal, sacred site where the Chichimecas encountered the Spanish		
7:00 pm - 9:30 pm		**Dinner and Evening Event** **James Anaya, James J. Lenoir Professor of Human Rights Law and Policy**, James E. Rogers College of Law at University of Arizona		

SUNDAY, January 20, 2008

8:00 am - 12:00 am	**Departure** *(Continental Breakfast and Lunch Available)*

FRIDAY, January 18, 2008

8:00 am – 5:00 pm Registration & Membership Tables Open

8:00 am – 9:00 am Continental Breakfast

9:00 am – 9:45 am Registration & Membership Tables Open
Welcoming and Opening Prayer Indigenous Elder,
Macedonia Blas Flores, ñahnö, Fotzi Ñahñö
Evelyn Arce-White, International Funders for Indigenous Peoples

FOREIGN LANGUAGE

Thank you for the blessing and for the beautiful words, and I wanted to point out that we had indigenous participants from Mexico and Central America, participate in this, which I thought was very powerful, since this is our conference's focus is on Mexico/American region. So, thank you for that. And now since we are in beautiful Caritarto, to give respect to where we are, we have here a prominent, indigenous leader. Her name is Macedonia Flores, from the (__) organization. Thank you for coming.

FOREIGN LANGUAGE

Evelyn Arce-White, International Funders for Indigenous Peoples

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

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

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

SPEECH:

Good morning, my name is Evelyn Arce White, and I am the director of international funders for indigenous peoples. My grandparents come from Bogata in Columbia, and our office is base in Akwesasne, the international Mohawk reservation, that strattles US and Canada. Welcome to Queretaro. We have been planning this since March. In the beginning, people said, donors wouldn't come, and here today we have 170 donors, NGOs, and indigenous leaders from all over

Meso/America, donors from the U.S., UK. We have NGOs from all over the world and we also have indigenous peoples, not only from Meso/American region, but also from the Hiada Nation, from India, and from New Zealand. So thank you for being here today.

This is history, this really is history, all of these important people, because of each of you are critical. Each of you have a role, either indigenous. You're on the ground, making a change. Either NGO, you are fund raising and you are providing the technical support or if you're the donor and you understand effective philanthropy. Your know that by stretching your funds, by supporting indigenous communities, is the way to go, and that is what IFIP is about, IFIP is about effective philanthropy for indigenous communities. We are about (__) those two separate worlds in order to sustain our mother earth.

I just spoke to Sir Vast, and he's a well know guru from India. He came all the way here. Thank you, what a privilege, and he said that we all live in a transitional time. Our mother earth is pregnant, and she is giving birth to the ecological era, and I thought, that is exactly it. We are all blessed. This is a challenge in time. When Al Gore received the Nobel Peace prize, he said the earth has a fever. We all live in challenging times, but with challenge comes great opportunity, and for each of you to be here today. For each of you to take the plane, the bus, and we've had a lot of trouble with the rains. But you're here and you're here to support and you're here to not to solicit funds, and I ask you not to. You're here to expand your networks, because that is what IFIP is about. Money will not solve the problems of this world. It just won't do it. What will is if we all work together. It's like a stool with three legs, we need three parts and you're all here.

So, I challenge you, as I always do, for those that know me. During the networks, during the lunch times, during the dinners, meet five new people. So, I don't want to see colleagues talking to each other. This is a time to network, to expand you linkages, to expand your networks. This is a time to learn what other people are doing. To learn, we have twelve excellent sessions that you are going to go to. People are doing outstanding work and I thank the session organizers for doing that, for committing that. I thank the donors that have supported us. We have Levi-Straus foundation, who is here today. They believe in us. We have Ford foundation who gave 20,000 dollars in order to pay twenty-one indigenous leaders from the Meso/ American region. Thank you Ford. We have Christensen Fund, who has helped us with the majority, core support of the conference. I thank them for really believing in what we are doing. We have Kalliopeia Foundation that believes in us. Aveda, SEEDS, Mitsubishi International of Americas, the Mailman Foundation, Cemephi and Native Americans of Philanthropy. Things happen, when you believe. The impossible, is the possible, and all of you are doing incredible work. Each of you are the heroes of today. So I thank each of you for doing the work, for believing, because that is the only way we can make true change in this world. So, thank you.

I just want to spend a minute going through the agenda, because we made so many changes. So please take out your binder. And, I wanted to note that we support the Oaxaca indigenous women, with purchasing these bags. We've purchased recyclable binders. Those pens come from recyclable money; we thought that was pretty cool. So, you know, I think we are walking the talk. We're not just talking. We are doing it.

Our next presenter will be Don Samuel. We are not going to have a networking break. We are going straight to our sessions. From 12:30 to 2:00 we are going to have to lunch at the Salon Siglo XVIII. Please note that the sessions are in either Salon Juarez or Claustro one, two or three, which is just around the corner, and up the stairs. You go down the hallway, around the corner, and up the stairs. And that's where all the session tracks are going to be. Please note that dinner tonight, we are going to be at the Plaza which is right outside, if you go straight outside this courtyard, and we are going to have a Mariachi band for an hour. Tomorrow, breakfast will be at the restaurant Aranjuez which you

passed when you came here. We are going to have the key note again in this room, and then with the sessions, again Salon Juarez or Claustro one, two or three.

Now from 11:45 to 1:30, we have decided to change (__), which is the funders only session to Salon Juarez, because we really want to do some break out groups in that session. But, we are going to keep the non donors session in Claustro one. At 1:30, we are going to start to having people come down the hallway, and we are going to have tables at this end, so that people can collect their box lunches. We're loading everyone up on a field trip. We're going, we're taking four buses to the Pyramids, which we're going to be until 3:00, and then we're all going to the Sitio Sagrado which is a sacred site, which we are going to have a history lesson for ten minutes, and then a friendship dance from the Adomi people, for 30 minutes. At that point, we are going to give you 3 choices: #1-You could take the bus back to the hotel, to rest up for the evening agenda. #2-You could go shopping, downtown. #3- You could continue on with the ceremonies. From 7:00 to 10:30, we are going to have dinner here, Salon Juarez versus the Salon Siglo. We're moving that room change. We're going to have one of the best Mexican bands here, and there's going to be a lot of dancing. So get ready for a lot of fun.

So, as you can see, we have a lot scheduled. I also wanted to announce, we have some tables, right out here, for if you have some brochures. Please put them out on the tables, and Maria (__) and (__) offering harmony treatments for a cost, so please visit them.

I also wanted thank our simultaneous translations, Heather and her team. They are doing an excellent job.

I wanted to thank our planning committee members that have worked so hard to make this happen, Jackie from CEMEFI, Jose Malvido from Seva Foundation, Phil McManus of Appleton, Kathy Vargas of Queretaro Community Foundation, Randy of Tierra Nativa A. C. Chihuahua, David Kaimowitz of Ford, Millie of Fondo Centroamericano de Mujeres, Jill of Levi-Strauss, Fernanda of Sierra Madre Alliance, Julieta of International Community Foundation. Emily of Semillas Women's Foundation, and we have our advisor, Aketzalli who has been instrumental, along with Alex, my tremendous office manager, who I couldn't have done without. So, let's give her a hand. Alex has worked endlessly, to make sure every detail is perfect, and as you can see from the binder, the amount of work that has come to put this together, the sessions. This has taken a great amount of effort, but that's because we know how critical this is. We know how important this is. We know that we are living in critical times. We know we need to act now. So, this is the forum where things are happening. I wanted to just say, in order to prepare for this conference, we attended CEMEFI, which is associations of donors in Mexico, just two months ago, and we had Emily organize a session on indigenous funding. It was the first time in history, that CEMEFI had a session on indigenous funding, and to all of our surprise, there were 30 Mexican foundations that came out to listen about indigenous. So, thank you Emily for organizing that. And because of that, we were able to register over 60 Mexican foundations, today. And that was one of our goals, was not only to educate donors about indigenous funding and effective strategies, but get more donors to the table. In every country there are donors, but they are not funding indigenous people and that is one of the main reasons I have decided to do these regional conferences. We knew we had to come on the ground. We knew we needed donors and NGOs and indigenous people to come on the ground in different regions of the world. This is our first and as you can see, it is successful, and we are going to continue to do it. Our next 2010 conference, regional conference, will be focused in Asia, Pacific region, and it will be in Australia. So, make sure you guys put that in your calendar. But we will plan to go around the world.

And now, I wanted to introduce, Kathy Vargas, a woman who that has been really important in organizing this conference. She's helped with so many details and she has been really instrumental making the flowers, the buses, with the patches on the bags, with the volunteers. She has been really

instrumental. She spent 12 years in Chiapas with indigenous communities and in Mexico, she has worked with poor communities for four years and here in Queretaro, she is the Vice President of the Queretaro Foundation. I will give her a little kiss.

Keynote Speaker, Don Samuel Ruiz Garcia

Nobel Peace Prize Nominee (1994, 1995, and 1996) and recipient of the Martin Ennals Award, the Niawano Peace Prize, and the Simon Bolivar Prize from UNESCO.
(Introduction by Kathy Vargas of Querétaro Community Foundation)

Kathy Vargas, Queretaro Community Foundation

BIO: ***Kathy Vargas*** has been living and working in Mexico since 1970; first in Chiapas dedicated to pastoral and catechetical formation in indigenous communities, later among Mexico City's urban poor, and now in Querétaro since 1993 where she works with a community foundation and a L'Arche community.

SPEECH:

Thank you. Good morning ladies and gentlemen, distinguished guests from near and far. Welcome to Queretaro, and thank you for being here. It is a great pleasure for me this morning to introduce Don Samuel Ruiz Garcia. A man I have known and admired, since I first arrived at Chiapas, 37 years ago. We are here today, to inaugurate an event, to initiate an important encounter among numerous cultures. There are people who consider these types of conferences a waste of time, a waste of money maybe, not worth the effort, because they say it's just words, words, and more words. Those people may be proven right if what happens in this conference is left only in words and not changed into actions. Words are meant to communicate, vehicles for sharing knowledge and experience, a means to discern what we really want, and where we are headed. In the case of Don Samuel, I'm sure that his words here this morning will not be vacant, or vague, or lacking in spirit. This I know, because his life is totally congruent with his word and his word is congruent with his commitment, which makes his message words of life and prophetic words. Most of you probably already know that he is Bishop of the Diocese of San Cristobal de las Casas where he presided over the church for 40 years and that he was also the principal mediator between the Mexican government and the Zapatista movement after the conflict which stated on January 1st. 1994, when the destructive forces of NAFTA were unleashed on Mexico, and which it continues to today, to bring greater poverty to the majority of Mexicans, particularly to the indigenous people and the rural people of Mexico, who's very survival is more and more threatened as NAFTA goes further and further into effect. Don Samuel was also president of the Department of Missions of Saylam. He has been named (__) in any number of prestigious universities in the United States and Europe and other places, and he has many, many recognitions because of unceasing commitment to peace and justice for the indigenous people of Chiapas, Mexico, and poor people, everywhere. Don Samuel has been a three time candidate for the Nobel Peace prize. He has won the Niawano Peace prize and the Martin Ennals prize and the Simon Bolivar Prize from UNESCO. I know that there are many other recognitions that I am not naming here, today. But, I would like to tell you what I think is his most important prize. His greatest prize is having earned the title "Tatique". Tatique in Saltal means "our father". It's a term of endearment. It's a term of total confidence in the person and it's the way he is addressed by all the indigenous people in Chiapas, and by poor people all over Mexico. He is tatique because he recognized dignity, as well as the needs of the indigenous people. He is tatique because as he himself declared and wrote a book with the same title, that he was converted by the indigenous, and he encourages all of us to be open to that experience. That it is indeed the indigenous and poor of our world, the people who are marginalized, who will call us to a better world, and who will convert us and change our hearts. He is

Tatique because he understood what happened in Vatican too, when they said that God is active and present in every culture and the job then, and the role of the church and the role of all of us, is to recognize and to affirm and to make stronger what God in doing in human society, among all of us. So, because he has received all these recognitions, but in fact, the greatest one is that he is known as Tatique and because his word is congruent with his life, his words continue to be a blessing and an inspiration for all of us today. I now introduce you to Don Samuel Ruiz Garcia. Our beloved Tatique.

Keynote Speaker, Don Samuel Ruiz Garcia

***Don Samuel Ruiz Garcia*, at the age of 85, continues to provide spiritual and social leadership to millions of oppressed people throughout Latin America. He served as Bishop of the Diocese of San Cristobal de las Casas for four decades, from the period of the Guatemalan civil war, which forced many refugees to flee the violence of death squads into Chiapas. Afterwards, Ruiz served as mediator between the Zapatista rebels and the Mexican government. Bishop Ruiz's bravery and tenacity in fighting for the rights of the indigenous poor led to his nomination for the Nobel Peace Prize in 1994, 1995, and 1996. In addition, he has received the Martin Ennals Award, the Niawano Peace Prize, and the Simon Bolivar Prize from UNESCO.**

SPEECH:

Indigenous Rights in Today's Mexico

First of all, welcome to this international forum on indigenous peoples, a theme which addresses a reality both passionate and complex; a reality of marginalization, domination and poverty, with very few exceptions; a reality that once known, awakens our historical responsibility and moves us to action; a reality that jars our complacency as the great values of indigenous cultures become apparent.

From its very inception, the word "indio" carries a discriminatory charge. Christopher Columbus, convinced of the world's roundness and determined to find a shorter route to the oriental "Indies", thought he had arrived there when he found the New World and thus its inhabitants who were Rarámuris, Mayas, Quechuas, Mexicas, Araucos, Mapuches, Coras, etc., and who all got lumped together under the name of "indios" or "aborigines", native populations or "indigenous".

The so-called discovery of America and its subsequent conquest of bloody wars and the subjugation of the existent ethnic groups, pushed the conquerors to look for a some way to justify their excess cruelty, thus arguing that the "indios" were not rational beings or that it was doubtful that they even qualified as subjects for valid Baptism. The process continued until there was the actual establishment of slavery for the indigenous, and consequentially to this day, considerable racial discrimination, despite struggles and wars of independence. Such discrimination is denied in theory but affirmed in practice, since people of other races are constantly privileged over the indigenous in the Americas.

Globalization and its Consequences

We are now submerged in a type of globalization in which there is debate about the very values that should ground societies, nations and organizations at all levels. This process of "globalization" questions the "raison d'etre" of the Church and of religion in general. This globalization is fundamentally different from any other period in universal history. It is an international economic system distinct from what has existed in the past and its characteristics are still being defined.

The new concept of “globalization” no longer refers just to economic processes, nor to the role of the large multi-national corporations. It refers more properly to the notion of political sovereignty of Nation States and gives a new meaning to “society” as the space for private accomplishment and as a sphere for individual liberty, in contrast with the State, which would be the sphere of coercion.

We move therefore from the original concept of “global markets” to political globalization, in which Nation States must adapt to technological change and the good functioning of networks of businesses and transnational corporations.

Homogenization

Globalization is presented as an historic opportunity, an obligation of society and the political goal for governments. The Nation State will necessarily tend to disappear and in its place a society will be implanted that will be integrated at the planetary level and will function as a network. The decisions about social regulation and the assigning of resources will be handled globally by the transnational corporations. Governments, or what’s left of them, will be in charge of enforcing this new social contract and they will guarantee the efficiency and social efficacy of the complete compliance and observance of the codes established by the corporations. The world will have been transformed into one giant “Mall”, and the only ontological condition accepted will be that of “consumer”. Such is the underlying utopia of present-day political discourse on globalization. In other words, we will have arrived at the closure of the history and the fundamental project defined from its origins by liberal thinking.

Once globalized, the peoples of the planet will live in a post-capitalism in which the conditions of efficiency, efficacy, instrumental rationalism, utilitarianism and hedonism will carve out the frontiers of “homo aeconomicus” as the proper ontological condition for all human beings. Differences will have disappeared, Nation States will be a rumor of the past and on the horizons of human possibility there will be the scintillating lights of the great Mall saying **“for sale”.**

Galloping plunder and the concentration of power:

Having “mounted” the concentration of economic power through globalization, there will be a sharpened awareness of a world that moves at two speeds: 20% will advance happily in the car provided by neoliberal globalization and the other 80% will make up the world of the poor, of “the excluded”. (Exclusion is a relatively new process that is growing in our society).

These two groups, these two societies, will move ahead at different rhythms, with gaps between them that will get ever larger, producing two different worlds, whose presence will be felt not only in the poor countries but also within the environment of the developed countries.

A large sector will allow itself to be dragged along through fascination with the culture of consumer society and the myth of free markets, thus allowing the individualistic and competitive mentality to become more deeply entrenched in the dominant culture. Given the differentiated rhythms of the two worlds, with each passing day there will be fewer and fewer who can pass into the consumer world and enjoy its conquests. There is another sector of persons and groups who passively suffer the consequences: they see the problems and are aware of what is happening, but they also go along with taking advantage of the spaces and fissures in the system. They act with little critical awareness or hope of change, and with a certain pragmatic opportunism they seek immediate answers that don’t respond to the deeper problems. Within this sector there are some groups and organizations interested in stimulating solidarity with the Third World, and they fall into the easy temptation to project themselves toward work with the poor with no more objective than to “help” or “have a good experience” in solidarity, but without much commitment or vision of social transformations.

Clearly the phenomenon of globalization also has negative repercussions in indigenous communities. The concentration of economic power worsens the situation of poverty and exacerbating the economic crisis generates growing indigenous emigration toward the cities and “the North” in search of better opportunities.

In this situation the indigenous have been placed in a very significant role: that of saving legitimate human diversity, the value of diversified cultural identification and the struggle to build a new kind of society, without discrimination based on gender, class, culture or religious belief. It is the building of a people composed of many peoples who have accepted being children of God and siblings to one another, loving each other in the wealth of their diversity.

THE STRUGGLE FOR THE RECOGNITION OF INDIGENOUS RIGHTS

The Zapatisita uprising in 1994, placed the indigenous cause on the national agenda, not just in terms of the pluri-ethnic composition of our nation, but especially with regard to the need to legally recognize the collective rights of the original inhabitants of our nation, just as is stipulated in treaties and international conventions, such as the Agreement #169 of the International Labor Organization. The process of dialogue between the EZLN and the Mexican government culminated in the signing of the San Andrés Agreements on Rights and Indigenous Culture in February 1996.

Unfortunately, since the signing, the Agreements have not been incorporated into the Mexican Constitution as was proposed by the COCOPA (Commission for the Concordia and Pacification).

I would like to guide you through a short synthesis of the historical context in which the struggle for indigenous rights has developed in Mexico and in Chiapas.

The 16th century war of conquest was proclaimed as a war to obtain gold. When the Spaniards realized that the streets of the indigenous communities weren’t paved in gold, they diversified their ambition in search of other natural resources and particularly the most abundant resource, indigenous labor.

The conflict in Chiapas is contextualized in Mexico’s wager to assure access to the abundant natural resources of the region as a contribution to the integration of the country into the world economy. At the same time, there is the desire to continue to exploit indigenous labor, not just in Chiapas, but throughout the country, as a competitive resource in the world labor market, which is generously offered to the interests of national and international capital in economic globalization.

These affirmations are substantiated, among other things, by the recognition of ample resources – petroleum, uranium, water and biodiversity – within the territory of Chiapas, all of which are anxiously coveted, even though that is seldom acknowledged by the authorities.

From the perspective of indigenous human rights, and most specifically their land rights, we will try to present a panorama of how the problem has been developing, even since the time of the Spanish Conquest by the constant critic, Fray Bartolomé de Las Casas, to the present day.

Rights and Indigenous Autonomy

Of all the Spanish critics of the Spanish Conquest, far and away the most radical and committed, without a doubt, has been Bartolomé de Las Casas, first bishop of Chiapas and ceaseless defender of the indigenous peoples of the Caribbean Islands and the American continent, confronting the courts and rulers of imperial Europe.

Las Casas even got to the point of affirming, to the great scandal of his contemporaries and ours, that **everything** owned by the Spaniards in the New World had been obtained unjustly and tyrannically,

and that as ordered by the most elemental ethic of the Ten Commandments and especially the 7th Commandment, everything should be reinstated to its legitimate owners.

Nonetheless, Las Casas wasn't a "per se" enemy of the incorporation of indigenous lands and nations to the Spanish Empire. The only and immutable condition he required was that the indigenous had to accept *freely,* both the preaching of the Gospel as well as their incorporation into the Empire. In fact, we are not trying to establish here whether or not there was a contradiction between the position of Las Casas and the ideas prevalent in his time that allowed that perception of the Empire, nor the very particular identification of both Church and State implicit in his position. What is interesting is that this understanding/interpretation of reality constitutes an antecedent in what we refer to today as the "autonomous peoples".

If for Las Casas, free acceptance of the Gospel was the previous condition required for incorporating indigenous nations to the Empire, the second condition was the Spanish Empire respect the jurisdiction of the indigenous authorities, the rights and obligations which connected subjects to their rulers, and the natural rights of the people themselves, among which was the right to land and territory as one of their principal rights. The Dominican friar never tired of repeating the conditions:

"Among the infidels who have separate kingdoms, who have never heard news of Christ nor received the faith, there are true lord kings and princes; and their lordship, dignity and royal preeminence belongs to them by natural law and by the rights of the people, inasmuch as their lordship is in line with the rule and governance of their kingdoms, confirmed by divine evangelic right, in the same way that individual persons have dominion over inferior things…."

The royalty of Spain can justly exercise its sovereignty over the kingdoms of the New World, but only if it is "… without damage or notable harm to the separate right of the kings, princes and notable persons among the infidels".

In another passage, Las Casas outlines the political framework within which it is possible to contemplate such an understanding of the Empire without excluding the autonomy of its subjects:

"With this sovereign, imperial and universal principality of the King and Queen of Castille, it might be possible that the kings and lords of the natives maintain their administration, principality, jurisdiction, rights and dominion over their subjected peoples, or over whatever politically or in reality they govern: in the same way that the universal and supreme lordship of the emperors was maintained over the kings in times past".

It is not necessary to mention, except in passing that the term "prince" as used in the Thomistic language of Las Casas, refers to any legitimately constituted authority and not necessarily to the monarch; but the same also applies "mutatis mutandis", to the other form of political rule, so that what is said here continues to be valid whether or not one substitutes "authorities" for "kings and princes", and "citizens" for "subjects".

The last reference we will make to Las Casas sends us back to the theme of "uses and customs" and surprisingly it brings to mind a topic that was very hotly debated with regard to the different legislative initiatives composed to provide the juridical statutes for the San Andrés Agreements.

"The Kings of Castille are obliged by divine right to place the governance and rule in those persons among the natives who, conserving their just laws and taking away those that are wrong (which are very few), and making up for their defects in enforcement: all of which can be corrected and complemented principally through the preaching and reception of the faith…."

Las Casas fought ceaselessly and with tremendous intransigence for the autonomy of the indigenous rulers, just as he fought against slavery in the "encomiendas" and for the restitution of everything that had been stolen from the indigenous.

What happened to the "New Laws" deserves special although brief attention. Suffice it to say here that what happened is somewhere between the luck of the followers of Zapata in the Mexican Revolution at the beginning of the 20th century and the luck of the Zaptistas at the end of the same century. The demands of the Zapatistas in Chiapas have remained on paper signed by the government, but by a government that has no intention of honoring what it signed. The demands of the Zapatistas in Morelos remained in the Constitution of 1917, without being exactly what they wanted and without clearly responding to the demands of the campesinos.

The New Laws of the Indies, promulgated in 1542, were received by the authorities and land owners of the New Spain to the tune of "being obeyed but not carried out", arguing that complying to those laws would mean "the end of the world", which in reality was no more than the end of a system of colonial exploitation which benefited them enormously. The arguments of the Mexican government on the impossibility of complying with the San Andrés Agreements was very similar in that the authorities argued that compliance would mean what some of them called *"violation of the Constitution" and "a threat to national sovereignty".*

In the end, the "New Laws" were promulgated but only partially applied. Nonetheless, even this partial application allowed within the colonization, a few isolated cases of indigenous territories with relative autonomy and through these Laws, a few communities retained some of their lands, or at least a positive recognition of their rights to their lands. An indicator of this situation is the fact that during the colonization there was a distinction between "indigenous republics and Spanish republics" as two entities with different normative principles and with scarce communication between them (as if it were not the ongoing task of the hacienda owners to appropriate indigenous lands and turn the Indians into day laborers).

It is also worthy to note that the titles to property that the indigenous of Anenecuilco tried to defend and recuperate, generation after generation, (until the day that they cried "enough" and joined forces with Emiliano Zapata), were indeed the original titles expedited by the Spanish crown. Also important to remember is that the post-revolutionary governments in Mexico tried to erase all record of those titles, so that the lands given to the campesinos were *delivered to them but not recognized as theirs to begin with.*

The contemporary parallel to this situation is expressed in the substantial differences between the document signed by the government in the San Andrés Agreements and the legislative initiative on indigenous rights and culture presented by ex-President Zedillo. Both in said initiative and in the Law on indigenous rights and culture approved in the state of Chiapas the 28th of July 1999, it is stated that the Constitution ***gives*** rights to the indigenous, as if it were the government who created those rights, when in fact the question is the recognition of rights that already exist.

Indigenous Rights and the Liberal State

One of the fictions of Mexican mythology about the fatherland is what is passed off as history in schools, in textbooks and in the discourse of government officials. It tries to have us all believe that the problems of poverty and the unjust distribution of wealth comes from centuries past and that, in each new period of history the governing group struggles against terrible odds to heroically advance in resolving these problems. Indeed it tries to convince us that the huge efforts of the government in this respect have not borne fruit in spite of heroic efforts and that the terrible marginalization lived by the indigenous of Chiapas cannot be resolved easily because it is the product of centuries of injustice.

This interpretation of the facts, besides being very comfortable in dissimulating the responsibility of modern administrations, is in flagrant contradiction with the facts of history, something which has been demonstrated time and again in recent times by very reputable investigation. The truth is that once the dominant classes in Mexico were freed of the legal impediments imposed by Spanish rule through Independence, they enthusiastically joined forces to take away from the indigenous what little still remained of theirs through Spanish recognition.

The theft of indigenous lands in the 19th century outstripped what had been taken from them in all other centuries combined except for what was lost in the war of Spanish Conquest. Nonetheless, the right of the indigenous to own lands according to their "uses and customs" , that is, in communal ownership, subsisted, at least in theory until the arrival of that package of liberal laws known in Mexico as "the Reform" in the time of Benito Juárez.

It is fair and understandable that the new government wanted to separate itself from the confusion between religion and government that it inherited from the time of the Conquest, and that it wanted to halt the enormous concentration of wealth in the hands of the clergy. However in its enthusiasm, both individualistic and totalitarian, it declared war on anyone who did not go along totally with the new patriotic religion, which would eventually be judged by later generations as an idolatrous abandonment of numerous rights and principles. Not only was the Church a problem to be eliminated from the immediate and pristine relationship that was to exist between the individual and the state, so also was the elimination of all types of corporations or groupings such as trade unions as well as indigenous communities with their corporative or communal ownership of lands.

The liberal laws of the Reform, those of removing perpetual ownership, and the Constitution of 1857 all proclaimed the inalienable inviolability of individual private property and categorically prohibited any other form of ownership, such as communal ownership of lands. With no legal backing, the indigenous communities suffered ever more fierce attacks, which would soon be deepened and underlined by the savage assault of ***modernization*** under President Porfirio Díaz, to the immense benefit of the haciendas and the surveying companies to whom he gave a free hand in assigning ownership of all lands and which he empowered to take over indigenous lands in payment for their work since indeed in their case, there were no private individual owners, which was the only mode of ownership recognized by the Reform.

Article 27 of the Constitution o f 1857 established that:

"No civil or ecclesiastic corporation, regardless of its character, denomination or objective, will have the legal capacity to acquire or to administrate for itself any real estate, with the sole exception of those buildings immediately and directly destined to the service or objective of the institution".

It is important to point out that this prohibition of ownership of real estate or "rustic properties" by corporative groups, did not apply to corporations formed through the economic contributions of their associates who joined together for the sole purpose of obtaining economic benefits. That meant the recognition of mercantile associations, as they were later called in the Constitution of 1917. In real terms: all corporations were prohibited from owning real estate, except for transnational corporations.

The Mexican Revolution and Land Rights

The Revolution of 1910 and its legislative fruit, the Constitution of 1917, especially Article 27, partially remedied the weaknesses and "carelessness" of the Constitution of 1857. Along with consecrating individual private property, it recognized other forms of ownership such as the establishment of "ejidos" which gave "use and usufruct" to the indigenous communities in communal ownership, but it also imposed limitations and modalities on those rights and coupled them with their inseparable enemy, the *free market.*

There was a quantitative limitation imposed: legitimate private property could not exceed certain limits in extension. Beyond those limits the piece of property in question would be considered a "latifundio" and it could be expropriated to the benefit of farmers who needed land. But there were also qualitative limitations. "Ejidos" and communal lands were considered outside of the laws of the free market. They had their own forms of appropriation and transference, only within the limits of the same communities. "Ejido" and communal lands were inalienable and imprescriptible. In addition, they enjoyed a small advantage in that they were outside of the realm of action of one of the hungriest capitalist forces on earth: the banks and lending institutions.

To avoid some of the most tenacious and pernicious causes for the loss of campesino lands, prevalent from the times of the Hebrew Jubilee practice through the disappearance of millions of US farmers during the last century for insolvency, the Constitution of 1917 declared that ejido land could not be embargoed. Finally it established that mercantile associations could not own "rustic properties".

This legislation was in force in Mexico from 1917 to 1992. It isn't necessary here to enter into its history and vicissitudes. Suffice it to say that (as did one researcher in comparative land legislation), it's better to have a bad agrarian reform than no agrarian reform at all.

The Neo-liberal Revolution and Globalization

Coinciding with this return to Mexico's Reform laws of the past (which not withstanding were proclaimed and continue to be touted as the latest, greatest economic fashion), there arose a new impulse to the process of integration among nations, which has become known as "globalization". An expression of this phenomenon has been the formation of economic blocks (sometimes political-economic entities, such as the European Union), which in the case of the Americas, gave rise to the consolidation of the "North American Free Trade Agreement" (NAFTA) among the United States, Canada and Mexico.

Contrary to popular belief and to what we are constantly told, globalization is one thing and it should not be confused with neoliberalism or the adoption of the so-called "*free market"* as the principal and practically only criteria for being incorporated into globalization. Globalization is a necessary and inevitable process and could be positive if it truly means a growing economic, political and cultural and even demographic integration of the distinct peoples of the planet. "Free market" neo-liberalism however is nothing more than a fad that the dominant economic groups have tried to convert into dogma and which by chance has coincided with this moment of globalization. At least in theory, other types of globalization are possible, and in practice, (although with considerably less force than economic globalization), there are globalizing processes already underway with regard to human rights and solidarity.

For Mexico, jumping onto the bandwagon of globalization has meant hooking onto the economy of the United States, both in the terms dictated by that country and with regard to neo-liberal practices. A prior requisite was to undo all of the 1917 legislation (together with its various stages of development) that had pretended to place, if not a remedy a remake, of all the abuses of 19th century liberalism. Such abuses were so evident that it would be impossible to negate them even though at the present time there are many who would wave them away with a magic wand, pretending that the world has just been born and that no one has ever enjoyed the many blessings of free trade!!

Before the signing of NAFTA, Article 27 of the Mexican Constitution was adjusted to open space for its requirements, in order to offer a sign of good will to transnational capital. Everything that hampered in any way the full force of the laws of the "free market" was removed, including resources reserved for the nation, inalienability and impossibility to place an embargo on large land tracts, and of course the collective nature of owning land which has been customary to the indigenous since time

immemorial. The maxim which justified the Mexican Revolution that "the land belongs to those who work it" of course is also being dismantled to permit greater access to transnational capital. Among the different modifications of Article 27 executed by the government of Pres. Carlos Salinas, perhaps the strangest was declaring that the distribution of agrarian lands was finished and thus the doors to new "latifundios" were opened to those with the capital to acquire them.

As if history no longer existed, the neo-liberal ideologues and the consolidated technocrats in power reversed with the stroke of a pen all the principles of agrarian legislation that had governed the work of their forebears. Once again it has permitted mercantile associations to possess lands for farming, cattle grazing or forestry and through that door, along with many others, the concentration of huge tracts of land will once again pass legally into large landed estates or "latifundios", controlled by the super-wealthy and by transnational interests. The new Article 27 says that companies cannot own more that 25 times (!!!) the extension of land allowed in individual ownership. Perhaps they were trying to calm the concerns of those who fear a new and modernized surge of latifundios, but it is a fact that the new Article 27 says: "Mercantile associations of shareholders can be the owners of rustic properties, but only having the extension of land necessary for carrying out their objective."

In terms of suppressing communal or "ejido" properties, the government is carrying out behind the scenes and in back-handed ways what the law didn't dare to declare in writing. One after another, rural, indigenous and campesino communities are being visited, pressured, deceived and even threatened to accept the "*voluntary"* program of the federal government known as PROCEDE ("Proceed") (Program of Certification of Ejido Rights). This program is designed to help the campesinos and indigenous to no longer be members of a communal ownership of their lands, but to become individual owners who can thus fully enjoy all the blessings of private property and therefore will be able to sell, lease… or suffer the consequences of losing their land in an embargo should they not be able to productively remain on the land against totally unequal competition.

Contradictions:

First contradiction of neo-liberal reform: rights of the market VS. Indigenous rights

According to the economists who support this neo-liberal vision, the market is nothing more than democracy applied to the economy. Consumers "vote" with their decisions on what to buy and in this way they decide where and how resources should be channeled. The image is very suggestive but there is a considerable difference in political elections where each person gets one vote, whereas in the market the most votes go to the ones who have the most money. Therefore by leaving decisions to the market, what happens in effect is that decisions are left to the discretion of the wealthiest. Neo-liberal economists try to avoid this conclusion by claiming that it's not the richest who decide but the most effective. After witnessing what happened to the banks in Mexico due to the 1995 economic crisis, that pretension is clearly seen for the sham that it is.

In summary, there are some people who try to defend the rights of the indigenous and campesinos to possess, conserve and administer their own lands while others move to eliminate all protections and leave the use and administration of those lands and wealth to the laws of the market. In effect that means leaving both the greatest land wealth and resources of the country as well as the fate of its poorest people at the mercy of transnational capital interests.

Second contradiction of the demands of neo-liberal globalization: "free market VS. government regulation

The demands of international capital, manifested through the policies of different governments, as well as in the bosom of diverse international forums such as the World Trade Organization or the annual meeting in Davos, Switzerland, all move toward ever greater reduction of national or

international government control when it comes to the “logic of markets”. In other and more direct words, big capital interests want a free hand when it comes to investment policies and transnational mobility. By now it is sufficiently clear that the famous “invisible hand” mentioned by Adam Smith in the 18th century is none other than the hidden hand (and sometimes not even very well hidden) of the interests of the same big capital.

The numerous legislative and administrative reforms that have been imposed in Mexico in recent decades all obey the same logic and goal, the incorporation of the Mexico market (consumers, cheap labor and abundant natural resources) into the plans and schemes of neo-liberal globalization. High-ranking government officials consistently deny that the reforms are in response to the demands of big capital, or the demands of international financial centers (such as the IMF or the World Bank), or the interests of other governments (such as the USA). Given the fact that most of our governing elite has been formed and educated in the principal ideological centers of neoliberalism, and that they have identified with that ideology, they say, and say well that external pressures aren’t needed in Mexico to impose what they are doing with so little internal opposition.

Third contradiction of the neoliberal reform of Article 27: free market VS. collective property.

An essential part of the reforms that Mexico has had to make in order to be admitted into the new international order were the changes made in Article 27 of the Constitution so that all obstacles were removed for the appropriation and exploitation of the ground resources and the underground resources of the nation, to the benefit of the “free market”.

The Mexican government has insisted and reiterated (before the Zapatista uprising, during the negotiations and since their suspension), that Article 27, exactly as it was changed by President Carlos Salinas, is now utterly untouchable. In the discussions prior to the negotiations, when the agenda was being set for the San Andrés Agreements, the government accepted that it might be possible to open a separate space for the discussion of the land holding problems in Chiapas, but it was made perfectly clear that there could be no discussion whatsoever of the reforms already made in Article 27.

The impressive ignorance of the government delegation in terms of present-day indigenous rights, together with their need to safeguard their image and manipulate political interests (not just in Chiapas but with regard to human rights in Mexico in general), led them to sign the San Andrés Agreements, which in essence simply synthesized and ratified what the Mexican government had already done in the Agreement 169 of the International Labor Organization in 1989.

Almost immediately after the signing of the San Andrés Agreements, the President initiated discourse about the ways in which they violated the Constitution and were a threat to national security, an objection that was totally out of place since, in the first place, that should

have been established before and not AFTER the signing of the Agreements. In addition, the objections presented lack justification.

Analogously to what happened with the New Laws of the Indies at the time of the Spanish Conquest, what was in play had nothing to do with protecting national sovereignty but had a lot to protect in terms of a particular mode of exercising domination over the country. Whether the governmental about-face with regard to the San Andrés Agreements came more strongly from the government and business elites or from the armed forces is secondary.

Beyond situational explanations that can be partially true, the Mexican government in fact cannot accept the San Andrés Agreements without bringing down its whole hegemonic project since it is in fact a government that is far more committed to its project than to the “feeling of the nation”, more

wedded to the principles defined by neoliberal theories and those who create them (called technocrats by some) than to the universal principles of human rights, and more identified with the elitist economic model than with the just demands of their own people.

Clearly one objective of the Mexican government is to avoid allowing indigenous people to exercise their rightful role as protagonists and as subjects of their own history and their part in Mexican national history. Without a doubt, this places us before a new challenge that will outline the future social and political struggles of indigenous peoples so that they will be recognized as first class citizens who also have an inheritance of collective rights, not because they merit some special status but due simply to historic justice.

CONCLUSION:

Finally, it is important to mention the contribution for the construction of citizenship offered in the "Fourth Declaration of the Lancandon Jungle" and that of "the other campaign", launched by the Zapatistas and thus promoting a movement which gathers up consistent proposals for the country, which should be allotted significant and serious government attention.

Finally, hope remains alive for the transformation of Mexican society. The positioning of this unjust system is not the final word. There is strong belief that another system is possible and that in the end, profit will not be the measure of everything. This is particularly strong among the indigenous peoples of the continent and other voices, including those of many people from the privileged First World, are joining them.

CONFERENCE TRACKS & SESSIONS

TRACK 1
Cultural Identity and Globalization

FRIDAY, January 18, 2008

11:00 am – 12:30 pm	***Indigenous Community Radio Stations and the Revival of Cultural Identity*** In recent years, the number of indigenous community radio stations has grown impressively (168 in Guatemala alone). Utilizing micro-transmitters and at a minimal cost, these stations transmit programs in dozens of indigenous languages. This growth reflects the key role of the stations in defending indigenous cultures and in informing listeners about the threats of corporate-led globalization. In an inter-active workshop, panelists will share their experience with such radio networks in Guatemala and Oaxaca. It will be a two-way dialogue in which workshop participants will be invited to share their experience with IFIP as the radio producer panelists gather material during the workshop (and throughout the conference) for later broadcast.	**Facilitator:** Mark Camp, Cultural Survival **Panelists:** • Francisco Macú González (Guatemala) • Cesar Gomez (Guatemala) • Alfred Landa Gomez, Network of Indigenous Community Radio Stations of Southeastern Mexico
1:45 pm – 3:15 pm	*Moving an Elephant:* *No to NAFTA, Yes to Indigenous Development* Indigenous peoples' organizations have long opposed the corporate-led model of economic globalization exemplified by NAFTA. They seek just, responsible alternatives to a Mexican economy powered by global trade. Come participate in an insiders' discussion of trade advocacy with indigenous leaders. How do indigenous organizations, often in remote locations, educate their members about NAFTA and take advocacy actions? What alliances have they sought to build power for change? What alternatives can restore economic power to indigenous communities?	**Facilitator:** Daniel Moss, Grassroots International **Panelists:** • Carlos Beas, UCIZONI • Olegario Carrillo Meza, UNORCA
3:45 pm – 5:15pm	***Traditional Knowledge as Basis for Indigenous Governability*** Through inter-cultural dialogue, facilitated by Gaia Amazonas, a governance model is being constructed that articulates ancestral laws with national policies. This has enabled the transfer of traditional knowledge, indigenous cultural practices and the practical application of legal rights, to be strengthened. The session will have the following components: (i) Colombian Amazon: geographic and cultural context; (ii) indigenous rights in Colombia:from revindication to implementation; (iii) grassroots indigenous organizations and Gaia Amazon: building together a model of Amazon sustainable development; and (iv) the organizational process of the Pirá Paraná (Vaupés region, Colombia): endogenous research as a tool for local governance.	**Facilitator:** Natalia Hernández, Gaia Amazonas (Colombia) **Panelists:** • Roberto Marín Noreña, General Secretary and Envioronment Delegate for ACAIPI • Martin von Hildebrand, Director Gaia Amazonas

Indigenous Community Radio Stations and the Revival of Cultural Identity

FACILITATOR & BIO:

Mark Camp, Cultural Survival

Mark is currently the the Program Director for Cultural Survival's Guatemala Radio Project, and is also Cultural Survival's Director of Operations, a position he has held since January, 2003. He received a Bachelor of Arts in History from the University of Massachusetts, Amherst.

Mark has been immersed in Guatemalan culture and politics for over a decade. He is fluent in Spanish and has extensive experience working both with indigenous Guatemalans on the ground and their counterparts in Guatemala City and the United States. In 1993, he founded and directed Joint Effort, a small Fair Trade company partnered with 14 worker-owned weaving, glass-blowing, and wood-carving cooperatives in Guatemala. While directing Joint Effort, he also ran the Weaving School in Quetzaltenango, where Mayas taught tourists back-strap weaving, and it's Cooperative Store, where Mayas could sell their handiwork.

PANELISTS & BIOS:

- ***Francisco Macú González (Guatemala)***
  Trained in both communication and human rights, Francisco Macú is the newly-elected president of the Consejo Guatemalteco de Comunicaciones Comunitarias (CGCC). He has worked with the CGCC for the past 3 years. Previously, he worked with the Movimiento por La Paz, an organization committed to human rights and peace in Guatemala and Colombia. Francisco has been active in communications and human rights issues in Guatemala since the 1980's, during the civil war. Along with completing a 3-year human rights program, he has studied communications in university and is the recipient of a certification in Inter-culturalism. He resides in Patzicia, Chimaltenango, Guatemala

- ***Alfred Landa Gomez, Network of Indigenous Community Radio Stations of Southeastern Mexico***
  I was born in San Juan Guichicovi, Oaxaca in 1981. I attended school in my town and I lived with my grandparents, who taught me the customs and traditions of my Mixe heritage. I am bilingual. I did my higher level studies away from my community, and I went to university in Puebla, studying environmental engineering. I worked in a government position for two years, coordinating a team of 12 employees. Our visits to the communities of Oaxaca made me see the lack of education and of public services such as electricity, water and telephone. The extreme poverty and the exploitation of resources led me to see social problems differently. In 2002 I got involved with a radio program in my community. That led to a change in the direction of my work and a commitment to consolidate a new indigenous community radio station, Radio ayuuk. Today I am the coordinator of the Network of Indigenous Community Radio Stations of Southeastern Mexico.

SESSION:

Good morning everybody. FOREIGN LANGUAGE
FOREIGN LANGUAGE
And our group suggested that we use women's health information, available already in Spanish from the Hisparian Foundation in San Francisco. To use the women's health information also, from our bodies ourselves, an organization in Boston, this is also available, already in Spanish, to use the book " FOREIGN LANGUAGE" . Another suggestion was a organization in the United Kingdom, called

RARE, that produces radio soap operas in Spanish, already. Another suggestion would be to involve theater artists, to do trainings for radio theater, and to create and promote children and other people to create music, new music using old melodies, perhaps or a contest, so, promoting more creation of musical content, creative musical content in the community as well. Also, it was suggested that we get in touch with all of the foundations that work in Spanish speaking companies, and talk to their program officers, to see if they know of any content, and as well, get in touch with conservation organizations that might have environmental content. Another suggestion is that we get in touch with the Women's Interactive News Gathering Service, WINGS. Org who has news content in Spanish as well, and so, those where our content gathering suggestions. As far as economic sustainability, advertising, listener donations, concerts, selling CDs, and teaming up with universities, and charging the universities and the students for participating in the studios, as part of course work. Make a course that's about community radio and charge for it. Another, on the side of evaluation, our recommendations were similar, that we partner with university to have professional evaluations, and offer student internships, and work with both anthropologists and journalist. So, those were the suggestions of both of our groups. I think those are going to be very, very helpful. Thank you very much for putting on your thinking caps on, and now we've reserved five minutes for a presentation by Radio Bilingual, and after that we're going to have twenty minutes for questions and answers. So, Radio Bilingual, please.

FOREIGN LANGUAGE

Ok, so we have twenty minutes left in the session for questions and answers. Anyone in the audience have a question? Please if you would, come up to the microphone, so that we can benefit from the simultaneous translation. If you speak into the microphone, it gets translated.
FOREIGN LANGUAGE

FOREIGN LANGUAGE

Martine Kellet from New England Biolabs I was wondering if it would be possible, and almost required, that each radio pair up with whatever NGO is available in the community, instead of creating their own program, the radio will listen to the what the NGO, what's the message of the NGO, and how is it communicated, rather than the radio working in a vacuum, and trying to get information from abroad or outside. Also, I want to emphasize, not only is the content important, but the form is extremely important. Now if you read a paper about how to make compost, rather than to ever (__) a pair, that have children, telling the parents don't throw this, don't throw that, you have more audience, than just reading plain papers around information, that's all.

I'm quite confident that Francisco can answer that question.

FOREIGN LANGUAGE

I am Phil McManus from the Output Foundation, which was, along with Cultural survival, the other group that organized this session, and for me was a welcome opportunity to bring a little attention to this phenomenon of the growth of indigenous community radio stations, and I was just prompted by the last question to get up and share a little of my enthusiasm. We asked the questions in the small groups about ideas for outside programming that could be useful for the station, and that illustrates how the stations can be a vital link to what's going on nationally or internationally, bring that information into the community. But, that shouldn't obscure that fact that the station's primary identity and source of programming is what's going on in their community, if they're a voice for the community, that's really their strength. The other thing that has excited me about it is to see the rapid growth of these stations, because they are so cheap to get together and operate. The cost of

equipment is really quite small, relatively speaking, and if you can get together a small group of volunteers, which we're seeing in these experiences, then you can put on a radio station that could really be of important valuable service for the community. So, for funders here, I would ask you to think about your counterparts in Latin America, and whether they are tied into experiences like this, which I am sure are occurring elsewhere or if there are ways to promote networking where groups that are doing it, and have a successful model, could share that experience, because as I say, it is so realizable, that we could share the model, I think that it could grow in other parts of Latin America, and that funders could provide some service in networking experience, so that is can grow elsewhere, as well.

FOREIGN LANGUAGE

We have time for one last question. Anyone have one last question, if not then I, come on up.
Hello, my name is Stephen Denorsa, and I'm with the Ringing Rocks Foundation, and one of the things my foundation focuses on is indigenous healer's stories and we have come to believe in that the power of biography is really a great way of passing on wisdom and knowledge from not only one generation to the next, but from community to the next, and one culture to the next. I was thinking after we had our breakout sessions that , that's the type of content that might be sellable later. We might be able to generate some revenue. People's stories, I don't know about in Latin America, but in America, the United States anyway, biographies is a huge category in sales, as well as, of course, if someone were to do a program about healing wisdom, and how to go about healing certain ailments, or how to do certain rituals or ceremonies or whatever that type of knowledge that gets passed on through oral traditions anyway. This is a fabulous way of transferring.
I'd like to give the closing words to Freddy, Francisco.

FOREIGN LANGUAGE

Thank you all for coming, that's the end of our program. Thanks so much and enjoy your time here in Queretaro

SUMMARY:

Overview:

Cultural Survival was founded in 1972 to promote the rights, voices, and visions of the world's indigenous peoples. Now the leading U.S.-based international human rights organization fighting to protect indigenous lands, languages, and cultures, our work is based on the principles set forth in the United Nations Declaration on the Rights of Indigenous Peoples. Cultural Survival is a federal 501(c)(3) tax-exempt, nongovernmental organization, and is based in Cambridge, Massachusetts.

Cultural Survival's Guatemala Radio Project (GRP), a network of 140 community radio stations, is helping indigenous Guatemalans rebuild after decades of genocidal civil war. Citizen volunteers, the backbone of these stations, use radio to educate indigenous Maya about their rights and how to engage as responsible citizens in their communities and nation. Radio also serves as a means to reinforce Maya languages, music and cultural traditions. *The Guatemala Radio Project will strengthen indigenous culture and citizenship through community media.*

The Problem this Project Addresses:

Today, indigenous peoples in every corner of the globe, experience the "Catch-22" of having to choose between marginalization and assimilation. Guatemala's indigenous Maya have faced genocide, marginalization, and forced assimilation for more than 500 years, yet still maintain strong

connections to their lands, languages, and cultures. Most indigenous and rural Guatemalans remain separated from their government by barriers of language, culture, literacy, poverty, and access to information. The Guatemala Radio Project offers the Maya of Guatemala an opportunity to participate as citizens in contemporary local and national affairs while simultaneously continuing to retain their own traditional way of life.

Indigenous Maya in rural areas, who speak 24 different languages, have no other access to news or vital information. Local community radio stations run by and for local communities ensure that rural Maya receive information about issues of vital concern to them—including health, human rights, women's rights, the environment, development, and national and international news. According to Cesar Gomez, "Before we started the radio station in Palin eight years ago, our language, Pocomam, was only spoken in our homes. Now Pocomam is spoken everywhere—in offices, in the streets. Without community radio, we might have lost our native tongue."

Objectives:

Over the course of five years, the Guatemala Radio Project will

- Build the political capacity of the community radio stations a lobby to pass a law to protect community radio in Guatemala
- Broaden the scope and improve the quality of radio program content so that every station can provide high quality local, national, and international programming to the listeners
- Improve the broadcast capacity of the community radio stations through better equipment and training
- Improve the financial stability of the community radio stations

Methods:

Managed and staffed entirely by volunteers, the radio stations that are part of the Guatemala Radio Project provide their audiences with vital information about health, human rights, women's rights, the environment, development, and national and international news. The average station has 8,150 listeners; is staffed by 9 volunteers; and broadcasts 14 hours a day, 7 days a week. Most volunteers work a two-hour shift every day. Music is interspersed with public service announcements. For example, at Radio Comunitaria Totonicapan, Pedro Agripino hosts a traditional marimba music show from 6:00 am to 8:00 am. Every fifteen minutes, Pedro pauses the music to play a public service announcement. The announcement might be a 30 second spot from the local volunteer fire department about how to prevent forest fires, or about an upcoming alcoholic's anonymous meeting. Between live shows, Pedro's stations plays longer, pre-recording public service content that is produced by the Guatemala Radio Project and distributed to all stations that choose to use them.

GRP set up a five-member Content Team whose members were drawn from the ranks of the community radio volunteers. The three senior members of the team have 25 years of combined experience producing content for a community radio audience. The two junior members of the team were the most talented graduates of the radio theatre workshops that Cultural Survival conducted during 2007. The team members (Cesar Gomez Moscut, Heyda Mejia Estrada, Willy Velasquez, Hornan Aguilar, and Elmer Macu) will create and distribute content to all 140 community radio stations. Planning for technological upgrades at strategically located stations has begun and GRP is actively seeking technical donations from individual donors and corporations in the United States.

In February 2008, 120 volunteers from 60 radio stations participated in three regional workshops to identify best practices in content production, financial management and sustainability, community involvement, and technical aspects of production and broadcasting. A grant from The Green Mountain Coffee Roasters Foundation will make it possible to for representatives from these stations to conduct workshops at 100 radio stations throughout Guatemala to teach and train more than 1,000 volunteers.

Beneficiaries:

Community radio stations educate and empower over a million indigenous and non-indigenous listeners in rural Guatemala. They similarly benefit the more than 1,300 volunteers at the network's 140 stations, and provide a critical outreach vehicle for civic leaders; community groups; and non-governmental organizations promoting health, human rights, women's rights, environmental conservation; and other relevant issues.

Project Evaluation Methods:

In January 2008, survey teams made up of international volunteers, community radio operators, and communication students from Guatemalan universities visited all 140 radio stations. These teams collected data on volunteers, equipment, content production, available resources, finances, and community involvement. This information is being used to plan the Guatemala Radio Project's next three years and will provide a baseline for measuring results. The survey will be repeated every eighteen months.

Moving an Elephant: No to NAFTA, Yes to Indigenous Development

FACILITATOR & BIO:

Daniel Moss, Grassroots International

Daniel Moss is currently Director of Development and Communications at Grassroots International. He has over 25 years of domestic and international experience in human rights, community development and community organizing. He lived with refugee communities in El Salvador where, sad to say, he helped drive a nail in the coffin of a series of failed economic development projects. With Oxfam America, Daniel worked closely with indigenous organizations seeking to increase the accountability of the mining and petroleum industries and Andean governments. Research and writing while at MIT focused on small-scale tomato farmers producing and marketing commons-friendly food through the public wholesale market. He recently co-authored a paper based on the Forum for Food Sovereignty held in Mali entitled: Towards a Green Food System: How Food Sovereignty Can Save the Environment and Feed the World."

PANELISTS & BIOS:

Carlos Beas, UCIZONI

Carlos Beas Torres is the General Coordinator of the Union of Indigenous Communities of the Northern Zone of the Isthmus – UCIZONI. He participated in the founding of UCIZONI and has worked with the organization for the past 22 years. Carlos Beas is a “barefoot economist” – a professional economist dedicated to defending the rights of the poorest and most vulnerable. His areas of particular expertise include local development, human and indigenous rights and strategic planning. He has been a leader in the movement for indigenous rights in Mexico for decades as an author of six books, advisor to indigenous organizations, journalist, and coordinator of multiple

regional and continental networks of indigenous and civil society organizations. These include the Continental Campaign “500 Years of Indigenous, Black and Popular Resistance,” the Mexican Alliance for Popular Self-Determination (AMAP), the Mesoamerican Social Forum, and the National Indigenous Congress. His articles and interviews have appeared in publications in over 40 countries in the Americas, Europe, Asia and Africa. Carlos Beas holds a degree in economics from the National Autonomous University of Mexico (UNAM).

Olegario Carrillo Meza, UNORCA
Originally from Nayarit, Olegario Carrillo is currently a resident of Sonora, Mexico. Olegario has held various offices in the government of Sonora, which include the municipal president of Etchojoa, Sonora from 1994 to 1997, local deputy for the 20th district of Sonora from 1997 to 2000 and president of Sonora’s Congreso in 1997. At the same time, Olegario was a founder of UNORCA in 1985, the Nacional Union of Autonomous Regional Peasant Organizations, of which he has been the Nacional Executive Coordinator since June, 2005.

SESSIONS:

Please have a seat. This is the session on NAFTA. If you want to participate, it is called “Moving an Elephant”.

FOREIGN LANGUAGE

Does everybody have their translation devices who needs it? OK.

FOREIGN LANGUAGE

As I mentioned earlier, we just formed this panel today. It was our first opportunity to meet these incredible indigenous leaders from Panama, and we were very grateful they were able to participate, and especially to present such fine presentations. Last November and December, I had an incredible opportunity to travel to Columbia to learn about the work of Funacion Gia Amazonas, and I’ll tell you it was one of the greatest opportunities of my life to go there. I just wanted to leave a personal reflection as an introduction to Martine Von Hidabraun and his work and his team, the traditional authorities who they’ve accompanied for years. The Amazon region of Columbia is an enormous region and looking at the website before I went, they have managed to gain recognition and protection of twenty-six million hectors of mostly primary, tropical forests, under control of traditional indigenous authorities and I was very impressed and anyone would be to read these numbers. But, I wondering, what is the context, what is the sustainability, what are the threats? How effective are these traditional authorities, organizations? And I will say that every community that we visit, from groups organized around conservation help women’s issues, and under the guidance of traditional shamans, every group we met with were very extremely well organized, their vision was extremely clear. It was obvious that Guya and these traditional authorities had really been built up this movement from the grass roots and this came as a process that has been initiated over 30- 35 years ago when Martine spent much of the seventies as a researchers and a friend of indigenous communities, living with them, helping them in the process to define what their indigenous territory was and later in the 1980s under the secretary of education, and as the director of indigenous affairs for the secretary of the interior for Columbia. Martine was a critical player in the development of the legal definition of indigenous rights, and it’s been this convergence of the constitutionally guaranteed rights and the constitution of 1991 in Columbia, the international recognition of indigenous rights under the international labor organization, article 169, but also a spiritual, social, and cultural awakening within the indigenous communities themselves. And, I just came every step of the way by meeting with leaders of traditional indigenous authorities on the municipial level, the community level, and the state

level, and seeing the quality of accompaniment that these people were receiving from the Guya Amazon staff of biologists, anthropologists, lawyers, and other technicians. It gave me an idea of the level of support and functioning that was needed to be able to conserve the tropical rain forests, to be able to conserve the world's natural resources from the community level, because while major conservation organizations were running around cutting deals with the World Bank, and debt for nature swaps, and through governmental degrees or reserves. In Columbia they built a very sound foundation through the constitution of 1991, for the implementation of traditional indigenous rights, and one of the key leaders in the total process is the next speaker, Marine Von Hildabraun

Traditional Knowledge as Basis for Indigenous Governability

FACILITATOR & BIO:

Natalia Hernández, Gaia Amazonas (Colombia)

Natalia has worked for more than 15 years in the Colombian Amazon and Orinoco regions with initiatives for the conservation of biological and cultural diversity and the development of indigenous peoples' rights. Her professional career has been with the following government and non-government institutions: Special Administrative Unit for the National Natural Parks System, Puerto Rastrojo, Etnollano, and Gaia Amazonas where she currently works. A qualified biologist, Natalia has developed a broad range of skills through work experience in project design, community actions with indigenous and non-indigenous groups, planning and territorial ordering processes, the socialization and application of indigenous and environmental norms, biological inventories of flora and the identification of plant samples, rapid environmental assessments, the systematization and processing of data, editing and publication of documents, and mapping.

PANELISTS & BIOS

Roberto Marín Noreña, Indigenous leader, Pirá Paraná River, Colombian Amazon

Roberto is General Secretary and Environment Delegate for ACAIPI, the Association of Captains and Traditional Authorities of the Pirá Paraná River, in the Colombian Amazon. Indigenous leader, philosopher and traditional thinker, he is a member of the *Meni Masa* clan of the Barasano ethnic group, which together with the Makuna, Tatuyo, Eduria, Itano and Carapana ethnic groups form the originary peoples of the region known as "Yurupari Territory" (*He Yaia Godo ~Bakari)*.

Roberto was instigator of the organizational process to establish the Association of Captains and Traditional Authorities of the Pirá Paraná River, ACAIPI, which unites 15 communities and 30 neighbouring *malocas* (traditional long-houses), a total population of about 2.000 persons. Since 1996 he has promoted the active participation of local communities in the design and implementation of strategies, programs and projects aimed at improving quality of life for the indigenous population of the Pirá Paraná and guaranteeing the environmental and cultural preservation of their territory.

Since 2002, Roberto has been leading groups of young indigenous men and women, who are carrying out research into the traditional management of their territory under the guidance of elders and traditional knowledge-holders. He has been coordinating environmental management plans in each ethnic territory that falls under the jurisdiction of ACAIPI, covering an area of more than 540.000 hectares; and is building alliances with neighbouring indigenous organizations in Colombia and in Brazil, to reach agreements on sustainable management of the Northwest Amazon region based on traditional criteria.

Martín von Hildebrand, Director of Gaia Amazonas

Martín has carried out remarkable work for the protection of indigenous peoples' rights and conservation of the Amazon forest. He combines the experience of more than 30 years living and working with indigenous communities of the Colombian Amazon, with a strong background in policy-making and advocacy for cultural and ecological diversity, indigenous territorial rights and local indigenous governance.

His position as Director of Indigenous Issues during the government of President Virgilio Barco (1986-1990) was central to over 20 million hectares of Amazon rainforest being handed-back to indigenous inhabitant under the legal figure of '*resguardos*', along with the inclusion of indigenous rights in Colombian Political Constitution of 1991 and ratification of ILO Convention No.169 in Colombia.

As Director of Gaia Amazonas, a Colombian non-government organization, and the COAMA (Consolidation of the Amazon) program, he has promoted conservation of the Amazon tropical forest and put indigenous rights into practice through a participatory and grassroots process in which indigenous communities have gradually acquired the experience and confidence to manage their own initiatives, and have started to develop regional proposals for their own education and health programs, self-governance, territorial and natural resource management. He has also facilitated inter-cultural collaboration between indigenous organizations, non-government and government entities, for the protection of biological and cultural diversity and the political-administrative decentralization of indigenous territories.

Martín has received national and international recognition for his commitment to the Amazon region: the Right Livelihood Award (Sweden, 1999), National Environment Award from the Colombian Ministry for the Environment (1999), Official of the Order of the Golden Ark (Holland, 2004), the "Simon Rodríguez" National Award for Ecology (2004), and Man of the Year from Operation of Hope (USA, 2006).

TRACK 2

Indigenous Rights: Policy and Practice

FRIDAY, January 18, 2008

11:00 am – 12:30 pm	***Strengthening Indigenous Autonomy and Institutional Capacities: A Step Towards Improved Management of Ancestral Lands and Attracting Effective Support*** There is no doubt that Indigenous organizations around the world are in need of support if they are to preserve their cultures and natural resource bases, while adapting successfully to the new era of globalization. The question is, how can we assure that the support being provided is effective in helping them deal with the wide array of problems they are facing? On the one hand there exist numerous donors around the world with a genuine interest in supporting indigenous organizations in a wide array of projects. On the other hand many indigenous organizations lack the capacity to participate effectively in the planning and implementation of these projects, not to mention managing the projects autonomously.	**Facilitator:** Steve Cornelius, John D. and Catherine T. MacArthur Foundation Panelists: • Jaime Levy, ALTROPICO Foundation (Ecuador) • Randy Borman, Cofan Survival Fund
1:45 pm – 3:15 pm	***Indigenous Land Rights: A Global Survey*** Indigenous Peoples around the globe are facing threats to their traditional homelands as a result of a number of factors, including resource extraction such as mining, logging, and oil extraction, population pressures and governments that do not recognize traditional rights over land. Asserting land rights is one of the key areas where indigenous people are demanding recognition of their right to self-determination. It is fundamental because indigenous cultural and spiritual connections to the land are essential to their survival. This session will provide information that will help to launch a funders working group on land rights.	**Facilitator:** Lori Udall, The Sacharuna Foundation **Panelists:** • Marcus Colchester, Forest Peoples • Armstrong Wiggins, Indian Law Resource Center • Ernesto Palencia Gomez, Choreachi lawyer • Chunel Palma, Rarámuri anthropologist
3:45pm – 5:15pm	***Fighting for Her Rights: Young Indigenous Leaders in Central America*** This session will provide an in-depth perspective on current efforts to defend and promote indigenous women's human rights, with a special emphasis on young women leaders in Central America. Participants will have the opportunity to engage with dynamic leaders: the coordinator of the International Indigenous Women's Forum who has been part of successful advocacy effort to pass the UN Declaration on the Rights of Indigenous Peoples; a young indigenous woman from Guatemala who is leading Mojomayas; and the Program Director for the Central American Women's Fund which is strategizing about movement building across borders.	**Facilitator:** Katrin Wilde, Channel Foundation **Panelists:** • Mónica Alemán, International Indigenous Women's Forum (Nicaragua) • Carla López, Central American Women's Fund (Nicaragua) • *Representative from Mojomayas*

Strengthening Indigenous Autonomy and Institutional Capacities: A Step Towards Improved Management of Ancestral Lands and Attracting Effective Support

FACILITATOR & BIO:

Steve Cornelius, John D. and Catherine T. MacArthur Foundation

Stephen Cornelius is the Latin American Program Officer and currently Acting Director of the Conservation & Sustainable Development Area of the John D. and Catherine T. MacArthur Foundation. Prior to joining the Foundation, Cornelius directed the Sonoran Desert Program for the Sonoran Institute focusing on cross-border collaboration between U.S. and Mexican resource managers, residents and non-governmental organizations. Before this he managed World Wildlife Fund's conservation program in Central America, Mexico and the Caribbean, helped establish the Costa Rican National Parks System and later coordinated the establishment of the Regional Wildlife Management Graduate Program at the National University-Costa Rica. Cornelius has a M.S. in Wildlife Sciences from Texas A&M University and a B.S. in Wildlife & Fisheries Biology from Iowa State University.

Panelists & Bios

Jaime Levy, ALTROPICO Foundation (Ecuador)

I received a degree in Regional Planning from Syracuse University in the United States in 1979. After serving in the Peace Corps in Ecuador (1981 – 1983) I became a legal resident of this country, and have lived and worked here since then. From 1983 thru 1991, I worked as bi-national advisor to the Division of Indigenous Affairs of the Ministry of Government of Colombia and the Department of Frontier Development of the Ministry of Foreign Relations of Ecuador, in the development of the Bi-national Awa Plan. This work was focused on the legalization of indigenous territories in the international border area of both countries, and the development of conservation, organizational strengthening and sustainable development initiatives throughout this region. From 1991 thru 1993 I worked as Executive Director of the Ecuadorian Technical Unit for the Eco-development of the Amazon and the Awa Region, coordinating community forestry, environmental and bilingual education and sustainable development initiatives in indigenous, afro-descendant and campesino communities in various provinces of Ecuador. In 1991, I was awarded the National Medal “Honorato Vasquez” by the Ecuadorian government, for services in benefit of forest communities in northwest Ecuador.

From 1993 thru 1995 I worked as advisor and trainer for the Consolidation of Indigenous Territories Project of the Amazon Pact Treaty Organization, focused on the demarcation and legalization of indigenous territories in various Amazon countries of South America. From 1995 thru 1997 I worked for the Forests, Trees and Peoples Program of the FAO, facilitating training events in participatory planning methodologies with indigenous, afro-descendant and campesino communities in Peru, Colombia, Bolivia and Ecuador. During this period I taught participatory planning methods to graduate students at the Masters Program for Environmental Development in the Andes, at the Colegio Andino of the Centro Bartolome de las Casas in Cuzco, Peru.

From 1995 thru 1998 I was a Consultant for World Wildlife Fund, for conservation and sustainable development projects with various grass roots organizations in Ecuador and Colombia.

Since 1998 to the present, I have been Executive Director of the Alternatives for Sustainable Community Development in the Tropics Foundation – ALTROPICO, which works with indigenous, afro-descendant and campesino communities in southwestern Colombia and northwestern Ecuador in projects such as community forest management, sustainable development, natural resource

management planning, consolidation of ethnic territories and protected areas, land titling, environmental education, etc. ALTROPICO is an environmental organization with a very strong social focus. During this time (2001 – 2003) I served as member of the Technical Advisory Group of WWF´s Regional Project for Community Forest Certification in Latin America.

Randy Borman, Cofan Survival Fund

Randall Borman is currenly serivng as Co-founder and Director, Fundacion para la Sobrevivencia del Pueblo Cofan (FSC). Randall is responsible for the establishment and the subsequent direction of this non-profit organization dedicated to the survival of the Cofan indigenous culture and its rainforest environment. FSC's work is focused on biodiversity conservation and research, procuring legal rights and protection for traditional Cofan territories, developing environmentally sound micro economy alternatives, and educating our youngest generations. Randy's community development work includes, Project Design and Implementation of the Cofan Ranger Service, this project created a professionally trained indigenous conservation corps to handle territorial monitoring, park guard duties and internal conservation infrastructure for approximately 1,000,000 acres of ancestral Cofan territory. Randy also serves as Project Director of the Cofan Bermejo Ecological Reserve Project. This work involved delimitations, socio-economic studies, the writing of the formal proposal, work as a biologist on the Rapid Biological Inventory mentioned above, and the negotiations with the Ecuadorian government for the establishment and subsequent co-management of the Cofan Bermejo Ecological Reserve. This is the first federally protected land in Ecuador to be placed in official custody of the resident indigenous people.

Olindo Nastacuaz, Awa Federation

Cesar Lucitante, Cofan Survival Fund

Cesar Lucitante was born at Dureno, in the province of Sucumbios, Ecuador, in 19…
to Isidro Lucitante and Verna Criollo. His early years were spent in Santa Rosa de Sucumbios, one of the oldest extant Cofan villages on the Colombian side of the border, where his paternal grandparents reside. At age 10, however, his family moved to Zabalo, an Ecuadorian Cofan village that has achieved fame for being a model of community based conservation and management of the environment, where his maternal grandparents live. Thus much of his formative years were spent at Zabalo, which at the time was deeply involved in defending its lands against oil development.
In August of 2003, the Fundación para la Sobrevivencia del Pueblo Cofan put out a call for Cofans interested in forming a ranger corps that would take on the challenge of protecting and managing Cofan territories, including the Reserva Cofan Bermejo. Cesar and Luz Magola answered the call, completed the first intensive three week training course, and were among the thirty candidates that were accepted as rangers. Since then, they have continued as full time rangers.
In 2005, the Ministry of Environment put out a call for a Cofan to take on the job of Chief of the Area for the RECB. Cesar was among the four candidates that made it through the preliminary tests, and in June of 2005, he was officially designated as Chief of the Area for this reserve. However, lack of a government "partido", or salary allocation, has kept him from taking on the duties implied as of this date. He will begin the job of Coordinator for the Cofan Ranger Corps in January of 2008. He will be taking over the assigning and deployment of the now sixty person Ranger Corps.

SUMMARY:

Strengthening Indigenous Autonomy and Institutional Capacities: Some Lessons Learned

Jaime Levy, ALTROPICO Foundation, Ecuador. jrlevy@altropico.org.ec

Introduction

When providing financial and/or technical resources for projects in indigenous communities and for indigenous organizations, it is wise to search for ways in which this support can at the same time strengthen the autonomy and institutional capacities of the organizations being supported. There are many ways of doing this, and by doing so the support provided can be even more important over the long term for the organizations than the particular project being financed.

Presented here as lessons learned are a series of reflections that have proven useful in the work that the Altropico Foundation has supported for many years with different indigenous organizations. The list is far from complete, and is not presented as a guide to establishing relations of support between donors and indigenous organizations, rather as ideas which could be taken into account when these types of relations are being considered. The goal here is to provide ideas that can be reflected upon by both donors and indigenous organizations, with the hope of making the best of the relations between the two.

1 – Beware of Generalizations:

There are indigenous organizations struggling against incredible odds to recuperate their cultural identity, and others that continue to deny their identity in an effort to incorporate themselves into the mainstream of national societies, fearing that the label “indigenous” separates them from the majority and attracts discrimination.

There are indigenous leaders whose commitment to their peoples struggle knows no bounds, who labor without economic incentives, despite incredible obstacles from national governments, and sometimes in the face of criticisms from their own people. And there are indigenous leaders who have long ago lost touch with their own people, whose only recognition as “leaders” is based on the perception/support of external actors.

There are indigenous peoples who have managed to gain official recognition to at least part of their ancestral territories, which represent in some cases, such as Ecuador, Colombia and Bolivia, the last large extensions of intact native forests and other ecosystems. There are other indigenous peoples who have long ago lost their territorial heritage, whose families live on lands titled individually or, in the worst of cases, as workers on lands that in all truth belong to them.

And there are NGOs whose commitment to supporting indigenous cultural and territorial rights is sincere, while there are other NGOs who make a business out of channeling financial resources for these stated objectives.

2 – Support Processes, not Projects.

Many indigenous peoples have been struggling for over 500 years to regain autonomy over their own lives, and the legal recognition of their territorial heritage. Only in the last 20 or 30 years have international donors collaborated with these efforts. Those donors who have come to understand the complexity of this struggle have been successful in supporting the legitimate aspirations of indigenous peoples, and their support has been important.

The types of activities that are required to revitalize cultures, to create and/or strengthen autonomous institutional capacities, to gain control over ancestral territories, are often not confined to the timeline restrictions of normal development projects. Who can say how long it will take for a culture trampled upon for hundreds of years to realize the importance of rescuing an often forgotten past, let alone find ways to recuperate that past cultural heritage. How many legal hurdles and political obstacles must be negotiated successfully to attain government recognition for ancestral territories? How long does it take to train indigenous leaders to be efficient project managers?

3 – Understand the context of the problem you want to assist in resolving.

Take the time to know the people you want to support, and the existing conflicts in the area in which they live. Investigate what other interests are involved – in many cases national and multinational petroleum, timber and mining interests affect indigenous rights and their capacity to resolve their problems. Be prepared to deal with complex, often obscure interests. Supporting the resolution of the complex problems being faced by indigenous organizations may often put us at odds with powerful political and economic interests – be prepared to become part of the struggle against these powerful actors.

4 – Support activities in the framework of "Planes de Vida" – autonomous participatory planning processes.

If well facilitated, these planning processes can provide indigenous peoples with clear, viable solutions to the problems they face, over both the short and the long term. Supporting projects which have been defined in the context of participatory planning processes means we are supporting activities that have been well thought out by those we seek to support.

If the organization has not gone thru a participatory planning process – this could be the best first step to support, for later defining in what areas donors can collaborate.

5 – Allow resources for administrative and training costs.

Strengthening the institutional capacities of indigenous organizations is key to their ability to autonomously manage their own projects, and their own future. An important part of being a strong, autonomous organization is the capacity to manage their own financial resources. In cases where indigenous organizations require the assistance of external administrative personnel, these should be accompanied by indigenous counterparts, with the aim of preparing indigenous personnel for future project management.

Providing support for training of indigenous technicians is the best way to decrease dependence on external technical assistance, and thereby strengthen autonomy. You rarely need a university educated agronomist to teach people how to plant bananas. Equally important as educational background is the capacity to relate to the people being provided with assistance. In cases where external technical assistance is necessary, these technicians should work closely with indigenous counterparts, with the aim of training them so that in the future they can provide technical assistance to their own organizations.

6 – Recognize the support of indigenous peoples in the implementation of projects.

Time spent on developing proposals, and on implementing projects, should be duly recognized as complementary support. Indigenous organizations and the families that comprise them are amongst the poorest of Latin American social actors. Many projects are substantial risks, in the sense that they require time that would otherwise be spent on vital subsistence activities in order to be successful. For an indigenous family to dedicate 20% of their time to participate in a "project" means that this family is putting aside time that would otherwise be used to continue with important subsistence activities. Few projects take this into account.

This is not a complicated task. It is only a matter of calculating how many hours or days were required to develop a proposal, and how much time is required by people participating in activities to implement a project, and translating that time into locally accepted daily wages. This concept should also be applied to infrastructure and community support for project activities. If technicians are required to stay in communities to complete their activities, they will often stay in community houses, or with families that normally provide free space for spending the night, and do not charge for preparing food. All of these things are important counterpart activities, and should be expressed accurately as counterpart support in project proposals.

7 – Social control and transparency

Resources should be provided to allow indigenous organizations to conduct assemblies, for designing and evaluating the project, and for dealing with their own internal affairs. In many cases, an assembly of representatives of communities which conform an indigenous organization is a very expensive undertaking. In isolated regions, the costs of small plane travel and/or river boat travel is very expensive.

By providing resources for these assemblies, we are helping to guarantee the necessary social control over project design, activities and evaluations which is inherent to any projects potential success. Assemblies also provide the opportunity for indigenous leaders to share with their communities the technical and financial reports presented to donors, and as such help guarantee transparency in the management of project activities and funds.

8 – Participation of women in project activities

Contrary to what many think, indigenous women are perfectly capable of participating in project planning and activities, especially those focused on food security. In most cases, it is the woman of the indigenous household who has the primary responsibility for assuring that food is on the table each day, and as such has a genuine interest in increasing agricultural yields and small livestock production. Such is the case also in health and education initiatives – it is often the woman who has the daily responsibility for dealing with these aspects of family life.

Assuring that women participate in project design processes is the most effective way to guarantee that their point of view is taken into account, that the amount of time they must dedicate to project activities does not overwhelm them, and to assure that activities proposed are culturally acceptable to them.

The aim is not to exclude men from activities related to designing and implementing projects, for they too must participate. In many cases however, it is the indigenous men that are elected as community leaders, and in the process of designing projects, one cannot expect them to assess accurately what a project that in the end must be implemented by women signifies in terms of time and acceptability.

9 – Respect indigenous intellectual property rights

Look carefully at proposals whose aim is to investigate indigenous lifestyles or other aspects of their reality. While these types of investigations may be important for donors to understand the people they wish to collaborate with, in most cases they can be conducted by the indigenous themselves. And by developing procedures which allow the indigenous organizations to document their own realities, we are helping to strengthen their organizations and their culture. An anthropologist who is contracted to do a study on indigenous thinking or lifestyles necessarily must depend upon indigenous “informants” for his or her information. The results of these investigations might be interesting to outsiders, but they are often written in such a way as to prohibit their assimilation by the very people being “investigated”, and therefore the results do little or nothing to strengthen the organization and culture of indigenous organizations. Training indigenous, especially younger people, in procedures for doing investigations is not a complicated task, and often will provide more precise information, as well as providing people with important tools for realizing future investigations amongst their own people.

10 – The importance of interchanges

Do not underestimate the importance of allowing indigenous peoples to learn from other indigenous peoples. People in general are more apt to accept advice from their peers, from people they feel share to the closest extent possible their own socio-economic and cultural realities. If we want to train people in more effective agricultural practices, this can better be done by taking them to visit other people who have been working in this

area, rather then having them participate only in training events conducted by professionals in the field. This is not to say that professional training events are worthless, rather the suggestion here is to combine these types of events with visits to communities that have already gained experience in implementing similar projects.
To make interchanges more productive, it is worthwhile to develop beforehand a list of things which the participants in the interchanges should keep in mind during their visits. For example, if a group of indigenous are going to visit another indigenous community to learn about their experiences in improving community health care, such a list should include questions such as: What problems were experienced in implementing your community health program? What advantages have you been able to see in the improvement of health after the implementation of the project? What would you do differently if you were to begin this project today? All participants should be asked to take notes about their impressions during the visit. And after returning home, the participants should sit down together, along with those responsible for the projects implementation, to talk about their experiences, and systematize the experience in such a way that it can provide guidance for the development of their own project.
Keep in mind that while it is important to learn from successful initiatives, it is equally important to learn about failures, and the difficulties encountered in implementing projects, to avoid repeating them.
And allow time during technical interchanges for cultural exchanges, and meetings with community leaders, to listen to their problems and challenges, their opinion about the projects, and their suggestions for doing things better.

11 – Respect existing organizational structures

Where they exist, projects should be implemented thru second level organizational structures, rather than working directly with individual communities. In many cases, indigenous peoples are grouped together in federations, which is to say organizations which represent the interests of all members of that particular indigenous culture. Many of these federations are in a constant struggle to gain both internal and external recognition as the legitimate representatives of their member communities. If projects are implemented thru the federation of communities, we are helping this federation to attain that important recognition. If we support a project directly with a member community of the federation, we may in fact be unwittingly weakening that federation, as the community being benefited by outside support will feel more obligated to appreciate the donor institution, instead of their own federation for having channeled that support to them.
Remember always that strength comes from unity. The best way for indigenous cultures to attain autonomy, to get government recognition for their rights, is to work together, to form effective representative organizational structures that group together all of the communities which share the same culture. Those governments which do not want to recognize indigenous rights, are the same governments that implement projects in individual communities, with the aim of weakening those communities dependence upon their own federations, thereby silencing the concerted voice of that indigenous culture.
At the very least, consult with and seek the acceptance of the second level organization before implementing a project in one of their member communities.

12 – Understand the difference between lands and territories

Those indigenous organizations which represent cultures that have managed to maintain their own identity over the last five centuries of conquest and discrimination have a clear conception about the difference between land and territories. For these indigenous cultures, the concept of territory is fundamental to their existence. For example, the concept of the Pacha Mama (Mother Earth) remains key to the understanding of Andean

indigenous cultures. The respect that indigenous cultures have for the earth is a concept foreign to western civilization. Territories include much more than the lands that they comprise. Territories encompass all within them, and each component has an important significance for indigenous cultures. The people, the air, the forests, the water and animals, birds and insects that exist, the sacredness of those that have passed on; all of these aspects form part of the conception of indigenous cultures when they talk about territories.

13 – Some thoughts about sustainability

Donor organizations are always searching for ways to support projects that can be sustained into the future, after their support has ended. This is often an elusive goal. Some initiatives require years of support and accompanying to achieve sustainability, and this should be taken into account when projects are designed.

In many indigenous cultures, production activities are aimed at subsistence, and only surpluses are destined for sale. Experience in dealing with marketing is often weak, and for some cultures the use of money is something new. If projects are aimed at increasing income, it will be necessary to take into account these variables. No one becomes a marketing expert overnight.

Dealing with outside cultures which are normally the buyers of goods produced in indigenous communities presents yet another challenge. Culturally accepted ways of buying, selling and bartering internally will often be at odds with the marketing customs of outside, westernized cultures. These obstacles can be dealt with, but to do so they must be understood clearly, and taken into account realistically during the project design phase.

In agricultural and animal production projects, for example, where things like seeds, animal stock and other necessary equipment must be purchased, it is wise to work into a projects design procedures by which families benefited by the project must return at least part of what has been given to them. For example, if breeding stock is given to a family thru a project, they could be expected to return animals that have been produced by this stock, and these animals can then be given to other families in the same community. Experiences with these types of projects have been generally positive, and help to insure sustainability, as well as providing a healthy alternative to paternalistic ways of support which in the long term can cause more harm than good to indigenous communities.

Helping to establish community banks is another alternative that can prove sustainable over time. With little or no investment of financial resources, these initiatives can provide families with a secure source of funding, that they themselves control. Combining support for production projects can also be part of this type of autonomous banking/credit system. For example, instead of returning breeding stock so it can be given to another family, the family benefited by the project could return the cost of the animal, and these funds would go into the community bank, thereby helping to capitalize it.

14 – Make clear the responsibilities of all actors in projects

Any project that is supported, whether it be for large or small amounts of funds, should include clear rules about the responsibility of all actors – both those to be benefited, and those providing the financial and/or technical resources. Simple, clear, but formal agreements should be signed by the recipient organization and the donor institution. Signing formal agreements with indigenous organizations that take into account the responsibilities of all actors is a way of strengthening the organization, by showing respect for its ability to live up to its promises, as well as providing assurance to the donor that the funds being provided have the best possible chance of being used effectively and with transparency. By defining together the responsibilities of all

actors, and signing agreements which reflect the outcome of these decisions, future misunderstandings and problems can be avoided, that could affect the projects implementation and the relationship between the indigenous organization and the donor.

Indigenous Land Rights: A Global Survey
Facilitator:
Lori Udall, The Sacharuna Foundation
Lori Udall is the Program Director for Sacharuna Foundation. She has 25 years of experience in international environmental policy, indigenous rights and livelihoods, and governance and public accountability of international organizations. She has worked extensively with grassroots organizations in India, Indonesia, and Nepal providing campaign support, strategic advice and technical assistance.
Udall previously worked with International Rivers Network, Environmental Defense and First Nations Development Institute.

Marcus Colchester, Forest Peoples
Marcus received his doctorate in anthropology at University of Oxford on the 'Economy, Ecology and Ethnobiology of the Sanema Indians of South Venezuela' in 1982. He then worked as a consultant in Venezuela studying the impact of development projects on Indians and as a regional coordinator of the national Indigenous Census. As Projects Director of Survival International his work focused on the human rights impacts of imposed development schemes especially in Amazonia and South and South East Asia. He sat on the International Labour Organization's expert committee on the revision of Convention 107. He is a founder member of the World Rainforest Movement, an international network of activists concerned about rainforest destruction. In 1990, he set up the Forest Peoples Programme which has developed into a well-known NGO active in the field of indigenous rights and the environment. He is currently Director of the programme. His advocacy work has focused on standard setting and compliance on indigenous rights by United Nations agencies and multilateral and bilateral aid agencies and the private sector. He has also strongly advocated reforms in conservation policies to respect indigenous peoples' rights. In 1994 he was awarded a Pew Conservation Fellowship in recognition of his work in this field. He has acted as a consultant for the International Commission on International Humanitarian Issues, the United Nations Research Institute on Social Development, the World Bank, the InterAmerican Development Bank, the World Commission on Dams, the Extractive Industries Review, the International Centre for Research in Agroforestry, the Centre for International Forestry Research, the WorldWide Fund for Nature, the Food and Agriculture Organisation, the UN Office of the High Commissioner for Human Rights, the Indonesian Environment Forum (WALHI), The Nature Conservancy and the Biodiversity Support Programme. He has published extensively in academic and NGO journals and is the author and editor of numerous books including *'The Struggle for Land and the Fate of the Forests'* (1993) with Larry Lohmann and *'Guyana: Fragile Frontier - Loggers, Miners and Forest Peoples'* (1997), *Salvaging Nature: Indigenous Peoples, Protected Areas and Biodiversity Conservation (1994 and 2003 second ed.)*. In 2001, he was awarded the Royal Anthropological Institute's Lucy Mair Medal for Applied Anthropology. He is married with two children and lives in the Cotswolds in England.

Jesús Manuel Palma Aguirre, Tarahumara
Jesus is an anthropology student in ENAH-Unidad Chihuahua (National School of Anthropology and History – Chihuahua Campus). He was born in the village of *Pawirachi,* ejido of *Norogachi, and* municipality of *Wachochi.* He is a member of the *Rarámuri* ethnic group – better known as *Tarahumara* – and has collaborated in the organization for 6 years. Chunel has developed research skills through teaching efforts, working as a translator in NGO's or official agencies. He also participated developing community mappings and delivering workshops for Indigenous Peoples who are struggling to reinforce their organization and internal government. He also collaborated in the work done in support for this organization in favor of Coloradas de la Virgen and

Choreachi, municipality of Guadalupe y Calvo. To earn his professional degree in Social Anthropology, he is writing his thesis project *Owirúame: Rarámuri* Medicine Men, their internal organization and health system.

Ernesto Palencia Gomez, Choreachi lawyer
Ernesto is a lawyer who graduated in 1988 from the University of Guadalajara. Between 1989 and 1999, he was an associated professor in the School of Social Work of the mentioned university. For 23 years he has provided legal advice to and has represented diverse indigenous groups in the state of Jalisco, particularly from the Huichol area and the southern part of the state in their struggle for recognition and titling of their lands. He is currently a legal advisor of the Choreachi communities, Coloradas de la Virgen, and San Carlos through Alianza Sierra Madre A.C. in the state of Chihuahua.

Session:
Thank you very much and good afternoon. I want to thank Laurie for convening me and getting me to do the study. That is the title. It was meant to be a global survey. All the status of securing land rights around the world sets the progress in legal reforms, the obstacles to that, the opportunities this presents funders, and strategic guidance for their work, and I had to do all that in ten pages. So it's quite dense. I've got copies here in English and we have a translation that we have just done, in Spanish. You can pick those up at the end. I've got some brochures about our organization. You can pick them up too.

I am not going to try to present everything in the paper. That would be boring. It's a bit dry and dense because of the nature of my terms of reference. So I am just going to try to illustrate what I see as the key points that come out in this. I got involved in this work about thirty years ago, working in Venezuela. Went down there as a young postgraduate student, and just went down for about a year on the Orinoco, and was profoundly shocked as a young man by the racism of the frontier. That you could refer to people as indious, when you called yourself gratialinalis. It was quite a shock to me. And then to realize that nobody in these communities had any rights and their rights were being taken over. The jurisdiction over these people was being exercised by the missions, by the Catholic Church. There were no self governments possible in that time. So things have moved on and this survey tries to note some of that progress all around the world, but we will see as I go through this that there are indeed still large parts of the world where things have not gotten much better. The rights to land is nested within the right of indigenous people to self determination, and which of course has recently has been reaffirmed by the U.N. declaration on the rights of indigenous people, that just went through in August. That is a big step forward in this whole work. But it is important to realize that despite it being nested within self determination, recognition of land rights implies some sort of negotiation with the state, it implies an accommodation with the state, and that is where all the complexity, obvious work comes in. Securing land rights just by itself, is rarely going to work. You have to secure a wider set of rights for people to be able to enjoy their lands in a way, in an effective way. It requires us to think about how we provide broader support for indigenous peoples, beyond just helping them get their land. Awareness raising about rights, helping them mobilize and join up communities, capacity building to deal with these new technical questions and official processes, building up livelihoods, a wider realization of rights. It is more about control of land than just the land itself. It is bound to be a long term engagement that the people have with their land, and that we as NGOs and donors, have in assisting the people and recognition of representative institutions, fundamentally important to maintaining a life on the land. So let's just remind ourselves of the huge diversity that are in indigenous peoples. Something like four thousand of the six thousand world languages are said to be spoken by people who will call themselves indigenous peoples, and those peoples are very diverse from all different parts of the world, and not all with their own religions, many with world religions as well. And the diversity of the peoples implies also terrific diversity in the ways people relate to their lands. So you have got this important distinction people make between land and territory which we must also bear in mind as we rush through this survey. The people are looking for jurisdictions over control of wider areas, not just little chunks of land. So, one thing that comes out from all this work is that the wrong law can be worse than no law. Remind ourselves of the Dawes Act of 1887, the general allotment act. This was in the U.S.A. which led to the loss of 36 out of the 56 million acres at time recognized by the government in lands and forests of tribal forests, probably one of the most devastating

things that happened to the indigenous people of North America. In such a short time, they lost so much land. Some people approved of this. Teddy Roosevelt called it a "mighty pulverizing" engine to break up the tribal mass. Luckily they stopped this law after a time. Unfortunately, this sort of thing is still going on. In the 1980's the World Bank was going into Kenya, bringing in new systems for registering titles or mass (__), or herders. And the people were saying "titles"; it is just another way of getting our lands off us. I won't go into the notion of the collective rights, and importance of that, because you had a very eloquent explanation of that from the bishop this morning. In (___), the importance of customary rights to lands. But what we find in the world in general is that this legal frameworks that exist, rarely accommodate indigenous peoples own way of dealing with their land. So, a lot of all this work about land rights is accommodating to really imperfect framework and then trying to improve those frameworks. So the way I see land rights work, and the way we do it in our organization, is support. It is not just on the legal stuff. It is on all those other things that have to be done to build up the capacity of people to take charge of their lands. I want to emphasize it, primarily to people themselves, who are doing all this. I am just talking about how we offer support, and one of the options that indigenous peoples have is land occupations, direct actions, putting your houses into plantations like the tokininking here, who in the 1970's had their land taken over by a sea of eucalyptus, that took over their whole land. So then they had to undertake 37 year campaign to get their land back. Something like that. And of course those kinds of actions to assert your rights over land can have some bad consequences, and that is a challenge for us, as how do we support things that lead to this kind of human rights abuse. They come in, they establish their houses within land claimed by the company, and the company manages to get the states to intervene on its side to demolish people and force them back off their land. Those people got their lands, just toward the end of this year. It really is a happy story, but what a terrible struggle they had to go through to get the next one. So, one of the other big tools, in the case, if you like, is helping communities to map their land claims, to clarify in dialogues with government, where are their lands, how do they use their lands, what is the historical occupation of the lands. These are maps that are made by the Santama, which is a northern Ganamami, I am a northern Ganamami speaker, and lived there three or four years, and working with the Equonas, whom they overlap their territory with. This is their way of trying to represent their livelihood in a performance that can be used in negotiations with the government. So here the people are trying to demonstrate their day factor ownership of the land, even though the law does not yet accommodate this option in order to move towards a legalization of their title. Many of you will work with these maps. This is the Caura River which is affluent of the Orinoco in South Venezuela and it is excellent lead for about four thousand people who are laying claim to about three million hectors of land, 7.5 million acres in Venezuela. Part of the work is not just the mapping and then the land used, is planning and dealing with all the imposed forms of land of the state, but organization and mobilizing people, building up communication networks and developing management plans for the territory in order to be able to negotiate with the government from a stronger basis. Another trick that the indigenous people are using a lot and which in a Latin America country called productsume definsema, defense in production. It is to develop the economies on the land, not primarily with the purpose of marketing the commodity, but just to show that you have got the land developed, because for example in Africa, you can't get title unless it is "mes en valor", it is being made valuable. So you have to clear your forest, put in some cocoa, and then you can say that it is your land. Well, you get cocoa as well, but this is happening in Borna, people planting all a part of rubber, often just along the boundaries of the land. Just to show this is our territory, come no further. And this is concurrent people we are working with in northern Thailand they are doing the same thing. They are illegal. They are on the water sheds. They are not meant to be there. They are clearing fire breaks around the boundaries of their territory to show they do indeed occupy and use the land. Many of these land use systems are really extensive and reindeer herds have to range over vast areas. They don't claim exclusive ownership rights over the whole of their prairies that they are using. They won't be able to pasture and graze and browse their animals while they move them in this transhuman cycle. What has been very interesting for this army, I stole this first, right off the web, actually, I am in (___). It must be very interesting for this army, is they have been able to use the first stewartship council to negotiate with the large logging operators on the state forests, to gain access to the forest. This is an instance where direct engagement with the private sector through normally best practices that have been adopted by these industries, have allowed you to go beyond what is possible within the legal framework. And we have been doing the same thing with the oil palm issue, which is a major engine of grabbing indigenous

lands inside this engine. In Indonesia seven million hector is already under oil palm in the provincial plans set out for another twenty million to go under oil palm. Almost all of this has been indigenous land that has been grabbed. We have been able to with the other engineers, to put pressure on the oil palm industry to adopt a standard through something called a Rhine table of the sustainal palm oil, which notionally says they won't occupy customary lands without the free prior conformed consent of the people. This is another way of moving toward the land rights recognition when there is not a possibility within the framework of the state. In this case we are working with these communities to be direct with setup communities. (___) and Indonesia who are in conflict with oil palm companies coming in on their land with the support of the World Bank. The World Bank came with us to this meeting with these communities and they will have blackards say, we don't want oil palm, we want you out. The World Bank, we think, is in violation of its procedures. So these are ways of getting the land rights discussion into debate, locally and globally, even where the law doesn't yet make it easy. Those same standards are preprior informed consent and recognizing customary rights. We have pushed into the international level and the issue of protected areas, dams, and in extractive industries, as well. So the standards are revolving quite strongly. Here is another example how you can move ahead of the law to try to help people secure their rights and their lands. The Bagillium Bakar people of Cameroon also called pigmy peoples. There about three hundred thousand pigmy in the Congo basin. Some people would say more like one million. That is the statistics reporting. The hunters and gathers, and they are highly discriminated against. Not only by the state and its legislation, but also by the other tribes in the region, whose customary laws do not accommodate these people and having rights in land. They are considered more like clients of the dominate tribes. These people had a oil pipe line whacked through their territory by the World Bank, and efforts were made to help these people secure their rights, because they were not only losing land along the pipeline, they were also losing lands in the protective area. They were being set up to compensate for the loss of forest for the pipeline, and then they were being secluded also, from the protected areas. So what the communities have been doing in this outer Cameroon, with again mapping the area of use and showing how they live in the forest. They make a livelihood from that area. That is now is being called protective and where their houses torched on by the forest gods when they go hunting. So they have a serious problem with the conservation organization. There is good news. We have been able to work with the conservation organization through mobilization with the community to help adjust the management plan to allow people to continue livelihood, a step towards regaining their rights. It's not full rights. And then working with the neighboring clan too peoples, creating what has been called, land forums. Negotiated agreements have been hashed out between the two ethnic groups to agree to share the lands, to agree that the pigmies also have rights in land, and then get those agreements signed off by local government, so they are almost into land rights status if the local governments are agreeing to these local level agreements between the different ethnic groups. So we are building towards the equal recognition. We are also working with the Loalemick communities in Florida and east Indonesia, whose lands have been taken over by Hooton lindum, conservation, protection forests on the steep slopes, where these people make a living. So these people have very strong customary rights, but almost no strong rights in law, so loose infractory rights on state land. The forestry law has allowed the state to claim control over 70% of the territory of Indonesia. So something like, 50 million people are losing their lands because of that legal framework. In working with these communities and local government, to have dialogue, to allow them to reclaim lands in these forested opportunities, where they are presently secluded. Again, working within an unfavorable legal framework to try to move things forward and the good story here is that the local government has enough authority because of the decentralization laws, to pass local legislature acts and they are in the process of passing legislature acts recognizing that these people do indeed have rights in what have been only for protection forests. So let's look at the law itself. In many countries, custom is recognized in the constitution and in the law, and is the basis of rights. So you don't need title, you own the land anyway, because you are the customary owner. 97% of half New Guinea is subject to customary law, subject to custom reownership and is recognized as such. People don't need titles. They just need help to hang on to those areas, dealing with outside interests. Indigenous peoples have been extremely creative in using the unfavorable legal framework and moving the evolution of these frameworks. A very good example being the Philippines, where in the 70s and 80s, you couldn't really get rights in lands as an indigenous people, but they used the Forestry Stewartship Act to get temporary control and lease holds over chunks of their lands and then pushed very strongly, through national mobilization for reform of the constitution and the laws.

And now in the law, they do indeed, have rights to their lands through the indigenous peoples rights act, which is now leading to a process of them gaining title over their land, although that is only one-thirds done and there is a big need for support for that process, which is getting blocked by other interests. Peru is another fascinating example. The native communities law, I think it was in 1967, allows the communities to gain title to small areas around their villages, and what the communities have been able to do there, is to stitch together their territory site, getting village titles all along the river bank and then trying to get community forest reserves, also allocations where an in between, and they try to stitch back together a territory, piece meal, using the imperfect structure of the law. They are actually in northern Peru, and now are going further, they are trying to use the legal framework in a more creative way by doing territorial mapping, and making a claim for the whole area. It will be very interesting how that to see how that turns out. Some indigenous peoples have lost their lands all together, like the Twar in south west Uganda, whom we are working with, who have been excluded from protected areas and now totally landless, and immesurated. With these people their only option is to buy or acquire land by some means, outside their ancestral area, and given that is their only option, that's what we are trying to do with them. And of course we can use the courts, where the laws allow indigenous, who all over the world, are using the courts. There is a hundred cases in the courts in (___) of indigenous peoples, disputing the way the state have taken over their lands for logging and for oil palm. We just published a book called "Land Is Life", which is about the oil palm struggle in ser(__). There is a whole body of juries' prudence, which many of you be aware of, built up in the commerce law areas, recognizing the notion of aboriginal title. People have rights in land, based on custom, not because of any act of the state. The state thinks it has the right to give you your land. Actually, people already have their rights in their lands and this is what informs many of the organs of international law. So that is the other option, is if you can't get your rights recognized at the national level, you can't do it through local initiatives, you can take your issues to the international level through the ILO, through the United Nations treaty bodies, where other countries have ratified those pieces of international law and we have been prosecuting and power organization acting as legal counsel for indigenous peoples claiming their land in Suriname. We have just won a case in December for the Serinaca Marrons, against the government of Suriname for failing to recognize the people's rights and their land. Notionally, Suriname, because of its legal obligations under the interamerican human rights system, now has to follow through on this judgment, recognize these peoples land. So I rushed you through quite a lot. I apologize for that, but I don't how you agree with the surveys. That is the best I could do. The second half of the paper, I really only summarized half of it, goes through country by country, and says this is the law there and this is the possibility there and so on. But I am not going to try to do that, obviously. What I have been trying to say today, is that securing indigenous peoples land rights is not just about the law, it's not just about the titling, often that is not even the beginning, and it's not the end, because then to defend the land once you've got your legal rights. So for us as NGOs, as donors, and knowing indigenous, supporting indigenous determination inland, we need to take a broader approach to land rights, take the initiative from the indigenous peoples themselves, providing technical support, social, political, and financial support, and legal counsel and legal advice and support. All of those need to be framed within this broader struggle for land and livelihood. It is a very long partnership that seems to be needed in our experience, for these things to really bear fruit in the way people want. So thanks very much for listening to me. The questions I think might come out of this. We were asked to finish with your questions, like you deserve. How can funders find out where the needs are, how can you avoid being driven just by the applications that come into, or the projects that are brought to your attention, how can you develop a more strategic approach to making your assistance so that it really makes changes to the precedence setting for that country or region, so that lots of peoples can follow while the great break throughs are made. That seems to me, to be our homework for later this afternoon. Thank you very much.

SPEAKING A FOREIGN LANGUAGE

It is not such a great scene. You can see as parks and those plantations and the logging and the mining, and it's all the process of land being lost is ferocious, but the legal and party reforms are quite encouraging and look in this document. In it you can see all the legal process that has been summarized there.

SPEAKING A FOREIGN LANGUAGE

Well I think that is a very, very common situation, that the people are not aware of the legal framework that they have been caught up in. They are not aware if there are legal possibilities. Clearly the best solution would come from neighboring indigenous peoples, providing assistance through the mobilization of the networks, and that's something that also needs support. So we let them get shared amongst the indigenous peoples themselves, and then the Ingres can help that and the donors can help that happen. Provide legal assistance, and that is why it is very important to go for these precedent setting cases that have wider applications, so that people can learn that things aren't so bad, or that things are possible. The international legal thing is awesomely exhausting. I mean, the cases that we have had in Suriname have taken 12 years, and then 6 years, and it's a big investment of time. But this is a country Suriname, where there are no possibilities for recognition of land rights for any of the interior people, what-so-ever, except if they going to try to get a chunk of land for an ecotourism hotel, or something like that. But for their customary use, it's not possible. So, a major transformation, the whole legal framework is required.
FOREIGN LANGUAGE
I have much to add. My response to the government would be, "Aren't you more likely if you don't recognize rights, than when you do?"

Hi I am Josh Mailman and I am board member of Sierra Madre Alliance, actually very happy with the wonderful presentations, that everyone has given, as well. My question for Eurinesto is, what do you think that the implications are in other states in Mexico, if you are successful in the courts in Inchuriashi, and how much will the court take that in to account, in terms of agreeing with your legal agreements, because of the potential and implications in so many other states around the country.
FOREIGN LANGUAGE
Maybe to both (___), also to you. I have a question about what to do when things have changed that much, culturally, that even local people, indigenous people, they want to have their land title individually. In the long run of course, they want to sell it. They are going to be all those kind of (___). Sometimes the law allows that to be collective, as in the case of Quatemala, but it is very hard. There are a lot of cases of indigenous communities, especially Kachese, in the northern part of the country, who won their land individually. There are historical reasons, and cultural reasons for that, but what can we do in that situation?

Well, this is not at all unique to this part of the world. Indigenous peoples are moving into the market. Some of them are seeking to use their land as collateral, and it is a very important discussion to have. It is not a part of a process, except determination, to involve your land tenure system. I think it is a mistake for people to think that there is only way you can hold your land. But, the important thing is for people to know the risks. But, the question in my mind, if collective title is the way of protecting the interests of future generations, how do those people take individual title, square up to their responsibilities. That is a very hard one to answer. In some of the tenure systems in Southeast Asia, the practice of parceling up collective lands, within the community territory, for individuals to use for their own family or their own gain, is far advanced, and yet the coherence of the community territory is maintained not withstanding their individual lots under customary law within the title, and that seems to be an optional solution. It sort of accommodates between the two, where you can have people who want to develop their land, but then the land still remains that collectively owned, for the future generation. As the case with the Aban, who have been involving that system in Therawax or (__), over the last 50 years.
FOREIGN LANGUAGE

Summary:
Indigenous Land Rights: Global to Local
Summary of presentation

Asserting rights over traditional land is a key area where indigenous peoples are demanding recognition of their right to self-determination. Director of the Forest Peoples Program Dr. Marcus Colchester provided a global survey of where the indigenous battle for land rights has set legal precedent. The global approach was followed

by a presentation of a local example, by Alianza Sierra Madre's attorney Ernesto Palencia. The Choreachi land rights case of the Tarahumara Indians could set a precedent for the region.

The global survey summarized the state of play in securing indigenous peoples' land rights worldwide, with a focus on developing countries. It reviewed some of the progress being made in securing land rights and identified some of the main obstacles. The report also identified some of the major opportunities that exist for grant-givers to promote this process.

Choreachi is an indigenous community who has maintained the possession of its territories for time immemorial, despite the fact that neighboring agrarian units hold the title over these lands. Until the amendment of the Mexican Constitution, in 2001, it was very difficult for indigenous communities to claim for their rights to be respected, as they were not entitled to file claims in the Agrarian courts without being recognized as agrarian unit title holders. The aforementioned constitutional changes have allowed a collective claim to be filed, in the name of the Choreachi indigenous community, to claim the recognition of their territorial rights. In addition to that, through this claim the community has successfully obtained a judicial suspension of a logging permit authorized by the environmental agency over the indigenous territory.

Fighting for Her Rights: Young Indigenous Leaders in Central America
Facilitator:
Katrin Wilde, Channel Foundation
Katrin Wilde, the first Executive Director of the Channel Foundation, designed and focused its grantmaking on international women's human rights. She has a master's degree in International Affairs from Columbia University, where she focused on human rights and coordinated the Southeast Asia Fellows program. She has done research for UNDP Nepal, the Women's Rights Division of Human Rights Watch, and the International Rescue Committee. She previously worked as a journalist in Thailand. She currently serves on the Board of Grantmakers Without Borders, the Grantmaking Committee of the Social Justice Fund Northwest, and the Steering Committee for Emerging Practitioners in Philanthropy. She also acts as a Women's Human Rights Outreach Coordinator for Amnesty International in Washington State.

Panelists:
Mónica Alemán, International Indigenous Women's Forum (Nicaragua)
Mónica Alemán is the current Coordinator of the International Indigenous Women's Forum (FIMI). Ms. Alemán is a young Indigenous woman from Nicaragua. Ms. Aleman also serves as MADRE's Program Director. She has degrees in International Relations and Political Science from the Nicaraguan Diplomatic School and the University of Mobile and on UN Studies from Columbia University and the University of Geneva, Switzerland. Ms. Aleman is a member of the Young Leaders Program of the Carnegie Council on Ethics and Political Affairs (2005-2008) and a Board Member of CREA. Ms. Aleman also serves on the Steering Committee of the Women's Leaders Intercultural Forum and is an Advisor for Indigenous grant making to the Global Fund for Women.

Carla López, Central American Women's Fund (Nicaragua)
Carla López, Director of the Central American Office, Nicaraguan, has a Bachelor's Degree in Social Work from the Central American University (UCA) of Nicaragua. Carla oversees the administrative and program functions of the Central American office. She has worked previously as a trainer with organizations working with children and young people. As part of her experience working for three years at Puntos de Encuentro, she built alliances with organizations, media and networks all over Nicaragua and she continues to maintain close contacts with many women's and youth organizations. Since joining the Fund, she attended the Fifth Feminist Gathering for Latin America and the Caribbean in Sao Paulo, Brazil, the 2006 International Network of Women's Fund conference in Ukraine, 2006 Grantmakers without Borders conference in New York City and 2005 and 2006 Women's Funding Network conferences in both San Diego and Seattle, respectively.

María Rosenda Poyón Cúmez, Mojomayas
María Rosenda Poyón Cúmez works as a political associate for the organization, Young Mayan Women's Movement – Mojomayas. Mojomayas is a grassroots organizations of young Mayan women who are working to promote and defend the individual and collective rights of the children and young Mayan women. The group is a member of Community of Widows of Guatemala (CONAVIGUA -the Coordinadora de Viudas de Guatemala), an organization which was organized to fight agains the massacres and disappearances that were affecting their families. With leadership from many of the young women members of CONAVIGUA, Mojoymayas was formed. The group works to promote the participation, formation and capacity-building of leaders as well as advocacy on a community, city, department, regional, national and international level. They work in support of the exercise of economic, cultural, political and social rights. María Rosenda has worked with Mojomayas for over two years. She has taken leadership positions such as serving as the Vice-Treasurer of the board of directors for CONAVIGUA. Also, she has served as a representative to the National Commission for Children and Adolescents as well as the Youth Committee for Guatemala.

SESSION:
Thank you so much for coming. I hope everyone can see. So we just started off with a small group exercise to sort of get people interactive a little. We have all been listening to many panels today. But we do have a wonderful group of people here today to speak with you. The theme of our session is on young women's rights in Central America, and is a really thriving movement. I don't want to speak too much. I am Katrina Welling, executive director of the Channel Foundation. We are a small private foundation focused on international women's human rights. We have a strong focus on indigenous women's rights. I really delighted to welcome you here and hope that we can have some more time after the panel for continuing our discussion and questions. So let me just first off ask, if people just wanted to really quickly talk about if there were themes or interesting comments that came out of the small groups if anyone has anything that they would like to share with the larger group. Anyone? I know there were very lively discussions, so. Jessica, do have any thoughts from your group? No.

I am (___) with the consensus and filing (___) of California and one of the things that we all agree with is that , in terms of working with women, not just young women, but women in general, we all agreed that it was important to involve that community as well, as part of the conversation of per say, letting women go and participate in different types of movement or organizations, in particular, with the elders of the communities, so to have their support in that work.

Thank you. Anyone else? I would love to hear from the Spanish group, is there is somebody from that group?
FOREIGN LANGUAGE

Thank you for that amazing piece. Did we have another? I think we will have this as the last one, so we can give our panel a chance, and then we will have some time for questions afterwards. Thank you.
FOREING LANGUAGE

Thank you very much. So we are going to start off with Maria Rosenda-Poion Qomex. Excuse my pronunciation. She works as a political associate for the organization Mohomayas, the young Mayans women's movement and their grass roots organization of young Mayan women, who are working to promote and defend both the individual and collective rights of children and young Mayan women. So, I will give the microphone to Rosenda now, and she will speak for about 8 minutes, and then we will have our next panelist. Thank you.
FOREIGN LANGUAGE

I think that we are going to hold the questions until the end, so if people can just hold on. Next, we are going to have Carla Lopez, on my right, the director of the Nicaragua based Central American Women' s fund, and Carla is going to talk about the incredible work they have been doing, funding transnational movements of Central American Indigenous women. Carla.
FOREIGN LANGUAGE

Thank you Carla, and I just wanted to mention, I was suppose to have a hand full of copies of that book that she was mentioning, "What Is The Point Of The Revolution If We Can't Dance" by Jane Barry, and somehow they have gone missing, but hopefully, they will come tomorrow, so if anybody is interested, just come and talk to me afterwards, or at some point, and I will take your name, and be happy to share that book with you. It's done through the Asian action fund, which is another women's human rights fund. Now, we will be hearing from Monika Allimon, who is the coordinator of international indigenous women's forum and Monika is herself, from Nicarauga. She can tell you more about that, and she's, hopefully, going to talk about two thing, I think, she was very involved in passing the U.N. declaration on the rights of indigenous peoples, so that is very exciting. And, her organization is working a lot on what does that mean for indigenous women in particular. Also, this organization is involved in starting an international indigenous women's fund, so indigenous women themselves, will be making decisions about the money and the grants, and where they are going.
FOREIGN LANGUAGE

Thank you very much. Before we open up for questions, I wanted to make three points: first, for grant makers: it is obvious from this presentation, that social change takes a very long time and therefore the support that we provide grant makers should be with an eye toward the long term and it should be sustained support. The second point I wanted make was, you could also see from this presentation, the importance of supporting legal and other athacacy strategies for achieving and protecting the human rights of indigenous peoples and its communities, but it is equally important to support work that is connected to communities and legal work that allows, and (___) that allow the community voices to be really be heard in an authentic and a real way. I thought you saw that, very clearly, in the presentation. Then, finally, I think it's important for grant makers to help organizations, like Indian Law Resource Center and others, to create the capacity to communicate and to share and to lift the voices of communities up to the broader public. Both to educate the public, but then also, to embarrass governments and private actors who are doing harm to communities and you do that by helping them to assess and audit their communication capacity, but then you also have support in actually building that capacity, hiring staff, hiring communication directors, and the like, so they can actually do their work. So, with that, why don't we open up for questioning? We are, unfortunately, are running behind, obviously, but we'd like to at least, take 15 or 20 minutes worth of questions. Thank you.
FOREIGN LANGUAGE
Unfortunately we are going to have to wrap this up soon. We only have time for one more question, but our speakers and panelists will be here after we officially close. So, I apologize, they are running very late. Let me get a question from over here.
FOREIGN LANGUAGE
Thank you, I think there is a signal from the door that we need to wrap this up. So, I apologize and that we are running late. But, you can tell by the enthusiasm in the room this a very important panel and a terrific panel, so I welcome you to stay and chat with our panelist, but we are going to have to officially bring this to a close. Thank you very much.

SUMMARY:

The methodology for the session was small group discussion, stories from women working at the community level and panel style presentation for the conclusion. The name of the methodology was "in her shoes"

Highlights from the discussion:

Katrin Wilde, explained the role of her foundation in supporting indigenous women's rights around the world and the importance of having an internal policy that get translated in amount resources committed for this topic.
Carla Lopez, explained the model of grant making of the central American women's fund and highlighted the issue of women safety / security as a priority to donors. She also explained the history of the fund.
Maria Rosenda Poyon explained the history of mojomayas, the number of members (5,000) at the national level, and the ways of organizing at the community level. The priority areas of her work include the pluri-national state, political participation and civil rights in the context of increased militarization, gang violence, and racism and discrimination.
Monica Aleman raised issues related to the need for a systematic approach to sustaining and building movements and introduces the participants to the concept of intercultural philanthropy.

The Story of Rebecca: Political Participation at the community level in Kuna Yala

Context:
My name is Rebecca, I am 25 years old, and I am from the Kuna People in Panama. I live in the center of the community with my four daughters and my partner. We have been working very hard to preserve our culture and traditions for over 15 years now. Since I was a little girl I learned that in order to go about my life, I have to "belong" and also understand the conditions in which we live our lives. I know that what affects our elders, also affects us. I know that I have to do my part in the life of the community. And for that reason I always talk to the women in my community about ways of integrating themselves in the community in active ways.

In fact, I have spent a lot of time working with the Network of Indigenous Women fighting for the preservation of Biodiversity, to which I have belonged for the last 5 years. The Network is a space in which women share their ideas about living in common and to share the latest news around the village.

I am a thinker and understand the different development models. I think that the existing paradigms should facilitate our "acercamiento" to contemporary life but in my community we face great difficulties in order to do this. Our territorial authorities managed any aspect related to our development but currently only men can take part of these discussions. They are quite wise and share a common idea of struggling to preserve our culture my grandfather says that I am right and that we need to grow without disappearing.

People hope that I can be an instrument of transformation. They see me running from one end of the village to the other (with the support of my partner) and they also see me defending the rights of my daughters to get an education. We live our lives based on our culture as our elders have taught us. But they don't believe women should be out too long because we need to make sure we take care of our husbands -- and so they get worried when I am out for too long.

The moment of transformation: from words to action. You are sitting in the waiting room in your daughter's school and the teachers come out and say to you "Rebecca, your daughters are coming to school very worried. Do you think that they need more time with you all in order to do their homework? You know how is it Ms. It is important to stay at home and take care of the children otherwise we can lose track of them. Their father is working, he is a member of the government, and you have commitments at home." When your partner gets home that night you tell him "the girls needs more of our time Inti. What do you think we could do? The teacher recommends that we help them with their homework." And he answers you "well that is why we have you. You need to find a way to stop going to that women's organization and find better ways to attend to your family." "But Inti, you respond, "look, the women need me, I support them." And he answers you by saying "well I can not stay at home. You need to find ways of separating your self from that organization."

And so you sit and think…

What happens next?
1. Do you decide to continue to negotiate with your partner in order to divide the time equally?

2. Do you talk to the women so that they can be able to re-organize the network?

3. Do you reorganize your life and decide not to work as an activist for the rights of indigenous women any more?

"Fighting for her rights: Young Indigenous Leaders in Central America"

By Monica Aleman

A movement that emerged in / through:

(Talk about my experience of where I come from and highlight 5 aspects that determine the movement that I am part of that are key to understand how we do it and why we do the work we do).
- Nicaragua

- Indigenous women's movement: a movement that:

1.Reframe the existing human rights framework to struggle for our rights

1. Challenge the concept of indivisibility of rights by bringing to the center of the debate individual and collective rights in equal footing.

1. Reframe the context in which social change philanthropy needs to be understood and work from by putting forward an intersectional analysis in which we recognize that cultures (traditional or contemporary) and social expressions are evolving that together they reflect peoples identity and therefore determine the types of struggles they defend.

1. We are striving for a social change theory that understands that indigenous women face gender discrimination, global patterns of ongoing racism and social exclusion; and poverty inducing economic development policies.

1. A movement that has characterized itself by - Opening spaces at the international level such as at the United Nations ensuring in that way sustainability of our demands and the conversion on this into public policies and budgetary obligations.

1. A movement that has committed itself to working from building a: Strategy of alliance building by constructing the Indigenous Movement (made of indigenous and non indigenous peoples).

1. A movement that is conscious about the need to overcome the lack of trust that has embedded our histories, and towards that end we promote constructive dialogues between indigenous and non-indigenous women to allow some space for learning and broaden the analysis of the different forms of oppression we face as women.

2. A movement that promotes intergenerational dialogue (which is crucial at a time we face challenges such as dealing with HIV/aids and sexuality in our worlds).

The experience of working in the indigenous women movement?

- Emerges and is embedded in/ the existing / of social movements:
o Human Rights movement
o Women's movement
o Indigenous Peoples Movement

Ø Led us to the establishment of the International Indigenous Women's Forum

WHY:

1. Set back of rights that women are facing around the world – need to work together

1. Rise of all forms of fundamentalism and extremism is a concern to us as indigenous women and the need to continue to strengthen civil society participation in building democracies and good governance.

1. Need for indigenous women to become actors in the definition of their nation state.

Institutionalizing the demand – from the word to the action:

From within:
- From my own experience - the most important elements is to be able to locate in which part of the process we are in the struggle for change, considering that this movement has a 500 years of existence. Recognizing the role that activist hay played over centuries for a common goal. The ultimate goal therefore becomes collective visibility and not individual visibility.
- Clarity of the demans and given the achievements the place they deserve.
- To be able to understand the time to make changes – see where people are and walk with them, especially on the topics we are dealing with.
- Build on the capacities to make demands
- To be able to articulate our oral tradition into theory of change for action.

Why do young indigenous women play a key role in this transformative leadership model?

* Young women as subject of their own rights
* Urban – transformative identities
* Young women as the face of a sustainable long-term movement for social justice.

Guiding Principles in organizing this initiative:

1. Self determination
2. Traditional knowledge
3. Solidarity
4. Complementarities and reciprocity
5. Participation and promotion of democracy

Strategic Approaches in organizing this initiative:

Ø Collective rights are critical to realizing the human rights of indigenous peoples (self determination

overcoming the dichotomy between individual and collective rights).

Ø Individual human rights of indigenous women should be understood within the context of collective rights (universality and indivisibility) right to choose.

Ø Cultural Rights of Indigenous Peoples are part of the foundation of indigenous women's rights (traditional knowledge, cosmovision, alternative development models).

Ø Promotion of women's rights is essential to advancing the rights of indigenous peoples (promotion of plural feminist identity).

Strategic Approaches:

Ø Political demands into public policies – international norms with budgetary regulations

Ø Strengthening and building networks and alliances

Ø Developing regional and local capacities

Ø Building leadership of indigenous women

FIMI emerges to:

- Struggle for the rights of all indigenous women – to combat human rights abuses against women through strategies that recognize that their rights as women and as Indigenous Peoples are inextricably linked.

- FIMI putting forward a MODEL "INDIGENOUS WOMEN FUND" {that brings together on equal level the need to invest in capacity building, leadership development, endowment and financial sustainability of the movement and ongoing advocacy work).

Strategy of working from multiple movements?

- Lessons learn in working within the movements:

a. Only organized we can achieved our demands: Our very famous slogan "from the word to the action" de la palabra a la accion.

b. Those gains can have major setbacks by states and other actors against women rights, indigenous rights and human rights and in fact the major challenges we face today are:

o The denial of indigenous peoples rights at all levels
o Highly politicized notions of "culture"
o The acceptance that women's human rights are a new form of commodity

c. The need to invest in building leadership, we are operating in a context of widespread setbacks of rights.

d. We learn that "leaders are determinant in promoting change" of all ages and that we need to start ensuring mechanism for their well being.

e. Need to ensure mechanism to conceptualize the oral knowledge of the movement by conceptualizing and making theory of the concepts we operate with in our demands?

f. We need to invest time and resources in intergenerational dialogue if we are to transmit knowledge and historical understanding and sustainable leadership that are based in: VALUES AND NON NEGOTIABLE PRINCIPLES.

Challenges and opportunities we face in moving forward?

- Opportunities

* We are more aware of where we are and what we need to do to get it as well as whom we are? Increase clarity of who we are? As Indigenous women's movement?

* The number of activists and practitioners of the social movements are better prepared and their tools are enhanced (access to more information, existing human rights framework).

* We are more alert to respond to abuses and we know that we need to work from unity rather than division.

* AWID report (Alternative Women in Development) where is the Money for Women Rights Campaign.

- Challenges

* Fundamentalism and religious extremism are on the rise

* Lack of recognition of historical rights and violations such as colonization.

We are in a historical moment and we have only one option: UNITY the setbacks are great.

What to do?

1. Improve the forms and ways in which we relate to each other and the work we integrate our work within movements (we all have a role to play in the construction of this movement for social change, donor community, activists, practitioners, policy makers).

1. Reduce the sectoralization of issues / by isolation of issue based struggles and increase the amount of time dedicated to inter-movement dialogues

1. We need to promote a set of principles that observe the promotion of human rights and understand that women face discrimination base on multiple factors including race, sex, gender, and class and that addressing those discriminations is non negotiable under the principle of universality.

1. Need to invest in social change having an intercultural understanding of the world

1. Need to involve young people in your initiatives – seventh generation and the actions of today having an impact on the past and the future if we are to make social change a sustainable business.

TRACK 3
Methodologies and Effective Strategies

FRIDAY, January 18, 2008

11:00 am – 12:30 pm	***Redefining Wealth and Progress: Evaluation in Indigenous Communities*** Pressures on US foundations to prove "impact"—from trustees, media, IRS and the public—are mounting. But a fixation on oversimplified measurables and outcomes risks a dumbing down of social change. US-imposed metrics are often at odds with how Indigenous communities define wealth and progress. This workshop will explore the many sides of the evaluation game and seek to find common ground on evaluation of programs and projects in Indigenous communities.	**Facilitator:** John Harvey, Grantmakers Without Borders **Panelists:** • Diego Merino, American Jewish World Service • Liz Hosten, Gaia Amazonas (Colombia)
1:45 pm – 3:15 pm	***Building Trans-Community Solidarity: Strengthening Indigenous Philanthropy*** This interactive discussion explores how building trans-community solidarity and bridges between communities strengthens indigenous grantmaking. Experience from Greengrants Alliance of Funds will be examined, highlighting Fondo Accion Solidaria (Mexico) and the Samdhana Institute (Southeast Asia). Cross-sectoral and regional alliances are stressed as key for movement building and long-term social change. The creation of funds for indigenous peoples is also considered for building independent approaches to ownership over resources and their future.	**Facilitator:** Julie Rinard, Seva Foundation **Panelists:** • Edtami Mansayagan, Samdhana Institute • Laura Martinez Del Rio, FASOL • Nelson Escobar, Seva Foundation • Aide Rojas, Collective for Participatory Education and Seva Partner
3:45pm – 5:15pm	***Valuing Nature and the Nature of Values: Co-Modification or Conservation?*** International funders seeking to protect critical ecosystems can find their ideas at odds with local values. When EcoLogic approached its Guatemalan partner Ulew Che' Ja' with a proposal to sell carbon credits to finance existing reforestation efforts, it politely but firmly declined. Mayan healers in Chiapas have opposed internationally-financed projects to create government-protected nature reserves, basing plans on indigenous practices instead. This session explores perceptions informing experiences of local organizations supported by EcoLogic and IDEX.	**Facilitator:** Sebastián Charchalac, EcoLogic Development Fund (Guatemala) **Panelists:** • Pedro Rosales, Ulew Che' Ja' (Guatemala) • Representative from Council of Indigenous Healers and Midwives for Community Health (Chiapas, Mexico)

Redefining Wealth and Progress: Evaluation in Indigenous Communities

Facilitator:
John Harvey, Grantmakers Without Borders
John Harvey is Executive Director of Grantmakers Without Borders, a funders' network promoting social change grantmaking for the developing world. Prior to joining Grantmakers Without Borders, John was Associate Director of Grassroots International, which supports human rights and development work in conflict regions around the world. John worked many years at Oxfam America, where he was primarily involved in education, outreach and fundraising. John has traveled and lived extensively in the global South. While in India for a year, John worked with several prominent grassroots development organizations whose focus is on women.

Building Trans-Community Solidarity: Strengthening Indigenous Philanthropy
Facilitator:
Julie Rinard, Seva Foundation
Scott Dupree, Global Greengrants Fund

Panelists:

Susana Sainz Gonzales, Cucapa
Susana is a Cucapá Indigenous woman, born in the community "El Mayor Cucapá", Municipality of Mexicali, Baja California, México, in 1970. Her duties include monitoring fishing in the river. She is also the head of one of the most important families groups in her community, which is a matriarchal community. The Cucapá territory, at least during the last 400 years, included the slopes of the sierra Cucapá, the Rio Hardy, and the lower delta of the Colorado River. The rivers and their flood plains have long provided the Cucapá with a rich environment for planting corn, beans and squash, as well as for hunting, fishing and gathering a wide variety of wild foods. Their unique position at the base of the Colorado River has made the Cucapá an important link between the native people of Baja California and other Indigenous groups of Arizona and Sonora, introducing new ideas in such areas as pottery making, music and religious concepts. Today, due to the reduction and environmental devastation of ancestral Cucapá territory, only a few settlements remain some north and some south of the international border. Approximately 250 Cucapá live in Baja California, most of them in and around El Mayor Cucapá.

Laura Martinez Rios Del Rio, FASOL
Laura is a founding member and current Director of PRO Esteros, a non-profit organization providing support to grassroots groups and serves on numerous NGO advisory boards in the State of Baja California Norte. PRO Esteros is highly regarded for its long term commitment to community organizing and conservation. Laura's work focuses on promoting environmental education, particularly among high school students. She also provides important leadership to the ALCOSTA movement at both regional and national levels – an alliance that promotes the protection and conservation of coastal natural resources.

Nelson Escobar, Seva Foundation
Nelson is a Guatemalan human rights activist and community organizer from Guatemala. For the past two years he has worked for the Seva Foundation's Community Self-Development program, providing technical assistance to community-based organizations and assessing the impact of Seva financed projects. Escobar has over nine years of experience organizing Mam indigenous communities in Guatemala's western highlands. By training community leaders and building robust community organizations, he helped communities defend their human rights during the country's protracted civil war. Escobar also worked with the Quiche population in Totonicapán, Sololá, and Quetzaltenango, where he assisted in deepening the capacity of community-based

organizations. Aside from the Seva Foundation, he has worked with Oxfam Australia and numerous community-based organizations. Escobar was trained as an economist.

Ernesto Vasquez, Tamariz
Ernesto is an elder and important leader from Tamariz las Vegas, a community of internally displaced Q'eqchi Maya people in the northern Petén department of Guatemala that has partnered with the Seva Foundation for nine years. Currently president of the local development council, he has accompanied his community in their development processes for the past XX years. During this time, Ernesto has helped secure a variety of infrastructure projects for his community, among them a community center and potable water systems. Ernesto has also been a key advocate for increasing the number of primary schoolteachers contracted by the government in his community. Ernesto was born in the community of Cabricán, Quetzaltenango and fled his community during the country's protracted armed conflict.

Summary of Seva Foundation and Global Greengrants Session at IFIP Conference

In this session, staff, advisors and partners from the Seva Foundation and Global Greengrants Fund came together to explore new pathways to the development of more equitable relations between donors and indigenous communities in the global south. Global Greengrants partners Laura Martinez, a grantmaking advisor in Mexico, and Susanna Gonzalez, a Cucapá woman from Mexicali, Baja California,represented the Greengrants Alliance of Funds. They were joined by Seva Foundation staffer Nelson Escobar and Ernesto Vasquez, a community leader from the Petén department of northern Guatemala.

Members of the panel also explored the importance of on-the-ground capacity-building support in donor/recipient processes. Both Global Greengrants and the Seva Foundation offer interesting examples of the many creative forms which local support can take. The Global Greengrants model—whereby groups of regional advisors around the world are appointed to make grants to grassroots environmental organizations in the region—has proven to be highly effective because it cultivates organic webs of solidarity around key local threats that ultimately help mobilize successful environmental coalitions. Susanna shared her experiences working with Mexico-based FASOL (Fondo de Acción Solidaria)—an independent grantmaking organization that developed out of the regional advisory board system and is now a member of the Greengrants Alliance of Funds—to maintain her people's cultural identity in the face of enormous environmental and economic threats.

The Seva Foundation model features a local team of community organizers who work intensively with community-based organizations to develop the capacity to both manage their own organizations relying on minimal bureaucratic mechanisms and work effectively with communities. By having a local team of Seva staff readily accessible, the community organizations receiving support have come to recognize that the technical and mentoring support offered is just as important as the financial support itself. Ernesto confirmed this as he shared about important relationship between his community, the local community-based organization of which he is a member, and the Seva Foundation, especially as it relates to a potable water system that was recently installed in his home town.

In the session, Laura and Nelson also discussed their experiences mediating between donors and indigenous communities and shared lessons learned. Key takeaway messages from the session included: 1) new forms of cooperation that do *not* create donor dependence must be established between philanthropic entities and communities, 2) the understanding of cooperation must be expanded to include both the transfer of financial resources and the sharing of information, experience, and solidarity with the struggles of the people and places in which these donors invest, 3)

support for organic, local community development processes must be prioritized, and 4) the important distinction between support for projects and processes should be recognized and efforts made to support processes whenever possible.

Valuing Nature and the Nature of Values: Co-Modification or Conservation?
Facilitator:
Sebastián Charchalac, EcoLogic Development Fund
Sebastián, a Mayan agricultural engineer, is EcoLogic's regional director. Mr. Charchalac is based in based in Queltzaltenango, Guatemala, and oversees EcoLogic's field staff and volunteers. In addition, Mr. Charchalac assists EcoLogic's partner organizations with strategic planning, project development, and community organizing. He also provides technical support for the production and marketing activities of small-scale agricultural enterprises. Mr. Charchalac has a great deal of experience working with indigenous community groups and non-governmental organizations operating at the local, regional, and national levels. He has held positions with the UN Food and Agriculture Organization, the World Health Organization, USAID, the European Union, and many private sector organizations. Mr. Charchalac has an M.S. in agricultural engineering from the University of San Carlos in Guatemala. Mr. Charchalac is fluent in Spanish and Quiche Maya.

Panelists:
Arturo Gomez, COMPTICH)
Arturo is a Maya Tojolabal midwife and farmer from the community of San Antonio Los Alros, Las Margaritas, Chiapas. He inherited the traditional knowledge through his maternal grandmother, who was also a midwife. In the 1980s he learned to complement the traditional practices with biomedical information when he became a community health promoter through a training program sponsored by what was then called the National Indigenous Institute (INI), an agency of the Mexican government. Mr. Gómez is a member of the Organizacion of Tojolabal Indigenous Healers, one of 17 organizations that are members of COMPITCH, the Council of Traditional Healers and Midwifes for Community Health of Chiapas.
Mr. Gómez has been one of the most active members of COMPITCH. Ever since the organization became involved in a controversy surrounding a biotechnology project that sought to patent our medicine, the ICBG-Maya, he and his organization OMIT became key figures in the south of the Lacandon Jungle to spread information and defend our traditional knowledge and natural resources. The COMPITCH Assembly named him as a representative in 2001 to attend the World Conference Against Racism in Durban, South Africa, where he presented COMPITCH's case as an example in the session "Racism, biodiversity and indigenous peoples." He has also represented COMPITCH in various other international and national forums. Including Mesoamerican gatherines on biodiversity, against dams, and in defense of the right to water and the right to corn, as well as the National Indigenous Congress, an exchange with the Cree people of Canada, and the Latin American Peoples Summit.

Antonio Geovanni Garcia Tzoc, Ulew Che Ja
Antonio is the president and legal representative elected by all the communities in the Totonicapan area that are members of Ulew Che Ja. His term runs from 2007 to 2009. Currently he is also the president of the potable water committee of the Pujacar Canton Xantun community. He speaks Quiche Maya and Spanish.

Enrique Juan Cuá Ixcaquic, CEEI
Juan is originally from the Chiyax Canton (one of the 48 cantons in Totonicapán). He is Professor of Pedagogy and Educational Sciences at two universities – Rafael Landivar University and San Carlos de Guatemala University and holds licensure in Educational Administration. He has been trained in participatory research methodology, project design, indigenous and gender issues, and Mayan cosmovision and astronomy. He has been involved with indigenous leadership development programs with men and women of all ages. Juan is

currently participating in a project with indigenous authorities in Momostenango and is coordinating work in the communal forest of Ulew Che Ja. He speaks Quiche Maya and Spanish.

SATURDAY, January 19, 2008

8:00 am – 5:00 pm Registration & Membership Tables Open

8:00 am – 9:00 am Mexican Breakfast at Restaurant Aranjuez

9:00 am – 9:15 am Welcoming and Opening Prayer

9:15 am – 10:00 am **Keynote Speaker, Mirna Cunningham** (Miskita from Nicaragua)
Doctor, former-regional coordinator (governor), congress women, and first rector of the university of the Atlantic Coast (URACCAN).
(Introduction by David Kaimowitz of Ford Foundation)

Dr. Mirna Cunningham of Nicaragua **is a Miskito Indian and one of the most prominent indigenous people in Central America. For more than 10 years she worked as a teacher and as a doctor in hospitals and health clinics throughout Nicaragua. She was also the Director of Research and Chair for the North Atlantic Autonomous Region in the Nicaraguan Ministry of Health. She served as Minister of Government to the North Atlantic Autonomous Region and is currently the Rector of the University of the Autonomous Regions of the Caribbean Coast of Nicaragua and Executive Secretary of the Inter American Indian Institute in Mexico. She also sits on the Board of Directors for Global Fund for Women.**

Speech:
My gratitude to the indigenous peoples of Mexico
And to the organizers of this activity--
I would like to start off by recalling the words spoken yesterday by the spiritual leader who conducted the ceremony at the beginning of our time together-
That the Great Spirit help us to have more humility and greater wisdom.

I wanted to begin with that thought because I believe that what we are trying to do here is precisely to find bridges of communication and shared endeavors among people who are different and who live in diverse cultures, with different visions, values and traditions.

Mexico and Central America have some of the HIGHEST CONCENTRATIONS OF indigenous people in the Americas, with MORE THAN 100 INDIGENOUS GROUPS AND LANGUAGES.

These people live in very diverse agro-ecological zones[1]. Some of them share territories and productive practices as well as cultural and linguistic relations in cross-border zones.[2] The zones of greatest biological diversity coincide with the areas traditionally inhabited by indigenous peoples;

These areas are being deeply affected by the advance of agricultural changes and by the irrational exploitation of natural resources. At the same time, the historical theft of indigenous territories, has generated a high concentration of tiny land parcels (minifundios), along with HIGH LEVELS OF MIGRATION, AND GROWING URBANIZATION.

The emergence of the indigenous movement and that of afro-descendant populations as political beings and bearers of collective rights has been one of the most significant phenomena of the last two decades in terms of the transition toward peace in Guatemala and Nicaragua and toward democracy in the region.

The racism, discrimination and systemic exclusion that the indigenous peoples and other communities of the region suffer are expressed especially in the areas of politics, economics and culture.

Indigenous peoples continue to be driven out of their ancestral territories, and their habitats have been transformed into protected areas that take away their natural collective patrimony while they witness the exploitation of their natural resources and suffer the cost of deteriorating living conditions.

Impunity in the face of human rights' violations and violence continues and is utilized as a weapon, especially against women.[3]

Governments and other sectors deny the importance of their differentiated collective identity as well as their systems of knowledge, of authority and their forms of government;
Their presence in government structures is very limited.

There is an obvious relation between ethnicity and poverty which is even more acute in the case of the women and children in isolated rural zones, in which access to basic services is extremely limited. Indicators of impoverishment are much higher in areas inhabited by indigenous peoples.[4]

[1] Entre las zonas agro ecológicas hay pueblos que viven en zonas costeras y pantanosas en donde combinan agricultura de subsistencia, tubérculos y pesca; zonas de bosque tropical húmedo, zonas secas y áridas, zonas de neblí selva y zonas de altiplano.

[2] Ch'ortis entre Guatemala y Honduras, Lencas entre Honduras y El Salvador, K'echi entre Guatemala y Belice, Miskitus entre Nicaragua y Honduras, Mam entre Guatemala y Mexico).

[3] See the report of the vist prepared by the Special Agent on the Rights of Indigenous Peoples to Guatemala from the 1st to the 11th of September 2002 (E/CN.4/2003/90/Add.2).

The economic and cultural models derived from external and internal colonization, made more acute with globalization and free trade agreements, increase the threats to the cultural continuity of the indigenous peoples and the communities of Afro-descendants who are witnessing the disappearance of their lifestyles, their territories, their social and cultural patrimony, their cosmology, spirituality and their ancestral wisdom, for the following reasons:

a) non-application of mechanisms that would protect tradition collective knowledge, such as in the case of weaving, medicinal plants and productive practices;
b) the creation of "protected areas" as a mechanism for conserving natural resources, thus removing the administration of collective patrimonies from indigenous peoples and placing them into the hands of government agencies and other sectors;
c) a worsening of labor conditions (as in the case of the Miskitus divers);
d) the expulsion of indigenous peoples from their places of origin, increasing the numbers of internal and external migrants;
e) the contamination and erosion of habitat in zones occupied by mining companies, lumber companies, fisheries and others; and,
f) the substitution of traditional foods and practices of food supply security.

During the past few years indigenous peoples and communities have been protagonists in the struggle against the exploration and exploitation of mining companies as well as fighting concessions given to the lumber, forestry, petroleum and tourist industries. They have fought against the privatization and contamination of water and diverse infrastructure projects (hydroelectric dams, highways and others), which in some cases even fail to respect sacred sites.
The violation of collective rights takes on different connotations among men and women, with women being the most affected by the interrelatedness among different forms of oppression.

At the international level, important steps have been taken to recognize collective rights. The consensus is that indigenous peoples enjoy the same individual human rights guaranteed to other citizens.
In addition they enjoy ancestral rights as specific collectives, with their norms, values, languages, culture, heritage, ways of government and judicial systems, all of which are slowly being incorporated into national and international laws.

In terms of the Inter-American System, there are advances in the doctrine and jurisprudence related to indigenous rights, providing a reinterpretation of the American Convention on Human Rights, especially in aspects relative to territorial rights, natural resources, political participation and cultural and socio-economic rights.

The fundamental collective rights that have been recognized for indigenous peoples can be grouped in the following categories:
a) the right to free determination;
b) the right to possess, use, control and have access to their lands and ancestral territories; c) the right to cultural integrity and a distinct identity as peoples;
d) the right to be free of discrimination;
e) the right to develop their own wellbeing according to their own perspectives;
f) the right to representation and political participation; and,
g) the right to previously free and informed consent.

[4] Global data only exists in the case of Guatemala, for Nicaragua there is data on the Autonomous Regions and in the case of Honduras there is data referring to the Lenca people.

SOME CHALLENGES FACING INDIGENOUS PEOPLES:

1. Limited organizational, administrative and technical capacities.
2. Limited knowledge and use of national and international legal procedures, both for women and men of indigenous communities.
3. The agenda to promote collective rights is not considered part of the struggles advocated by popular movements that have the presence of indigenous organizations, including the women's movement.
4. There has not been an effective connection between the themes of gender and the struggle for individual and collective rights of indigenous peoples and communities.
5. There is a growing climate of uncertainty arising from economic and cultural globalization, from climatic changes and from migration, which will intensify the struggles of indigenous peoples in the coming years - especially in terms of territorial rights and the control of natural resources- and this will affect the social fabric and the foundational base of the traditional knowledge of indigenous peoples and communities.

The principal strengths of the indigenous peoples are the following:

1. Indigenous peoples and communities have maintained and reproduced practices addressing the preservation and development of their cultures in thematic areas such as traditional health, endogenous education, protection and use of sacred sites, practice of spirituality and languages.
2. There is an incipient formal and informal coordination (according to thematic areas) at the regional level among indigenous peoples. There are also some cross-border relations.
3. Indigenous peoples possess an important socio-cultural capital for confronting problems of inequity and for strengthening democracies.

International cooperation has played an important role of promotion and accompaniment in drawing attention to the collective rights of indigenous peoples and Afro-descended communities. Nonetheless, a "cooperation" focus has prevailed, which gives priority to addressing the needs and vulnerability of these peoples, increasing paternalism. In many cases, in spite of the safety mechanisms or specific policies defined by the IDB, the World Bank and other organizations for work with indigenous peoples, a focus on their rights has enjoyed limited application for the following reasons:

1. There exists a lack of political will on the part of governments and diverse social sectors, especially among groups with political and economic power, to transcend toward intercultural relations.
2. The judicial and normative framework of the countries involved are more oriented toward individual than collective rights, and in cases where there have been advances in legal recognition, the rights affirmed have not been transformed into political actions or programs, nor are resources assigned for their application.
3. The discourse on individual human rights is not linked to the collective dimensions of the gender and ethnic identity of indigenous women or Afro-descendant women, those whose rights are least taken into account.
4. Organizational, technical and administrative weaknesses exist in efforts to confront the dimensions of the problems that must be addressed by the indigenous peoples and communities of afro-descendants.

The strengths that will help promote the rights of indigenous peoples are the following:

1. The organizational capacity of the indigenous peoples and the afro-descendant communities takes in spaces ranging from small local communities to international levels, with an accumulated experience in the areas of the promotion and defense of collective rights.
2. The presence of indigenous peoples and afro-descendant communities in the public arena, including the participation of women, making their demands apparent, obliges governments and societies to offer a response to those legitimate demands.

3. Governments have assumed the commitment internationally to respect collective rights through initiatives and agreements and the level of the UN, the OAS, the International Bank and in bilateral agreements; and the peoples and communities can utilize the corresponding instruments for the defense of their rights.

The Universal Declaration of Human Rights, issued by the United Nations in 1948, is an instrument with political clout, which works to advance the recognition, the promotion, and the protection of both individual human rights as well as the collective rights of indigenous peoples. It affirms the collective rights to free determination, to territories and to natural resources, to culture; the right to intellectual property, the right to free and previously informed consent, and the right to determine how to carry forth the development of indigenous and other communities, among others. The Declaration is clearly an instrument that should contribute to empowering indigenous peoples.

The Declaration recognizes the rights of indigenous peoples to the lands, territories and natural resources that are critical for assuring and continuing their way of life. It affirms that indigenous peoples, like all other peoples, have the right to free determination.

The adoption of the Declaration by the General Assembly of the United Nations sends a clear message to the international community that the rights of indigenous peoples are not separate or inferior to the rights of others, AND THAT those rights form an integral and indispensable part of the system of rights created for all human beings.
Indigenous peoples have the individual and collective rights that are consistent with the international framework of Human Rights.
The Declaration establishes the minimal foundations at the international level for the protection, respect and exercise of human rights and the foundational freedoms of indigenous peoples.
It constitutes the measure for evaluating the application and/or establishment of legislation, as well as the policies and programs related to indigenous peoples at different levels.

The effective implementation of the Declaration will be the means for demonstrating the political will of governments and the entire international community to protect, respect and comply with the individual and collective human rights indigenous peoples.

Through the IFIP we have established a COMMUNITY WITH THE OBJETIVE OF PROMOTING CHANGE.

The implementation of THE DECLARATION WILL BEGIN WHEN organizations of international cooperation revise and adjust their policies and programs in relation to indigenous peoples to assure that they are in accord with the international norms established in the Declaration.

The thematic areas that need to be addressed are varied and include for example, territorial rights, natural resources located in indigenous territories, free determination, inadequate recognition of indigenous peoples as such, entitled to their own cultures, languages, identities, subsistence, endogenous understandings of development, and free and previously informed consent.

Through processes such as IFIP, we have begun to rise above the focus on "cooperation", which gives priority to the weaknesses and vulnerability of peoples while increasing paternalistic attitudes. In many cases, the focus on rights has had limited application. EXPERIENCE HAS TAUGHT US A FEW LESSONS:

WORK WITH INDIGENOUS PEOPLES CANNOT BE ENVISIONED AS AN EXTENSION OF WORK WITH THE POOR AND VULNERABLE. IT REQUIRES SPECIFIC METHODOLOGY, PREPARATION, AND KNOWLEDGE.

To develop capacities in women and men of the indigenous peoples and afro-descendant communities with regard to the instruments available for protecting their collective rights while deepening the aspects connected to the exercise of the rights that provide specific focus on gender and inter-cultural relations.

To re-value the endogenous cultural elements present in indigenous peoples and afro-descendant communities and empower their use in daily communitarian practice. Among these are communitarian justice, spiritual practices, access to sacred sites, promotion of the history, symbols and use of languages, particular dress, and the cosmologies of the peoples. Simultaneous with promoting the development of activities, there must be an ongoing analysis of the ways in which gender relations are carried out in these contexts.

The goals will be:

To support the vindication of rights and the political and judicial security of collective rights such as territorial rights and the control of natural resources in zones of influence and mega projects.

To support the establishment of national and regional mechanisms for monitoring the protection and defense of the collective rights recognized in diverse national and international instruments of human rights.

To strengthen and promote the coordination and alliances among the members of the same indigenous group with associates, with other indigenous peoples, with organizations of afro descendant communities, of women and others involved in the struggles taken on by civil society organizations:

a) To carry out study sessions on the existing national and international instruments.
b) To share bibliographies on collective rights.
c) To develop monitoring and evaluation consistent with the diversity of cultures.
d) To deepen our understanding of indigenous cosmologies, their spirituality, the intercultural relations of gender, inter-ethnic relations, among others.
e) To continue including training in specific themes during the yearly meetings of Ibis CAM.
f) To be familiar with and put into practice a methodology for systematizing practices of collective rights and exchange those with other PTR-CAM.
g) Participation in events and exchange on themes dealing with collective rights within Ibis and with other institutions.
h) To optimize the process of designing a strategy of gender for the development and appropriation of knowledge about the relation between gender and intercultural realities.

The strategy seeks to sensitize, to facilitate the establishment of mechanisms of coordination, the conformation of networks, the search for points of coincidence and the incorporation of collective rights and demands in our respective agendas. The application of a strategy will take into account the inter-ethnic differences derived from the history of conquest, colonization, armed conflicts and policies of governments. The strategy includes alliances and joint struggle among indigenous peoples and afro-descendant communities, as well as developing relations among groups in cross-border situations.

There are however significant risks:
1. The co-opting of indigenous and afro-descendant leadership on the part of governments has a negative influence on the defense of collective rights.
2. The level of poverty and exclusion affecting the majority of indigenous peoples will work against empowering the demand for collective rights.
3. There is a risk of diminishing the rightful demands of indigenous peoples and afro-descendant communities if the priority focus is given just to basic needs.

4. A relevant risk is impunity in the FACE of the violations of collective rights along with threats to the personal security of leaders of indigenous peoples and afro-descendant communities in the countries of the region.
5. Approval by governments of policies and legal dispositions, which could limit the rightful demands of indigenous peoples and Afro-descendants, in achieving their collective rights.
6. A failure to appropriately own the demands related to collective rights due to limitations in organizational and institutional character (poor communication among the leadership, centralized customs of directing, geographic isolation of the communities, etc.)
7. Budget reductions by financial supporters.
8. Natural disasters in the areas carrying out the programs.

CONFERENCE TRACKS & SESSIONS

SATURDAY, January 19, 2008

10:30 am – 12:00 pm	***Putting Brakes on a Moving Train: Indigenous Alternatives to Genetically Modified Corn*** In 2001, UC Berkeley professor Ignacio Chapela discovered wind-blown genetically modified corn in Calpulapan, Oaxaca despite a moratorium on its planting. The implications were frightening. Thousands of years of biodiversity in maize cultivation would be lost and seed dependency on biotech giants like Novartis would take its place. In the state of Oaxaca, small farmers' livelihoods were threatened. Come find out what Indigenous and peasant organizations are doing to resist GM expansion and how they are promoting food sovereignty and agroecological, sustainable alternatives to biotech farming.	**Facilitator:** Daniel Moss, Grassroots International **Panelists:** • Veronica Villa, ETC Group • Aldo Gonzalez Rojas, UNOSJO

Track 1: Putting Brakes on a Moving Train: Indigenous Alternatives to Genetically Modified Corn

Facilitator:
Daniel Moss, Grassroots International
Daniel Moss is currently Director of Development and Communications at Grassroots International. He has over 25 years of domestic and international experience in human rights, community development and community organizing. He lived with refugee communities in El Salvador where, sad to say, he helped drive a nail in the coffin of a series of failed economic development projects. With Oxfam America, Daniel worked closely with indigenous organizations seeking to increase the accountability of the mining and petroleum industries and Andean governments. Research and writing while at MIT focused on small-scale tomato farmers producing and marketing commons-friendly food through the public wholesale market. He recently co-authored a paper based on the Forum for Food Sovereignty held in Mali entitled: Towards a Green Food System: How Food Sovereignty Can Save the Environment and Feed the World."

Panelists:
Veronica Villa, ETC Group
Veronica Villa is an ethnologist with a degree from the National School of Anthropology and History of Mexico and is a research assistant with the ETC group. She has worked with indigenous communities in the South of Mexico, above all in the area of education. She has participated as a speaker and facilitator in workshops and meetings of and about the indigenous movement in Mexico. She has participated, since its emergence, in the Network in Defense of Corn, which is composed of indigenous and peasant communities as well as organizations of civil society.

Aldo Gonzales, UNOSJO
Aldo Gonzalez Rojas is Zapatec from Guelatao de Juárez. He was director of a radio estation between 1990 - 1994 in Guelatao, and was an advisor to the first round of the negotiations between the EZLN and the federal government, which resulted in the San Andres Sacam Ch'en of the Poor Accords covering Indigenous Rights and Culture. In 1996, Aldo founded the area of Indigenous Rights within the Union of Sierra Juarez Organizations (UNOSJO) of which he is the director and from which we carry out activities of training, technical assistance, fundraising and support to municipal and communal authorities and organizations, principally of the Sierra Juarez. In his community, he has carried out responsibilities of Topil, municipal treasurer, Municipal President and President of Common Resources.

Session:
We are going to start the session "Putting breaks on a moving train", please. So, either stay, or go to your sessions, thank you.
To please make your way to your workshop, because it's time to go. FOREIGN LANGUAGE
Welcome, we are going to start the session now, so thank you for coming. Please have a seat if you are going to participate, thank you.
FOREIGN LANGUAGE

SATURDAY, January 19, 2008

10:30 am – 12:00 pm	***Turning Victory into Law: Capitalizing on the UN Declaration, The Case of El Estor*** The UN Declaration presents an opportunity to enhance the rights of indigenous people. Now we must work to enshrine its principles into law. This session explores the Declaration, examining its strengths and weaknesses, examines how international agreements can promote human rights, examines how that process might begin by exploring its potential application in El Estor, Guatemala	Facilitator: Todd Cox, Ford Foundation Panelists: • Armstrong Wiggins, Indian Law Resource Center • *Representative from Defensoria*

	where mining interests threaten the Maya Q'eqchi, and examines the role of philanthropy in building support for the Declaration.	*Q'eqchi*

Turning Victory into Law: Capitalizing on the UN Declaration, The Case of El Estor

Facilitator:

Todd Cox, Ford Foundation

Todd A. Cox is the Program Officer for Racial Justice and Minority Rights at the Ford Foundation. Prior to joining the foundation, Mr. Cox was Deputy Chief of the Special Litigation Division of the Public Defender Service for the District of Columbia ("PDS"), where he helped manage a new division engaged in a wide variety of civil rights and constitutional litigation, advocacy and public education designed to identify and address systemic criminal justice issues. Before joining PDS, Mr. Cox was an Assistant Counsel with the NAACP Legal Defense and Educational Fund, Inc., where he directed the Legal Defense Fund's political participation program, litigated elementary school desegregation cases, and participated in advocacy and public education on a number of issues. Prior to this, Mr. Cox was a staff attorney with the Lawyers' Committee for Civil Rights Under Law and a trial attorney in the Civil Rights Division of the United States Department of Justice.

Mr. Cox is the author of several articles addressing political participation and voting rights, including Enforcing Voting Rights in the Clinton Administration As We Approach the New Millennium, published by the Citizens' Commission on Civil Rights and reprinted in Race, Voting, Redistricting and the Constitution, Vol. 3: Reactions to Redistricting: The Future of Race-Based Representation (Marsha J. Darling, ed., 2001). He also served on the Editorial Board of the Election Law Journal.

Mr. Cox received his A.B. in American History from Princeton University and his J.D. from the University of Pennsylvania Law School.

Panelists:

Armstrong Wiggins, Indian Law Resource Center

Armstrong A. Wiggins is the Director of the Indian Law Resource Center, Washington DC Office. Mr. Wiggins was born in Nicaragua in 1948 and is a Miskito Indian from the village of Karata, Nicaragua. While in Nicaragua, Mr. Wiggins was the Coordinator of Municipal Affairs of the East Coast for the government of Nicaragua, and representative of the national Indian organization MISURASATA. Mr. Wiggins also holds an engineering degree from the University of Wisconsin. In 1981 Mr. Wiggins began working for the Center as the Director of its Central and South American Program. For the past two decades he has worked on numerous human rights cases involving indigenous peoples throughout the Americas including the Yanomami in Brazil, the Maya in Belize, and the Awas Tingni in Nicaragua. On behalf of the Center, Mr. Wiggins played a leading role in the precedent setting Awas Tingni case within the Inter-American system. He has also played a critical role in the Center's Standard Setting work with the United Nations and the Organization of American States, particularly regarding the Declarations on the Rights of Indigenous Peoples. Currently, as the Director of the Washington DC Office, Mr. Wiggins supervises the work of the Center dealing with human rights, standard-setting, and Multi-lateral Development Banks.

Arnoldo Yat, Defensoría Q'eqchi

Arnoldo Yat Coc was born in El Estor, Izabal, Guatemala in 1964. He is married, and considers himself to be, first and foremost, Maya Q'eqchi. For fourteen years, Mr. Yat Coc has worked with his Q'eqchi' brothers on adult education, and the promotion and protection of human rights— especially with the Maya Q'eqchi' from his own community. For more than five years, he has worked as a part of the justice program of Asociacion Estoreña Para el Desarrollo Integral (AEPDI)—called the Defensoría Q'eqchi'. During this time, Mr. Yat Coc has worked with Maya Q'eqchi' communities on improving the access to justice, capacity-building for leaders

and community authorities, the implementation of indigenous rights, and the protection of their collective rights to land, territory, and natural resources.

SUMMARY

- Discussion Outline
- The UN Declaration on the Rights of Indigenous Peoples
- The Case of El Estor
- Capitalizing on the UN Declaration in El Estor
- The Role of International Philanthropy in Supporting Indigenous Rights
- The UN Declaration on the Rights of Indigenous Peoples
- 46 articles
- Guarantees:

– Enjoyment of all human and fundamental rights as individuals and collectively

– Freedom from discrimination

– Self-determination

– Right to autonomy, self-government in internal/local affairs

– Right to maintain/strengthen political, economic, social and cultural institutions and participate in same of nation

– Right to nationality

– Not subject to forced assimilation

- The UN Declaration on the Rights of Indigenous Peoples (cont'd)
- The Declaration represents the most updated statement on the rights of indigenous peoples at the international level
- It was recently adopted by the UN General Assembly on September 13, 2007 after 30 years of struggle
- Of 192 states around the world, 143 voted in favor, 4 voted against, 11 abstained:

– Against: Australia, Canada, New Zealand, United States

– Abstain: Azerbaijan, Bangladesh, Bruthan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa, Ukraine

– Absent: Chad, Cote d'Ivoire, Equatorial Guinea, Eritrea, Ethiopia, Fiji, Gambia, Grenada, Guinea-Bissau, Israel, Kiribati, Kyrgystan, Marshall Islands, Mauritania, Montenegro, Morocco, Nauru, Palau, Papua New Guinea, Romania, Rwanda, Saint, Kitts and Nevis, Sao Tome and Principe, Seychelles, Solomon Islands, Somalia, Tajikistan, Togo, Tonga, Turkmenistan, Tuvalu, Uganda, Uzbekistan, Vanuatu

- The UN Declaration on the Rights of Indigenous Peoples (cont'd)

• The UN Declaration contains several rules of customary international law and general principles of international law on indigenous issues

• Main provisions on the collective rights of indigenous peoples:

– Collective property rights to lands and natural resources (Arts. 26, 27, 28, and 10)

– Right to self-determination and self-government (Arts. 3, 4 and 18)

• Main provisions on cross-cutting issues

– Environment and Development (Arts. 29, 20 and 32)

• Collective Property Rights to Lands and Natural Resources

• Article 26 – I. Indigenous peoples have the right to their 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 customers, traditions, and land tenure systems of the indigenous peoples concerned.

• Article 27 – States shall establish the right to redress and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customers 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 the process.

• Collective Property Rights to Lands and Natural Resources (Cont'd)

• Right to self-determination and government

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

• Environment and Development

• 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 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.

- Environment and Development (cont'd)

- The Case of El Estor

- 117 communities along the northern shore of Lago Izabal, Izabal Province, Guatemala

- Maya Q'eqchi have lived in vicinity of El Estor for thousands of years

- El Estor first settled at the time of the conquistadores, 500 years ago

- The Case of El Estor (cont'd)

- Government sold land to Inco in 1965

- Maya Q'eqchi petitioned for title to lands in the early 1960s

- Inco closed mine in late 1970s after much environmental damage.

- Price of nickel soars in wake of 9/11

- Land sold to Skye Resources in 2004

- Guatemala grants permit to explore and exploit nickel on indigenous lands; affected communities not consulted and were opposed to mining project

- The Case of El Estor (cont'd)

- 1.5% of landowners own 65% of arable land in Guatemala

- At urging of World Bank, in 1997, Guatemala removed limits on foreign ownership

- Royalties reduced to 1% of revenue (vs. 15% in BC where Skye is located)

- Canada is world mining giant

– 85% of mining deals in 2006 were Canadian

– 40% of exploration is done by Canadian companies

– Canada is engaged in mining projects in 100 countries

– Canadian mining companies do not have to pay taxes on revenues from foreign operations

– Lax accounting rules for Canadian mining companies

- Skye to pay $50/yr in taxes; nothing for water

- Will use 200 liters per second 13X water by entire community of El Estor which pays $20,000 collectively for water.

- Indigenous communities not consulted on impact as required by law
- Will create 1,000 temporary jobs but few for indigenous community.
- Community is relatively wealthy, major exporter of cardamom center for tourism – both of which are threatened by mining.
- The Case of El Estor(cont'd)
- Violence long associated with mine.
- Leaders in land petition drive were murdered in 1981
- UN Commission for Historical Clarification documented association between violence and Inco including 1981 murder of two lawyers and a congressman investigating terms of Guatemala's agreement with Inco.
- The Case of El Estor (cont'd)
- Violence has continued with Skye:

– Villagers evicted from community of El Chupon in November 12, 2006

– December 27 eviction from another community

– Lives of three leaders of Defensoria Q'eqchi threatened in November and December of 2006

– Barrio de la Revolución eviction on January 9, 2007 which was recorded and posted to YouTube

- The Case of El Estor (cont'd)

Approximately 365 people live in La Paz, which has been the target of two evictions by Skye Resources, the most recent in January 2007. During our meeting with residents, community leaders learned that Skye has secured a new eviction order. There is considerable doubt as to whether Skye is, in fact, the owner of the lands in question as a Guatemalan lawyer has stepped forward to say that he holds title to the property.

- The Case of El Estor (cont'd)

Residents told us they are concerned over rumors that Skye's local subsidiary, CGN, has blacklisted 27 community leaders who are opposed to mining in the region. The community is seeking international support and accompaniment. "We don't know what will happen tomorrow," said a La Paz elder.

- The Case of El Estor (cont'd)

Children from La Paz review the work of Mexican photojournalist James Rodriguez, who documented the January 2007 evictions. "If they carry out another eviction," a middle-aged woman told me, "it is because we have nowhere else to go; and our children, all of our families, here we are going to die (...) If they carry out another eviction, well, we will never - we cannot - abandon this place. We know that this place does not belong to the company."

- The Case of El Estor (cont'd)

Leaders of Lote 8, a community of 300, told us that negotiations with the mining company are now stalled. While Skye has offered the community some land, it refuses to guarantee a water source.

- The Case of El Estor (cont'd)

Barrio Revolución sits adjacent to the community of Chichipate. On July 29, 2007 - four days after this photo was taken - the residents of Revolución decided to take back the land and begin rebuilding their community, which was destroyed during the January 2007 evictions.

- The Case of El Estor (cont'd)
- The Case of El Estor (cont'd)
- The Case of El Estor (cont'd)

Residents of Barrio Revolución gather in front of the community cemetery, which is located on land that Skye Resources claims to own. Monuments dated 2007 confirm that the site is still in use.

- The Case of El Estor (cont'd)

A young boy from Barrio Revolución sits at the cemetery where his ancestors are buried. "It's time to put a stop to people thinking that they can just laugh at us because we are poor," a community elder told us before we gathered to walk to the cemetery.

- The Case of El Estor/El Caso de El Estor (cont'd)

"We're disappointed that the organizers of the land invasions were not able to keep their commitment to have their people leave the land so we could engage in further dialogue.

"However we're also thankful that the Guatemalan government has upheld the company's rights to the land and we remain committed to working with community leaders to find solutions."

Ian Austin, Skye's president and chief executive

- The Case of El Estor (cont'd)

Despite repeated claims by Skye Resources that it has brought healthcare to Izabal by refurbishing the local "hospital", we were told that the building remains as I saw it last year: an empty shell, without beds and medical staff to attend the community. "It has NEVER been a hospital," Eloyda Mejia from the group Friends of Lake Izabal told us.

- The Case of El Estor – Steps Taken to Date
- Human Rights Workshop for Maya Q'eqchi leaders from El Estor (11/2005)

– Held a 3 days human rights training for 75 indigenous leaders in El Estor

– Held in Spanish with simultaneous translation to Q'eqchi' –leaders' native language

– Learned about the situation of the Maya Q'eqchi' People in El Estor regarding lands, natural resources, self-government, access to justice, and their struggles with the mining project

– Instructed on international human rights law developments on indigenous issues

- Thematic hearing before the Inter-American Commission on Human Rights regarding The situation of indigenous peoples collective property rights to lands and natural resources (7/ 2006)

– Addressed the lack of timely recognition by Guatemala of indigenous peoples' land rights through the administrative procedure created for this purpose

– Highlighted the irregularities incurred by the Guatemalan Mining Ministry in granting permit to the mining company for nickel exploration on indigenous lands

– Raised concerns about the mining project's potential environmental impacts on indigenous lands –not addressed by the company in its environmental impact assessment (EIA)

• The Case of El Estor – Steps Taken to Date

• El Estor – New Developments

• Guatemala pursues "protected areas" in and around El Estor without consultation. 47 of 117 communities in El Estor designated; no consultation with communities as required by law.

• The communities have since met and decided to oppose the protected areas concept. Have decided they want to pursue title and they want the lands declared as "indigenous communal area." Documented by Defensoria Q'eqchi

• Hearing will be requested in mid-January for a March hearing before the Inter-American Commission to address this issue

• Applying the Declaration in El Estor (cont'd)

• Guatemala supported the UN Declaration adoption

– By the Human Rights Council in its First Session of June 20, 2006

– By the General Assembly's last session of September 3, 2007

• Guatemala is a State Party of the Inter-American Human Rights System

– The American Convention on Human Rights was ratified on May 25, 1978

– The contentious jurisdiction of the Inter-American Court on Human Rights was accepted on March 9, 1987

• Applying the Declaration in El Estor (cont'd)

• A potential case might be presented to the Inter-American Commission in order to address the question of the Maya Q'eqchi' People of El Estor on the following issues, among others:

– Property rights to lands and natural resources

– Right to self-determination and self-government

– Right to an effective remedy and due process of law

• Use of the UN Declaration by regional human rights treaty-bodies

– The Inter-American Commission can use the UN Declaration

• In the Dann Case (2001) it has applied the American Declaration on the Rights and Duties of Men in light of the Draft American Declaration on the Rights of Indigenous Peoples

• In El Estor Case, it can apply the American Convention on Human Rights in light of the UN Declaration on the Rights of Indigenous Peoples

– The Inter-American Court can interpret the UN Declaration

- In the Street Children case (1999), it has applied the American Convention on Human Rights and interpreted the UN Convention on the Rights of Child

- In El Estor Case, when applying the American Convention on Human Rights, the Court can interpret the UN Declaration on the Rights of Indigenous Peoples and be informed about the rights of indigenous peoples at the international level

SATURDAY, January 19, 2008

10:30 am – 12:00 pm	***Funding Indigenous Peoples and Benefit Payments for Ecosystem Services*** Market-based mechanisms for conservation and local community development have gained considerable interest. Compensation for ecosystem services promise to enhance the livelihoods of local communities, particularly indigenous peoples around the world. However, environmental markets in carbon, water and biodiversity have largely bypassed indigenous peoples. While there is a growing interest on the part of indigenous peoples' organizations to participate in these markets as providers of ecosystem services, there is still a pressing need for mechanisms to aggregate transactions, provide transaction information, increase deal-flow, increase local and institutional capacity building, better information services and more sophisticated market infrastructure surrounding payments for ecosystem services in these regions.	Facilitator: Enrique Ortiz, Gordon & Betty Moore Foundation Panelists: • Pati Ruiz Corso, Grupo Ecológico Sierra Gorda (Querétaro, México) • Varínia Rojas, Asociación Coordinadora Indígena y Campesina de Agroforestería Comunitaria (Costa Rica) • Beto Borges, Forest Trends • Carina Bracer, Tropical America Katoomba Group

Funding Indigenous Peoples and Benefit Payments for Ecosystem Services
Facilitator:
Beto Borges, Forest Trends
José Roberto (Beto) Borges is the director of the Communities and Markets Program at Forest Trends. He was born and raised in São Paulo, Brazil, where he obtained an AA degree in industrial chemistry from Escola Técnica Oswaldo Cruz and worked as an ecotourism guide in the Atlantic rainforest, while practicing nature photography and rock climbing. Borges holds a Bachelors of Science in Conservation and Resources Studies from the University of California, at Berkeley and a MBA in Strategic Leadership from Dominican University of California. Borges was the director of the Brazil Program at Rainforest Action Network for 9 years, promoting forest policies, community economic development and indigenous land demarcation in the Amazon region. He also worked for Aguirre International evaluating environmental programs for AmeriCorp-USA during President Clinton's administration and was the manager of sustainable harvesting at Shaman Pharmaceuticals, developing drugs based on the ethnobotany of rainforest medicinal plants. As the executive director of Adopt-A-Watershed he worked on watershed conservation through placed-based learning methodologies. Borges was a program officer with the Goldman Environmental Foundation, selecting finalists for the Goldman Environmental Prize and evaluating project proposals for funding. His additional involvement in philanthropy is in his current role as a board member of Global Greengrants Fund and former co-chair of Grantmakers Without Borders. Borges has also consulted for Aveda Cosmetics, Conservation International, Instituto Terra, Occupational Knowledge International, and Wildlife Conservation Network, among others. Borges has addressed several prestigious conferences throughout the United States and abroad on different topics related to environmental conservation, as well as speaking as guest lecturer in prestigious universities such as Yale, UC Berkeley, and Stanford. He is fluent in Portuguese, English and Spanish.

Panelists:
Pati Ruiz Corso, Grupo Ecológico Sierra Gorda (Querétaro, México)

Pati is currently Director- Sierra Gorda Biosphere Reserve, Regional and General Coordinator- Biodiversity Conservation in the Sierra Gorda Biosphere Reserve, Full-Size Project of the Global Environment Facility, (Grupo Ecologico Sierra Gorda, United Nations Development Programme, Global Environment Facility, National Commission of Natural Protected Areas), Technical Secretary, Advisory Council, Sierra Gorda Biosphere Reserve and a Member, Board of Directors- Forest Trends, Washington D.C.

Javier Mendez, Acicafoc (Costa Rica)

Funders-Only Session

SUNDAY, January 20, 2008

8:30 am – 11:00 am	***Tracking the Field of Environmental Grantmaking and Indigenous Peoples*** The Environmental Grantmakers Association (EGA) recently released the Tracking the Field Report which indicates that just 1% or $8,439,000 of the Association's combined $587 million in grantmaking targets indigenous peoples and cultural preservation. Yet, the link between the environment and the future of indigenous communities is inextricably tied. This session will further delve into the research and data analysis of EGA's research while touching upon other issue areas of importance to those who fund indigenous peoples. Further, we will explore other philanthropic strategies such as the growing field of mission related investing as a means to drive dollars to these issue areas.	**Facilitator:** Dana Lanza, Executive Director Environmental Grantmakers Association **Panelists:** • Evelyn Arce- White, International Funders for Indigenous Peoples • Ana Luisa, Ford Foundation • David Kaimowitz, Ford Foundation • Trevor Stevenson, Amazon Alliance • Doug Bauer, Rockefeller Philanthropy Advisors

Facilitator:

Dana Lanza, Executive Director Environmental Grantmakers Association

Dana Lanza is the executive director of the Environmental Grantmakers Association. Before EGA, Dana founded Literacy for Environmental Justice. From 1998-2005 she served as the organization's Executive Director, bringing over 10,000 public school students free environmental education projects throughout the San Francisco area. During her tenure at LEJ, she raised over $5 million from private and governmental sources targeting the Bayview Hunters Point community of San Francisco. In addition to Dana's leadership within LEJ, she has served as faculty at New College of California in the Master's in Teaching Program in Critical Global Literacy, and has presented at events such as The American Public Health Association Conference, Bioneers, and the California Governor's Office Environmental Justice Committee. Ms. Lanza has been fellow with the California Women's Foundation Policy Institute, and a fellowship mentor with the Compton Foundation. In 2005, Dana Lanza was a contributing author to the anthology, Ecological Literacy: Educating Our Children for a Sustainable World, published by Sierra Club Books. Dana has received many prestigious awards throughout her career. Some of these include the Bronze Addy Award for public education, the Vineyards Award from the Association of Fundraising Professionals, National Clearwater Award for Waterfront Development, KRON TV's Golden Apple Award for Service Learning, and SF Estuary's California Coastal Management Award for Heron's Head Park. Dana holds a Masters degree in Social and Cultural Anthropology from The California Institute of Integral Studies and a BA from Boston College in Psychology and Environmental Studies. Prior to her work at LEJ, Ms. Lanza lived and worked amongst the Samburu people of northern Kenya for several years. Dana currently lives in Brooklyn, New York.

Evelyn Arce- White, International Funders for Indigenous Peoples

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

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

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

Panelists:

David Kaimowitz, Ford Foundation

Dr. Kaimowitz is Program Officer, Environment and Development at the Ford Foundation in Mexico City. Prior to that, he was Director General of the Center for International Forestry Research (CIFOR), based in Bogor, Indonesia. He holds a Ph.D. in an agricultural economics from the University of Wisconsin. Before joining CIFOR, he held positions at the Inter-American Institute for Cooperation in Agriculture in Costa Rica; the International Service for National Agricultural Research in The Hague; and Nicaragua's Ministry of

Agricultural Development and Agrarian Reform. He has also written or co-written seven books and published more than 100 other scientific publications.

John Burstein, Forum for the Sustainable Development

Trevor Stevenson, Amazon Alliance

Executive Director Trevor Stevenson is originally from the Wind River Indian Reservation of Wyoming, and he joined the Amazon Alliance as Executive Director after living and working with indigenous people in the Amazon Basin for more than 5 years. He has extensive experience in participatory community planning with indigenous communities, and has worked with local governments, indigenous federations, and NGOs in the Amazon. Trevor's role in the Alliance is to provide organizational leadership, strategic planning and management. His primary interest is in helping indigenous peoples become more organized, and in strengthening their partnerships with other organizations. Trevor holds a Masters Degree in International Development, Community, and Environment from Clark University, and undergraduate degrees in Environmental Studies, Sociocultural Psychology, and Latin American Studies from Bates College. His education includes training in project management, educational strategies, monitoring and evaluation, facilitation, and conflict resolution.

Ana Luisa Liguori, Ford Foundation

Ana is Program Officer for Education and Sexuality. Prior to joining the Ford Foundation in July 2007, she served as Representative for the MacArthur Foundation in Mexico. From 1973 to 1995, Liguori worked in the Department of Ethnology and Social Anthropology at the National Institute of Anthropology and History, where she did research on women and labor, Mexican sexual culture and gender, and AIDS. Liguori trained as a social anthropologist, and holds an M.A. in Communications. She is a member of the editorial committees of Health and Human Rights of the François-Xavier Bagnoud Center at the Harvard School of Public Health and the British journal Culture, Health and Sexuality. Currently, she is the co-chair for the Leadership Committees of the XVII International Conference on AIDS that will be held in Mexico City in 2008.

Session:

FOREIGN LANGUAGE

Where are you based? British Columbia. Too many people. Yes. Community Toss Charitable Trust. Yes. I just want to know the name of the foundation. That is why I am not giving you the mike. Levi-Straus foundation. Who Else. American Jewish World Service, Global Green Grant Fund. May Spence, hi. Mary Spence also. Great. Yes. Conservation International. Great, you do give some grants. So, how many of you are coming from indigenous communities? Just a few, great, great. Well, we will be able to share more information on that. The first thing that I would like each of you to do is to write down on a piece of paper or process it through your head, two things: I would like you to define, either for your community, if you are representing an indigenous community, or an institution, if you are representing a foundation or an NGO or Chapless Media project, whatever the case may be. Definition of two things: wealth and progress. So, not what you personally view as the definition, but you how you would interpret your community's definition of that and your institutions.

Because I know in the case of institutions it might be very difficult, but that is what we want to surface here. How does Levi-Strauss define wealth, would you say, and progress. So, take a few minutes to think about that, write it down. Do you have it now? So right now, write down two definitions: wealth, progress and how your community, you would say, defines those two terms, wealth, progress. Bueno? If I give you one more minute, is that enough? Great. So, for those of you who just arrived, we asked people to write down definitions of two things: wealth and progress, according to either how their community defines those things or their institution. So now what I would like to do for the next five minutes is to have you break into pairs and just have a conversation about this. Who is bilingual again? So if you could, Enaldo, go with Teresa, Bernardo with Jill, Marguerita with Diego, anyone else need Spanish? Ah! Rolando with Manuel, Saldangi with Karen. Anyone else? Great. And the rest of you just find someone else. So five minutes, share your definitions. Ideas? If everyone could come back, come back into the circle. How do you say that in Spanish? FOREIGN LANGUAGE Ok, we do want to start, so, FOREIGN LANGUAGE. So I am wondering maybe we don't need to continue, maybe everyone was in total agreement. Yes? Total agreement? So we're done, or not? Did you see some conflicting ideas about these concepts? No? You were all on the same page. Green Grants is pretty special. So here's the challenge for a workshop like this, in a group like IFIB. The reality is IFIB's members are very progressive, so they are often, already thinking about these things. If we were at the World Bank, for example, we would be having a very different conversation. But the reality is so, I work with foundations in the U.S, coming from many shapes and sizes and political agendas and the construction of a foundation in U.S is a very complex one, and the reality is there are often many, many pressures on the foundation to narrow these definitions of wealth and progress in very specific American, western ways. So, I'm hoping we might hear some of that, here today. But, even though a lot of us, I think might, or in our institutions might, might be more on the same page, than say, the World Bank or some nameless foundation that does not work the global south, I bet there is something to learn here. So, I would like anyone who did experience differences, some sort of conflict, not conflict, but differentials, would you like to share with the group? Yes. You have to speak in the mike, so would you like come up and be brief. FOREIGN LANGUAGE In English. Great. Great. Other. Yes.

No, I, since you mentioned the World Bank, I am from the World Bank. Yes. But I am one of the good ones. No, in my discussion I said to them, I can give you the prospective of the institution, but I can also give you my personal perspective. So, that's how the discussion went, but I do want to say that, I mean the concept of the World Bank is actually is not really wealth, but to alleviate poverty and so it's very fragmentalized, or compartmentalized, because you know, you have the education folks or the health folks, they go to countries and they look at the, you know, " how do I increase?", you know, or maybe you have poverty in the Northeast of Brazil, maybe it's due to a lack of water, and so they fix the wells and they give the water to people. But, I think what the bank lacks is really the holistic perspective that I think in this group in this conference, we will all see, and listen to. So, I am coming here to also learn a lot, because I am trying to change things in my own little way, so that people can see, for example in our discussion, the quality of the environment is extremely important, because maybe you are wealthy in Washington D.C., but you are breathing and drinking terrible, you know, quality of the environment. So, I think it has to change.

Well I think what you just said raises a point. Wealthy, is a monetary definition in the United States. Right? In the north it tends to be, almost exclusively, that. Where as in many parts of the world , it's not that. It's not a monetary thing and so when you are coming up with defining how this project is doing, and if it's a successful or not, you are already starting with two different cosmologies around how we construct the world and its relationship to us. I would like to take one more group, that maybe had, there will be plenty of chance to talk, but right now I am trying to surface, maybe differentials, or things. Jill, would you? How are you feeling? I keep putting you on the spot.

Well, we talked about, Bernardo, is this working? Yea, OK. The main point she made where that wealth would be about nature, culture, and tradition, and people being able to stay in their villages and work. Not have to leave. Not abandon their land, be able to study there and not lose their culture. Hold on to it. And if I looked at the Levi-Strauss foundation, and we are doing some work with indigenous communities in Quatemala, and luckily, I am working through an organization that really, I think, has a real good insight into, and she has a lot

of indigenous women helping her run the organization in Quatemala. So, she is pretty tuned. But we are going to want to see things, like how many kids are in school, and in other programs we have we want to see women who work in factories get housing. So, It depends on what cultures you are working with, and what populations, what defines the wealth. But yea, we do need measureable metrics, for sure, and culture and tradition are pretty hard to measure.

Culture and tradition are very hard to measure. So, Thank you all, and again, there will be plenty of chance for others to contribute, but right now I just want to speak with Eliaxar, a little bit, and invite him to say some comments. I have asked him to share with you first, a little bit about his community and the answer to this question about how his particular community might define wealth and progress. Bueno?

FOREIGN LANGUAGE

And, also Eliaxar, I am wondering if you could share, let see, I need to see that again. I think we will leave it at that, and we will come back to Eliaxar later to talk a little bit more about some of the experiences he has had. But, I wonder if, Myrna, I wonder if you would share from your communities experience, these kinds of things as well, and also maybe talk a little bit more about what you see as the cosmological disconnect. Do you know what I mean? Just how we differently view the world, and our place in it. Do you feel up to that? Great.

FOREIGN LANGUAGE

Thank you. We have some guests from India. Would you like to share some thoughts on these notions, as well? Let us know who are too.

My name is (___). I'm from southern India and questions about wealth. Tell us all about happiness. Everyone is trying to be happy. That's all. We can seem to be happy. No one is coming here to consume, but we are coming to be happy. If believing, that consuming, we can be happy, and everyone is saying, reduce the consumption, but what about the happiness? So it's important to see the wealth is all about happiness. There. Happiness within. It is not about the material, nothing else can bring happiness to you. When you, yourself become happy, naturally, all the world changes. And progress is all about how to sustain that. Not only for you, but also for everyone, around us. Thank you very much.

Let us know who you are.

FOREIGN LANGUAGE

So I'd like to shift the conversation, a little bit, to the issue of evaluation. So, how many of your communities have received a grant from a European or U.S. funder? Some of you. So, what has that experience been around these issues? Did you agree to those criteria, together? Was there conflict there? What forces were at play there. Would you like to respond? Let us know who you are, of course.

My name is Carola, I work in FOREIGN LANGUAGE

Alex, I think you have a different experience. I want some controversy here. I want someone to be angry here, at the way these things work. Again, maybe it's all working fine, maybe it's all fine, maybe we can all go home, but I don't think that's the case. So, I would really encourage you to be frank, honest, from wherever you're coming from. Whether it be a community, and indigenous community that's frustrated, or a funder that's frustrated. So I am going to turn to Alex and I will get to you, as well.

Well, we had different experiences. We definitely worked with a firm. I am from the Chapless Media project (__). We have offices in Chicago and in Chapa (__). And we have funded by a variety of foundations, both in the U.S. and Europe, also European governments, and we have had some foundations give us money, and we don't have to do a lot of , you know, reporting, statistics, all these kinds of structures that get laid on top of us. I have been the chief administrator of the project up until the last four or five years, and I'm a video maker. I am

not trained in administering, you know, grants and NGOs, and any of that stuff. So, I have learned along the way. But, we have many conflicts with foundations. We've had instances where we were funded by a foundation based in Malaysia that had no idea you the Zepitistas were, came over. They did not even know they needed a visa to get into Mexico, first of all. So, everything got delayed. We take them for meetings with one of the (__), which is how the Zepitistas govern themselves. And she said, like you know, we don't see enough women involve in the workshops. Basically, the best thing was, she didn't speak Spanish. So, we were translating for her, so kind of, toned everything down, because basically, came in making demands on these local authorities, with no concept of what the process is. The communities don't work for us, we work them. They determine how the project works, what the progress is, who's involved in it, and that was very difficult. We've also had instances where foundations, because it's a video project, they've wanted to give an individual recognition, and that does not work in indigenous communities. It is not an individual process, it is a collective process, and whenever you single out an individual, it creates all kinds of internal problems. Money is a huge problem, regardless, and when you start giving it to an individual, saying that they are better than the others, you know, I've had foundations call me up and threaten to sue me, you know. I can go on and on. We've had extreme difficulty with certain foundations, and what they determine to be, how they perceive progress. Right? The word progress and development, just does not coincide most of the time.

You have been wanting to speak for some time. Just a reminder to keep your comment brief, so everyone can speak.

FOREIGN LANGUAGE

Thank you. Yes, Karen, and brief and the topic of evaluation and these experiences.

Yes, I just want to share some of our dilemmas around evaluation, and I am Karen Layman, with Communitus Charitable Trust. We actually have very loose criteria. We try to set the goals, you know, we sort of say, OK, what would success or progress look like at the end of a year, and then we have a conversation about that, and we do the finances, and look at that at the end. But, where we find ourselves getting tripped up, I think, in a strange way it's a dilemma that we have with groups that have become trained by foundations or government funders, to obscure the daily realities of their work. When we come in and someone gives us a power point presentation, which in a village in the highlands of Guatemala, and who may have been funded for a 100,000 dollars for several years, and the funding goes away, and they want to continue to be funded for 100,000 dollars a year, and be that kind of organization and get in the way of the grass roots. So, we find ourselves in this role of saying to them, we don't want to work with you as intermediaries. What's the grass roots trying to do? So like then the women who were trying to do traditional medicine or something like that, who don't have, aren't used to writing grants, writing proposals, writing budgets. The kinds of thing we need for grant agreements. So, then they have to depend on the intermediary groups to do that. So, how we evaluate what they do, is filtered through this other group, often, or it seems like that's something that happens. So, our tension around that, I think, is that as people who are outside the region and don't have the daily contact with people, we can only in a very impressionistic way, when we do site this, is evaluate what we see on the ground and hear stories. We have to hear stories we have to see what people are actually doing. We are OK with that. We can pick up what people are doing through that means, but it remains a difficult situation, with partly the requirements of the government for grant agreements, and the rest, to translate that in the way, that does not get in the way of grass root groups. Real efforts.

A number of years ago, I worked for a foundation who made a grant to a coffee cooperative in Mohaka, and it was a women's project. The women within the cooperative felt very disempowered. They were not a part of the work, and they wanted a program to assist them in leadership development and capacity building. So, we gave them a grant. It was a year-long grant of 10,000 dollars. So, we received a report of the progress, and it was very dry. You know, 200 women participated in these workshops on these topics. So, it told us that the money was spent well, but it didn't tell us if anything positive had happened. Fortunately, they included in the envelope, a drawing. They had asked the women to evaluate the project. Many of the women were illiterate, so

they drew their experience. So, the drawing that they included, and I'm sorry there is no pen, otherwise I would put it there. But, one of the participating women drew a picture of herself, before and after. So imagine the before, it's a stick figure. So here is her head. Her hair is very messy. She's kind of slumped over, just like this. And when she drew an arrow, and after, she is standing up straight, and her hair is neat, and she is walking forward, like this. It was so beautiful, and it was worth a thousand times more than the progress report. I bring this up, because what you said Karen, was certain foundations want to really narrow the scope of what it means to see positive change and in that progress they dumb down, they minimalize what positive change. So I think it's very important that all of us in the room, whether we be communities receiving grants, or grant makers giving grants, that we try to find some common ground to allow for this work, created in, ultimately, much more authentic evaluation of what's really going on here. So unfortunately, we are running out of time quickly, because we were running late, and we so we are cut. So this gentlemen hear would like to speak? Yes.

FOREIGN LANGUAGE

I am going to take two more, because we are running out of time.

FOREIGN LANGUAGE

Final comment.

FOREIGN LANGUAGE

So we have two minutes. In American culture, we always like a happy ending. If you have seen American films, there is always a happy ending. So, not that this is a happy story, necessarily, but are there a few things that people would like to put forward for making the situation better in the future. Any advice you would like to share, how to do thing differently. I would start just by saying a few, in my experience. This has to be an open conversation that has to be conversation between the grant maker and the grantee, around what these issues are. It should never, ever, be imposed on anyone else. Secondly, it has to be very creative. The example I gave around the Cheocwas, sorry the Wahakwa women's program. It has to be very creative and if we narrowed it down to X-increase in income or what number children in school, then the broader struggle that we are a part of is not being measured. So we've got to be very creative and open to those kinds of things. So, who else? Just advice, just advice. Positive things. Diego.

Foundations must accompany organizations in long-term processes, not short-term, immediate projects, and the shorter the project is, the more likely we are to fall into these traps of defining quick, measureable outcomes. So foundations please support over the long-term.

And to that if a foundation has intensive evaluation necessity, they have to fund it. Make a special grant for evaluation, is a good idea. Yes, Scott.

Well actually, I just wanted to pick up on your dialogue, to say that sometimes that communications means valuing something that you don't yet understand. I was looking for a grant the other day for a group that wanted file cabinets, and that's the success the group saw, getting the file cabinets, and sometimes all your results language and all your high-fallooting success language and so forth, can obscure the fact that there was a success there, because you don't know how to value just getting file cabinets. So sometimes communication takes suspending, a little bit, for a moment, that you fully understand how something is effective, wonderful, great, and I think that just adds to the point about dialogue, but it's a stronger one to say communication means sometimes it doesn't take place all at once, it takes place over a period of time, and it takes time to understand why something is important.

Thank you John. I think that I have FOREIGN LANGUAGE

I would love to hear any other advice from indigenous representatives here, advice to the group. Eliozar, si.

FOREIGN LANGUAGE

Thank you Eliozar for leaving on a very positive note. That is all we have time for. We obviously, just began the conversation. Perhaps over the next few days, some of the themes that were brought up, could continue. So, thanks to everyone, and thanks to Eliozar, and our wonderful interpreters as well.

And these comments which is something that I wanted to say, in a really loose way, in the beginning. So the idea, our idea of resources, what counts as resources, needs to be expanded. It's language, its ideas, it's also energy. It use to be, I had a job, back in my much younger days, of evaluating Peace Corps small grants and Peace Corps would ask every community to put a dollar value on the amount of sand, labor, and there something else, that they contributed to a project. In fact you could get a thousand projects that looked exactly the same, with the same dollar amount on it. I think one thing that became very obvious for me, is that is not what resources are, and if we think about mobilizing resources, and from the donor point of view, if we think about how we mobilize resources with the community, it's very, very much about valuing ideas, and that special something that means that something that is going to happen, is really owned by the people who are going to do it. So, I just wanted, I think we heard it from a number of different ways, and I don't know whether to translate it as education, but I think that when a donor commits to helping a community become educated that donor also needs to commit to becoming educated with that community.

FOREIGN LANGUAGE

If there are any last pressing questions, we can do one more, and if not, I think we can go ahead and close the session. Any others? OK. Thank you so much for joining us today and feel free to come up and ask questions afterwards.

NON-FUNDERS SESSION

1:30 PM – 3:30 PM	***Becoming a More Effective Grantseeker*** This session will give an overview of the current trend of Indigenous Philanthropy and also offer some helpful strategies for more effective ways to become a better grantseeker.	Facilitator: Jose Malvido, Seva Foundation Panelists: • Aketzalli Hernandez, IFIP Indigenous Outreach Advisor • Linda

Facilitator:

Jose Malvido, Seva Foundation

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

Panelists:

- Aketzalli Hernandez, IFIP Indigenous Outreach Advisor

Linda

1:30 pm – 3:15 pm Lunch Buffet

3:15 pm – 6:30 pm Site Visit
El Cerrito Pyramid and El Cerro de Sangre Mal, sacred site where the Chichimecas encountered the Spanish

7:00 pm - 9:30 pm Dinner and Evening Event
James Anaya, James J. Lenoir Professor of Human Rights Law and Policy, James E. Rogers College of Law at University of Arizona

James Anaya is the James J. Lenoir Professor of Human Rights Law and Policy at the University of Arizona Rogers College of Law (USA). He also serves as the President of the Board of the Rainforest Foundation – US. At the University of Arizona, Professor Anaya teaches and writes in the areas of international human rights, constitutional law, and issues concerning indigenous peoples. Among his numerous publications is his book, *Indigenous Peoples in International Law* (Oxford Univ. Press, 1996, 2d. ed. 2004). Professor Anaya received his B.A. from the University of New Mexico (1980) and his J.D. from Harvard (1983). He was on the law faculty at the University of Iowa from 1988 to 1999, and he has been a visiting professor at Harvard Law School, the University of Toronto, and the University of Tulsa. Prior to becoming a full time law professor, he practiced law in Albuquerque, New Mexico, representing Native American peoples and other minority groups. For his work during

that period, *Barrister* magazine, a national publication of the American Bar Association, named him as one of "20 young lawyers who make a difference". He has been a consultant for numerous organizations and government agencies in several countries on matters of human rights and indigenous peoples, and he has successfully represented indigenous groups from many parts of North and Central America before courts and international organizations. He was the lead counsel for the indigenous parties in the landmark case of *Awas Tingni v. Nicaragua*, in which the Inter-American Court of Human Rights upheld indigenous land rights as a matter of international law. Most recently, he led the legal team that assisted Maya communities of Belize achieve unprecedented legal recognition of their traditional land rights by the Supreme Court of Belize.

IFIP ORGANIZATIONAL BACKGROUND & ACCOMPLISHMENTS

IFIP Organizational Background

IFIP is truly a unique organization in that it focuses specifically on building donor relations and increasing philanthropic support for Indigenous Peoples around the world.

On September 12th 2006, International Funders for Indigenous Peoples (IFIP) formally received approval from the Internal Revenue Service on its federal 501c3 designation. IFIP has relocated to a larger office space on the Akwesasne Mohawk Indian Reservation, a Native community that straddles the U.S.-Canadian international border in Northern New York State. Both of these are important developments as IFIP is now the only affinity group based on a reservation. This development helps strengthen the organization's mission to improve the effectiveness of philanthropic resources that support Indigenous Peoples around the world. There is no better way to understand the unique needs and concerns voiced by Indigenous Peoples than to understand them firsthand.

IFIP was born in 1999 as a project of First Nations Development Institute. IFIP was developed from the needs voiced by grantmakers to more effectively support Indigenous sustainable development projects and as a means to increase the involvement of Indigenous Peoples in the grantmaking world.
.

IFIP is the only affinity group of Council on Foundations that focuses specifically on increasing international philanthropic understanding of and support for Indigenous peoples and their projects. IFIP recognizes that in order to sustain Indigenous People's rights and movements around the globe, increased funding for sustainable development projects and traditional communities located in remote areas of the world is required. There exists a need for international donors to better understand the interconnectedness of economic sustainability and the preservation of traditional lifeways. To help accomplish this objective, IFIP serves as a clearinghouse for information through which donors can support marginalized communities in need of funding for their development projects.

Through the many membership services that IFIP provides to donors; such as funder workshops, informational sessions at major donor conferences, publications and educational material, and its continually expanding network of members that fund Indigenous Peoples; IFIP serves as a global mechanism serving local Indigenous efforts for sovereignty and equity. IFIP works to educate donors, to advocate for local communities, to build capacity, and to develop partnerships between the philanthropic and Indigenous communities.

A primary goal is to foster a greater commitment from philanthropic institutions and promote effective grantmaking of Indigenous development projects and communities by:

- Improving networking opportunities,
- Enhancing collaboration,
- Building capacity and
- Promoting the advancement of philanthropic leadership.

Learning Community

IFIP was envisaged as, and continues to be, a funders forum within which ideas are exchanged. IFIP links new and experienced donors to relevant information and grantmaking activities. IFIP's learning community, which facilitates regular interaction between funders and representatives of Indigenous communities, serves as a platform by which to share ideas about visionary philanthropic leadership and as an arena for in which to discuss the role of philanthropy in social change amongst Indigenous Peoples.

IFIP provides grantmakers with an opportunity to speak directly with representatives from Indigenous communities about concerns within the grantmaking process. It also produces recommendations and guidelines to assist funders as they support Indigenous sustainable development. IFIP updates its members on various issues, including the economic and social concerns of Indigenous peoples throughout the world while providing Indigenous leaders with opportunities to educate and speak directly with funders about issues that impact their lives.

Mission of International Funders for Indigenous Peoples

The mission of IFIP is to convene and educate donors and to build capacity and enhance funding partnerships in order to improve the lives of Indigenous People globally. IFIP fulfills its mission by hosting donor workshops and annual conference, generating a bi-annual newsletter called The Sharing Circle, providing resources to donors and members via a website and listserv called The Sharing Network, authoring publications, and hosting the upcoming first-ever regional international conference.

IFIP and its members work to achieve the following goals:

- Increase knowledge and understanding of the issues related to funding projects that involve Indigenous peoples by providing members with a baseline of relevant information.
- Encourage innovation and effective grantmaking from funders of Indigenous peoples via networking opportunities and sharing of practical tools.
- Foster a cross-disciplinary understanding of Indigenous peoples and the holistic contexts in which they live and work.

Strategies

IFIP works towards these goals through various strategies by:

- Cultivation of its membership base;
- Publication and dissemination of relevant materials, including a resource guide and
- Through the hosting of an awards ceremony, annual conference, regional convenings and organizing several sessions at major grantmakers conferences.

Cultivation of Membership Base

IFIP conducts an on-going membership drive by cultivating relationships with donors at conferences and by distributing materials and issues of The Sharing Circle newsletter to potential members along with other communications.

Publication and Dissemination of Relevant Materials

The circulation of publications such as the resource guide, newsletters and the IFIP listserv is a vehicle by which IFIP communicates with its members and a primary strategy by which IFIP fulfills its mission.

Indigenous Peoples Funding and Resource Guide

The Indigenous Peoples Funding and Resource Guide, which was developed in the spring of 2004 through collaborations with First Peoples Worldwide, has been distributed to over 1500 Indigenous communities and nonprofit organizations in both English and Spanish language, in hardcopy and electronic format. The Funding and Resource Guide assists in building the capacity for Indigenous communities to increase their participation as successful grant-seekers. It contains practical information that includes the elements of a proposal; how to conduct foundation research; useful research websites; glossary of fundraising terms; and information on more than 250 foundations, corporations, and government agencies, which provide funding for Indigenous and grassroots projects.

IFIP has plans to update the resource guide to include more foundations and more current contact information and distribute it more widely to Indigenous communities throughout the world.

The Sharing Circles- IFIP's Bi-annual Newsletter

Two new issues are currently published each year, but because of great demand, IFIP plans to move this publication from a biannual newsletter to a quarterly. Each issue includes a number of feature

articles, collaborations, announcements, membership application and IFIP updates of interest to our membership and a broader audience. This newsletter serves as a resource not only IFIPs members, but the donor community at large and those who are attentive to Indigenous issues.

The IFIP Website

The IFIP website provides useful information for visitors and includes a membership form. An online order form for the Funders Guide and information on conferences that IFIP is collaborating with, along with several Press Releases, conference photos, and articles are also included on the website. IFIP has also added a Board of Directors section; The Sharing Network and Publication section that contains the latest IFIP newsletter's The Sharing Circle along with other publications.See www.internationalfunders.org

The Sharing Network Listserv

This monthly listserv provides IFIP members and friends with an electronic newsletter that reports on IFIP's many sessions at funders conferences, IFIP annual conference, promoting our members work, international Indigenous news, new relevant reports, upcoming funders & Indigenous conferences, grants, nomination opportunities and employment sections. Currently IFIP manages almost 700 emails.

Awards Ceremony and Annual Conferences

IFIP's Annual Award

During the conference at Levi Strauss, IFIP presented its Annual Award to The Christensen Fund in recognition of their efforts to promote and preserve Indigenous stewardships of cultural and ecological heritages. Their words of appreciation, "On behalf of all us at The Christensen Fund I would like to thank the IFIP selection committee for their recognition of the value of efforts to get resources into the hands of traditional stewards of the biological and cultural heritage of this planet - whilst it endures and so that future generations will similarly encounter a rich, varied and beautiful world - in support of all the vision and energy that exists among indigenous people to solve their problems and sustain diversity."

Previous recipients include the Kalliopeia Foundation (2006) for their intuition, spiritual wisdom and support for Indigenous Peoples and Ford Foundation (2005) for their leadership in increasing a greater commitment from a philanthropic institution.

IFIP Annual Conferences - Linking Circles

The annual conference, Linking Circles is a mainstay of the IFIP program. The conference convenes members, community representatives and other allies for two days of learning and sharing.

The sixth annual conference of International Funders for Indigenous Peoples (IFIP) was held at the Levi Strauss Foundation in San Francisco, California on May 7-8, 2007 and marked a special event for the organization. The conference celebrated IFIP's recent designation as a federally recognized non-profit organization and its leading work as a forum for donors with an active interest in supporting Indigenous sustainable projects and communities around the world. This year's event was also special as it represented IFIP's first annual conference on the West Coast. Relocating the annual conference that was previously held on the East Coast provided an opportunity for a number of California-based donors to attend for the first time.

STAFFING

Executive Director
Evelyn Arce-White

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

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

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

OFFICE MANAGER
Alexandra David

Alexandra M. David (Mohawk, Cree) has recently joined International Funders for Indigenous Peoples (IFIP) as Office Manager in July 2007. Her main responsibilities are to manage day to day office operations and to provide key support to the Executive Director, IFIP members, and conference planning.

Prior to coming to IFIP, Alexandra worked at the Mohawk Healthy Heart Project as an administrative assistant and recruitment leader. While with the MHHP, she helped develop project materials such as posters and inspirational publications that were published with the support of the American Heart Association along with their Go Red for Women campaign. She has also worked for eight years at Hart to Heart Fitness Center where she developed and implemented programs for healthy living in coordination with the Mohawk Council of Akwesasne and the St. Regis Mohawk Health Services reaching 500 tribal members annually. She received her AAS in Accounting from SUNY Canton, Canton, NY and is currently working on her Bachelor's of Art in Employment Relations and Human Resource Management at SUNY, Potsdam, NY.

Membership Application

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

International Funders for Indigenous Peoples and its members work to:

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

Contact Information:

Name: _____

Foundation: _____

Title/Position: _____

Address: _____

_____

City: _____ State: _____ Zip: _____

Phone: _____ Fax: _____

Cell: _____ Email: _____

Organization Type *(check one):*

O Public Foundation **O** Corporate Foundation **O** Private Foundation **O** Individual Donor
O Independent Foundation **O** Community Foundation **O** Family Foundation **O** Other

Year your foundation was established: _____
Your foundation's approximate yearly assets:_____
Your foundation's approximate yearly grant level:_____

Application Type *(check one):* **O** New Member **O** Renewing Member

Payment Information:

Charge my: ( ) Visa ( ) Mastercard ( ) American Express
Card Number: _____
Expiration Date: _____Security Code_____
Name (Print): _____
Signature: _____

MEMBERSHIP LEVEL **ANNUAL DUES**

☐ **Founding Membership** *(up to 10 representatives)**:*** **$25,000 or more**

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

☐ **Sustaining Membership** *(up to 6 representatives)**:*** **$7,500 - $15,000**

(Operating & Grantmaking Budgets: $5 million to $25 million--$7,500; $25 million to $125 million--$10,000; $125 million to $175 million--$12,500; $175 million or more--$15,000)

- Recognition on our website, newsletters and press releases.
- Invitation to be considered for the planning committee for all IFIP conferences.
- Invitation to join us in making session presentations at donor conferences.
- Waiver of conference registration fee for two (2) participants at all IFIP conferences
- Receive six (6) complimentary copies of the *Indigenous Peoples Funders Resource Guide* and 50% discount for additional copies ordered.
- Complimentary subscription to *Cultural Survival Quarterly*, a leading publication on current indigenous rights issues with feature articles focused on themes of concern to indigenous peoples.
- Receive leading research reports on Indigenous issues
- *Plus, all of the benefits listed below.*

☐ **Esteemed Membership** *(up to 3 representatives)**:*** **$500 - $5,000**

(Operating & Grantmaking Budget: under $200k--$500; $200k to $700k--$750; $700k to $1 million--$1,250; $1 million to $3 million--$2,500; $3 million to $5 million--$5,000)

- Recognition on our website, newsletters and press releases.
- Invitation to be considered for the planning committee for all IFIP conferences.
- Invitation to join us in making session presentations at donor conferences.
- Receive three (3) complimentary copies of the *Indigenous Peoples Funders Resource Guide* and 25% discount for additional copies ordered.
- Receive leading research reports on Indigenous issues
- 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.
- *Plus, all of the benefits listed below.*

☐ **Individual Membership: $250**

- Receive our newsletter *The Sharing Circle* and monthly e-newsletter, *The Sharing Network*.
- Receive one (1) complimentary copy of the *Indigenous Peoples Funders Resource Guide*.
- 20% discount for *Alliance*, the leading international magazine on philanthropy and social investment.

PLEASE SEND FORM AND CHECKS TO:

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

Indigenous Peoples Funding and Resource Guide Order Form

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

Quantity:_____ X $ 50 **(Limited discount offer $40 each)** = Total_$____
Spanish_____ English_____
For an order of 20 Guides or more, **the cost is reduced to $30 each** (price includes bulk postage to one destination)

Credit Card Info: Please fax form to: 1-(518) 358-9544
Charge my : ( ) VISA ( ) Mastercard ( ) American Express
Card Number: _____Expiration Date_____
Name (Print)_____Security Code_____
Signature: _____

Checks
PLEASE WRITE CHECKS TO: International Funders for Indigenous Peoples
P.O. Box 1040, Akwesasne, New York 13655

The Guide contains seven primary sections:

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

Recent Articles

International Funders Advance Indigenous Rights

IFIP Network Supports Successful Campaign for UN Declaration on the Rights of Indigenous Peoples

by Claire Greenzfelder, International Forum on Globalization (IFG)

After nearly 25 years of initiatives, meetings, negotiations and campaigns, the United Nations Declaration on the Rights of Indigenous Peoples (UN-DRIP) was finally adopted by the UN General Assembly (UNGA) in New York City on Thursday, September 13th, 2007. The final tally had 144 votes in favor, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions. Over 100 Indigenous leaders and representatives from around the world were present in the General Assembly (GA) during the debate and adoption of the historic Declaration, which outlines basic rights and fundamental freedoms for the world's Indigenous Peoples.

Above: The Aztec Dance Group Cantonal performed at the IFIP Linking Circles VI Annual Conference held at the Levi Strauss Foundation in San Francisco, California in May 2007, an event that linked donors with Indigenous organizations and initiatives.

Victoria Tauli-Corpuz, (*Igorot*- the Philippines), Chair of the United Nations Permanent Forum on Indigenous Issues (UNPFII) stated at the time, "The 13th of September 2007 will be remembered as an international human rights day for the Indigenous Peoples of the world; a day that the UN and its Member States, together with Indigenous Peoples, reconciled with past painful histories and decided to march into the future on the path of human rights."

Tauli-Corpuz, along with International Forum on Globalization (IFG) Director Jerry Mander, The Christensen Fund Program Officer Henriette Marie, and African Commission Working Group on Indigenous Populations of Kenya Representative Naomi Kipuri presented a session at IFIP's Linking Circles Annual Conference that was held at the Levi Strauss Foundation in San Francisco, California in May 2007. At the time, the panelists discussed the need to revive the UN Declaration, which seemed set to pass in the United Nations General Assembly last year until, in the eleventh hour, a handful governments maneuvered to defer any vote. The conference session led to a collaborative relationship between Indigenous Peoples, global civil society, and funders credited with advancing the Declaration.

"The IFG campaign provided an opportunity that was extremely timely, around an issue of enormous importance for the defense and promotion of Indigenous rights. In the context of the IFIP conference, the potential for a synergistic response along with other funders gave our modest contribution greater significance."

—Phil McManus, Appleton Foundation

DECLARATION NEARLY DERAILED IN 2006

This remarkable victory, which was the result of the concerted effort of Indigenous activists and their allies from all over the world, was long in coming. However, the entire process was nearly derailed late in the previous year when, during the November 2006 UNGA session, a number of nations suddenly raised questions about key provisions and requested more time to consider the documents.

These questions were posed at the eleventh hour; which came from African Nations led by the governments of Botswana and Namibia and possibly supported by Canada, New Zealand, the U.S. and Australia; came as a shock to Indigenous leaders who had anticipated that the Declaration would pass at the November session. The series of questions caused the President of the General Assembly to impose a study period that lasted until the next year, with a vote to take place no later than the end of the next session—on September 14, 2007.

At the same time, many Indigenous leaders actively involved with campaigning for the Declaration participated in a November 18th Teach-In that was co-sponsored by IFG and the Tebtebba Foundation held at the Cooper Union in New York City. The Teach-In, entitled "Paradigm Wars: Indigenous Peoples Resistance to Economic Globalization", was attended by more than 1,000 individuals and brought together 43 speakers from sixteen Indigenous Nations.

In response to the failed vote at the UN a few days earlier, a number of Indigenous leaders and allies present at the Teach-In gathered on November 19th to discuss strategies to ensure that the Declaration would pass on the next vote. Indigenous leaders; such as Tauli-Corpuz, Mililani Trask, Oren Lyons, the late-John Mohawk, among others; agreed that a larger, more visible, public campaign was needed to put support for the Declaration on the radar for major Non-Governmental Organizations (NGOs) concerned with human rights, environment and development issues. The campaign would put public pressure on the nations threatening to weaken the Declaration and prevent its passage.

IFIP BUILDS SUPPORT FOR EMERGENCY CAMPAIGN

Indigenous leaders, IFG and their allies collaborated over the next few months on an emergency campaign plan to educate and mobilize NGOs in support of the Declaration, as well as to create more visibility for the Declaration in the media. The time to act was quickly drawing to a close as the next vote on the Declaration was only months away.

Above and right: Chair of the United Nations Permanent Forum on Indigenous Issues Victoria Tauli-Corpuz served as a panelist in an IFIP conference session that presented the Declaration and discussed the need for a campaign to advance the doctrine.

A key opportunity arose when Teach-In Participant and IFIP Executive Director Evelyn Arce-White, suggested that IFG and the Tebtebba Foundation submit a session proposal for the IFIP Annual Conference, themed *Weaving a New Path in Philanthropy*, to be held at the Levi Strauss Foundation in May 2007. The resulting session, entitled "Reviving the UN Declaration on the Rights of Indigenous Peoples," proved to be successful and was well-attended. It outlined the history, significance, and a number of key provisions included within the Declaration, as well as the serious challenge it was facing at that time.

The session also addressed the complex issues and concerns expressed by some African Nations and strategies necessary to enlist their support for the Declaration. All of the session panelists spoke of the need to deepen collaborations to realize the workshop goal to "weave together existing networks to assist in the revival and advancement of the Declaration."

An energetic and impassioned discussion followed, with a number of funders stepping forward to offer support if NGOs and Indigenous leaders could commit to organizing an emergency campaign. The International Forum on Globalization agreed to launch and undertake the campaign in collaboration with Indigenous allies.

The Appleton Foundation was one donor that stepped forward at the IFIP Annual Conference and offered support for the campaign. In lending support, Phil McManus of the Appleton Foundation, stated, "The IFG campaign provided an opportunity that was extremely timely, around an issue of enormous importance for the defense and promotion of Indigenous rights. In the context of the IFIP conference, the potential for a synergistic response along with other funders gave our modest contribution greater significance."

Following the IFIP workshop, the IFG immediately prepared an emergency campaign outline and proposal, which was sent to funders who had indicated their desire to support the campaign. Support came quickly from three foundations: Arkay Foundation, Levi Strauss Foundation, and the Appleton Foundation. Working together with the foundations, the IFG hired Rainey Blue Cloud as emergency organizer to assist IFG Board Co-Chair Vicky Tauli Corpuz and IFG staff Jerry Mander, Victor Menotti and Claire Greensfelder in carrying out a campaign that commenced on July 3, 2007.

NGOS JOIN THE CAMPAIGN

One month after launching, the IFG completed a major report on the history of the Declaration and organized an NGO leadership briefing and strategy meeting held at the Institute for Policy Studies in Washington, D.C. on August 2nd. The report proved critical to the success of the meeting, as it served to improve the understanding of the non-Indigenous NGO community on the need for the Declaration. The meeting was attended by nearly three-dozen representatives from organizations such as Amnesty International, Friends of the Earth, Amazon Alliance, Oil Change International, Transafrica Foundation, Amazon Watch, World Wildlife Fund, the

Below: On August 30th, a press event was held in New York City where at each Mission, the group attempted to meet with that country's ambassador to the UN in order to present our joint letter in support of the Declaration

"The 13th of September 2007 will be remembered as an international human rights day for the Indigenous Peoples of the world; a day that the UN and its Member States, together with Indigenous Peoples, reconciled with past painful histories and decided to march into the future on the path of human rights."

—Victoria Tauli-Corpuz, Chair of the UN Permanent Forum on Indigenous Issues

Sustainable Energy and Environment Network, and Rainforest Action Network, to name only a few.

At the meeting's conclusion, many of the organizations and individuals in attendance agreed to take on some, or all, of the following actions:

- sign a joint statement in support of the United Nations Declaration on the Rights of Indigenous Peoples
- mobilize their own supporters and/or members to sign Amnesty Canada's petition in support of the United Nations Declaration on the Rights of Indigenous Peoples
- publicize their support for the United Nations Declaration on the Rights of Indigenous Peoples in countries where they have members
- participate in a press event and or action to be held in New York City, where the group will attempt to meet with UN Ambassadors to present support letters.

TAKING IT TO THE STREETS

As a direct result of the strategy meeting, dozens of NGOs were mobilized. Tens of thousands of emails were sent through the Rainforest Action Network action page, and hundreds of faxes and calls were directed to UN Missions that had yet to support the Declaration. The campaign involved dozens of national and international NGO's that had not previously taken action.

The high point of the emergency campaign came on August 30th at the day of press action in New York City; when 50 Indigenous leaders, NGOs and supporters protested in front of the UN Missions that previously opposed the Declaration—Canada, New Zealand and Australia. The assembled group called for a meeting with their Ambassadors and formally presented the joint letters of support, which was signed by more than 40 NGOs that represent millions of individuals.

News of the gathering was spread by radio, television and print throughout Canada, New Zealand, Australia and the United States. It proved successful at bringing the Declaration to the attention of those countries that had previously opposed it. (The African Nations that had objected in November 2006 had indicated, by this time that they were supporting the Declaration with some minor changes in the text that the Indigenous Caucus, in consultation, had agreed to.)

CELEBRATING A LONG SOUGHT VICTORY

During the week leading up to the September 13th vote in the UN General Assembly, the campaign continued through collaboration with the Indigenous Caucus. Blue Cloud, spent her time at the New York City press action collecting and disseminating information that kept the newly formed network up-to-date on the status of the Declaration.

Following the excitement of the vote in support of the Declaration, emails were sent all over the world—to Indigenous Peoples organizations, NGOs and the media to ensure the widest possible recognition and celebration of a long and dedicated struggle.

Throughout the campaign, IFIP members continued to collaborate and offer financial support; as well as provide organizing ideas, campaign contacts and consistent encouragement as the campaign progressed. The Levi Strauss Foundation was an IFIP member that provided that valuable support.

Jill Southard, of the Levi Strauss Foundation, a long-term supporter and IFIP Founding Member, remarked that, "The Levi Strauss Foundation is proud to have supported IFG's proposal to undertake a campaign on the very eve of the UN vote on the Declaration." Southard added, "In a very short time period, IFG conducted an extremely successful campaign and helped push the UN members to take this very crucial step towards the advancement of Indigenous rights, survival and dignity."

The IFIP community can celebrate this important human rights victory and be proud of the role it played in the successful passage of the Declaration. IFIP's network contributed towards the campaign in numerous ways and helped expand the awareness of Indigenous Peoples rights to the global community.

Convergence

Indigenous cultures are not even o the radarscreen for most funder but a new nonprofit organization changing that by connecting dono and indigenous people

By Brendan F. White

At the age of 16, Ugandan-born Bernard Kibirige, a member of the Muganda tribe, found himself bearing a burden carried by many children in his country: he lost both parents to AIDS. Being the eldest child in a family of 10, he assumed full responsibility in caring for his younger siblings.

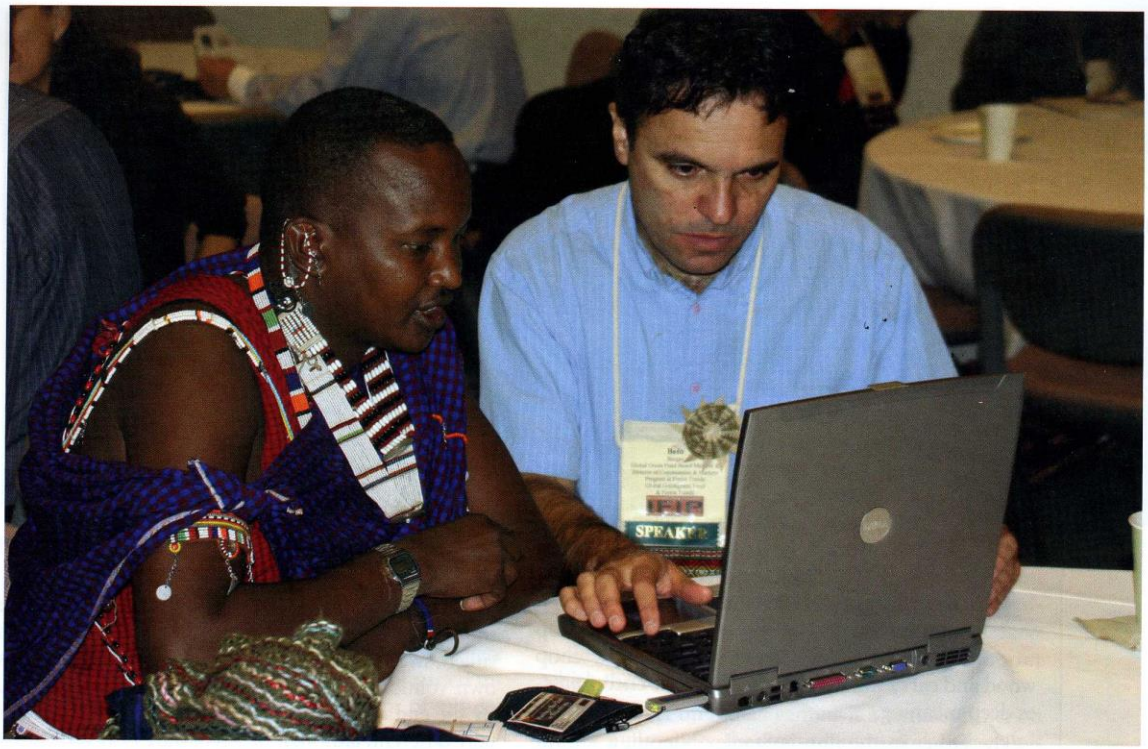
It was a difficult undertaking. Uganda is the least-developed country in East Africa, and its economy largely survives on the support of donor institutions and partner nations. Children compose nearly half of the population, and the poverty rate is an alarming 80 percent. Diseases such as AIDS and malaria have killed millions of Ugandans; political instability and a 20-year civil war in the northern part of the country have killed millions more. To compound the difficulty, one-quarter of all households in Uganda host at least one orphaned child.

It's a responsibility that Kibirige knows all too well, and it helps guide his work as the executive director of the Saph Integrated Training Center (SITC), an indigenous nonprofit organization that helps Ugandan children heal their spirits, minds, and bodies by providing elementary school education, vocational skills training, psychosocial support, and assistance in upholding individual rights (SITC is focused on helping indigenous children, but they do not turn any child away). Children receive scholastic materials, food, clothing, medical care, and shelter. "My experience of child-headed families explains the passion, determination and commitment I have to help so many other orphaned children in Uganda," Kibirige says. "Children are now growing up under very haphazard conditions at a level that makes them grow faster than their actual ag calls for our urgent joint intervention to rede future generation."

Organizations like SITC, which often are fr service providers to the most marginalized p continue to be disproportionately underf That's why it is so important that Kibirige and like him were able to present their case at the I tional Funders for Indigenous Peoples (IFIP) conference in May 2006, at the Ford Founda New York. The opportunity to participate at the al gathering of donors is unique for indigenou ers and representatives who aren't part of most conference agendas.

In 2006, the Foundation Center conducted a of foundations and found that of the $3.8 billio dations gave for international projects in 200 three-tenths of one percent went to support indi peoples. And 71 percent of that indigenous s came from one source: the Ford Foundation. Th al absence of direct international funding for nous projects and communities has not gone un in the grantmaking community. In the past donors have voiced the need to more effectively r their grantmaking to support remote commun raise the awareness of indigenous issues, and to i the involvement of indigenous peoples in the thropic arena. Those voices culminated in the of International Funders for Indigenous Peoples

IFIP was founded in 1999 and incorporated as profit in 2006, with offices on the Akwesasne M



Yusuf Ole Patenya, a Maasai leader from the Shompole community in Kenya, and Beto Borges of Forest Trends review their PowerPoint presentation at the IFIP conference in San Francisco.

Photo courtesy of IFIP.

Indian Reservation in New York. It seeks to help the most impoverished and underrepresented communities around the world by educating donors on the complex problems faced by indigenous peoples and the unique set of issues that accompanies indigenous-focused philanthropy. Initiatives that appear straightforward can often mask historical and social tensions that underscore many indigenous issues and can actually disrupt communities rather than help them. In addition, donors who work with indigenous communities and organizations face challenges as a result of language and cultural differences and geographic isolation.

To accomplish its goals, IFIP coordinates a variety of informational sessions at major donor conferences, organizes annual and international conferences like the one in New York, distributes a biannual newsletter to the philanthropic community, and maintains an informational website. And to encourage donors, it presents the annual IFIP award to the funder who makes the most outstanding contribution to indigenous support each year. This year, the award went to the Christensen Fund, which gives grants to maintain cultural and biological diversity in the world.

Earlier this year, IFIP partnered with the Levi Strauss Foundation to host its sixth annual conference, this time in San Francisco. "I'm thrilled that IFIP's conferences can bring indigenous issues to the forefront of the philanthropic community," said Evelyn Arce-White, executive director for IFIP. "This time we brought together more than 170 donors, indigenous leaders, and nongovernmental organizations from all over the world to discuss critical issues like global warming, land rights, social-change philanthropy, and the UN Declaration on the Rights of Indigenous Peoples."

One notable session was the panel discussion on global warming in the Arctic and its effects on indigenous peoples. Sarah James, a board member of the Gwich'in Steering Committee, testified first-hand to the impact of extreme climate change on the traditional lifeways of Arctic communities, noting that about 75 percent of her people's diet is still wild meat, berries, and roots, and that their activities are primarily hunting, fishing, and gathering. "In Alaska," she said, "there are 200 villages, and in each of the villages their major concern is respect for their traditional subsistence way of living. There are about 500,000 indigenous people from approximately 30 different tribes within the Arctic region for whom climate change is very real. In my life I've seen extreme changes."

James told her audience about heat waves in the Arctic, rain in the middle of winter, the absence of bees to pollinate plants, the appearance of southern animals, melting permafrost, and a shifting tree line. Her observations read like a ground report on what "unsustainable economy" looks like to peoples who live on the land. Instead of offering detailed technical recommendations, James offered a solution so simple, so often-quoted, and yet so important and so difficult to achieve that it may be the supreme challenge for the philanthropic community in coming generations: "We've got to have a spiritual connection to the Earth, to respect the Earth."

Brendan White (Mohawk) is the president of the Mohawk Communications Group and a freelance writer based in Akwesasne, New York. IFIP's next event will be a regional conference on Mexico and Central America, to be held in Querétaro, Mexico, in January 2008. To learn more about the conference or about IFIP, visit www.internationalfunders.org. ■

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CONFERENCE TRACK ARTICLES

Track 1
Cultural Identity and Globalization

Community Radio: Building the New Guatemala

Open letter to incoming congress members in Guatemala

Guatemala is headed in a new and very positive direction, emphasizing participatory democracy and decentralization of power, alleviating poverty, and recognizing the multicultural nature of the country as embodied in the new constitution and peace accords. These are noble principles, worthy of Guatemala's heritage, but they are challenging ideas to put into practice. Fortunately, there is a solution that is simple, self-sustaining, and already in place: Guatemala's community radio stations.

What is a community radio station? These are very small operations with no political or religious affiliation, often with a broadcasting radius of three to five miles. They provide local, national, and international news, as well as information, music, and a wide variety of political and religious points of view, all in local languages. They give people the information they need to effectively participate in the government, they reach every one of Guatemala's cultural communities, and, because they are so small, they focus political power on the municipal level. Moreover, they are supported by advertising from local businesses, helping to strengthen the economy.

There are several reasons why community radio makes sense for Guatemala:

• Many people in the government emphasize the need to use local nongovernmental organizations to help achieve decentralization, poverty alleviation, participatory democracy, and multicultural sensitivity. These community radio stations are just that: highly effective local nongovernmental organizations, with a mission to communicate. They involve local people in the government, respect regional differences, and build the local economy, and they do it in a way that complements and includes other local NGOs working on more specific issues. They help these organizations tell people about the issue they work on—something that they would have difficulty doing without community radio stations. And even though these stations operate on a municipal level, they are independent of local governments.

• Community radio stations help the government accomplish its goals in the areas of health services, implementing the peace accords, the departments of communication and transportation, and the Living Well program.

• Community Radio bolsters Guatemala's image in other countries. Communities in Kenya and he United States have heard about Guatemala's community radio stations and are hoping to use it as a model for their own radio networks. No other program can better illustrate Guatemala's new enlightened direction or offset old negative images.

• Community radio stations work through a national network that allows them to share resources, technical knowledge, programming, and equipment.

• Community radio is very inexpensive. A new station can be established for between $5,000 and $10,000, and the annual operating budget is between $1,000 and $2,000 a year. What

government program could boast that kind of cost effectiveness? Moreover, they are sustainable because local listeners support the station financially and socially.

- Community radio does not have to be built; the infrastructure already exists in the form of hundreds of stations now operating in networks.

- And finally, all these benefits can be had without any government investment at all. Because they are so inexpensive to set up and self-sufficient by nature, they require no government subsidy. All they do require is that the government recognize them and make them legal. There can be no easier way for the government to accomplish its mission or for its legislators to produce a benefit without cost.

You may still have some concerns about community radio, despite its benefits. You may, for example, be concerned that community radio will compete with commercial stations for listeners and advertising dollars. But the community stations have been set up to address those concerns, with limits on the size of companies that can advertise on them (those that earn less than $1 million Quetzales), and limits on the amount of air time that can be used for advertising (10 percent). Larger companies can support the stations through donations, but this kind of support, called underwriting, comes from a very different part of corporate budgets than advertising, and it does not affect the money that companies would spend on commercial radio station advertising. Moreover, the businesses that do advertise on community radio, which are too small to advertise on large commercial stations, can build their business through community radio to the point where they are large enough to advertise on the commercial stations. In other words, instead of competing with commercial stations, community radio helps build new business for commercial stations.

Some people have expressed concern that religious stations and small commercial stations are masquerading as community radio stations. Those concerns are quite legitimate. These stations are pirates. That's precisely why it is so important to support legislation that defines, recognizes, and legalizes true community radio stations.

Still other people are worried about being sure that all political parties receive equal airtime. Community radio stations are designed precisely to do just that. Because they are independent of the government and no political or religious affiliations, they ensure that all voices and points of view are heard. And they do this without costing the government anything.

So, as you can see, community radio makes sense for Guatemala in every way. It accomplishes many of the fundamental goals of government and society, it threatens no one, and it provides an enormous number of benefits, all without spending a single centavo of government money. That's why we hope you will support legislation that supports community radio.

For more information, please read the profiles of community radio stations at www.cs.org And thank you for your support.

Converging Streams: Mesoamerica's Campesino and Indigenous Movements

By Nikhil Aziz, Grassroots International

This summer the forests of Chiapas, Mexico were buzzing with excitement about a visiting international delegation. Folks who know something about Chiapas know that international delegations visit it almost as routinely as they do UN headquarters. So why all the fuss now?

This time the visitors were peasant and small farmer representatives from Asia, Europe and the Americas, all members of Grassroots' partner, the Via Campesina, who were invited to Chiapas by the autonomous indigenous communities in the state. They were paying a return visit, having invited indigenous communities worldwide to their Nyéléni Forum for Food Sovereignty in Mali, Africa in February.

I'm excited about this because, more than an exchange of pleasantries, these exchanges between members of the world's peasant and indigenous movements represent a meeting of the minds and of strategies in response to the growing impact of corporate globalization and "free trade," including the potentially crushing results of the gathering "Green Rush" for ethanol.

Here at Grassroots, we saw early on (and closely followed) the beginnings of this convergence in Mexico and Central America. A process of information sharing and strategy meetings begun in 1997 resulted, in July 2004, in the formation in Honduras of MOICAM (Indigenous and Campesino Movement of Mesoamerica) to coordinate regional opposition to "free trade" agreements and to advocate for comprehensive agrarian reform, indigenous autonomy, human rights and food sovereignty. Earlier, Mexicans formed the AMAP (Mexican Alliance for Peoples' Self-Determination) to do likewise.

I see the campesino and indigenous movements as the most dynamic social and economic justice movements in Mesoamerica today. Independent yet intersecting, they are jointly addressing political, economic and social inequities that are exacerbated by globalization.

Both organize against and challenge: the opening up of the agricultural sector through "free trade" agreements like CAFTA; the privatization of public goods such as water, land and services and their takeover by multinational corporations; the destruction of biodiversity and exploitation of mineral resources; and U.S. foreign and military policies in the region that support corporate agendas.

Grassroots' Mesoamerica program seeks to support and strengthen both of these movements individually and together in order to: defend resource rights and food sovereignty; push for indigenous self-determination and human rights; and challenge U.S.-led "free trade" agreements and corporate-led globalization.

This September, the United Nations adopted the Declaration on the Rights of Indigenous Peoples! It took 25 years but it's an important victory. We need more of them.

Nikhil Aziz, **Ph D, is the Executive Director of Grassroots International**

www.grassrootsonline.org

A Vision of Territory: Participatory development of an Environmental Management Plan for the Pirá Paraná river basin, Colombian Amazon

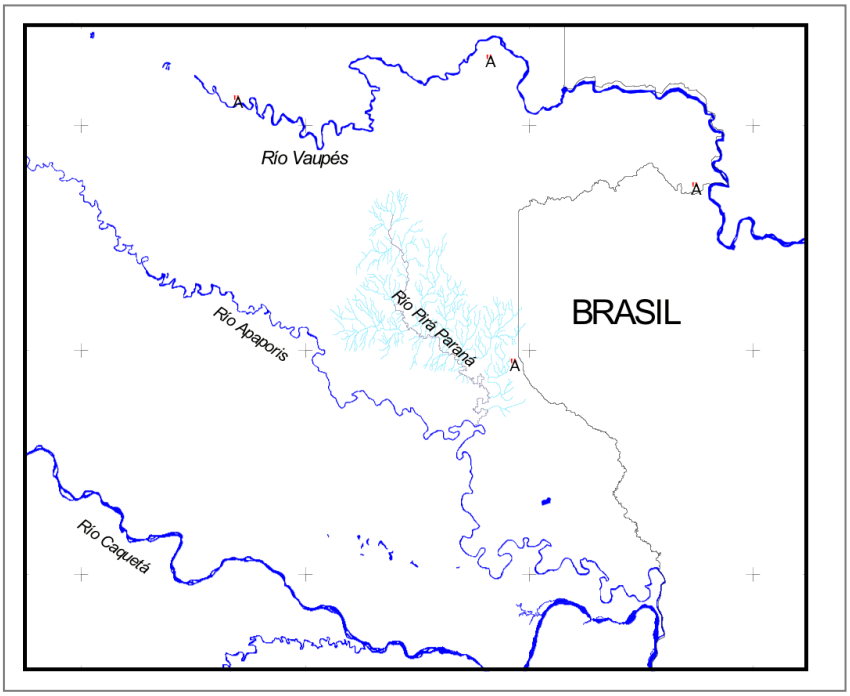
Nelson Ortiz[5]

Dario Ayarza[6]

Silvia Gomez[7]

Geographic Location and Background

The Pirá Paraná river is situated within the political regions (departments) of Amazonas and Vaupés, in the Colombian Amazon. It runs in a north-south direction, from 0°34´N - 70°33'W to 0°25'S - 70°15'W.



The river basin covers 5,400 km^2, and is inhabited by approximately 2,000 persons from the Macuna, Barasano, Eduria, Tatuyo, Tuyuca, Itano and Carapana ethnic groups, who all speak languages classified within the East Tukano linguistic family.

Although these groups differ from each other regarding their language, the possession of certain cultural items and specific esoteric knowledge, they share many customs, beliefs and traditions such as: the widespread cultivation of bitter yucca combined with hunting, fishing and the gathering of wild fruits; the use of *malocas*[8] as ceremonial and gathering places; the use of a Dravidic terminology[9] for kinship; patterns of ritual organization; and one common mythological narrative (Hugh-Jones, 1979)

At present the population is grouped into 13 communities (mostly multi-ethnic) and 30 neighbouring *malocas*, which together form the indigenous organization ACAIPI (Association of Captains and Traditional Indigenous Authorities of the Pirá Paraná river). This association was established in 1996 and has since been consolidating an organizational process around the development of their Life Plan (*Plan de Vida*). The aim of the Life Plan is to plan actions for improvement in the quality of school education and health services in the region, to promote an appropriate way of managing existing resources, and to strengthen internal governance structures. The overall goal is to make

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[8] Traditional long-house.
[9] A mode of kinship reckoning whereby parallel and cross relatives (or "kin") are systematically distinguished.

practical progress towards the full implementation of their political-administrative jurisdiction, through the consolidation of an Indigenous Territorial Entity[10].

Throughout this process ACAIPI has been accompanied by Gaia Amazonas[11], which started working in the area in 1994 at the invitation of local indigenous authorities. Gaia Amazonas is a Colombian NGO (non government organization) that promotes the conservation of cultural and biological diversity in the Amazon region. Its working policy is based on respect for the knowledge and cultural practices of indigenous groups, and dialogue with all sectors of the local population for decision-making and the definition of future plans.

Defining the Problems Together

In recent years the Pirá Paraná population has been reflecting on its territory, as this is where possibilities and threats converge for indigenous society at the regional level within the political context created by the Political Constitution of 1991. For this reason ACAIPI, with the support of Gaia Amazonas, has been making plans in different sectors while also developing an organizational structure that facilitates efficient dialogue with other state entities[12]. There has been progress in the definition of plans and programmes in health, education, environment and food security, with the aim of providing holistic solutions to contemporary problems, founded on local views, knowledge and capacities. And in 2002 ACAIPI started to develop its Environmental Management Plan (EMP), with the aim of defining policies and actions to regulate the use of natural resources within the territory over which it has jurisdiction.

The starting point for developing an Environmental Management Plan was recognising the relationship that local indigenous peoples have with their environment, and the considerable knowledge that they possess for managing it. This presented the immense task of disentangling from what is commonly implied by planning how to manage the environment. From the traditional viewpoint the environment is much more than simply resources at the disposition of human will. For the people of the Pirá Paraná river a large part of what we know as environment, that is to say the trees, plants, fish, animals and even the rocks, have a special significance. "*They are people and they have a guardian*", the elders frequently said. "*One has to ask permission. When people get sick, it is because they have not been respectful, because they ate something they should not have, because they fished where they should not have done so, because they did not know the origin…*" (Guillermo Rodríguez, Macuna, Puerto Esperanza community).

We started to ask everyone about the meaning of environment and the importance of planning. Why bother to stop and think about planning? What used to happen? What is happening now? And what might happen in the future? We realised that the real environmental problem in the region is that despite there being a sophisticated and complex system of knowledge and practice that regulates the relationship between people and the environment that surrounds them, it is being weakened.

[10] Colombian legislation recognises the rights of indigenous peoples, with the figure of *resguardos* as units of collective property and guaranteeing the possibility of political-administrative control over their territories through Indigenous Territorial Entities (ETIs) as prescribed in the Political Constitution of 1991.

[11] For over 12 years Gaia Amazonas has been accompanying indigenous peoples in the Colombian Amazon, supporting communities in the participatory development of their Plans for Territorial Ordering, to define and implement holistic proposals for governance in different sectors. Through inter-disciplinary groups of professionals, activities in the field are supported and technical or legal advice is provided where necessary for negotiations with different state entities.

[12] In accordance with Decree 1088 of 193, the Associations of Traditional Indigenous Authorities are public entities of special character. They have administrative autonomy and can sign inter-administrative agreements with other public entities.

Francisco Benjamín, a traditional Eduria elder, explains:

"*We have a traditional knowledge for environmental management, given to us since time immemorial by the first men. This knowledge has been gradually lost; many of the 'sacred sites' are no longer respected, and we no longer carry out the necessary 'healing' for eating certain foods or for activities such as making the chagra, hunting, fishing or gathering wild fruits. This has led to our resources being drained (there is a lack of food, and a scarcity of leaves for thatching); health is deteriorating, and this is due also to the wrongful use of sacred sites and not carrying out rituals. Our forms of settlement have changed, and now we live in communities where the chagras are very distant. We need to plan how to manage our resources in an appropriate way, based on our knowledge and transmitting it to the present and future generations, to guarantee our survival. We also need to tell neighbouring associations what we are doing, so that they will respect our territory and we can reach mutual agreements*."

(Francisco Benjamín, Eduria, Sonaña community).

Encourage Questions rather than Answers

With the problem well understood by all, the question now was the method. How could we make this knowledge more relevant? How to convert it into the basis of an Environmental Management Plan? How to motivate the participation of women and youth?

It was suggested that working groups should be formed (one for each main ethnic group: Makuna, Barasano, Eduria and Tatuyo), guided by traditional knowledge-holders, to investigate key aspects that since the beginning had regulated the relationship between people and nature. The elders concentrated on telling the stories about how the different ethnic groups emerged, how they "became people", what route they had taken to reach the territory that now corresponds to them in the Pirá, and how, step by step, they acquired elements and knowledge required to manage their territory. For their part, the youth learned the art of asking questions, and above all the constant need to listen. Later, they were given the task of transcribing in their own languages the conversations that were recorded, to then translate them into Spanish.

Over time they were pouring out all these stories and, at the same time, clarifying the histories and background to present settlements. It was possible to define ancestral territories for each ethnic group, identify sacred sites that have an important role in regulating the use of resources, and draft maps that show the journeys, territories and sites of importance.

Broadly, the main concept that underlines the indigenous view of the people from Pirá, is that the ancestors handed over a territory to each ethnic group and this territory together with its resources is the responsibility of the current inhabitants, headed by a traditional knowledge-holder or shaman. To maintain the natural resources and life in general it is necessary to comply with certain norms, which were defined in mythical history and have been structured over time through the ecological calendars.

The ecological calendar is divided into four main periods, determined by certain constellations, the climate, the river level, forest fruits and the abundance of cultivated food. These signs mark the rhythm at which people should carry out their daily activities, and the ritual acts to prevent sickness and danger in each period. The research groups concentrated on deepening their knowledge about the annual cycles of nature and human activities, which was a fundamental reference point in planning environmental management. As one of the elders explained, "*the territory was already given to us, but it is the calendar that determines how it is managed.*" (Ricardo Marín, Barasano, San Miguel community).

For their part, the women formed groups within communities to develop the themes that they know and dominate: agricultural knowledge, the preparation of foods, the support and preparation for dances, bringing up children. The loss of productivity from the cultivated spaces and the loss of diversity of species that are grown in the *chagras*, was a problem diagnosed by everyone and something that motivated the women to develop strategies for resolving this in their communities. In their own words, "*if there is not enough food, there are no rituals, you cannot work, nor think, nor organize.*" (Rosa Marín, Barasano, San Miguel community).

Through visits to all the communities along the river and specific meetings with the women's groups, the particular problems of each community were diagnosed and initiatives began to be developed. There was significant progress in coordinating with men on the opportune time to establish *chagras*, following the timings of the ecological calendar; also on the collective work of sowing and weeding, and the recuperation of species no longer cultivated through the exchange of seed between families.

Research groups were also formed between older and younger women representing the different ethnic groups, to compile stories of origin of the cultivated food, songs, lullabies, and other stories that contain advice and guidance about the appropriate use and management of the *chagras*. Some groups made inventories of the species that originated with each ethnic group, and the species that have since been incorporated to their cultivation practices but come from other regions of the Amazon.

Achievements so far

"*To guarantee the appropriate use of resources in our territory, we must first understand their origin; we must know the history of the territory, and know our responsibilities as told to us by the ecological calendar. We needed to give more life to traditional knowledge as the basis for managing the territory. We did not want to make a plan just for putting rules on the use of resources; we needed to think also of health, education, and our own governance. If the young people learn and if the elders put into practice what they know, the resources will be maintained. The territory will be protected. Traditional knowledge is our shield*."

(Roberto Marín, Barasano, San Miguel community).

Developing the Environmental Management Plan is a continuous process, given that there are problems still unresolved, decisions that have not yet been implemented, and actions that still need to be defined. People feel that it is a process that will perhaps never end, but which has already yielded results with important implications for the valuing of traditional knowledge, the strengthening of cultural identity, improvement in quality of life, preservation of the environment, and consolidation of the political organisation for the future Indigenous Territorial Entity (ETI –*Entidad Territorial Indígena*) of Pirá Paraná.

It is evident that there is greater recognition by all the population of the Pirá about the importance of maintaining their knowledge of the environment, and an increase in their capacity to propose and assume commitments for regulating the use and extraction of resources in the region. The impact on health is widely recognised, given that they have encouraging greater respect for sacred places, and coordination between shamans for carrying out rituals and healing in accordance with cultural ecological calendars, all of which are critical conditions within the indigenous worldview for keeping a population in good health.

As the community research has developed, communication has been re-established between the youth, elders and women; it has revitalised respect and usage of knowledge that was almost seen as

part of history, but which today is used as a tool with great value for understanding and overcoming present day conflicts.

The creation of alternative spaces for the participation of youth and women has become a stimulus for them to remain in the territory, making the most of their aptitudes for leadership and valuing their cultural identity.

Furthermore, it has been possible to mobilise other youth around the learning and use of traditional knowledge, both in understanding contemporary problems and in the construction of alternatives that contribute to resolving them. In effect, investigation into their own knowledge base has been consolidating as an educational process through which there has been progress in the definition and management of proposals on health, education, governance and food security. The research has served as an input for the planning of educational projects, and the construction of curricula proposals that seek to give a new sense to the school system. Similarly, it has provided the basis for an articulation between the traditional health system and state programmes for Basic Medical Coverage and Obligatory Health Plans.

Support from women for the development of a programme on food security has been indispensable. Not only has there been a notable increase in the production yucca and other crops, but the *chagra* has been legitimised as a vital space where knowledge is transmitted about cultivation, forest, fauna, seasonal cycles; as well as cultural restrictions, advice, and values such as the importance of collective work, the balance between gender, and the concept of reciprocity. The valuing of this knowledge has enabled some women to see the importance of becoming more directly involved with the school education of their children, to feel secure about the value of their knowledge, and to be directly linked through their daily activities in defining actions at the local level that in turn strengthen the implementation of proposals at the regional level.

Finally, in political terms ACAIPI has made an important step forward with regards to the definition of a proposal for the governance in their territory, based on cultural criteria and developed in a participatory way by the local population. Together with progress in strengthening their own systems for the making and implementing decisions, these are important steps for advancing in the consolidation of a model for territorial ordering that is relevant to the Colombian Amazon.

"There are different ways to guarantee the preservation of resources for future generations. Our proposal comes from people, for conservation by people. The ethnic groups of the Pirá possess a knowledge that should be respected. With these results we want the State or other people to understand that there exists another model for managing the environment. It is worth other people understanding, and for the State policies to be defined in a shared and coordinated way."

(Ernesto Ávila, Macuna, Piedra Ñi community).

Glossary

1. AATIs (Associations of Traditional Indigenous Authorities): grassroots indigenous organisations, formed by a group of indigenous communities that associate with each other to promote their different projects in a collaborative way. These indigenous associations are public entities of a special character, with legal personality, territorial jurisdiction, own patrimony and administrative autonomy. (Transitory Article 56, Political Constitution; and Decree 1088 of 1993).

2. Cultural Ecological Calendar: indigenous activities are strictly ordered around ecological processes and movements of the constellations. The articulation between human activities and the cycles of nature have been termed 'ecological calendars'.

3. Chagra: system of itinerant agriculture that possesses a symbolic dimension. It concerns portions of forest that are used for agriculture, following a cycle of 'healing', cutting down, burning, sowing, weeding, harvesting and abandonment. Crops that are obtained include yucca, coca, tobacco, pineapple and *ñame*, among others.

4. ETI (*Entidades Territoriales Indígenas*): Indigenous Territorial Entities are political-administrative jurisdictions in the Colombian state, recognised by the constitution and law. They have jurisdictional, administrative and financial jurisdiction for negotiations and the development of competencies that correspond to them. (Articles 286, 288, 329, 330 and 356 of the Political Constitution)

5. Organic Law on Territorial Ordering: (Articles 288 and 329 of the Political Constitution).

6. Plan for Territorial Ordering, or Life Plan: plans for holistic development adjusted to the characteristics of each indigenous people, which should be adopted by its members. This Development Plan takes into account economic, social, environmental, geographic and political aspects, in agreement with the uses, customs and the cosmovison of each people.

7. Sacred Sites: territorial places where use is restricted because they have a special role in the mythical-geography of the ethnic groups.

8. Units of Environmental Management: specific jurisdictions of environmental management determined by the population of the Pirá river, taking into account socio-political and cultural criteria. Each of the communities and settlements defined them according to their actual location and the territory they use, making a commitment to watch over their control and appropriate use in accordance with their cultural knowledge.

Building a Future in the Mixteca

Laura Carlsen | October 12, 2006

Translated from: Construyendo un futuro en la mixteca
Translated by: Katherine Kohlstedt, IRC

Americas Program, Center for International Policy (CIP) **americas.irc-online.org**

The Americas Program presents a series called “Voices of the Countryside” that seeks to provide a space for the voices of small producers in Latin American countries. In their own words, through testimonies and interviews, they tell of the impact of economic integration policies imposed from above on their daily lives. Their stories tell about the struggles, suffering, and sacrifice that is behind the trade and development issues that we analize in other articles.

The Mixteca region of Mexico's Southern Oaxaca state has a tragic, but well-deserved reputation: it has the highest rate of immigration from Mexico to the United States. According to statistics from the Mixteca Center for Integral Peasant Development, a quarter of all young men have emigrated in search of survival for themselves and their families. The region confronts the double challenge of fighting the negative impact of erosion on their lands and the effects of free trade. Faced with this challenge, CEDICAM offers innovative solutions to forge a sustainable, ecological future based on the ancient culture of the Mixtec people.

“Here we see areas that had no future, and now they have the potential for a very good future,” says Jesús León of the Center, known as CEDICAM for its Spanish initials. “There always was a future—the problem was that we didn't know how to find it.”

‘Finding a future' has been a long road of learning that combines a reaffirmation of traditional knowledge with new technologies, adapted to the region. Since 1983, CEDICAM has worked in 12 Mixtec communities near their headquarters in Nochixtlán, Oaxaca.

The goal is sustainable agriculture. CEDICAM organizes workshops led by community promoters from the same region, explains Eleazar García, a promoter. The idea is to create sustainable agricultural systems that ensure decent living conditions for its members. Its work is oriented around three areas that integrate ecological, economic, social, and cultural objectives: reforestation, water collection, and agriculture.

The Nature of the Problem

The first problem is the natural environment of the region. The Mixteca is a semi-desert. On top of a natural scarcity of water, since colonial times it has experienced levels of erosion that have led a United Nations study to describe the Mixteca as having “one of the highest erosion rates in the world,” and mention that it has lost an average of five meters of topsoil since the conquest.

To recover the affected land, CEDICAM started a reforestation program 20 years ago. “We have to explain to the people why reforestation serves the needs of the community,” León points out, saying that the process has been slow, but is growing. “Now we are planting 200,000 trees a year.” He mentions that in addition to slowing erosion, reforestation serves to recover green spaces and firewood for cooking.

Another fundamental CEDICAM program is the conservation of water through the construction of trenches on the hills. “The rainwater runs and disappears—80% doesn't filter into the ground,” he explains. This situation causes a scarcity of water during the dry season, when the underground water sources are drying up and little water is available.

In 1983 CEDICAM began constructing the trenches. At first, it was difficult to convince the peasants that they would be useful in the future. León explains, “We told them, if we do nothing, it will be worse. At first only two communities signed up. Now we have seen that their water tables have improved water levels. Now there is a lot of interest in continuing to do it, providing water for future generations.”

The environmental topics have been some of the most difficult for the organization. “It seemed like reforestation and trenches were not a part of the culture,” says León. Today the work is much easier because the communities have seen the results of the efforts of other communities and want to get started in the program.

Rethinking Agriculture

The Mixteca region is a corn producing area with a long agricultural history. Their practices and customs have changed over time. Jesús León talks about their history:

“Twenty years ago the idea was to produce more. We faced a food shortage, mostly corn and beans, and sought ways to improve production.” This was the era of the Green Revolution in Mexico, which emphasized high-yield varieties and extensive use of chemicals. “The massive use of fertilizers to increase production was the main focus. In the ‘80s we received modified seeds as part of the government “high-yield” packages.” The new program showed results in the region. Output was increased and they overcame the serious food shortage. However, they began to have another series of problems.

“When production levels were already assured, we began to see other things. We realized that the fertilizers weren't the best. Environmental and health concerns made us think about making changes, heading towards a type of agriculture that could take advantage of local resources, and produce a higher quality product.” León tells how the corn produced from modified seeds wasn't adequate to make tortillas. “It produces brittle, flavorless tortillas.”

The problem was that the people were already accustomed to producing with chemicals and having higher yields. As time went by the effects of the technological packages—hybrid seeds and chemical inputs—led the communities to rethink their production methods. “The fertilizers no longer had the same effects. Production wasn't increasing and the soil was wearing out. We thought—at this rate, we're going to be back to where we were at the beginning of the ‘80s, with a food shortage,” narrates León.

It was then that the organization opened a forum among the communities. They began to think of a type of agriculture that uses their own sustainable resources. “We began to use animal waste and worm compost. At first people thought “They're crazy!” but when they saw the results that many people got from the natural fertilizers, without depending on outside inputs, which are expensive, they began to think that it is worth it,” says León.

And so was born, bit by bit, a movement to return to the use of native Mexican seeds (semilla criolla, in Spanish).

First, seed selection. “We do the selection. We had to break the custom of selecting from among the crops, [the practice was to select seeds after the harvest, based on the quality of the ear of corn] to looking at the characteristics of the plant. If it has two or three ears or only one, which were more resistant to insects, if the plant is short or tall, the number of rows…”

Second, the value of local seeds. Corn is an open-pollination plant; this means that outside varieties mix with the native Mexican seeds and can affect the characteristics that people are trying to preserve. “It's common for people to see a nice looking plant, bring it and add it in. Now we don't allow foreign seeds.” León says that CEDICAM has a policy of not allowing outside seeds in. “People have now understood that local varieties are much better.”

He mentions that looking towards the future, “with our corn, we are going to win. The modified varieties are good, but the native seeds last longer.” With the use of native seeds the peasant communities recover their tradition of planting each year with their own seeds. “I thought about doing the same thing [with the modified seeds] but in the following years, they got worse and worse.

And they are expensive. With their own corn and selection process, the farmers can relax because they won't have to buy,” explains León.

Before, in order to plant they had to wait for credit to be able to buy seeds. “People were always waiting to plant their lands. If we hadn't believed in this process, we too would still be waiting.” In the Mixteca, as in all Mexican farming regions dominated by small producers, access to private or government-sponsored loans is extremely limited.

Despite the benefits that have become evident, the change to the new-old agricultural system has been slow. “The peasants think that using the native seeds and natural fertilizer means we are ignorant compared with using chemical fertilizers and the latest tractors,” says León. That is why it has been necessary to create a renewed value in being a peasant. “A peasant has to have some prestige. It seems that to be a peasant is very low, it is not prestigious. People don't want to be peasants. We measure the value of the land in another way. We know that we have a set of knowledge that is really great quality knowledge. We have to reevaluate the role of the peasant and indigenous person.”

Leaving the Countryside

According to the Oaxacan state government, 30% of Mixtecos have left their native communities. The region constitutes 50% of the overall state's emigration. A 2002 survey showed that of the migrants, more than 85% have gone to the United States. Mixtecos today work in California, Arizona, Florida, Oregon, and Illinois.

Because of the shortage of natural resources in their region and the low corn prices, they are environmental and economic refugees.

Today León says, “the corn growers from here are in the United States, they had gotten used to the strong economy of the ‘80s and they thought ‘we cannot stay here.' This is the only way that many families can live, their children attending school are supported by parents in the United States. They can only survive due to remittances.”

Remittances are an important source of income for the region. However, emigration has its price for those who stay behind. First comes the disintegration of the family and community, which is evident in the region. Also, as León points out, “immigration and poverty are threatening to the culture. The television, propaganda, commercials—we are in the midst of a process without a path ... many emigrate, there are so many people abroad. We know U.S. customs better than our own Mixtec customs. Its maddening.”

Culture is an area that the organization has undertaken relatively recently. “In the beginning we didn't take the culture of the communities into account. We learned to incorporate it. The Mixtecos are

descendents of a people with a very rich history. We need to honor the culture in the way we organize, in the way we see the world."

Among the Mixtecos, culture has been a valuable tool for organizing because the traditional culture centers on a unified community. "We are not individualist people. We have a community culture, not thinking about 'my part' but about 'us.' CEDICAM publishes and talks about cultural components as an integral part of its work, in an effort to rescue the culture. "We are in the process of returning value to the culture. We have a library of Mixtec history and culture. We are not just any people."

A Blow from Above: NAFTA

Nature has been a permanent challenge for the peasants of the region, but the North American Free Trade Agreement (NAFTA) fell upon them suddenly and without warning. It took them awhile to understand why such a rapid deterioration was occurring in their household economies. "In the '80s many people improved their economic situation—they built houses, sent their kids to school, bought land. Suddenly we began to see a strange phenomenon—prices, instead of going up as they had been, were frozen. This type of corn is sought by people from other states and we had a good market, but in the '90s the price began to fall."

"People sought to invest and produce more, but they were losing out," continues León. Prices have been below the cost of production due to competition with the United States. "Many people don't know how corn enters the country so cheap despite it being brought from farther away. I have always told people—the government put its farmers into competition with the north without even letting us know."

In this context, the first challenge for the organization was to find new channels of commercialization. They formed a producer cooperative to find direct mechanisms to sell to consumers.

There are many challenges in the future. In 2008 corn will be totally liberalized, according to the terms of NAFTA. The Mixtec farmers, organized in CEDICAM, are studying the possible negative impacts of this measure, and how to defend themselves. Among their activities are studies, a binational meeting with small producers from Mexico and the United States and development of regional markets for high quality corn. They have participated in dialogue with their U.S. counterparts to analyze the Farm Bill and the impact of U.S. subsidies on both sides of the border.

Jesús León is proud of the achievements of the organization and conscious of the challenges that lie ahead. Most important is that the communities decimated by immigration begin to see a future, to feel rooted in their own land. "Those that stay behind have demonstrated that you can live here," says León. It seems small, but this achievement in itself represents advances in production, commercialization, culture, and environmental conservation that few people thought possible. It represents a small triumph of "what is ours" over "foreign" that marks the beginning of a new future.

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Social and Environmental Setting of the Park Guard Project

Environmental setting

Northeastern Ecuador's rain forests are widely recognized as some of the most biodiverse forests on the planet. With some of the world's highest species counts for both plants and animals, these forests are at the heart of the Tropical Andes "hotspot" zone, and are instrumental in Ecuador's being considered a "megadiversity" country. This area boasts both the largest number of plant and vertebrate species and the largest number of endemic plant and vertebrate species of any Hotspot in the world. However, conservation of these forests continues to be a major challenge. Mining, petroleum exploitation, lumbering, and colonization are major threats, and even within nationally protected areas, such as the Reserva de Producción Faunística Cuyabeno, the expansion of agricultural lands continues with little control. Few of the remaining forests have any form of long-term protection, let alone true management procedures.

A notable exception is the forest comprising the Cofan Ancestral Territories. Divided into three major blocks, Cofan Ancestral Territories cover almost a million acres of some of the richest and best conserved forests in Ecuador. These forests range from high elfin and cloud forests through montane and foothills forests and eventually down to lowland tropical rain forests and extensive wetlands. Their importance as some of the last solid habitats for the wildlife and plant wealth of this region is inestimable. Their environmental services include the headwaters of the region's main rivers and invaluable climate controls.

The portion of Cofán territory that extends from the lowlands up the eastern slopes of the Andes and over the more isolated Serranía Cofán, is a point of intersection for Amazon lowland and Andean montane flora, with dynamic conditions giving rise to complex ecological communities. The biodiversity of the area is shaped in a crucible of dramatic slopes and knife-edge ridges formed by the uplift of the Andes, extensive recent volcanic activity, and landslides affecting large areas. Intense rainfall as Amazon-formed clouds collide with the slopes of the Andes makes the area extremely wet (2,500-6,000 mm/y) year round.

A Rapid Biological Inventory (RBI) by the Field Museum of Chicago (Pitman *et al*., 2002) was conducted in the Cofan Bermejo Ecological Reserve. Scientists found an extraordinary diversity of plants and animals, including at least 12 species new to science. In just three weeks in the field, the scientists identified:

- 800 species of plants, including 129 species of Rubiaceae, making it apparently the world center of diversity for the coffee family;
- 42 species of large mammals, including at least 12 species of monkeys and 8 species that are listed as globally threatened;
- 399 species of birds, including large populations of many that are rare or threatened elsewhere in the Andes; and
    - 31 species of amphibians and reptiles, including one lizard new to science.

The Field Museum team estimated the total flora of this region at 2,000-3,000 species, with intact altitudinal gradients from lowland forest to high ridges, and scattered areas of stunted vegetation growing on acidic rocky outcrops. The Cofán rely on this floral diversity through use of an extensive range of medicinal and other useful plants (Cerón 1995).

Fauna is also exceptionally rich, and local reports suggest that other undescribed mammal species—including an opossum and a miniature woolly monkey—might occur in the area. Healthy populations were found of jaguar (*Panthera onca*), mountain and lowland tapir (*Tapirus terrestris* and *T. pinchaque*), Andean spectacled bear (*Tremarctos ornatus*) and other large mammals with much reduced populations in other areas.

The lower altitude forests that the park guards manage and protect include RAMSAT site Lagarto Cocha region, and other important wetland and swamp formations within the Cuyabeno Wildlife Reserve. Important wildlife here includes the Amazon manatee, the lowland tapir, the jaguar, the Black Caiman, the Giant Otter, and the Amazon Dolphin. The Cofan community of Zabalo is involved in several monitoring and wildlife projects, including the successful repopulation efforts for the Amazon River turtles.

We will soon have completed three Rapid Biological Inventories within different areas of the dispersed Cofan territory, with continuing support from the Field Musuem of Chicago.

After the Reserva Ecologica Cofan Bermejo RBI in 2002, in May 2007 the Dureno RBI was carried out and results shows species new to science – plants and amphibians - and healthy populations of vulnerable species - in an area that has been severely polluted by oil exploration. Dureno remains an island of pristine forest surrounded on all sides by colonists who have torn down the forest. The Dureno RBI proved that there are higher incidences of plant and wildlife in this area than in any other with such close proximity to the city of Lago Agrio.

In October 2007, another RBI is being carried out in the area of Gueppi, in the Reserva de Producción Faunística Cuyabeno, part of a bi-national study involving a neighboring area in Peru. Preliminary results will be available in November 2007.

We also hope for more positive results for another RBI that is to be carried out in the recently recovered Rio Cofanes area (see below) in the summer of 2008.

Social history of the Cofan

Though still largely unexplored by scientists, the Andean foothills and Amazon lowlands of what is now northern Ecuador and southern Colombia have been occupied by the Cofán for centuries, and possibly millennia. Recorded history begins only in mid-1500s with the first contact with the Spanish. From an original population estimated at 15,000 – 50,000 the Cofán were reduced by disease and warfare to fewer than 500 people by the 1940s. Also known as the A'i, the Cofán are now found in a limited area in northern Ecuador and southern Colombia, speaking a language with no close living relative. Population has slowly increased anew, and is now around 1,000 people in Ecuador.

The Cofán have traditionally been semi-nomadic hunters and fishers with their livelihood intimately linked to the health of the rivers and forests. Subsistence agriculture revolves around small plots dominated by manioc (cassava) and plantain, with some production for markets.

Since the 1960s the Cofán have seen their territory reduced and degraded by a flood of colonists drawn by new roads and by extensive petroleum development leaving a toxic trail of waste pits and polluted rivers. From an original territory of over 7.4 million acres, the Cofán were reduced to fewer than 37,000 acres of titled land.

In recent years, the Cofán have made major advances in recovering their territory and acting as the pivotal guardians of the area. Through ground-breaking agreements with the Ecuadorian Park Service, the Cofán have been able to recover control of nearly 1,000,000 acres of their ancestral lands protected within parks and ecological reserves.

The seven Cofán communities in the region are united in the Federación de Indígenas de la Nacionalidad Cofán del Ecuador (FEINCE), which coordinates activities between far-flung communities. The Fundación para la Sobrevivencia Cofán/Cofán Survival Fund (FSC), is an independent non-profit organization associated with FEINCE and legally constituted both in Ecuador and the United States. The FSC has developed a sophisticated strategy combining government alliances, extensive fieldwork, and community based conservation projects. FSC acts to mobilize resources and expertise in support of Cofán ancestral land claims, territorial management and alternative income-generating activities. Activities in recent years include the development of micro-enterprises in ecotourism, production of fiberglass canoes, fish farming, scientific research and monitoring and the creation of a community forest guard program.

Despite major challenges, the Cofan have shown competence and persistence in making conservation a priority. Most community members are involved in some aspect of one of the several conservation projects that are going on.

Territorial status

One of the oldest still-intact indigenous groups in Ecuador, the Cofan have occupied these forests for centuries. Much of their once-vast ancestral territories have been colonized during the past forty years of “development” since the arrival of the Texaco-Gulf consortium that first began oil exploitation in the region. However, during the past fifteen years, Cofan leaders have struggled to recover and protect the still-intact areas of forests that survive. To date, we have recovered the rights to approximately one million acres of our Ancestral Territories, the vast majority of which is now protected within the National System of Protected Areas (Sistema Nacional de Áreas Protegidas, SNAP). Innovative agreements for shared responsibility in management and administration, coupled with government level recognition of these territories as Ancestral Territories (a legal figure of both national and international importance), have allowed the Cofan to regain rights over these territories. These agreements represent the far-sightedness that the Cofan have consistently brought to the conservation of our lands, and join the models we have piloted that are now being replicated by other groups. These accomplishments are made even more notable when understood in the context of the persistent marginalization of indigenous groups and organizations in Ecuador. Our most recent success in the recovery of ancient land has been gaining the title to 30,000 hectares in the Rio Cofanes area, despite severe opposition from many other groups interested in the great wealth that this pristine forest area has to offer, especially in terms of minerals and gold. The Cofan are actively taking the future into their hands as they take back control of our territories and develop effective ways to protect it.

Park Guard program

As a first line of defense for these territories, the Fundacion Sobrevivencia Cofan, trained and fielded a professional and effective Cofan force of park guards and rangers, beginning four years ago. This group, numbering 54 members at the moment, carries out the on-the-ground protection and management of Cofan lands. Each month, six permanent guard station teams and three five person ranger teams handle tasks ranging from clearing boundary trails to facing down would-be invaders. The Cofan park guard program has proved to be effective and decisive in taking care of the short-term conservation needs of these territories.

While the Cofan have achieved significant successes in the recuperation and control of our land, it is only the beginning of a much longer and more complex process of ensuring the protection and conservation of these territories during the coming decades and centuries. Much of our territory, in spite of its legal status, is still under threat from illegal colonization, logging, mining, and petroleum development. As forests outside of Cofan territories continue to disappear at a rapid rate, increased pressure devolves on the remaining forests under Cofan control. To take on these mid-term and long-term threats involves the development of strategic alternatives that will consolidate the gains we have made in the past two decades. The most immediately important strategy continues to be the development and consolidation of the Cofan Park Guard program.

Education program

We also are very aware that the Park Guard program and other conservation programs cannot survive into the foreseeable future unless we are able to develop an educated Cofan leadership capable of taking on not only conservation initiatives but the over-all response of the Cofan people to the outside world. Cofan children grow in a remarkably traditional environment. The primary language for all Ecuadorian Cofan of all ages continues to be A'ingae, and cultural values are strong. However, the Western education systems available at the local level are minimal at best. While the children have the tremendous benefit of learning their cultural and forest-based knowledge, they have almost no chance to learn Western skills, and will be severely handicapped in their abilities to deal with the next generation of pressures that will be placed upon the Cofan people and their territories. To combat this deficiency, we have a body of students in mid-and-high level education systems in Quito. These students, numbering 20 at the moment, are receiving good quality Western educations during the school year. We feel that the best investment in the long-term survival of our forests and the biodiversity they represent is to provide guided and powerful educations for our future leaders. Only well-educated, capable leaders will be able to continue the conservation of our Ancestral Territories into the decades and centuries ahead.

Moving mountains: potential and limitations of the legal recognition of indigenous communities in Mexico. The Choreachi Case

Ernesto Palencia

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Choreachi

In the Sierra Tarahumara, in the municipality of Guadalupe y Calvo, five hours journey north on a dirt road from El Ocote lies Choreachi,[13] an indigenous pueblo inhabited by Rarámuri gentil or *cimarroni*[14] who live scattered across more than 50 *rancherías*[15], from Wasachike Mountain, past Cerro Pino Gordo (large pine tree mountain) and Cerro Pelón, as far as the limits of the Río Verde or Sinforosa. In this region, over 600 indigenous people occupy an area of around 29,000 hectares. Every Sunday, Choreachi is the meeting point to attend the *nawesari*[16]. This is the place where the people from Choreachi celebrate their festivities, ceremonies and formal agreements.

The Choreachi *pobora*[17] have held these territories since ancestral times. There are records of their presence dating from the Colonial period, and they have maintained possession throughout the centuries until today. In 1892, Norwegian explorer Karl Lumholtz made reference to this *cimarroni pueblo* in his book *El México Desconocido* (Lumholtz, 1981). Choreachi has always held possession of these lands and resources, despite the existence of documents that include part of this Rarámuri territory (approximately 15,200 hectares) within the boundaries of the agrarian community of Coloradas de los Chávez, while others locate it within the boundaries of the *ejido* Pino Gordo, all within what is today known as the municipality of Guadalupe y Calvo.

The inhabitants of Choreachi cultivate corn, beans, potatoes, squash, and oats. 80% of their territory is covered by old growth pine-oak forest. Today it is one of the last few places in the Sierra Tarahumara where this type of forest still exists. Here, we can find a great diversity of plants and wildlife. To date, more than 1,000 plant species and 120 neo-tropical migratory bird species have been recorded in Choreachi.

Choreachi has a well-established, strong, social, cultural, and political structure. Unlike other Tarahumara pueblos here the *Owirúame*[18] have a stronger, more active, constant, and participative presence in the *nawesari,* (the advice that the *iserigame*[19] impart to their people) as well as in the community's daily life.

The Art of Moving Mountains

Choreachi is an indigenous "de facto" community whose territories have not yet been recognized by the Mexican agrarian authorities despite the fact it has never lost possession of these lands. The lack

[13] In Rarámuri the word Choreachi refers to the turpentine that drips from old pine trees.

[14] The terms:***gentil*** or ***cimarroni*** designate the Rarámuri who have not been baptized and preserve their traditions more than other Rarámuri.

[15] Area comprising a dozen houses and respective land plots.

[16] *Nawesari* is the advice or orientation talk the Rarámuri authorities impart to their people at a gathering, festivity, a wake, etc

[17] Rarámuri for *pueblo,* this is the Choreachi people.

[18]Rarámuri shamans.

[19]*Iserigame* is the plural form used to name all the joint authorities; a sort of "cabinet" of higher authorities.

of recognition is partly due to the federal government's omission in recognizing indigenous land rights, as is its obligation under the ILO[20] Convention 169, Article 14. The lack of recognition is also due to the fact that this Rarámuri pueblo had never requested the recognition and titling of those territories which constitute their communal possessions due to a lack of awareness of the procedures involved in such a request. The neighboring communities that have made such a request, such as Tuaripa and Coloradas de los Chávez, have already had their communal possessions recognized by the government and now have their titling documentation. In the case of *ejidos* Pino Gordo and Chinatu*,* land was made available by the federal government for their creation.

It is important to stress that the documentation the above-mentioned four agrarian units hold is invariably inconsistent with the boundaries the inhabitants of those places occupy and recognize as theirs. That is to say, there are discrepancies, in all the four cases, between the documentation and the actual possession. The documents unfairly rule out the oldest of these possessions, which is that held by the community of Choreachi, and which constitutes their native territory, the place where they perform their *yumari*[21], *mawechi*[22], graze their goats, scoop-ball race, or practice *ariweta*[23].

In the case of Coloradas de los Chávez, for instance, in accordance with their documentation (a presidential resolution of 1969), this agrarian community is bounded to the north by three mountains: Pelón, Pino Gordo and Koyachi, which are aligned horizontally, and to the south by the town of Barbechitos. Considering these geographical references, topographical studies calculated the area within these boundaries to comprise 10,000 hectares. However, according to the aforementioned resolution, the area covers approximately 25,000 hectares. Physically, the community of Coloradas de los Chávez has only ever owned 10,000 hectares, and never 25,000 hectares.

This documental error which it is said was caused by maps drawn over different scaled images has resulted in Coloradas de los Chávez making claims upon an area of 15,000 hectares of forest, the "large pine trees" of Choreachi*,* land and forest that, of course, Coloradas de los Chávez has never owned. For the aspirations of Coloradas de los Chávez to be realized, the mountains that limit it in the north would have to be "moved" further north so as to cover the territory their documentation says is theirs. As a matter of fact, in various state agencies in Chihuahua, maps can be found displaying Cerro Pino Gordo and Cerro Pelón two times each: where they actually are, and then "cloned" further north. Despite this rather virtual reality, SEMARNAT [24] was able to issue a real logging permit for Coloradas de los Chávez for reasons that have not yet been clarified.

How is a Logging Permit Obtained?

In accordance with the General Law for Sustainable Forest Development (2003), and respective regulations, a mandatory criteria of the forest policy, as per Article 32, I is: "Respect for the knowledge of nature, culture and traditions of the indigenous peoples and communities and their direct participation in the design and execution of the forest programs of the areas they inhabit…" Furthermore, as per Article 65, II: "The Secretariat shall suspend the authorization of logging permits… when there is conflict about the property or possession formally recognized by any competent authority or entity." Finally, according to Article 72, "when an authorization can affect the

[20]Agreement on indigenous and tribal peoples, International Labor Organization (ILO), ratified in México in 1991.

[21] One of the most important rites performed by the Rarámuri or Tarahumara to strengthen their traditions and remain united. With *yúmari* they dance, sing, and learn; and their plants, animals, forest, and people heal. It's the center of the Rarámuri world.

[22]Name that designates the new land that is opened up by slashing, cutting, and burning for seed planting.

[23]A hoop Rarámuri girls play with. They use it to compete in races.

[24] Secretaria de Meio Ambiente y Recursos Naturales (State Environmental Agency).

habitat of any indigenous community, the authority shall obtain consent statements from the representatives of such community."[25]

Contravening the intentions of the above articles, SEMARNAT granted Coloradas de los Chávez a logging permit for Choreachi's forests, violating not only one or two, but all three of the above-mentioned legal requirements. SEMARNAT's decision was immediately challenged by Choreachi through a logging permit annulment claim, which was filed in February this year, at the Agrarian Court. This claim led to a suspension of the permit as the indigenous possession over the lands was evidenced, as well as the threat posed by the forestry permit to that possession. In addition, the decision was based on ILO Convention 169.

The legal basis for the request of annulment and suspension of the logging permit is the above-mentioned forestry legislation, but also Article 2 of the Mexican Constitution, which guarantees standing in court for indigenous communities, a subject that will be further discussed in the following pages.

Legal standing in court for indigenous communities and peoples

Article 2 of the Mexican Constitution arose from the amendments approved in 2001. Amongst other provisions, this Article grants indigenous communities standing in court, or the ability to initiate collective claims to defend their rights. Prior to the 2001 constitutional reform the situation was very different.

In 1999, when Coloradas de los Chávez began to log Choreachi*'s* forests, its inhabitants realized they did not have any documentation for the lands they had traditionally occupied. Even though they had the possession of what they call their territories, they did not have a presidential resolution needed for the federal government to recognize these lands as being theirs. In addition, at that time Mexico did not grant standing in court to indigenous communities.

In 1999 Choreachi could have filed a collective legal claim as a "de facto community" (*comunidad de hecho*), which would have been possible based on jurisprudential criteria only. At that time the Constitution did not contain any clear statement on indigenous communities' standing in court. A brief summary of the evolution of the main legislative and constitutional changes on the subject will be useful for understanding how this process took place.

A very brief historical summary of the legislative and constitutional changes relating to indigenous rights

The first constitutional reform to include indigenous rights took place in 1992, with amendments in Articles 27 and 4. Article 4 states in general terms that Mexico is a multicultural nation. Article 27 states, under section VII, that "the law will protect the integrity of indigenous groups' lands"[26].

As can be observed, this reform was not broad enough to give standing in court for indigenous peoples and communities. Nonetheless the constitutional reform of 1992 made it necessary to amend the agrarian legislation then in force *(Ley Federal de Reforma Agraria).* Agrarian Courts were created in place of the Secretaria de Reforma Agraria as the authority in charge of resolving "agrarian" type conflicts. A new agrarian legislation was also promulgated. The 1992 reform was essentially a liberal reform as far as rural land social property was concerned.

The recognition and titling of communal lands is not a new concept created by the new agrarian law; it already existed under former agrarian law. Under the new agrarian law the subject is governed by

[25]Non-official translation.

[26] Non-official translation.

Articles 98 and 99, according to which recognition and titling of communal lands can result from four situations: “I – A restitution agrarian claim for communities deprived of their property; II – A voluntary jurisdiction action initiated by those who hold communal ownership status when there is no conflict related to the communal possession or property; III – The resolution of a claim initiated by those who hold communal ownership when there is conflict or opposition of an interested party regarding the claim; IV- The procedure of conversion of an *ejido* into a community”.[27]

Conversely, the effects in law of the recognition as communities are: “I – The legal constitution as an agrarian unit and its property over the land; II – The constitution of a “Communal Assets Commissariat” (Comisariado de Bienes Comunales) as the representative and administrative body of the community members’ assembly as established by the community’s by-laws and customary norms; III - The special protection of the communal lands that become inalienable, unsuitable for acquisition by tenancy and for levy, unless becoming part of a society in the terms of article 100; and IV – The rights and obligations of community members according to the law and the community’s by-laws”.[28]

In 1992, the Agrarian Law also mentions under Article 106 that “the lands corresponding to indigenous groups ought to be protected by authorities, in the terms of the law that regulates article 4, and second paragraph of section VII of Article 27 of the constitution”[29]. Instead of regulating Article 4 - as it should have done - the Agrarian Law leaves the situation unclear and unresolved.

In summary, the constitutional and legislative amendments of 1992 did not represent any significant progress, as they did not recognize indigenous communities as subjects of rights.

In 2001, another constitutional reform took place in which Article 2 was modified. This article enabled indigenous communities to initiate collective claims. While before the constitutional amendments, indigenous communities could only file collective claims as “de facto” communities and based solely on jurisprudence, after such amendments were made it became possible to file these claims with support from the Constitution. The Constitution therefore consolidates a right that had been acknowledged by court rulings.

For the sake of clarity, it is worth transcribing below sections VI and VIII of Article 2, in which it is stated that indigenous peoples and communities have been guaranteed the right to self-determination and, consequently, the autonomy to:

“VI – Access… preferentially to the use and enjoyment of the natural resources of the places the communities inhabit and live in… ;

VIII – Have total access to the State’s jurisdiction… in all the claims in which they are part of individually or collectively”. [30]

Despite the 2001 constitutional amendments, the Agrarian Law was not modified after 1992. Nonetheless it has to be interpreted according to the Constitution and other higher-level legal instruments, such as the ILO Covenant 169. In this regard forestry law is more advanced, as it regulates aspects such as the consultation process with indigenous communities to be carried out through their traditional authorities.

Here it is necessary to say that, originally, the concept of the agrarian community was to somehow recognize the differences between the types of possession held by indigenous and non-indigenous

[27] Non-official translation.
[28] Non-official translation.
[29] Non-official translation.
[30] Non-official translation.

people. Agrarian communities were created through the recognition and titling of communal lands where the solicitants already held possession at the time of the request. Conversely, *ejidos* were land concessions to people who did not have land (Gamboa, 2002). In addition, unlike the *ejidos,* which are divided into individual plots – the same ones that, since the 1992 reforms and the creation of the new agrarian law, are subject to a buying and selling process – agrarian communities have kept their indivisible and inalienable features. This does not mean that indigenous people live more frequently in agrarian communities rather than in *ejidos.* In reality the situation is diverse. In its studies and documents, Procuraduría Agraria (Agrarian Attorney's Office) refers to *ejidos* and communities with "indigenous presence," while, from our perspective, these are indigenous territories over which agrarian units (*ejidos* and agrarian communities) have been superimposed. Examples abound in the state of Chihuahua, where indigenous communities have been divided into one or more agrarian units, as it is the case in Yokivo and Guapalayna, to mention just two examples.

The difference Article 2 of the Constitution makes is to bring to indigenous peoples and communities the possibility of defending their territorial rights in court, before the Agrarian Court, through collective claims in which they do not need to be previously constituted as an agrarian unit. Instead of initiating those claims as "de facto communities" they can now call themselves indigenous communities, the definition of which also comes from Article 2.

Choreachi has filed a claim as an indigenous community, with the standing in court guaranteed by Article 2 of the Constitution. However, it aims to be recognized as an agrarian community a legal status that it can hold only as a result of a favorable ruling.

Do Indigenous People Live in Agrarian Communities?

There is no Mexican judicial system of property for indigenous territories. Considering the two possibilities that can be granted by agrarian law (the *ejido* and the agrarian community), Choreachi, which is indigenous and has the characteristics of an indigenous community as per the Constitution's definition (having held and maintained the communal possession of these territories over the centuries), it has the right to be granted the recognition of such possession according to agrarian law.

Due to the lack of information on the jurisprudential thesis mentioned above, Choreachi had not requested the recognition and titling of its territories until this year, when this was put forward as an additional request to the initial claim for annulment of the logging permit. If the claim is successful Choreachi will become an agrarian community that will own the collective property of the territories it has ancestrally occupied, all according to Articles 2 and 27 Section VII of the Constitution.

Conclusions

The innovation in the claim filed by Choreachi lies in the request being presented by an indigenous community - with the legal status that is attributed to it by the Constitution - in the sense of the titling of the lands they have ancestrally occupied and to which they are therefore entitled. This claim is proposed in terms of the Agrarian Law, as there is no specific legislation regulating territorial rights of indigenous peoples in Mexico.

Imperfections and limitations abound. Not only is Article 2 of the Constitution imperfect by defining indigenous communities and peoples without looking at how anthropology uses these terms[31] but also agrarian law is insufficient for the demands of indigenous peoples in Mexico. It treats the question of indigenous territories as if these were only agrarian conflicts, or conflicts about the

[12] The discussion will be saved for another occasion as it would include examining whether the Southern Indigenous Peoples and Communities (called meso- or middle-America) are different to Indigenous Peoples and Communities of Northern Mexico (oasis-America or arid-America).

property and possession of land. Nonetheless viewed together, the legal instruments mentioned above make it possible for indigenous communities and peoples to begin claiming for some of their rights to be respected.

During the legal process, the Choreachi people will have to prove what possession they have and the area their territories cover. It is intended to do this through presenting topographical, anthropological, linguistic, and archeological evidence as well as a study on the application of International Law of Indigenous Peoples in Mexico. All this with the aim that in the imperfect form of an agrarian community, the ancestral rights over their lands are recognized; rights they have never lost but that have not been recognized for the Rarámuri people of Choreachi.

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STATEMENT ON THE OCCASION OF THE ADOPTION BY THE GENERAL ASSEMBLY OF THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

The International Indigenous Women's Forum welcomes the adoption of the Declaration on the Rights of Indigenous Peoples by the United Nations General Assembly, on September 13, 2007.

The Declaration on the Rights of Indigenous Peoples will serve as a comprehensive international human rights instrument for Indigenous women, men and youth around the world. The Declaration specifies consultations, cooperation, and partnership between Indigenous Peoples and States, which would allow Indigenous women to strengthen their advocacy in local, national and international arenas. The adoption of the Declaration will allow Indigenous women and their families to infuse local human rights struggles with the power of international law and hold their governments accountable to international human rights standards.

Through the adoption of the Declaration on the Rights of Indigenous Peoples, the United Nations marks a major victory in its long history towards developing and establishing international human rights standards.

It marks a major victory for Indigenous Peoples who actively took part in crafting this Declaration.

The 13th of September 2007 will be remembered as an international human rights day for the Indigenous Peoples of the world, a day that the United Nations and its Member States, together with Indigenous Peoples, reconciled with past painful histories and decided to march into the future on the path of human rights.

Effective implementation of the Declaration will be the test of commitment of States and the whole international community to protect, respect, and fulfill Indigenous Peoples' collective and individual human rights. The International Indigenous Women's Forum will draw upon this new international tool to continue its commitment to advance the rights of Indigenous Women.

The votes of member states were as follows:

The Declaration was adopted by an overwhelming majority of the General Assembly, with 143 countries voting in support, 4 voting against (Australia, Canada, New Zealand and the United States) and 11 abstaining (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa, Ukraine).

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Situation of Young Indigenous Women in Guatemala

Guatemala has a very young population – of 12.7 million Guatemalans, 8.99 million, or 70.84%, are between the ages of 0 and 29 years of age and 3.5 million (27.66%) are young people between the ages of 15 and 29 years of age. According to official data, of the total number of young people that inhabit the country, 48.6% are indigenous, 51% are women and 60% are young people that live in rural areas. (INE,2006: 4-5)

Therefore, the development potential of Guatemala is found among its young people, especially since they represent 38% of the economically active population. Many of the problems that affect young people, if not addressed, will continue to deepen and intensify broader social problems and limit the consolidation of democracy and peace in Guatemala.

One of the realities of being a young indigenous woman in Guatemala is discrimination. A young indigenous woman receives triple discrimination – because she is a woman, because she is poor, and because she is indigenous. Efforts exist to eradicate racism and discrimination and these efforts have advanced in the justice system of the indigenous communities. For example, there are advances in the classification of discrimination as a crime, which as led to non-governmental organizations denouncing such actions. Nevertheless the government needs to assume greater responsibility in this area. For example, to have access to only the first few levels in primary school in education can be considered an act of discrimination against young people. Sufficient programs should be established to increase the access to education for young people including a university education.

Young women are often made invisible in the process of citizen participation, since they often referred to in the public discourse but are not included in concrete actions. Although there have been advances in legislation, for example the Law of Dignity and Integrated Promotion of Women that favors the development of women, the laws are not implemented. Instead, women are used as icons of the advances that exist in the country and the political will of the government.

The situation of young and indigenous women in Guatemala has been difficult as a consequence of the poverty and the lack of opportunities. In the rural areas, there are very few economic resources and that limits the participation in diverse activities such as workshops and encounters. Also, there is limited access to education, especially with cultural and linguistic relevance. Many parents in the communities have the mentality that the young women should not participate in activities due to the high incidence of teen pregnancy in women under the age of 18. The majority of unplanned pregnancies impede the development of the women since it limits their options, therefore contributing to the generational transfer of poverty. The unplanned pregnancies are also a factor in the decision of parents to not allow their daughters to have access to education.

Young Mayan women are fostering democratic participation so that no one is left behind, so that they are respected, so that young people are included in the decisions that affect their rights, especially those of being a young indigenous woman.

In spite of the great adversities of this multi-cultural, multi-ethnic and multi-lingual country, with many young women indigenous leaders, there exists hope and enthusiasm for the dream of changing the sexist structures of the country so that gender equity and equality will prevail.

Declaration adoption marks the end of the first step

by: Gale Courey Toensing / Indian Country Today

NEW YORK - When Cayuga Chief Deskaheh traveled to Geneva in 1923 to address the League of Nations about the right of his people to live freely on their own lands, practice their own religion and follow their own laws, the door was shut in his face by what he called "cruel indifference."

Deskaheh's courageous attempt to bring justice to his Haudenosaunee people was the first step in an ongoing quest that reached a benchmark almost 85 years later when the U.N. General Assembly adopted the Declaration on the Rights of Indigenous Peoples on Sept. 13.

One hundred and forty-three member states voted yes, 11 states abstained, and four voted against the adoption.

Canada, one of the countries that blocked Deskaheh in March 1923 from entering the League of Nation's plenary session, continued its negation of the indigenous rights embodied by the declaration, and was joined by Australia, New Zealand and the United States in voting no.

The declaration is a nonbinding document that formally establishes the individual and collective rights of the world's 370 million indigenous peoples, advocates for the protection and enhancement of their cultural identities and right to self-government, and underlines their right to control the lands and territories they have traditionally owned or used as well as their right to restitution for lands that have been taken from them.

The hope and expectation is that it will become a convention with the force of international law.

"The declaration is wonderful. It's a respect, recognition, and a beginning," said Ray Halbritter, Oneida Indian Nation Representative and CEO, and publisher of Indian Country Today.

"The fact that the world is now aware of and supporting the concept of indigenous peoples - rather than exterminating them - is very significant, and I think it will help in those forums [dealing with land and natural resources rights, for example] because people will now know others are aware and watching, and that's an important element."

Halbritter was a member of a delegation from the Six Nations (the Haudenosaunee, or Iroquois, Confederacy) that traveled in Deskaheh's footsteps to Geneva in 1977 on a similar mission: seeking recognition of indigenous peoples' identities and relief from the violation of their rights. The 1977 conference marked another beginning in the effort that culminated in the declaration's adoption.

The delegation's 1977 reception was very different from Deskaheh's in 1923, Halbritter said. Although Deskaheh was denied entry into the League of Nations, he gave a speech to the people of Geneva.

"And it was amazing to us in 1977 that the city officials remembered, and they held a special reception to honor and recognize and respect the Six Nations delegation," Halbritter recalled. "So we know that it's a long process, but nonetheless, it must be continued and it will be continued."

The delegation traveled to Geneva on Six Nations passports, which garnered a flurry of attention from

the Swiss customs people who had never before seen American Indian passports, Halbritter said.

Robert "Tim" Coulter, Potawatomi, co-founder and executive director of the Indian Law Resource Center, and one of the declaration's original authors, said its adoption will help inform federal judges, Congress and government officials that the rights of indigenous peoples worldwide must be respected.

"Indigenous peoples are now accepted as a permanent part of the world community, and this will help stop discrimination and end the marginalization of indigenous peoples," Coulter said.

Jose Barreiro, Taino, assistant director of research at the National Museum of the American Indian and former senior editor of ICT, hailed the adoption as a "huge milestone." He was involved in the 1970s efforts by the Haudenosaunee and paid homage to Coulter; the late John Mohawk, Seneca; Onondaga Faithkeeper Oren Lyons; and other early initiators of the document. He attended the 1977 Geneva conference and also edited "A Basic Call to Consciousness," the seminal publication comprised of position papers largely written by Mohawk which outlined the indigenous fight for international recognition of the "Sacred Web of Life."

The first draft of the declaration had been circulating prior to the conference and emerged from a confluence of events: the horrific human rights violations Central America; the massacres and disappearance of many indigenous leaders; the nascent indigenous movements in Bolivia, Guatemala and Mexico; the sovereignty movement in North America. The conference took place four years after Wounded Knee '73, "so the human rights elements were very important and people got to Geneva with many cases to present," Barreiro explained.

What arrived in Geneva was not simply a complaint of oppression, however, but an idea of a shared identity and shared belief about the relationship of human beings to the natural world.

"There were two points of unity, and one was the shared history of oppression that everybody could sense; but the deeper, more foundational one occurred when the elders began to conduct early morning ceremonies and the unifying element of the indigenous world became more obvious," Barreiro said.

"I remember the scene. Chief Corbett Sundown, a [Seneca] elder who has since passed away, invited the delegation to a tobacco burning one early morning and intoned the Thanksgiving Address of the Haudenosaunee, and in the pattern of that very traditional oration that's to be done in the Native languages of the Iroquois were elements that Hopi brought with them as well, and Maya could recognize, so the various people from very distinct cultures increasingly realized that they shared a worldview."

At its very foundation is a spiritual message, "yet it's not taken over by this spiritist stuff," Barreiro added, noting that the foundational element has kept the movement together for 30 years.

There were some bumps along the way. In the 1980s, differences over the relevance of Marxism and free market ideologies fostered contentions.

"Some people called it disunity, but, you know, things fall apart and things come together and over the long haul you can see where all these debates have led to growth of intelligence and an idea of the world," Barreiro said.

The indigenous movement continued to develop and refine the draft declaration through the 1990s

with many attendant activities such as international conferences and forums, workshops, presentations, papers and meetings.

The creation of the U.N. Permanent Forum on Indigenous Issues in July 2000 provided a mandate and a structure of consistency that accelerated the process toward the declaration's adoption.

Some of the next steps will include a monitoring program to protect the rights upheld in the declaration, and a deeper study of international law in search of practical solutions. ''The idea was always to go to international law to get some relief from domestic policies,'' Barreiro explained.

While there is much work ahead, the passage of the declaration ''is momentous,'' he said.

''There's always someone who says, 'What does it mean, what does it matter? It doesn't guarantee one acre of land.' No, it doesn't have any teeth or political enforcement. It's just a great moral base and a tremendous recognition. It's a triumph after 30 years and thousands and thousands of people mobilizing around these ideas.''

Track 3
Methodologies and Effective Strategies

How to plan a participatory development communication strategy using Participatory Rural Appraisal (PRA) and related techniques

Taken from, *Involving the Community: A Guide to Participatory Development Communication* (Bessette, Guy. 2004). Ottawa: International Development Research Centre.

Many researchers and practitioners now use participatory techniques, such as participatory rural appraisal, to actively involve members of a community in quickly gathering the maximum amount of information on the state and management of natural resources, and basic social, economic and political data.

The exercises can include the use of different techniques like collective mapping of the local area, developing a time line, ranking the importance of problems inside a matrix, wealth ranking, doing observation walks, using Venn diagrams, producing seasonability diagrams, etc.

The use of PRA as a collection of techniques for putting together this information in a limited time, is a powerful tool for facilitating the participation of community members. But it can also be used restrictively, when the techniques are not fully appropriated by the participants and remain techniques used by the research team only to gather information for their own purposes.

The main idea in using PRA is to collect information quickly with the participation of community members and to share it so that everyone becomes empowered by that information and can participate better in the analysis and decision-making processes. When this does not happen, and when researchers or development practitioners go back with the information without nurturing this empowerment process, the technique is not applied as it should. In fact, such a process can be detrimental because researchers and practitioners then think that they are doing participatory work, when in fact, community members are only "being participated".

A general knowledge of the local setting

Knowledge of the local setting includes knowledge in terms of natural resource mapping and natural resource management practices, but it should go beyond that. It refers to general knowledge on the community and its environment: not just geographical, environmental and ecological, but also demographic, linguistic, religious, cultural, political, economic, social, educational issues, livelihoods and aspirations, and others.

Particularly, we will want to be able to answer the following questions:

- What is the history of that local community?
- Who are the different groups composing it and what are the main characteristics of those groups and of the relations between them?
- What is its social, political and administrative organization?
- How does this local community relate to the different orders of authority at the local, regional and national level?
- What are the major power relations and existing or latent conflicts in the community?

- What are the main socio-economic activities?
- What about health and education?
- What are the main development problems and the main development initiatives?
- What are the main customs and beliefs regarding the research team or practitioner's topic of interest, etc.

Collecting information on communication issues

In this preliminary phase of the research or development initiative, efforts should also be made to identify the different specific groups in the community. It is important not to consider community members as a homogeneous group. It is better, after an initial community meeting, to plan specific meetings with different community groups or members and ask for their own specific perspective.

Also, in the same way that they collect general information and do some PRA activities to gather more specific information, researchers and development practitioners should also ask some communication questions which will help them in a later stage to design a communication strategy. The following information will be very useful:

- How could we identify and describe the different groups composing the local community?
- What are the main characteristics of these groups and the state of the relations between them?
- What are the main customs and beliefs concerning the management of land and water (or other topic associated with the research or development intervention)?
- What are the effective interpersonal channels of communication (views expressed by opinion leaders or exchanged by people in specific places) and the institutional channels (local associations or institutions which play an important role in circulating information) that are used locally by people to exchange information and points of views?
- What modern and traditional media are utilized in the community?

As we shall see further on, all the above information will feed into the communication plan.

Developing strategies to identify reliable information

Many community members, approached in the process of collecting information, especially poor farmers, will not speak their mind in response to the questions they are being asked, but say what they think the researcher or development practitioner wants to hear. So validating the information and also developing strategies adapted to specific groups are especially useful. For example, there may be more chances in getting reliable information through a discussion with poor farmers led by a farmer rather than by an impressive outsider from the city.

Developing collaboration and partnership

These first stages of approaching a community and collecting and sharing information are also a first opportunity to identify resource persons and organizations working in the same area and to involve them in the process. It can be an NGO working with the same community, a rural radio or a theatre group, etc. It is always better to do so in the beginning, where people feel they can play a role in the design of the research or intervention than after, when they perceive themselves as mere contract providers.

Building trust

To close this part of the discussion, we must stress the importance of building trust and understanding between the researcher or development practitioner and community members.

During the implementation stage, it will also be important to maintain the motivation and interest of the participants. We cannot expect this to happen by itself without support. Participatory research or development activities will often be launched in a rush of enthusiasm, yet we must be aware that this is only one phase of a long and complex process that demands sustained attention and dedication. It is essential to be prepared to reinforce this climate of confidence and share the activity's objectives among all participants.

In that sense, the preliminary gathering of information is a way for you to start developing a dialogue with the community and involving local people and resource persons in the process.

Popular Education as Community Organizing in El Salvador

By John L. Hammond

Popular education played a major role in the 12-year war waged by the Frente Farabundo Martí para la Liberación Nacional (Farabundo Martí National Liberation Front—FMLN) in El Salvador. One of the most sustained experiences of popular education anywhere occurred in FMLN controlled zones. Most combatants and civilians were peasants, and few had had much opportunity for schooling in the communities where they grew up.

Using the methods of popular education, the insurgent movement strove to fill the gap and provide them the education they had never had. Educación popular means education of, by, and for the people—organized by people in their own community, outside of the control of the official education system. Communities organized popular education in FMLN-controlled and contested zones and also in cities and relatively peaceful rural areas. Popular schools lacked the most basic supplies—books, notebooks, and pencils, not to speak of buildings and desks. The teachers themselves were poorly educated—many had only a year or two of formal schooling—and had to improvise as they went along. The war constantly interrupted their work, not only when combat fell nearby but when organizing and defense demanded priority over holding classes. But the setting of education in poor communities and in a war zone also created an opportunity. The will to teach and learn grew out of the commitment to struggle together for economic justice and dignity. Popular education was always a political and organizational process as much as an educational process. It created a focus for organizing, provided trained personnel to carry out political tasks, and put into practice the ideology that underlay the Salvadoran struggle, an ideology that declared the equality of all and insisted on the full development of their capacities.

Poverty and inequality, especially in rural areas, were at the root of the war in El Salvador. The country's impoverished campesinos suffered from their historical deprivation of educational opportunity just as they suffered from the extreme concentration of land ownership in the hands of a tiny oligarchy that exploited their cheap labor to produce crops for export and used its tight political control to repress any challenge. The illiteracy rate among the rural population in 1975 was reported to be 48.9 percent for men and 57.2 percent for women; in 1970, 60 percent of the rural population age 14 and older had never attended school (Pérez Miguel, 1994: 641; Statistical Abstract of Latin America, 1987: 148). Many rural communities had no schools, and even when they did, children could not always attend. School was free, but it was difficult for parents living on a very narrow economic margin to keep children clothed and buy them notebooks and pencils. More important, they often depended on their children's labor—their help in the fields could make a real difference, especially if they joined their parents working for cash as harvest laborers.

Popular education to redress this deprivation became an important component of the political movement that arose in the 1970s. Activists attempted to offer an education tailored to the circumstances of poverty and conflict. They emphasized political content, a pedagogy to encourage active participation and the development of critical consciousness, a close relation between the school and community life, and a commitment to educating everyone. This article is part of a larger study of popular education and guerrilla war in El Salvador (Hammond, 1998). Between 1988 and 1993, I participated in popular education in peaceful and war-torn zones. I conducted 130 interviews with people at all levels of popular education: newly literate adults, popular teachers, professional teacher trainers, and political cadres; former political prisoners; refugees and returnees; and civilians and members of the guerrilla army.1 I will discuss popular education in three settings before and during the war: Christian base communities in the 1970s, refugee camps in Honduras in the 1980s,

and repopulated communities in FMLN-controlled zones beginning in the mid-1980s. (Popular education also went on in other sites, notably political prisoners' cellblocks and the guerrilla army itself

[Hammond, 1996a; 1996b].) In examining these three sites, I will also examine two fundamental issues in the practice of popular education: the organic link between education and political organization and the struggle to overcome inequality in and through education.

In Christian base communities, popular education was one of the main activities. People studied the Bible and made it the basis for a political analysis of the situation in which they lived. To do so they had to be literate. The purpose of popular education, however, was not just learning to read. To become politically conscious actors, people had to acquire the skills of the classroom both to achieve confidence in themselves and to be able to perform political tasks.

In refugee camps, a population of mostly illiterate adults went to school for the first time—other refugees were their teachers—and achieved a surprising rate of literacy. Because the refugees had an excess of free time, learning and teaching were more routinized and advanced farther than in the other settings. Because opportunities for political expression were limited, teaching more specifically addressed reading, writing, and arithmetic. But it was a political project. People had to be actively recruited to learn, and education became a form of resistance to the confinement and regimentation of the refugee camp.

In FMLN-controlled zones, where the state closed public schools at the beginning of the war, communities promoted education for children and adults. Running schools was a focus for organizing, and communities needed educated people to perform political and organizing tasks. Teachers were recruited and motivated by appeals to their political commitment, and others in the community were likewise called on to support the schools.

People in all these sites aspired to create communities of equality. Popular education both exemplified this ideal and was a tool to achieve it. Education was premised on the assumption that all were entitled to learn and equally capable of learning, and its pedagogy presumed no distinctions between learner and teacher. Distinctions were minimized in practice because teachers came from the same campesino communities as and generally had little more formal education than their pupils.

Yet social differences affected the conduct of popular education: between men and women, between community members and educated outsiders who came to help them, and between community members and political leaders.

Despite a pedagogy that boldly declared that everyone was both a teacher and a learner, people with more education held a privileged place, especially because volunteer teachers with very little education relied on more educated people for help and training. Relations of equality were never perfectly realized, and differences often continued to play a part despite the shared political conviction that learning should be mutual. But however imperfectly achieved, the aspiration affected the way the popular education project was carried out—most notably in the guarantee of access and the expectation that everyone should learn. Since to be uneducated was widely taken as a sign of social inferiority, this achievement was significant. Many poorly educated peasants overcame their self-doubt to validate themselves as people who were capable of learning.

Many of the principles of popular education were derived from the work of the Brazilian literacy pioneer Paulo Freire, who proposed (in the title of his best-known book) a Pedagogy of the Oppressed (1970)—a pedagogy for poor people that made learning part of the process of liberation. Freire's method is designed to stimulate poor and uneducated adults to learn by engaging them politically. Popular literacy teaching therefore uses material derived from the real lives of poor people.

A small set of words is chosen to include all the letters of the alphabet (in Spanish, this can be done with about

17 words) and to reflect important aspects of campesino life: work, poverty, the family, and the possibility of cooperation as part of a community. Before studying each word in its written form, learners “reflect” on the concept it names by discussing its significance for their lives. Reflection proceeds by dialogue. Learners participate actively rather than absorbing passively as in the usual classroom. Through reflection they come to a clearer understanding of the causes of their poverty and deprivation and become aware that these are not facts of nature or due to the will of God.

Yet adult learners often lack confidence in their abilities and are hesitant to speak out. A lifetime of oppression has ground into many of them the belief that they are unworthy to hold and express opinions. They have been told that their ignorance is their own fault and that they are incapable of learning. They must overcome those internalized prejudices, recognize that they have a right to a sense of dignity and a decent standard of living, and affirm that they are entitled to be heard. The process of critical reflection, in other words, is a process of emancipation. “In educating adults, to avoid a rote, mechanical process one must make it possible for them to achieve critical consciousness so that they can teach themselves to read and write” (Freire, 1973: 56). People come to exercise their intellectual potential, and as they do they become aware of the social forces that constrain them and prevent them from being free. Freirean pedagogical techniques are thus designed to encourage participation and bridge the hierarchical gap between teacher and learner. Freire argued that the goal of education should be conscientization, the development of the critical consciousness that will enable learners to recognize and combat the sources of their oppression. Education is not just the acquisition of skills; it is the development of the whole person to exercise the capacity for independent and critical thinking.

Salvadoran practice followed the Freirean model in many respects, but it also diverged in important ways. The Salvadoran vision of popular education called for integration both between learners’cognitive development and their political consciousness and between education and its community setting. Freire strongly emphasized the first pairing; it is the heart of his pedagogical scheme. He devoted less attention to the relation of education to the community and the effect of social conditions on the organization and conduct of education, however. In El Salvador, popular education was strongly affected by the material conditions of the communities that practiced it and grew directly out of their engagement in political struggle. As I will show, popular education was much more than what went on in the classroom. It was rooted in a community setting; it nourished and was nourished by political struggle. The existence, organizational form, and intellectual

content of education were due to these relationships. I will argue that the Freirean model must be amended to take the community setting into account. In my view, this is the most important lesson of the Salvadoran experience for popular education elsewhere.

POPULAR EDUCATION AND PARTICIPATORY ACTION INVESTIGATION FOR RURAL DEVELOPMENT BASED ON PRAXIS

By Mauricio Marino Martinic,
Anthropologist – Specialist in Social Sciences

INTRODUCTION

The debate about Development and its different approaches continues to be a very current one to define the politics and strategies for rural development in Indo America. This discussion gains greater importance at the doors of a new millennia, because our societies - although dependent - more or less have the means for an integral and sustainable development of people's quality of life, especially for the popular sector in the country side. However, reality and data show that in the past two decades rural poverty has neither decreased in our countries nor in the rest of the third world. (ALTIERI and YURJEVIC, 1991). Therefore this is not a debate for purely epistemological and scientific reasons, but one that primarily serves for science to be able to contribute proposals (to be discussed with politicians, technical personnel, rural communities, etc.) and suggestions for new approaches to alternative solutions that are more appropriate for the needs and demands of rural life.

The discussion becomes complex once we consider that the concept of development is used for problems and tasks on different levels and spheres of a reality. Confined to the environment of Rural Development, the approaches demonstrated further on center around two different lines: the epistemological-scientific and the strategic-practical one proposed by *POPULAR EDUCATION AND THE PARTICIPATORY ACTION INVESTIGATION* (FREIRE: 1972, FALS BORDA: 1981, 1985; De WITT and GIANNOTTEN: 1981; DEMO: 1980; HALL: 1981, MOSER: 1978; MARINO, 1995; among many others). We analyze contributions, which make feasible a development process that is generated by the popular rural sectors themselves, who are the ones who should receive (among others) the results of this development.

We enclose a framework of criteria, principles, conditions, and bases under the concept of RURAL DEVELOPMENT BASED ON PRAXIS, which we characterize and propose in the following essay.

ACT 1: Any Rural Development process that proposes sustainability ultimately depends on the people involved.

By Sustainable Development we understand a process that can guarantee its durability throughout time (and future generations), based on the way in which natural resources, material, and humans are used for the production of different goods. Among the elements that structure a development project, we have to emphasize the fact that it's the people, the groups, the communities that based on their knowledge, information, and world views decide (should decide) *what, how, and for what purpose* to produce. The idea of development, at least in its discourse seems to be shared by all the different social actors*: "improve the quality of people's life in all its aspects and dimensions".* In a similar way the ideas of material, social, and symbolic goods to be produced are shared. For example: "produce conserving and protecting the environment; create and recreate the ways of social organizing based on the people; respect the different world views and ideologies seeking unity in diversity" and uncountable other intentions that seem to constitute a kind of universal Decalogue for the search of humankind's happiness. But in two aspects, the *what* and *for what purpose,* there are serious and profound differences and contradictions in the realities and approaches regarding sustainable rural development. We also have to emphasize the debate about *how* we approach and implement the policies, strategies, and practices for sustainable rural development because this is decisive for the orientation and direction of the utopia. The sustainability of a process depends on the

people, their skills, capacities, potentials, and creativity. Therefore, the durability of a rural development project implies a double dialectic relationship: that between the environment and the human being, and the one generated among the human beings.

ACT 2: Rural Development based on Praxis includes perspectives and practices that go beyond the exclusive production of material goods.

Although there is agreement about development being more than growth and the production of material goods, the social practice in the majority of Indo American settings shows that this is not that obvious. There is a strong pattern of producing to “get more”. And this is penetrating deeply into the rural sectors of our continent. This idea to *have more* is closely related to the consumerist pattern installed by the current development model. Although it is necessary that the rural population produce, this has the objective of an integral development of the person as a subject. It means that we need to take into account a set of needs (physio-biological, social, spiritual, etc.) that recognizes people [in their integrity] and not only consider a few of the needs. In addition, development implies satisfying the human needs of the rural social whole, not only of some sectors. Therefore rural development based on praxis is feasible if equality and intragenerational solidarity (be it ethnic, social, gender, etc) and intergenerational solidarity is put into effect, ensuring a quality of life for future generations. Consequently, rural development politics have to seriously think about the ways to respond to this issue in a more appropriate and integral manner. This way we will integrate through actions the separate approaches regarding rural reality. For example, when we talk about economic politics, social politics, and cultural politics for rural development, they continue to insist on their specificity and importance within the whole, which will result in a fragmented implementation. Although each one implies a conceptual cut, it is important to recover the whole when carrying out the intervention and reflecting about it.

ACT 3: The full participation of the people involved is the key to consolidating the Rural Development based on Praxis

All formulations of rural development politics, strategies, and plans consider necessary if not indispensable the participation of the people involved, especially the popular sectors. *Easier said than done*, as the saying goes. We come across two kinds of generalized situations. On the one hand, these *participatory politics* don’t go beyond the discourse, the formula. It is rather a declamatory act that faces having to play the real game of participation, which means among other things, distributing power and modifying previous relationships among the social actors. On the other hand, it is about conditioning and regulating the kind of participation of the rural popular sectors because they have to go through a process of becoming aware; they have to *attain capabilities for management and responsible self management*, etc. Thus, in one way or another, participation is a theoretical concept that needs to be rediscovered and redefined from the praxis of each rural reality. In this dimension, participation is not a gratuitous concession of the different rural sectors. Participation means that the popular sectors *learn by doing* to take charge of their own reality, to solve their problems (BUNCH: 1985). It is about *actively taking part in the entire process and not only in part of it*. Participation is not half way or in certain moments or phases of a development process that in general has been decided and organized by other rural sectors. Active participation is not reduced to executing actions that were determined by external agents, even when the objective is to improve the living conditions of the people involved. To participate truly, effectively, and as protagonists requires actively taking part in the assessment of the situation, in the decisions about the solutions, in the planning and management, in the execution of the actions, and in the evaluation of the process and the achieved results.

On the other hand, to participate refers to a process that has a time line and that implies a learning process for the people involved that begins with action and reflection. Three elements structure this

process of active participation. The first is that the people involved have access to the greatest possible quantity of *information* about the problem. Information enables the exchange and more appropriate analysis of what you are up against. The second is direct access to the *discussion and analysis round table, before, during, and after the process*, together with other political, technical, and corporate actors, etc. And the third is *deciding* the initiatives, proposals, and alternative solutions for rural development. Working on a process with these simultaneous characteristics, increases the people's awareness regarding their needs, demands, and pro-activeness, as well as the interests of the other sectors. At the same time, this means for the rural population to go from individual needs and problems to those that respond in a conscious way to the permanent interests of the entire popular rural sector. Even though this process takes some time for consolidation and has to overcome difficulties and internal as well as external contradictions, one cannot eliminate nor diminish the level of participation using psycho-social and cuturalist arguments. This kind of argumentation usually comes from other social actors with more economic and political power and only masks their economic-political reasons that put the proposal for a general agreement at risk. If we opt for a participatory development, it is necessary to ensure strategies that plan for a participation with the characteristics expressed above.

Act 4: The capacity and possibility for a permanent pact between the rural actors is a necessary condition for a rural development based on praxis

In spite of the State's reservations and/or distance from taking on a protagonist role when facing the problems of rural development, it is urgent and necessary to reexamine this *delegation of roles and responsibilities*. Even though the State is not the only or primary actor in rural development, it cannot leave a development project that a community, zone, or region desires, seeks, and proposes up to the game of supply and demand. Its role of promoting, financing or co-financing, and controlling the actions cannot be delegated, even though we are aware of the historic mistakes of centralism, assistentialism[32], and paternalism, especially with the popular sectors of the countryside. The State has to continue creating the conditions for the development of the poorest sectors and foster their active participation. This translates into a *Framework of Political-Social Agreement* between the different sectors involved in the rural issue, as a structure for an inclusive development policy. When we speak about agreement, we need to distinguish it from the idea of *"consensus*". Consensus hides and distorts the rural reality in two ways: a) it is sought for a project that generally is built by one (or various) sectors, and that expresses and ensures the interests of those sectors while promoting participation of the others in the name of development, b) the idea of consensus gives the impression that all rural actors who sit down to negotiate live under equal conditions and have the same voice and vote in the decisions for which consensus is sought. Whenever any social actor attempts to use this idea, rural history has unmasked the differences and counter-positions of the profound interests of the people seeking consensus. Consensus by definition is sought in the common points and shared visions of the different actors involved, but does not question the existing power distribution in its varied expressions and dimensions.

To advance in the idea of a rural development based on praxis, it is necessary to establish *agreement* among the people involved. This implies recognizing that there are different and opposing proposals and projects; with actors that have unequal relationships in terms of their economy, social status, and culture; and put their proposals on the table based on this premise. They can have accordance in some aspects, but decisions and actions will not only be taken about those. Neither denying nor conditioning this existing accordance, it is also essential to work on differences, possible ruptures or dissents in other aspects or even with the project as a whole. The diversity of options not agreed on leads to confrontation because the construction of a development project makes the inequalities (in

[32] Assistentialism is a term to describe a development model that usually creates dependency because it resolves "everything" for the beneficiaries without them having to make any effort. It is contrary to the idea of empowerment and closely related to "clientelism" using economic incentives such as development projects to gain votes for a certain candidate or party.

the initial situation) and the prioritization of politics and strategies to improve the living conditions of the poorest in the countryside explicit.

ACT 5: A Rural Development based on Praxis is feasible if the rural popular sectors are protagonists of their own reality.

The majority of the politics, strategies and programs for rural development (national, regional, or local), do not succeed in responding to a great part of the needs, demands, and proposals of the so-called *beneficiaries.* The consequence of this is frustration, dissatisfaction, distrust, apathy, and lack of motivation of the people to think and act towards their own development. Many of them use the available resources even though they are aware that it is not what they need and so reproduce the vicious cycle of assistentialism.

Rural development based on Praxis implies that strengthening and consolidating that process translates into an internal and external change. Basically these sectors have to go from the role of beneficiary to one of being involved in the process. Using the terminology of communication, they have to evolve from *receptor* to *transmitter-actor.* To be an actor in a development project includes the skills and possibility to generate, decide, negotiate, plan, execute, and evaluate the project of which he/she is an active part. And it is precisely through the kind of relationship (solidarity, competence, dissent, confrontation, dependence) with other social actors that the popular rural actors build their role of transmitter-actor, understanding and protagonizing their own development.

Popular Education and the Participatory Action Investigation are guides and tools that orient and facilitate elements for the rural poor to assume this protagonism and social power. In the measure that these sectors build their role as actor through the praxis based on their local environment, they will be able to negotiate with greater success in other regional and national environments, channeling their project in a more appropriate and realistic way. (MARINO, 1995)

ACT 6: Organization of the popular rural sectors is on the one hand an expression of people´s identity, and on the other hand a tool and condition for collective action

No matter what kind, characteristics, magnitude, and coverage of the organization, it acts in two complementary dimensions. On the one hand, *it is an expression of identity* and on the other hand, *it is a vehicle to achieve an objective that is linked to this identity.* Both dimensions are social constructs that require a learning process as necessary condition to achieve a development as social actor.

The intra and inter organizational strengthening, together with a genuine representation allow for a more effective and efficient advance of the sector. The popular rural organizations build their social protagonism in the measure in which they take on the following functions in the local environment: a) Define and elaborate a development project as an image/objective they want to achieve; b) consolidate with social representation and capacity to participate in regional negotiations, which allows for the recognition of their own project within the politics and programs of rural development; and c) insert themselves in the networks of regional and national organizations that influence the appropriate definition of national rural politics such as the formulation and restructuring of programs and plans derived from these politics.

ACT: 7 The gender condition and situation structures rural development based on praxis.

Rural development with these characteristics requires the inclusion of all those groups and minorities that are part of the rural realities. Women of the popular rural sectors (as in the urban environment) are in a doubly disadvantaged situation before the men. On the one hand her particular gender needs are less satisfied, and on the other hand her contributions are less valued or even blocked.

In the local environment these are the problems and needs that directly or indirectly affect the life of the family in which women play a role that is socially recognized. This is the first reason for women to participate actively in the development process. The second reason is linked to the growing migration of young women in search of *opportunities,* which generally multiplies the army of cheap labor in urban centers. Therefore women's inclusion as protagonists in the rural development processes is required.

Any development proposal that incorporates the gender issue has to be aware of the *condition* and *position* of women in the rural popular sectors[33], as differentiating but complementary aspects of their reality and environment. At the beginning the improvement of women's conditions helps to lay the foundation for the improvement of their position, while at the same time the advances in their position is an essential requirement to generate the changes and advances of their conditions.

ACT 8: Protagonist participation for rural development based on praxis requires appropriate technology of which people can take ownership

Generally with rural intervention processes, when their impact and efficiency are evaluated reference is made to a relationship between things and a quantification of the results, rather than referring to the relationship established between the people involved. In addition, the intervention programs and projects do not consider the effects a certain technology (agro-ecological, economic, social, cultural) can produce in the other aspects of people's way of life. Two questions come up about this. What will happen with the logic and rationality that sustain the decisions made by the people involved? What will happen to their culture, knowledge, and previous experience, as well as with their potential for creation, recreation, and adaptation of the innovations? Excluding these questions will imply a decrease of active participation, which translates into rejection, indifference, or the adoption of opportunistic attitudes towards the proposal. (MARINO, 1980)

This kind of situation is in part the result of the fact that technology is not neutral or aseptic in relation to reality and the participation of the rural popular sectors. In fact, technology can facilitate or diminish the protagonism of these sectors because it determines the *way in which the material, social, and cultural goods are produced*. Multiple well-intentioned experiences do not achieve the expected results with the aggravating circumstance that the reasons for the rejection or indifference to the proposal remain unknown. In that case culturalist or psychological explanations are used such as laziness, traditionalism, or lack of innovative spirit. Therefore an intervention proposal based on praxis means working with scientific seriousness and rigorousness as the basis for the proposed technology, but equally important is that the *technological focus* allows and favors an *effective participation of the people involves during the entire process of the program to be implemented*. This is possible if two conditions are ensured: one refers to the *way* in which the technology transfer-adoption is implemented, meaning the pedagogical relationship between the involves parties, and the other refers to the incorporation and exchange of wisdom and knowledge about the reality in which the intervention will be carried out, which is a determining factor for the characteristics of the technology.

ACT 9: The intervention is a task for external and internal agents who are committed and linked to the rural environment to facilitate the popular social protagonism. This task cannot be delegated

[33] By ***women's condition*** we understand the material state of women (poverty, lack of education and training, excessive work load, etc) and by ***women's positions*** the social and economic place of women compared with men.

In the past three decades the situation of the popular rural sectors generally has been a far cry from being protagonists in the processes of their development. (MARINO, 1985) There is no point in analyzing the causes for this situation here, but clearly they are linked to dictatorial and neo-conservative processes of dependent capitalism, for example: socio-economic crisis, the modernization of the industrial sector, migration from the countryside to the city, the unraveling of rural society's structures and greater internal social differentiation, processes of reforms and counter-reforms, among others.

The consequence of this has been the atomization or even elimination of the ways of uniting, organizing, and representation of the popular sectors to define their actions under better conditions in a different setting. To advance towards a situation of protagonism it is at least necessary to consider four kinds of tasks in the intervention.

a) Developing the Participatory Action-Investigation adjusting it to the diverse situations and giving sustenance to the joint elaboration of appropriate proposals.

b) Implementation of a program for Formation[34] and Training specifically about the proposal but also about social, organizational issues and about Planning and Community Management.

c) Systematic accompaniment and counseling to the organizations and groups that are directly involved to support the management, execution, and evaluation of the development project.

d) Inter-institutional articulation to not duplicate efforts and reinforce collaboration.

ACT 10: A process of Rural Development based on Praxis, requires a methodology that is appropriate for that praxis

It is about defining *how* to invigorate a process that leads to a real transformation of the people involved. Thus, the methodology needs to fulfill a few requirements:

a) The methodology is most appropriate when it has a close relationship with the objective of the project or program. This implies developing three components already mentioned as efficient tools to advance towards an effective development: develop people's skills to confront their needs, develop the skills to understand their situation and social reality; and develop their organization, action, and social representation.

b) The methodology needs to incorporate the rural reality in its different dimensions (technical, social, cultural, ecological, economic) and its relationship with the external reality in an integral and balanced way.

c) The methodology needs to interrelate the actions in different settings such as the family and the locally or regional community, according to the defined strategy. In all cases it needs to consider these three levels of intervention.

d) The methodology needs to facilitate an appropriate knowledge and recognition of the specific rural reality where the intervention will take place. This knowledge has to be built with the decision and participation of all people involved.

Finally, the kind of methodology that is coherent with the project´s objective implies that the definition of that objective is the involvement of the people in their own development project and the evolution

[34] Formation is usually more than a technical skills training; it includes aspects of personal growth and general life skills as well as political education for the participants.

of the group carrying it out and reformulating it. Definitely the objective of a rural development program based on praxis cannot be that the external agents solve people´s problems, but rather to achieve that the people themselves learn to do so.

Beyond "Markets": Why Terminology Matters

by Sven Wunder and Maria Teresa Vargas

What is in a name? Does a rose by any other name truly smell as sweet? Aware that terms such as "markets" and "payments for ecosystem services" have encountered resistance in some parts of the world, the ***Ecosystem Marketplace*** *asked two practitioners based in Latin America to explore how the concept of "markets/payment for ecosystem services" is being perceived in developing countries.*

It has now been more than a decade and a half since the Berlin Wall collapsed, the Cold War ended, and capitalism arguably became the Planet's dominant ideology. Surely by now, decision makers the world over have been convinced of the superiority of market institutions in securing desirable societal outcomes? Or have they?

Though it may seem that capitalism and markets reign supreme the world over, there remains much doubt, particularly in the Southern Hemisphere, about the ultimate desirability of markets. Such market skepticism may at times be conveniently coupled with hostile attitudes towards globalization, US foreign policy, the World Bank and other Bretton Woods institutions. And, while many in the North continue to insist religiously on markets as the universal remedy, this discourse -- often led by economists -- frequently ends up fostering more resistance than persuasion in developing countries.

Payments for Environmental Services (PES) are an excellent example of the case in point. Eloquent theoretical arguments have been made (including in this publication) about the superior performance of direct payments for watershed protection, carbon sequestration, biodiversity conservation, landscape beauty, and other such services as compared to more direct command-and-control or project-based approaches aimed at achieving the same goals. There is no shortage of market enthusiasts, eagerly promoting the concept of "markets for environmental services". Beyond the concepts of "payments" and "markets" for ecosystem services, an alternative branch of the literature has opted for terms such as "compensations" and "rewards" for ecosystem services, hinting at the alleged equity and entitlement aspects of service exchanges.

Moving beyond the battlefield of discourses to the real world, how have these "payments," "compensations," "rewards," or "markets" for environmental services fared so far? If we look only at the tropics, at the developing countries of the world, the implementation of these schemes has been slower than their apparent advantages would make us expect. Some of the main obstacles identified by our research for this slow adoption rate have been the lack of trust and "social capital" that exists between providers and users of these services. Also, users often lack the willingness to pay for services that they had previously received for free.

Yet, part of the problem resides in the genuine difficulty that exists in communicating a complex subject that many in the real world still consider an "economist's toy".

These problems notwithstanding, we tend to share with the market optimists the belief that the increased use of markets and economic incentives for environmental protection is both desirable and promising. Indeed, while some market skepticism is sound and necessary -- especially when it relates to the equity implications of markets -- a good share of the skepticism that exists is based on irrational fears, for example when Andean peasants believe that carbon trading means "selling the oxygen to the gringos".

Further, we believe that detaching environmental service transactions from the *quid pro quo* incentive principle -- as some have suggested -- and over-burdening it with equity-driven and poverty-alleviation side objectives is likely to just reproduce the tired old project-driven approaches to conservation: old wine in new bottles. But, on the other hand, is it *adequate* or even *wise* to always talk across the board about environmental service "markets"? If we are not careful, the terminology

itself could become a major stumbling block in the creation of new approaches to environmental protection.

Except for the emerging carbon markets -- it seems incorrect to constantly refer to some of these schemes as "markets for environmental services." After all, they are seldom true markets, since spatial specificities usually restrict or eliminate any of the competitive forces so fundamental to the proper functioning of markets.

Certainly that is the case for watersheds, biodiversity and landscape beauty -- probably in that order of relevance. Take, for example, the case of an urban water utility: If it thinks the price for watershed protection charged by upstream farmers is too high, usually it cannot just go to the next three watersheds for better offers. Likewise, if a large private forest owner charges too much for protecting the habitat of an endemic charismatic species, it is seldom possible for biodiversity buyers to just forget about that site and turn to neighboring plots instead. In other words, the nature of highly localized environmental services, combined with structural impediments to competition in the rural tropics, severely restrict the scope for market forces.

Instead of true markets, what we mostly find in the real world -- both in developed but especially in developing countries -- are bilateral, mutually-negotiated agreements between ecosystem service users and providers.

Usually, these agreements make both parties (as well as the natural resource base) better off. And, at the end of the day, isn't that what we are all looking for from these arrangements? So why insist on referring to all these agreements as "markets", something that, even analytically speaking, in many cases they are not? The over-use of the term "market" would appear to be designed to cater to a recent, post-Cold War, trend in developed countries where anything to do with markets is seen as "sexy" by donors, the media, and even politicians.

Yet in most of the developing world, "markets" -- like other labels with a clear monetary association -- may not be considered "sexy" at all; they may actually turn people off. Indeed, we have found that the notion of "reciprocal solidarity arrangements" and similar terms are seen as much more culturally acceptable in many parts of the developing world. In Pimampiro (Northern Ecuador), for example, a pilot watershed payments scheme recently changed name from "payment for environmental services" to "*retribución*" (recompense) for these services because that term was deemed more politically palatable to the urban water users who finance the monetary payment to upstream farmers. Similarly, in Vietnam, tiny payments for watershed protection are being routinely made, but to visualize them as money changing hands to buy a service was perceived as inappropriate, since it could be associated with corruption.

Perhaps the most illustrative case of the terminology problem comes from Bolivia. In February 2005, Bolivia's president, Carlos Mesa, tendered his resignation, in part because of a continued conflict over the privatization of water supplies to the city of El Alto. The trigger for the latest conflict was not poor performance on the part of the concessionaire (Aguas de Illimani, owned by the Suez Lyonnaise des Eaux), which by all accounts seemed to be doing reasonably well. Rather, it stemmed from the visceral hatred of large sectors of the campesino community for everything that terms like "markets" and "privatization" were believed to represent.

In Bolivia, it would appear that the general argument against markets is that they have seldom delivered what they were supposed to. It is doubtful, for example, whether privatization and liberalization so far have brought jobs, better incomes and better lives to Bolivians. Following the Cochabamba Water War (a conflict over similar issues that led to violence in 2000), the Bolivian social movement has argued that privatization simply serves multinational companies, allowing them to take away Bolivia's natural resources -- the continuation of a process that began almost 500 years

ago. Whether this radical analysis of the impacts of privatization is fully correct or not, the discourse against its implementation has found ample resonance in Bolivian society, in particular among the indigenous groups in the highland region.

Within this context, Fundación Natura began to develop a small "Payments for Environmental Services" project in Bolivia's Los Negros valleys. Natura quickly realized that their use of the word "payments" was causing problems.

Campesino groups were confused: they associated the Spanish word "*pago*" with privatization and land appropriation. Farmers unions and social groups ideologically opposed to environmental conservation quickly took advantage of the situation and began claiming that the project was simply a new form of forest privatization: a mechanism for selling Bolivia's assets to foreigners.

Trying to change this popular perception has taken months. Although the agriculturalists that participate in the system now know that Natura has no intention of appropriating their forest, doubts periodically resurface in the community. Changing the project name from payments to "compensation" has not yet reduced tensions, so participants now prefer to discuss the project simply in terms of "improved management of hydrological resources". Natura staff are convinced that if they had started the dialogue using terms other than "markets" or "payments", progress towards project sustainability would have been faster and far easier.

And yet, despite these setbacks, there is also some good news from Bolivia regarding the potential for using traditional "reciprocal arrangements" (what economists might call "market-based mechanisms") for managing watersheds for hydrological sustainability and improved livelihoods. Communities such as Chimboco, in the Sacaba valley close to Cochabamba (site of the aforementioned "water war" over privatization) maintain their customary laws and have developed many innovative institutions to manage natural resources. Such associations are often entirely autonomous and self-managed; they generally have complex rules and norms that revolve around rights (often water rights are de-linked from land rights), responsibilities, and conflict resolution. A number of the water users' unions, such as the 960-member Association of Users of the Larati Lagoon (AULL) even serve as *de facto* local governments.

Anyone who wants to use water either for irrigation or consumption in the Sacaba valley must become a member of the users' association and assume all of the responsibilities that this implies. Current water distribution is based on rules developed in 1903. Of course, as in any human societies, transactions between resource owners are common, especially as a way to maximize efficiency, but such "markets" are a small component of these integrated systems of water management, which are based largely on the concept of "reciprocity".

Beyond the Sacaba valley, the case of Tiquipaya is especially interesting since it, too, is close to Cochabamba and serves as a counter-point to the furor over water privatization in that city. The Tiquipaya watershed supports a number of functionally independent irrigation systems, each of which has developed its own approaches to allocating water usage, some of which involve water "turns" that can be bought and sold. The crucial innovation in many of these systems is that resource users have the right to a fixed amount of water, and can use it for irrigating any of their plots (even those outside the system). In this way, the systems have "disconnected" the water/land relationship and thus separated land and water rights. The evolution of this "water market" (though no-one would call it a market!) has been accelerated by prior fragmentation of land for different agricultural uses.

Even under extremely dry conditions, the systems have worked, allowing for the negotiation of complex water transfers between a variety of actors. For example, one well-known agreement is the

tripartite arrangement between the National Irrigation Systems, the Saytu Ckocha community, and the SEMAPA drinking water utility (now named Aguas del Tunari), through which SEMAPA "compensates" Saytu Ckocha for its extraction of drinking water through investments in local system improvements, such as well-boring and the purchase of heavy machinery for community use.

Now, clearly these systems revolve around access to water –rather than markets for ecosystem services—but they can still provide some interesting lessons. For one, they show that there is a considerable institutional foundation in some developing countries. Second, they show that incentive-based cooperative agreements can develop endogenously (i.e. without external interference) within local systems of natural resource management.

We have yet to find examples of these locally developed systems being involved in outsider-driven environmental management programs, but it is clear that developers of projects that in developed countries would be called "payments for environmental services" could take advantage of the extensive social capital and institutional diversity that exists in developing countries for natural resource management.

Given the above, we believe that market-based resource management mechanisms and forms of "payment for ecosystem services" may be feasible in Bolivia -- but in most cases only within the larger context of communitybased reciprocal agreements for water management and conflict resolution. It also has become evident that referring to these mechanisms as "markets" is likely to be highly counterproductive in places like Bolivia.

To sum up, the advance of market mechanisms, stewardship payments, and other economic incentives for environmental services is a positive trend -- one that we believe will be of benefit to service users, service providers, and the environment. But this trend is young, and requires support if it is to thrive. What is certain, however, is that calling everything a "market" does not help matters much.

One concern is that many of these arrangements are not markets in the proper sense of the term. Another is that even those arrangements that could legitimately be called "markets" may sometimes be better served by referring to them under a different label. Buzzwords are not mere semantics; they can and often do make the difference between adoption and rejection of a project or approach! And, just as we package some non-market transactions, calling them "markets" to sell them to a donor in the North, we also need to show a similar sensitivity to local perceptions when these projects take place in developing countries.

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Bioprospecting and Biopiracy in the Americas

by Teo Ballvé

In the 1570s, a physician named Francisco Hernández led the first colonial scientific expedition to the New World. He traveled Mexico collecting plants that might prove valuable in curing European diseases. Since Hernández was clueless when it came to the properties of local plant species, he depended on knowledgeable indigenous healers who guided him to medicinal plants.

Today, indigenous rights activists have a name for what Dr. Hernández did: they call it “biopiracy,” while some prefer the more neutral, “bioprospecting.” Both terms refer to the collection of biological matter from biodiverse regions by corporations for the purpose of extracting useful genetic or biochemical resources that have a profitable and patentable commercial application. Since the wealth of the globe’s biodiversity is mostly concentrated in equatorial regions, bioprospecting is mainly conducted in Third World countries.

But like Dr. Hernández, modern scientists depend on knowledgeable locals—namely, campesinos and indigenous peoples—to work as guides or plant collectors that help narrow the plant species screened for potentially valuable properties. According to the U.S. National Institutes of Health, consultation with indigenous peoples doubles the success rate of finding plants with commercially applicable properties.

Indigenous activists and their allies argue corporations are exploiting local knowledge and resources without any social or economic benefit to local communities. But at the heart of the issue is much more than the greed of pharmaceutical corporations. Bioprospecting raises a host of questions about critical global issues, including indigenous rights, intellectual property, environmental conservation, international treaties, and patents.

The stakes are high. A study by ethnobotanist Darrel Posey published in 1990 estimated that the annual world market for medicines derived from medicinal plants discovered from indigenous peoples was $43 billion. However, writes Posey, “less than 0.001% of the profits from drugs that originated from traditional medicine have ever gone to the indigenous peoples who led researchers to them.”

With the rise of the biotechnology industry in the 1980s and 1990s, biotech companies faced increased competition and expiring patents. In response, they increasingly turned to bioprospecting as an attractive way of supplementing synthetic product development, especially in drug discovery.

The bioprospecting turn coincided with a newfound global emphasis on environmental problems that culminated with the 1992 UN Conference on Environment and Development—known as the “Earth Summit.” The year also marked the 500-year anniversary of the Spanish invasion of the New World, and indigenous peoples in the Western Hemisphere, and elsewhere, had already engaged a heightened sense of activism and assertiveness.

The most important treaty to come out of the Earth Summit was the UN Convention on Biological Diversity (CBD), which set out three main goals: the conservation of biodiversity, sustainable development, and, according to anthropologist Cori Hayden, “the distribution of biodiversity-based industry profits to Southern ‘stewards’ of genetic resources.”

Through Article 8(j) of the treaty, signatory nations made a commitment to protect indigenous knowledge, agreeing that any benefits derived from that knowledge—say, in the form of a prescription drug—should be shared equitably with the source-community. Tony Simpson, lifelong indigenous

rights activist, describes the CDB as the “first international environmental treaty to tackle the issue of intellectual property and the need to ensure the equitable use and sharing of biodiversity.”

The implications of the CDB are profound. First, as Hayden notes, biodiversity becomes defined as a productive resource with economic value that should be conserved. The CDB also granted status to biological resources as goods to which nations have sovereignty, as opposed to the “international commons” under which these resources were previously assumed to pertain. It should be noted that nation-states, defined by the treaty as the new “owners” of biodiversity, are often at odds with the indigenous groups inside their borders.

Hayden says the most significant shift brought on by the CDB is that biodiversity came to be managed as intellectual property. The treaty “banks on biotechnology and intellectual property as key engines for valorizing biodiversity—and thus indispensable in promoting conservation and nondestructive, sustainable development,” writes Hayden.

The architects of the treaty reasoned that biotechnology and intellectual property rights (i.e. patents) give an economic incentive for countries to preserve the environment and manage it in a sustainable way. As with many lofty international treaties, things are often much more complicated on the ground.

Though it predated the CBD by a year, one of the most famous bioprospecting deals is between the Costa Rican government through its biodiversity agency, INBio, and Merck, the pharmaceutical giant. Under the deal, Merck pays a $1 million a year for exclusive access to specimens collected by INBio-trained and -contracted collectors and ensures INBio a percentage of royalties. INBio uses the money to fund conservation projects.

The United States is the only major functioning government that has still not ratified the CDB. The U.S. government also happens to be a leading promoter of “benefit-sharing” bioprospecting contracts. It does so through an obscure government initiative known as the International Cooperative Biodiversity Groups (ICBG). The ICBG is managed jointly by the National Institutes of Health, the National Science Foundation, and the U.S. Department of Agriculture.

According to its Web site, the ICBG “aims to link drug discovery, biodiversity research, conservation and development by means of collaboration between consortia of organizations.” It has funded drug discovery projects in Africa, Asia, and Latin America, including projects in Argentina, Chile, Costa Rica, Mexico, Panama, Peru, and Suriname.

A typical ICBG contract gives a huge research grant to a U.S. university with money from its associated government agencies. The university researchers strike two simultaneous partnerships. One is with a pharmaceutical company that agrees to help research and commercialize potential drug discoveries. The other partnership—often brokered by local scientists—includes a local community that agrees to assist the researchers in finding medicinal plants in return for a share in the profits.

ICBG-sponsored contracts, for example, allow source-communities a 1-5% share in royalties, though it can take several decades for a product to take shape. The funds are then channeled to a locally managed non-governmental organization set up by the contract that distributes the funds toward local, community-driven development projects.

In her book When Nature Goes Public author Cori Hayden explains that bioprospecting contracts provide a series of incentives that are meant to create a congruence of interests. “The goal of prospecting agreements,” writes Hayden, “is to turn often-conflicting parties—developing nations, indigenous or local communities, the pharmaceutical and agrochemical industries—into mutually dependent ‘investors,’ by actively producing one piece of shared ground: that each has something tangible to gain from the sustainable management of biodiversity.”

The ICBG came to the attention of activists when the $2.5 million ICBG Maya project was launched in the southern Mexican state of Chiapas in 1999. Even before the project was launched, many local Maya communities—including those part of the Zapatista movement—rose in opposition calling the project blatant biopiracy.

Activists argued the Mexican legal system was not equipped to handle such a project and that ICBG Maya had not received full consent from locals and would provide no major benefits to communities. Although the researchers had set up an NGO to deliver benefits named Promaya, an abbreviation for the "Protection of Maya Intellectual Property Rights," opposition was fierce. Amid persistent protests, the U.S. researchers, who had more than 40-years experience working in Maya communities, scrapped the project two years after it began.

"It [was] not a simple tale of greedy corporations vs. once-innocent locals," writes journalist Barbara Belejack in a NACLA article on the controversy. "For also involved in the project were a whole list of public institutions that see their mission as protecting the environment by reviving research on plant-based medicines."

Still, among the many unresolved questions about bioprospecting and benefit-sharing arrangements is a central contradiction: indigenous groups are still being sold back patentprotected medicines based on knowledge and biological resources that have long been part of their cultural repertoires.

What's more, corporations have monopoly rights on these medicines through ironclad patents protected by international treaties, which unlike the CBD actually have enforcement mechanisms. In fact, a year after the CBD was signed the precursor group to what later became the World Trade Organization (WTO), concluded negotiations on "Trade-Related Aspects of Intellectual Property Rights" (TRIPS). TRIPS provisions require WTO member-states to enforce patent protections through domestic legislation for all kinds of technology, including patents on "microorganisms and patent-like protection on plant varieties."

Many activists roundly reject the patenting of biological life. But some indigenous rights advocates are considering intellectual property rights as a way for often-exploited communities to gain control over the use and dissemination of their knowledge and biogenetic resources. However, critics of this strategy are understandably wary of using a market-mediated mechanism—that is, the commodification of biodiversity and indigenous knowledge through patenting—to protect their rights.

As anthropologist Stephen Brush notes, "Ironically, proponents of these rights seek to address problems caused in part by the expansion of capitalism by employing a tool of capitalism. The idea that more capitalism is needed to cure its own problems is certainly not novel, but one that anthropologists and indigenous people should approach with caution." Although supporters of bioprospecting say benefit-sharing contracts seek a balance between social, environmental, and economic priorities, the contracts generate even more questions: How is "ownership" of biogenetic material determined? Who constitutes a "local community" or an "indigenous group"? What is an "equitable" arrangement? Should indigenous groups seek their own patents? These questions have no simple answers.

At the height of the ICBG Maya conflict in Chiapas, a press statement by the opposition called for a moratorium on bioprospecting, "so that we can discuss, understand and propose our own alternative approaches to using our resources and knowledge."

Unfortunately, the "alternative approach" called for in the statement released more than eight years ago remains elusive.

Teo Ballvé is NACLA's Web editor.

Sierra Gorda Taps Voluntary Markets for Carbon and Environmental Offsets - Again

by Jim Whitestone

After years of trying to develop and market a carbon sequestration project under the formal Kyoto rules for Clean Development Mechanism (CDM) projects, the Grupo Ecologico Sierra Gorda and its partner organization Bosque Sustentable changed course and decided to pursue voluntary markets instead (see "Horses for Courses Voluntary vs. CDM Carbon Projects in Mexico"). Jim Whitestone tells the ***Ecosystem Marketplace*** *why he thinks the decision has paid off.*

The Grupo Ecologico, which has co-management responsibilities with the Mexican government for the Sierra Gorda Biosphere Reserve in central Mexico, is looking to help finance its ambitious biodiversity conservation program for the reserve by selling carbon and environmental offsets. Bosque Sustentable A.C., which GESG created to implement its strategy of combining resource protection with sustainable use, will be the actual provider of these offsets.

Voluntary markets offered Grupo Ecologico and Bosque Sustentable advantages associated with innovation, vibrancy and accessibility, and they seized the opportunity. Bosque Sustentable completed its first sale in the voluntary market in 2006 to the United Nations Foundation, which wanted to offset its carbon footprint as well as support a UN-sponsored project that also helped alleviate poverty. Bosque Sustentable is now in the final stages of concluding a second sale with the United Nations Foundation as well as a sale to the World Land Trust, based in the U.K. The World Land Trust will be selling Sierra Gorda Carbon and Environmental Offsets to a range of voluntary European buyers who are interested in biodiversity and poverty reduction benefits in addition to carbon sequestration.

Sierra Gorda Gourmet Carbon/Integrated Offsets

These sales highlight a principal advantage of voluntary markets in relation to regulatory markets in allowing Bosque Sustentable to access buyers that are interested in more than just carbon sequestration, an advantage that it is well positioned to exploit. Martha "Pati" Ruiz Corzo, the director of the Sierra Gorda Biosphere Reserve, has described the voluntary credit as "not just a carbon credit, but a green jewel protected by its inhabitants."

In addition to carbon sequestration, their activities in the areas of reforestation, avoided deforestation and the inducement of natural forest regeneration can help to safeguard biodiversity while preserving hydrological functioning, avoiding erosion and providing other ecosystem services. Specifically, Bosque Sustentable's work in forest restoration helps sequester carbon while planting on steep slopes maximizes benefits associated with protection of important hydrological recharge areas, reduced soil erosion and accumulation of large forested areas for biodiversity enhancement. Payments and training to small landholders to establish tree plantations encourage sustainable harvesting while also reducing poverty.

Grupo Ecologico and Bosque Sustentable are not about to downplay the fact that trees in the Sierra Gorda absorb CO_2 as they grow since carbon sequestration continues to be the driver of these markets. However, they seem to be tapping into a niche of buyers who are interested in other benefits as well as addressing climate change. In addition to offsetting their carbon footprint, individuals, businesses and organizations are increasingly interested in safeguarding biodiversity as well as providing sustainable livelihoods to avoid the root causes of deforestation. In the Sierra Gorda, the

projects are designed taking into account local forest values and the needs of the forest owners and are implemented by local organizations with knowledge of the local physical and social conditions.

High-Quality Verified Offsets

While GESG and Bosque Sustentable decided to pursue voluntary markets viable for areas of poverty instead of formal regulated markets due to the very costly and complex process for certifying CDM credits, sales in the voluntary carbon market have not come at the expense of quality and verifiable credits. This has been a very important consideration in the sales of Sierra Gorda offsets concluded so far. The two organizations have directed significant attention and resources at documenting the effectiveness of Sierra Gorda Offsets in terms of carbon sequestration, biodiversity preservation, hydrological services and improving the livelihoods of people in the local communities.

These are being verified through ongoing scientific assessments and social return on investment analyses. The University of Monterrey is measuring the amount of carbon being stored in the various species and ecosystems of the Sierra Gorda while inventories are also underway of the various flora and fauna including jaguar in the reserve. Scientists at the University of Queretaro are using data, in combination with information concerning land cover and soil type, to model improvements to hydrological processes throughout the Reserve resulting from reforestation and soil conservation measures. Grupo Ecologico Sierra Gorda has also undertaken a Social Return on Investment Analysis to assess the range of impacts of their programs on the communities in the Sierra Gorda.

Pursuing verification of offsets is especially important at this time when there has been rapid growth in the global market in carbon trading which tripled last year to $30bn. At the same time, the World Bank has raised concerns about the effectiveness of unregulated carbon offset projects. If the carbon market loses credibility, carbon offsets would no longer be available to provide a useful tool for reducing emissions and as a cost control mechanism for companies in countries with carbon caps.

The Road Ahead

In addition to the recent agreements with the United Nations Foundation and the World Land Trust, Grupo Ecologico and Bosque Sustentable will be pursuing other marketing channels for their integrated offsets including directly through their own website: www.sierragorda.net/carbon/index~.htm. They anticipate that Sierra Gorda Carbon and Environmental Offsets will be increasingly in demand as: more and more individuals, businesses and organizations come to understand the business case for sustainable development; as consumers increasingly demand more environment friendly products; governments need to respond (through new regulations if needed) to pressing environmental problems like climate change, water shortages, pollution and loss of biodiversity; the financial community seeks greater assurances from companies in demonstrating their ability to manage environmental risks; and companies compete to attract and retain skilled workers who want to identity with corporate values.

Sierra Gorda Offsets can offer an important tool to individuals, businesses and organizations globally as well as locally in Mexico in meeting these higher business standards for sustainability. This is especially true at this time when there is an effort to get Mexico as well as Brazil, China, India and South Africa to join with the G8 countries ("G8 plus five"), which combined account for 75 per cent of the world's greenhouse-gas emissions, to craft a climate-change plan to succeed the Kyoto Accord.

In many cases, voluntary markets at the very least can play a complementary role to regulated markets if not to serve as forerunners in the transition to regulated markets such as in the case of formal cap and trade systems for carbon markets. In engaging in voluntary markets, conservation organizations can play an essential role in reducing transactions costs and driving innovation,

something that Martha "Pati" Ruiz Corzo, the Grupo Ecologico Sierra Gorda and Bosque Sustentable have never shied away from.

Jim Whitestone is an Agricultural and Resource Economist with the Ontario Provincial Government who is on a professional exchange with Grupo Ecologico Sierra Gorda sponsored by the Inter-American Institute for Cooperation on Agriculture (IICA) - Canada, a specialized agency of the Organization of American States (OAS).

Payments for Ecosystem Services:

What are they?

What resources and information are currently available?

Where can you find people and organizations working with ecosystem services?

The Katoomba Group is an international working group focused on markets and payments for ecosystem services – including watershed protection, biodiversity habitat, and carbon sequestration. The Group is comprised of leading experts from forest and energy industries, research institutions, the financial sector, NGOs and communities. It serves as a forum for the exchange of ideas and strategic information about ecosystem service markets and transactions. Our work is regionally oriented as described below.

Tropical America Katoomba Group (TAKG)

- Promoting and facilitating payments for ecosystem (PES) services in the Tropical American region
- Building regional know-how and capacity related to PES through training sessions, facilitating creation of tools and methodologies, and communicating cutting edge developments
- Sharing knowledge regionally and internationally and promoting collaboration between network partners

East and Southern Africa Katoomba Group (E&SAKG)

- Establishing a vibrant network of PES innovators across East & Southern Africa, through country-level and regional meetings
- Building platforms for PES-related problem-solving, tool documentation, and information dissemination
- Identifying sites with rich learning opportunities; enabling and advising on the design and implementation of PES projects in those sites
- Catalyzing national government action on supportive policies and procedures

China Network

- Assessing status of ecosystem services activities and major players
- Identifying critical opportunities

North America

- Multiple stakeholder strategic convenings around key opportunities

What are Payments for Ecosystem Services?

Ecosystems provide a wide range of services from clean water to carbon sequestration and maintenance of biological diversity. People and companies rely on these services—for raw material inputs, production processes, and climate stability. At present, however, many of these ecosystem services are either undervalued or have no financial value at all.

Markets are emerging for ecosystem services in countries around the world. For example, multi-million dollar markets now exist in carbon, wetlands, water pollution, and even in endangered species.

Payments for Ecosystem Services (PES) are formal and informal contracts that place financial value on stewardship services - from one on one informal agreements to large scale public systems that shift economic investments towards desirable land stewardship. Transactions fall into broad categories: self-organized private deals, public payments to farmers and communities, open trading/compliance markets, and eco-certification.

PES is a tool that is increasingly being used by conservation practitioners, financers, community groups, governments and others to recognize the value of services provided by nature and the role of those who steward these services.

While PES can have many benefits, it is important to recognize that PES is not always the most appropriate conservation measure and should not be undertaken without careful analysis and understanding of the particular situation.

What resources are currently available?

In addition to our websites, we suggest:

Getting Started: An Introductory Primer to Assessing and Developing Payments for Ecosystem Service Deals

Step-by-step guide for developing and implementing PES agreements, specifically for NGOs and communities/'sellers'

Extensive resource lists and materials throughout the guide

Available online at: www.katoombagroup.org

Negotiating for Nature's Services: A Primer for Seller's of Ecosystem Services on Identifying & Approaching Private Sector Prospective Buyers

Reference guide for identifying, negotiating, and closing ecosystem service deals with private sector buyers

Available online at: www.katoombagroup.org

The Conservation Economy Backgrounder

Introductory guide to environmental markets, answering many frequently asked questions

Available online at: www.ecosystemmarketplace.com

State and Trends of the Voluntary Carbon Markets: 2007

Overview of key players voluntary carbon market

Quantitative analysis of the voluntary carbon markets that includes estimated size, ratio of project types, use of standards and predictions for growth of the voluntary carbon markets

Available online at: www.ecosystemmarketplace.com

Forest Trends' Communities and Markets Program is committed to reducing poverty, improving livelihoods and conserving natural resources by engaging forest and rural communities' participation in environmental markets and payment and compensation schemes for ecosystem services. With a focus on information sharing, capacity building and technical assistance for forest and rural communities, the Communities and Markets Program includes:

- The Community Portal website on the Ecosystem Marketplace seeks to generate awareness and increase the knowledge base and accessibility of information on environmental markets and transactions for communities in developing countries. The Portal highlights information to help communities in the process of development and implementation of PES projects in a variety of media formats.
- The Community Forum Newsletter, published every six weeks, shares recent publications and information on PES, highlights new tools and resources for those interested in environmental markets and transactions and encourages readers to submit their content contributions.
- Regional PES capacity building workshops
- Community radio programming about PES
- Development and dissemination of informational materials
- Integration of community's perspectives into other Forest Trends programs, such as the Business Development Facility and Business and Biodiversity Offset programs

The Communities and Markets Program relies on the guidance and collaboration of the Community Advisory Group, a network of community experts and leaders from around the globe.

The Ecosystem Marketplace is a leading source of information on markets and payment schemes for ecosystem services; services such as water quality, carbon sequestration and biodiversity. We believe that by providing solid and trust-worthy information on prices, regulation, science, and other market-relevant issues, we can help markets for ecosystem services become a fundamental part of our economic and environmental system, helping give value to environmental services that have, for too long, been taken for granted.

In providing useful market information, we hope not only to facilitate transactions (thereby lowering transaction costs), but also to catalyze new thinking, spur the development of new markets, and achieve effective and equitable nature conservation.

Funders-Only Session

Indigenous rights, indigenous wrongs: risks for the resource sectors

EIRIS, Ethical Investment Research Services, October 2007

5.3 Allegations of indigenous rights abuses

Companies with existing allegations for indigenous rights abuses are more greatly exposed to the risks outlined in section 4. Past allegations of indigenous rights abuses are monitored by EIRIS to identify companies that may previously have mismanaged indigenous rights issues. These companies are often under greater scrutiny from NGOs and the media and are considered to be exposed to a greater risk.

The following sources are used: main international and national press and key NGO websites. These include Business & Human Rights Resource Centre, Amnesty International, Human Rights Watch, Christian Aid and Survival International. Companies subject to an allegation of indigenous rights abuses levelled in one of the above sources within the last three years are classified as high risk exposure.

5.4 Exposure classification

EXPOSURE CATEGORY	CLASSIFICATION
High	Companies engaged in high risk business activities identified in countries of concern AND subject to allegations of indigenous rights abuses within the last three years
Medium	Companies engaged in high risk business activities identified in countries of concern

Companies involved in other business activities will be considered on a case by case basis where allegations of indigenous rights abuses linked to direct impact operations have been raised.

EIRIS has chosen the following selection of companies to analyse in this paper. The selection is a mixture of significant high and medium risk companies from a broad geographical range to offer an overview of approaches and steps taken in relation to indigenous rights. The companies selected all operate in high risk sectors.

Company	Business activity	Countries of concern	Allegations	Exposure
Anglo-Eastern Plantations	Plantations	Yes	No	Medium
Barrick Gold	Mining	Yes	Yes	High
BHP Billiton	Mining, metals & oil exploration	Yes	Yes	High
Suncor Energy	Oil & gas	Yes	No	Medium
Total	Oil & gas	Yes	No	Medium
Weyerhaeuser	Forestry	Yes	Yes	High
Woodside Petroleum	Oil & gas	Yes	Yes	High

All companies in the FTSE All World Developed Index and other companies EIRIS covers have been classified as High, Medium or No risk exposure and their management response will be assessed over the coming year.

6. Managing the risks

While companies are beginning to recognise the importance of human rights and how to manage their impact, respect for indigenous peoples' rights and how to successfully engage with them is less well understood by many companies.

EIRIS has identified 16 key indicators for assessing companies' management response to indigenous rights issues. Detailed definitions of these indicators are provided in Annex 9.1.1. The indicators fall into four categories: strategy & responsibility, engagement

& consent, employment, and reporting & dialogue.

These indicators are described in more detail at paragraph 9.2 below.

Strategy & responsibility
- Policy commitment to indigenous rights
- Commitment to the principles of free prior and informed consent/ consultation (FPIC) for proposed projects
- Senior responsibility for indigenous rights issues
- Commitment to employee training on indigenous cultural issues
- Commitment to support indigenous rights laws

Engagement & consent
- Commitment to meaningful participation and early on-going consultation with relevant indigenous communities
- Indigenous Impact Assessment (IIA) involving indigenous communities
- Active participation in resettlement (incl. compensation proposals)
- Use of indigenous knowledge and preservation of culture
- Facilitation of free prior informed consent/consultation
- Dedicated communication channels

Employment
- Skills development and educational support
- Employing indigenous peoples

Reporting & dialogue
- Reporting on engagement activity
- Disclosure of incidents of non-compliance
- Public response to NGO allegations regarding breaches of indigenous rights (where relevant)

6.1 Snapshot of EIRIS findings

Assessed against the indicators described above, three out of seven companies' management response to indigenous rights issues are assessed as Intermediate, three as Limited and one has disclosed No Evidence of addressing the issue. No companies achieved an overall grading of Advanced or Good, although BHP Billiton and Suncor come closest to achieving a Good assessment. Two companies demonstrated a 'best practice' commitment to ILO 169 in their indigenous rights policy. Six of the seven companies have committed to undertake meaningful participation and ongoing consultation. Full results are shown in the table in section 8.

To further understand the business impact of indigenous rights issues on companies the following questions may be used. These questions are intended to assist analysts researching or engaging directly with companies but may be useful to others.

Questions for analysts

How does the company identify which indigenous peoples are affected by operations?

What methods does the company use for communicating with indigenous peoples (given that conventional channels may not necessarily work)?

How is the company evaluating regulatory developments?

How does the company distinguish between free prior informed consent and free prior informed consultation?

Does the company have policy to walk away from a project if consent is not freely given?

7. Good practice examples

While a comprehensive management response to indigenous rights issues may be lacking in most companies, below we explore a few examples of good practice.

BHP Billiton's 'Naonayaotit Traditional Knowledge Project' is a good example of investment in indigenous peoples' culture as well as supporting employment and sustainable development. The Naonayaotit Traditional Knowledge Project (NTKP) in Canada was developed jointly with the Inuit of the Kitikmeot Inuit Association for the purpose of integrating traditional Aboriginal knowledge into environmental management at the mine. Major outcomes of the NTKP to date include: a place names atlas, a series of illustrated reports on topics ranging from heritage and culture to Inuit opinion of exploration, research and development and a geographic information system (GIS) database for use by Inuit land managers.

Recognition of the importance of direct communication and crafting better indigenous communications is demonstrated by Suncor Energy in Canada. Following consultation with aboriginal leaders who stated that they were finding the consultation process on numerous new oil sands projects to be a burden, Suncor is now working with Alberta regulators, and First Nations and Métis representatives in the Wood Buffalo region to find more efficient and effective ways to consult with them.

In some cases companies have demonstrated an understanding of the risks by deferring decisions where adequate consultation and consent have not been achieved. Anglo American's policy on engaging with indigenous peoples includes a commitment to "work with indigenous people around the world on the basis of consent, recognising their historical disadvantages and specific cultural norms."[31] In 2002, the AngloAmerican exploration team planned to drill in the vicinity of Suggi Lake in Canada, a significant fish habitat, but has held off from doing so until gaining consent from the local indigenous community.

Rio Tinto also has a policy recognising the principles of free prior informed consent, not only for indigenous communities in the area but for all local people: "In all cases, this involves ongoing consultation with local people, public authorities and others affected. We accept that this may sometimes result in our not exploring land or developing operations, even if legally permitted to do so."[32]

Rio Tinto recognised the Mirrar peoples' rights regarding the proposed uranium mine project at Jabiluka in the Northern Territory, Australia, coming to an agreement not to mine until consent is obtained. A traditional owner said: "..This agreement lifts the shadow of Jabiluka off the Mirarr and other Aboriginal peoples in Kakadu. We now have a chance to solve some of the social problems like alcohol, unemployment and health. Jabiluka will never be mined unless the Mirarr give approval - in future the decision is ours alone for the first time."[33]

Notes

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[4] *Indigenous and Tribal Peoples Convention, 1989 (No. 169)*, Country list of ratifications <http://www.ilo.org/ilolex/cgi-lex/ratifce.pl?C169>

[5] *Indigenous and Tribal Peoples Convention, 1989 (No. 169)* <http://www.ilo.org/public/english/indigenous/standard/index.htm> and, *UN Convention on the Rights of Indigenous Peoples* <http://www.un.org/esa/socdev/unpfii/en/declaration.html>

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[15] International Council on Mining and Metals website, ICMM Policy Statements, *Draft Position Statement on Mining and Indigenous Peoples Issues*, March 2006. The draft position statement was approved for consultation by ICMM's CEO-led Council in March 2006 <http://www.icmm.com/library_pub_detail.php?rcd=190 >

[16] International Council on Mining and Metals website, *Draft Position Statement on Mining and Indigenous Peoples Issues*, March 2006 <http://www.icmm.com/news/1054DraftHighlevelpositionstatement_FINAL.pdf>

[17] ComLaw website, *Aboriginal Lands Rights (Northern Territory) Act 1976*, section 42(6)(a) <http://www.comlaw.gov.au/ComLaw/Legislation/ActCompilation1.nsf/0/C33803A9831C47C6CA25734C000D90EF/$file/AbLandRightsNT76_WD02.pdf>

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International Grantmaking , Funding with a Global View

Grant Craft Practical Wisdom for Grantmakers,

Why Fund Internationally?

Grant makers fund internationally for many reasons. Some do so because the problems that concern them most, as institutions or individual donors, span national boundaries. Some feel an ethical obligation to respond philanthropically to the complex effects of globalization, or to respond to a natural disaster or other emergency.

Some believe that experiences and lessons from other countries will enrich the quality of their domestic funding. Corporate funders may be motivated to give in parts of the world where they have business interests. Individuals and family foundations may want to help improve conditions in their countries of origin or deepen their engagement with places, issues, or people in other parts of the world.

Some grant makers may be interested in funding internationally but feel that their resources are too small, their mission too local, or their staff too inexperienced. They may be concerned about the risk of violation U.S. Tax law, making grant choices that end up doing harm than good, or getting hung up on problems of cultural difference and geographic distance.

Those risks are real, yet converstions with experienced grant makers confirm that it's possible to do as good a job overseas as at home. International funding is different from domestic grant making in some ways, yet a lot of the usual concepts and tools apply. This guide can help prospective international funders define their interests, weigh different approaches, avoid pitfalls, and make the most of the growing array of interational funding opportunities.

TWO APPROACHES: GIVING INTERNATIONALLY, GIVING LOCALLY WITH AN INTERNATIONAL PERSPECTIVE

Global giving by U.S. foundations has grown dramatically in recent years, increasing from roughtly $508 million in 1990 to $2.5 billion in 2000. According to an analysis by the Foundation Center of grants of $10,000 or more, international grant making is growing even faster than grant making overall, increasing by 76 percent between 1998 and 2002, "far exceeding the 41 percent gain in overall giving" (*2003 International Grantmaking Update, www.cof.org*).

Several of our contributors noted a related trend toward internationalism within U.S. domestic grant making. Many U.S. funders have decided in recent years to address global issues-environment, poverty, population migration, and others-through work close to home. For example, one Midwestern foundation organized its entire local grant-making agenda to emphasize "the underlying principles and tenets of human rights." In another case, an East Coast foundation reshaped an international fellowships program around cross-national exchange on helath systems innovation.

ESPECIALLY FOR U.S. DONORS

FEDERAL GUIDELINES FOR INTERNATIONAL FUNDING

Since September 2001, the U.S. government has established new regulations with pertinence for international grant making. To summarize, there are three main instruments:

- **Executive Order 13224** freezes property and assets of people and organizations named as terrorists on lists maintained by several federal government departments. Grant makers are required to confirm that grantees' names do not appear on any of the lists.
- **USA Patriot Act** increases existing criminal sanctions for people or entities that provide material or financial support for terrorism. The Council on Foundations warns that the act raises the possibility of civil liability against grant makers whose support ends up in the wrong hands.
- **Treasury Department Voluntary Guidelines** recommend practices for international grant making that comply with Executive Order 13224 and the USA Patriot Act.

For more information, see Handbook on *Counter-Terrorism Measures: What U.S. Nonprofits and Grantmakes Need to Know*, published jointly by Independent Sector, InterAction, the Council on Foundations, and the Day, Berry & Howard Foundation on March 15, 2004 (www.cof.org).

OTHER COUNTRIES' GUIDELINES FOR U.S. DONORS

It's important to review relevant local laws and regulation before making a grant to an entity outside the United States. Many countries require organizations to register with one or more government agencies before receiving international funding, and some have established offices that serve as liaisons or registration centers for nonprofits and donors.

The Web site of the U.S. International Grantmaking Project (www.usig.org) offers information on the legal environment in approximately 30 countries. For each country, the site provides a brief overview, or "country note," with links to longer reports, texts of relevant laws and regulations, and contact information for knowledgeable advisers.

WHERE THE EXAMPLES COME FROM

This guide draws on interviews and conversations with more than fifty grant makers and donors, representatives of intermediary organizations, consultants, and advisors with experience in international grant making. Is also complies advice from organizations that aid international funders and tips on where to find the most up-to-date information on working abroad.

KEY LESSONS FROM GRANT MAKERS

- **Inform yourself about relevant legal and tax issues.** If you decide to fund directly, undertake due diligence on the relevant legal and tax issues in the United States and target country, and set up the processes and timetable to govern your work. Enlist staff and long-term consultants as allies in making sure that things run smoothly administratively, as well as programmatically. As one grants administrator from a private foundation observed, "*Generally grants administrators are another set of ears for grantees to answer questions, helping them to understand how to think about reporting, or whatever."*
- **Give yourself time for research and reflection.** Our contributors strongly recommend spending plenty of time to educate yourself, your colleagues, and your board members about the target issues and countries you are interested in funding. The former head of a major European donor center and library told how a new environmental funder got started in Eastern

Europe: *"What they really wanted to know initially was, what is everybody else doing so that we can find gaps and opportunities to make a mark? They got a grad student to come into the library and sort of camp out for a week or two, then write a full report"*

- **Clarify the values that guide your grant making:** A grant maker at a family foundation explained how the organization's values informed its grant making. *"We have topical areas-community development, health, economic development-but within these there are hundreds of possible programs. The challenge was to create a screen. We articulated a set of values: local involvement in decision making, informed by local people and bottom-up. That ruled out a lot of things. We realize that we would not be funding outside people who wanted to go into a new community and start new work. We would work with people who had relationships on the ground and were building capacity of local people to solve their own problems. A number of our grants go to NGO's based in the United States, but we fund them only if they are working closely with a community organization abroad."*

- **Identify institutional and personal constraints.** What financial resources, staff time, and personal time will you dedicate to international work? How hands-on do you wish to be? Can your organization manage the program decisions and the legal and tax issues involved in direct grant making? Or would it make more sense to work through an intermediary, at least initially?

- **Develop ways to help you communicate effectively with grantees and applicants.** What is the communications culture in the country or region in which you plan to work, and how might that condition your dealings with grantees? For example, are people most comfortable communicating in face-to-face settings or may some of the work be conducted by phone or e-mail? Might they hesitate to communicate news, especially bad news, in a timely manner? Contributors emphasized the importance of working with grantees to ensure mutual comfort and clarity of expectations regarding how and when you should be in touch.

- **Consider a site visit or study tour to a new setting to meet with potential grantees and others.** This can provide the kind of crucial information that grant makers need to backup their funding recommendations. For example, the director of a small family foundation recalled a site visit to a rural community development project in Mexico: *"The director was one of those charismatic, spark-plug people, and I could tell that he personally was going to make this work. That day in the office, it was clear that it wasn't a bureaucracy: This was a group of impassioned people."*

- **Listen carefully to the interests and concerns of local communities.** The assistance of experienced consultants can be particularly helpful in coordinating local conversations. Organize meetings to scope the field and for others to get to know you. When exploring a field with potential grantees, remember that your education may cost them time and resources. You may want to reimburse their travel expenses, provide honoraria, offer training, or underwrite groups working on similar issues to network and learn from each other.

- **Consider small grants as a way to explore the field.** This approach offers opportunities to learn about a field or country, while also giving you a chance to offer timely assistance to promising projects that might not fit within a larger grant.

- **Take advantage of the knowledge and connections of local philanthropies.** Grant makers suggest making contact with local donors and donor networks when gathering initial information, and considering a partnership further down the road.

Non-Funders Session

Strategies to be a more effective Grantseeker
Helpful Tips to Grantseekers – taking from http://www.gwob.net/advicegs/index.htm

- Few foundations will respond to grant requests made by e-mail.
- Before seeking a foundation grant, first, look over the foundation's website, grantmaking guidelines, and other related materials to see if there is a fit between the foundation's grantmaking priorities and your programs.
- If there is a good match, then follow the proposal submission instructions outlined by the foundation in their grantmaking guidelines.
- Typically, you will first submit a "letter of inquiry," which is a short document describing the **nature of your work and the purpose of the grant request.**

Top ten ways to get your proposal read. Barbara Hedjuk has read thousands of proposals and requests for funding. As the president of the Imperial Oil Charitable Foundation and an active volunteer board member, she's highly qualified to dole out advice. Here are ten common-sense tips to get your proposal read:

1. Make sure you know something about the company before you submit a request, since some companies limit their giving to certain dollar amounts, or certain sectors like health or education. Call to ask for a copy of their guidelines.

2. Individualize the proposal. "To Whom It May Concern" indicates you haven't done your homework.

3. Be sure to include all the information they request, like audited financial statements and a list of the board of directors.

4. Don't overwhelm them with support materials. Videos, for example, don't file well, and are rarely viewed. The ideal length of a proposal should be a maximum of three to five pages.

5. Be sure to call and follow up on your request 3-4 weeks after sending. With larger requests, give it even more time.

6. If an organization supported you in the past, make sure you've said thank you. Keep in touch with them and let them know how the funds were spent.

7. If this is your first time requesting funds from a particular organization "don't ask for the moon," said Hedjuk. Start small. $5,000-$10,000 is an average gift.

8. If you are turned down, don't be disappointed. Organizations get 10 times the number of applications they can fund. Call the organization to find out why they turned you down.

9. Illustrate the benefits of supporting your cause to the organization. Will their support of your project lend added value to their products or services or enhance their reputation? Does it benefit their employees in any way?

10. Finally, be passionate about your goals and objectives and make your enthusiasm clear in the proposal.

This article appeared previously in the newsletter of the NSFRE, Toronto Chapter

Understanding the funder and the proposal

Article from Canadian FundRaiser

As governments institute more and more cutbacks in an attempt to keep the deficit under control, the availability of non-profit funding is shrinking at an alarming rate. One inevitable result is increased competition for severely limited public and private funds. Speaking on *How To Develop Effective Grant Proposals* at York University's Second Annual Summer Institute in Toronto, consultant Winston Mattis shed some light on funders and proposals. Mattis explained, "A winning proposal is like a winning resume".

Calling funders "The essential link between the project proposal and its implementation," he went on to list key things everyone in the sector should keep in mind about funders.

"Funders fund their own mandate, not yours. They tend to be detail-oriented, and prefer to fund projects that are expressed in simple terms and which will meet a clearly identified need. Funders must balance competing interests through their funding decisions, and they fund projects that build on

logical arguments. They do not fund good ideas; they fund projects they can defend. They also prefer to fund projects in which the project officers believe, and for which there is structural and other support within the sponsoring organization. And remember, they are also risk-averse."

So what should your proposal do? Mattis says it should draw on human psychology, technical excellence and sound strategy by being targeted, powerful and pragmatic. All proposals, he pointed out, have financial implications, particular geographic, as well as specific audiences, value systems that drive them, a bias toward particular methodologies, social consequences and research implications. His list of areas to addressed when writing a proposal:

Audience: Write to the level of your audience, using direct language and the active voice, and avoid using too many qualifiers in sentences.

Achievement of Organization: Build on your organization's achievements and emphasize its capabilities, but don't misrepresent them.

Context: Set the context for the reader to interpret information. Be specific, don't make sweeping statements, be certain that your conclusions follow from reasoning, and never reach an unsupported conclusion.

Address the Cost Benefit Issue: Make it easy to read by listing all the benefits of your idea. In straightforward terms, how will the idea benefit the community, your organization, the funder and prospective clients?

Involve the Funder: Do a risk analysis before deciding on an appropriate funder role. Meaningful and clearly identified involvement is the goal, without having the funder drive the process.

Length: Funding proposals should not be excessively long. Length depends on the nature of the project and the funder's decision-making process.

Control: You are in full control of the proposal development process. You set the boundaries. You can be selective about the people you involve and the amount of information you divulge.

Language: Write proposals using simple and understandable language. Where appropriate, use the language of the funding organization to secure leverage, or change language to match the purpose of each given section. Every sentence should be calculated.

Complimentary Download of the *Indigenous Peoples Funding and Resource Guide:*

This Guide contains information on the elements of a proposal, how to conduct foundation research, useful research websites, glossary of fundraising terms, and information on over 250 philanthropic institutions, foundations, corporations, and government agencies who provide funding for Indigenous communities and other groups working in international development.

This Guide contains seven primary sections:

- *Elements of a Proposal,* provides a brief description of a what a proposal contains and examples for each section.
- *Researching Foundations*, provides a step-by-step guide on how to conduct foundation research.

- *Research Websites*, provides information on various websites that can assist you in your fundraising endeavors.
- *Glossary of Terms*, provides definitions of key words found in proposal guidelines, elements of a proposal and other important terms.
- *Foundation and Corporate Grantmakers Funding Indigenous People*, contains funding organizations that directly fund Indigenous organizations and projects worldwide.
- *International Foundation and Corporate Grantmakers*, includes philanthropic institutions that fund in various countries and regions of the world.
- *Index of Countries and Regions*, contains an index of the various regions and countries and the page number within the Guide where information on the funder can be found for a particular country or region of the world

Check out www.internationalfunders.org to download the 160 pages of valuable information.

FORMING ALLIANCES

ACAIPI, Association of Captains and Traditional Authorities of the Pira Parara River

AEPDI, Asociación Estoreña Para el Desarrollo Integral

AEPDI is a Guatemalan non governmental organization that fosters social progress in the Maya Q´eqchi´ community through justice, education and art programs that contribute to the construction of a nation whose people affirm their own identities and participate actively in their own development. The Association was founded in May of 2000 by a group of experienced men and women who are committed to community based development of El Estor´s people, especially the majority Q´eqchi´ population that suffers exclusion and discrimination. Learning from the experiences of other organizations, working with other institutions and responding to the most pressing needs of the population, AEPDI has been able to establish programs and influence public policy on a local and regional level.

Our objectives
· Initiate development programs to benefit the population of El Estor
· Promote education, justice and other development projects
· Contribute to compliance with the peace accords, Agreement 169 of the ILO and the recomendations of United Nations Commision on Historical Clarification.
· Contribute to the strengthening of the judicial system through which equality and reconciliation can be achieved
· Contribute to the strengthening of local power
· Build the capacity of community leaders and local authorities
· Promote the increased participation of women

ACICAFOC

The Central American Indigenous and Peasant Coordination Association for Community

Agroforestry, known as CICAFOC, is a community-based, non political and dynamic organization characterized by flexibility to the fast changes experienced by Central American rural communities.

This ability to adapt is aimed at social and productive integration at local level in order to promote the sustainable development and empowerment of the indigenous and peasant communities in their ecosystem. In other words, this means that the practical answer to the social, environmental and cultural vulnerability in the Central American region is the so called ecological development at community level.

Moreover, it is very important to emphasize that the approach of CICAFOC is based on gender equality. All of this is possible because CICAFOC is a community-based organization whose focus is the multi-ethnic and multi-cultural aspects of the communities.

VISION
CICAFOC will be the leading Central American movement devoted to human development, and social, economic and environmental processes for the benefit of peasant, indigenous and afro-descendent communities of the region.

MISSION
Our mission is to work with the communities in order to increase their competition, and the correct use and management of natural and cultural resources.

ALTROPICO

ALTROPICO is a non-governmental, non-profit organization committed to social and environmental causes in the binational region of southwestern Colombia and northwestern Ecuador since 1992.

This geographical area encompasses the southern portion of the Choco biogeographical region, considered a biodiversity “hotspot” by the international environmental community. ALTROPICO personnel have been working in this area for more than 25 years.

ALTROPICO collaborates with indigenous, afro-descendant and campesino communities with programs and projects focused on improving their quality of life through economic alternatives that respect local and regional environmental processes, and strengthen their capacity to influence regional, national and binational policies which affect their welfare and the natural resources of the region.

ALTROPICOs conceptual framework acknowledges that communities and their representative organizations are the most appropriate entities to lead their own development, while striving to be environmentally, socially, culturally and economically sustainable.

The ALTROPICO MISSION:

The ALTROPICO Foundation is a non-governmental organization that directs its efforts towards the empowerment of rural communities, and the improvement of their quality of life, promoting the equitable exercise of women´s, men´s and generational rights, and the development of alternatives for the conservation and sustainable management of the biodiversity of the Tropics, through

participatory concertation processes, and inter-institutional coordination to provide capacity building and advising services, and technical assistance.

Amazon Alliance

The Amazon Alliance is a network of nearly one hundred indigenous organizations and allied NGOs. Founded in 1990 in Iquitos, Peru, the mission of the Amazon Alliance is to ensure that indigenous peoples have power in the processes that affect them, and that their voices and perspectives are clearly heard around the world. To accomplish this, the Coordinating Office of the Amazon Alliance works to ensure effective coordination between the Amazonian indigenous movement and other important actors in the region.

The Amazon Alliance is a unique vehicle for addressing the urgent situation of environmental degradation and cultural annihilation in Amazonia. The Alliance does not implement projects in the way that NGOs and indigenous organizations typically do, but instead, coordinates the efforts of members and provides them with information and tools to strengthen their work. No other entity facilitates collaboration among so many diverse stakeholders that work to shape the future of Amazonia. This coordination is essential for these allies to work effectively as equal partners.

AWA Federation

CEEI, Centre for Indigenous Studies and Education / Centro de Estudios y Educación Indígena (CEEI)

This organization was founded in 1987 by indigenous leaders from different organizations and some academics all of whom shared a concern for furthering an understanding of the ethnic exclusion of Guatemalan indigenous populations.

CEEI has two principal areas of work: a) leadership training for indigenous youth, women and men to build capacity for planning, proposal preparation and project implementation, and b) organizational consolidation which includes a credit program, formal education and community eco tourism.

Capacity building of local indigenous authorities is key to the development work carried out. Training is directed at strengthening community development councils (COCODES) and municipal development councils (COMUDES), the formal structures for participation at the community level.

The Center for Indigenous Studies and Education (CEEI) works towards awareness for the strengthening of society. CEEI aims to create and empower indigenous men and women leaders to contribute to the restructuring of society, including the defense and realization of human rights within the indigenous communities; and to strengthen community organizations in the creation of project proposals which aim to improve the quality of life within these indigenous communities. Recent work of the CEEI has been with women around issues of gender, mental health, identity, and human rights, among others. Other work has been with organized groups within communities around education and alternative communication in the defense of human rights of men, women and children.

Central American Women's Fund

The vision of the Central American Women's Fund is a Central America in which young women are guaranteed their right to physical and emotional integrity, to economic justice and to participate as leaders in making decisions that will affect their lives and their communities. We believe in the potential of women—especially young women—to contribute to the development of Central America and to address the problems they see in their communities. We value women's experience and believe that they themselves are best able to determine their own needs and propose solutions for lasting change. We strive to involve women themselves in our fundraising and grantmaking processes, and support programs directed by women most affected by the issues they address. As Central Americans, we believe that we can support these initiatives by sharing our own resources and building a movement of solidarity and support throughout the region and in the Central American diaspora.

The Central American Women's Fund was founded in July 2003 in recognition of these challenges, and is based on the model of other women's funds around the world. The Fund is building a sustainable resource for groups of women in the region that are working to defend and promote their human rights. The Fund particularly seeks to strengthen efforts that involve young women in leadership and address the problems that they face in their daily lives, because we believe that young women hold the key to solving the problems they face in their lives and their communities.
Organizational Goals and Objectives 2007-2008

- Strengthen the Central American women's movement across borders
- Leverage more money for Central American women's rights
- Promote a culture of philanthropy for women's human rights in Central America
- Maintain high level performance standards in a changing environment

Channel Foundation

The Channel Foundation promotes leadership in women's human rights around the globe by supporting organizations engaged in combating gender inequality. Through grantmaking, advocacy, and collaboration with an international network of women's rights organizations and funders, we create opportunities in order to ensure that women's rights are respected, protected, and fulfilled.

"Women are not just victims of human rights abuse but also actors who can define and defend human rights from the perspective of their own lives." - Charlotte Bunch, Center for Women's Global Leadership, Rutgers University

We envision a world where women and girls enjoy equal protection and fulfillment of their human rights and share power in directing institutions, guiding communities, and leading societies and nations. Women and girls shall have full access to the information, resources, training, and employment opportunities they need in order to overcome social, legal and economic barriers, to participate in decision making, and to claim their human rights.

"We have known for decades that the best way for ... the world to thrive is to ensure that its women have the freedom, power, and knowledge to make decisions affecting their own lives and those of their families and communities." - UN Secretary General Kofi Annan

The human rights framework articulated in the Universal Declaration of Human Rights, and international commitments to women's rights set forth in the Convention on the Elimination of All Discrimination Against Women, the Beijing Platform for Action, and UN Security Council Resolution 1325 form the core values of the Channel Foundation. As part of the social justice funding

movement, Channel believes that empowerment of grassroots groups and partnership models of funding are the only truly effective pathways to achieving lasting social change.

"The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community." - Declaration and Programme of Action - Vienna Conference on Human Rights, 14-25 June 1993

From its founding in 1998 through 2005, Channel (as in "channeling funds"), a small private foundation, made a small number of grants per year to international organizations working in the areas of Population, Poverty and Gender Equity; Biodiversity Conservation, Protection of Indigenous Peoples Land Rights, Sustainable Economic Development; Indigenous People's Rights; and Human Rights.

Channel: (noun) That through which information, news, trade, or the like passes; a medium of transmission, conveyance, or communication; means agency. (Oxford English Dictionary)

Current Strategic Approach

Since 2006, Channel seeks to identify and provide grants to organizations or projects that specifically champion women's rights. The type of work we intend to sustain includes legal, legislative and policy advocacy; capacity, network and coalition building; human rights education, training and leadership development; and other innovative strategies.

Our overall strategy also includes efforts to:

- Participate in international, regional, and national networks of women's human rights activists and funders to make informed, collaborative, and strategic funding decisions.
- Promote exchange between Global South activists, educators and community leaders.
- Increase support for global women's human rights in the U.S. to encourage a connected and engaged citizenry and a stronger global movement.
- Ensure inclusion of women from historically marginalized communities on staff, board, and advisory networks of groups we support.

In order to strengthen the global movement for women's human rights, we currently focus on the following six areas of interest in our grantmaking:

- Ensuring Women's Participation in Conflict Resolution and Peacebuilding
- Advancing Indigenous Women's Rights and Leadership
- Securing Reproductive Rights/Justice
- Overcoming Legal Inequality (Including Inheritance and Resource Rights)
- Ending Violence Against Women and Protecting Women Human Rights Defenders
- Promoting Media Reform and Gender Equity

Women's Human Rights

Women's human rights include the full complement of civil, political, economic, social and cultural rights. The movement to raise awareness that "women's rights are human rights" recognizes that women around the globe suffer disproportionately from certain human rights abuses that are not always treated as such - for instance domestic violence and rape during times of war and conflict. Freedom from violence and exploitation includes reproductive rights. Women have the right to equal access to health care, education, and job training.

Only when women themselves articulate solutions to the problems they, their families, communities and countries face, will we be able to tackle the intertwined nature of oppressions and the disempowerment of marginalization. In promoting leadership Channel recognizes that women have often been excluded from positions of leadership in public life. Channel supports women who demonstrate change and embody outstanding models of cutting edge work.

The movement for women's human rights is strong and growing and yet vulnerable to shifts in funding priorities. The fight for women's human rights goes on - via legal strategies, grassroots activism, research and publications that seek to raise awareness - and needs support more than ever.

Please note that, due to our small size, the Channel Foundation does not accept unsolicited proposals. New proposals are considered by invitation only.

For more information about our grants in these areas please see our website: www.channelfoundation.org

COMPITCH

Council of Indigenous Healers and Midwives for Community Health of Chiapas

The mission of COMPITCH is to promote and construct a participatory and sustainable alternative development model in the rural and indigenous communities of Chiapas based on a framework of respect for and practice of local values.

GOALS

1. Acheive self-sufficiency in health. Defend our public and collective rights to health from an indigenous healing framework.
2. Protect, defend and steward cultural and biological diversity in our territories under the principles of self-determination and national sovereignty.
3. Maintain the right to food sovereignty and its practice.

COMPITCH was founded in 1994 by a group of healers and midwives who were part of the traditional medicine program of the INI (National Indigenous Institute, an agency of the Mexican government) but the professionals and technical staff of the institute maintained control over the major decisions of the group. The healers and midwives began to gain more power in 1998 when they achieved a moratorium to stop the ICBG-Maya, a biotech project of the U.S. government. In 2001, this project was cancelled, the first time a project of this magnitude anywhere in the world was stopped by local protests. In 2002 the group came to a consensus to become independent of the INI. Currently

COMPITCH is made up of 17 organizations with approximately 1000 members and is the largest and most solid organization of traditional healers and midwives in Chiapas and possibly in Mexico.

Within COMPITCH the healers and midwives are not community representatives but rather they have been chosen by their communities to act as community health promoters, a fact which gives them an important leadership role in their respective communities. There are almost 1000 members who each are a leader in a separate community, and therefore almost 1000 communities represented; however, the coverage of the midwives and healers often exceeds the area of their own specific communities.

We believe that the strengthening of community decision-making systems is the principal condition for sustainable development which takes into account cultural, environmental economic and social issues. Our goals are to recuperate, maintain and development the rural and indigenous systems of health and nutrition, protect and support the health of all under the principles of solidarity, cooperation and respect for Mother Earth.

Cultural Survival

Cultural Survival is a nonprofit and nongovernmental organization that is dedicated to promoting the rights, voices, and visions of the world's indigenous peoples. Cultural Survival partners with indigenous peoples to secure their rights in international and national law; promote respect for their right to self-determination; ensure their right to full and effective participation in the political, economic, and social life of the country in which they live; and enjoy their rights to their lands, resources, languages, and cultures.

EcoLogic Development Fund

EcoLogic Development Fund works to advance the conservation of threatened ecosystems in rural areas, where poverty is extreme, by promoting sustainable livelihoods that affirm local cultures and by strengthening community participation in natural resource management. EcoLogic began in 1993 by providing small, one-year grants to local groups. EcoLogic was established to counter the conventional "top down" approaches to protecting the planet's rapidly diminishing biodiversity—where outside agencies would impose resource use restrictions on local communities living in the rural landscapes of developing nations. Its strategy has evolved into building longer-term partnerships with local groups. This includes providing significant technical assistance and multi-year financial commitments needed to make local organizations more effective and local projects more viable. These partnerships contribute to strengthening the institutional capacity of the local groups and provide for more effective collaboration among EcoLogic's partners and its extensive network of governmental, regional, and international stakeholders.

EcoLogic-sponsored initiatives help communities improve agricultural productivity, protect local water sources and forests, establish environmental education programs, and develop and expand eco-friendly businesses. To date, EcoLogic-supported projects have helped protect more than 6.5 million acres of biodiverse habitat in Latin America, generate over 5,000 rural jobs, and protect more than 2,000 water sources throughout the region.

EcoLogic's work with Guatemala's Mayan communities and indigenous-led partner organizations reflects its core belief that local participation is not only just, it is essential for conserving the region's globally significant natural resources. Its work with its partner, Ulew Che Ja, during the past 5 years

has included technical assistance and the facilitation of strategic alliances and face-to-face exchanges, leading to worldwide renown for its organizational capacity and forest stewardship rooted in values tied to its Mayan cosmovision.

Environmental Grantmakers Association

The Environmental Grantmakers Association (EGA), a project of the Rockefeller Family Fund and an affinity group of the Council on Foundations, was formed with twelve member foundations from across the United States. In 1987, a group of environmental grantmakers met in Washington, D.C. to discuss common interests and to learn about each other's specific programs. As a result of the enthusiasm generated at this meeting, plans were made for future meetings, grants lists exchanged, and a directory of foundation program interests was published. Subsequent meetings reaffirmed this interest for increased communication among grantmakers through EGA. Today, our members represent over 225 foundations from North America and around the world.

Mission

The mission of EGA is to help member organizations become more effective environmental grantmakers through information sharing, collaboration and networking. EGA’s vision is one of an informed, diverse, collaborative network of effective grantmakers who are supporting work toward a sustainable world. Recognizing the importance of diverse perspectives, the organization values ecological integrity, justice, environmental stewardship, inclusivity, transparency, accountability and respect, balancing pragmatism with the long view.

Three strategic goals have been identified to achieve the mission and vision:

- Achieve an active, satisfied, and more effective membership
- Serve and enhance the field of environmental philanthropy
- Sustain financial stability, appropriate staff, and governance to assure a cost effective, healthy EGA that meets its programmatic goals.

Management Board

Gretchen Bonfert, McKnight Foundation
Stuart Clarke, Town Creek Foundation (chair)
Anisa Kamadoli Costa, Tiffany & Co. Foundation (PC liaison)
Michelle DePass, Ford Foundation
Aileen Lee, Gordon & Betty Moore Foundation (secretary)
Pete Myers, Jenifer Altman Foundation
Anita Nager, Beldon Fund (vice-chair)
Mike Pratt, Scherman Foundation (treasurer)
Marni Rosen, Jenifer Altman Foundation
Joy Vermillion Heinsohn, Z. Smith Reynolds Foundation

ETC Group, Action Group on Erosion, Technology and Concentration

ETC Group is dedicated to the conservation and sustainable advancement of cultural and ecological diversity and human rights. To this end, ETC Group supports socially responsible developments of

technologies useful to the poor and marginalized and it addresses international governance issues and corporate power.

ETC Group works in partnership with civil society organizations (CSOs) for cooperative and sustainable self-reliance within disadvantaged societies, by providing information and analysis of socioeconomic and technological trends and alternatives. This work requires joint actions in community, regional, and global fora.

ETC Group's strength is in the research and analysis of technological information (particularly but not exclusively plant genetic resources, biotechnologies, and [in general] biological diversity), and in the development of strategic options related to the socioeconomic ramifications of new technologies.

ETC Group works primarily at the global and regional (continental or sub-continental) levels. ETC Group does not undertake grassroots, community, or national work. ETC Group supports partnerships with community, national, or regional CSOs but ETC does not make grants or funds available to other organizations. We do not have members.

Ford Foundation

The Ford Foundation is a resource for innovative people and institutions worldwide. Our goals are to:

- Strengthen democratic values,
- Reduce poverty and injustice,
- Promote international cooperation and
- Advance human achievement

This has been our purpose for more than half a century.

Created with gifts and bequests by Edsel and Henry Ford, the Foundation is an independent organization, with its own board, and is entirely separate from the Ford Motor Company.

A fundamental challenge facing every society is to create political, economic and social systems that promote peace, human welfare and the sustainability of the environment on which life depends. We believe that the best way to meet this challenge is to encourage initiatives by those living and working closest to where problems are located; to promote collaboration among the nonprofit, government and business sectors; and to ensure participation by men and women from diverse communities and at all levels of society. In our experience, such activities help build common understanding, enhance excellence, enable people to improve their lives and reinforce their commitment to society.

The Ford Foundation is one source of support for these activities. We work mainly by making grants or loans that build knowledge and strengthen organizations and networks. Since our financial resources are modest in comparison with societal needs, we focus on a limited number of problem areas and program strategies within our broad goals.

Since its inception it has been an independent, nonprofit, nongovernmental organization. The trustees of the foundation set policy and delegate authority to the president and senior staff for the foundation's grant making and operations. Program officers in the United States, Africa, the Middle East, Asia, Latin America and Russia explore opportunities to pursue the foundation's goals, formulate strategies and recommend proposals for funding.

Forest Peoples Programme

Forest Peoples Programme (FPP) advocates an alternative vision of how forests should be managed and controlled based on respect for the rights of peoples who live in the forests. FPP works with forest peoples in South America, Central Africa, South and Southeast Asia and Central Siberia to help these communities secure their rights, build up their own organizations and negotiate with governments and companies as to how economic development and conservation is best achieved on their lands. Through advocacy, practical projects, and capacity building FPP helps forest peoples deal with outside powers that shape their lives and futures.

The Forest Peoples Programme (FPP) was founded in 1990. It exists to promote the rights of forest peoples at local, national and international levels. It works through direct assistance and collaborative projects with indigenous people's organizations and other forest peoples, in tropical and transition countries, through national policy reform and support work and through direct advocacy of international forest policy-making.

The FPP has long term field programmes with partners in South America, Central Africa, South and South-East Asia and Siberia. Over the course of its seventeen years of support, the FPP has emerged as a small but very effective NGO with a high profile and a long list of creditable achievements to its name. FPP is organized into five complementary sub-programmes promoting forest people's rights: Responsible, Finance, Environmental Governance, Legal and Human Rights, Sustainable Livelihoods and Communications.

Forests throughout the world are under threat from logging, mining, hydropower and the hunger for land for agriculture, energy, timber and fibre and now carbon sequestration. Millions of people depend on these forests for their livelihoods, but their voices are seldom heard by the policy makers, financiers and commercial operators who decide the fate of the forests.

The Forest Peoples Programme (FPP) supports forest peoples in their struggle to control the use of their lands and resources. FPP works to put human rights issues at the heart of the debate about forests. FPP helps to create space for forest peoples to negotiate their demands through their own representative institutions and to determine their own futures. FPP supports forest peoples to develop sustainable activities which enhance their dignity and the protection of the environment. The aims of FPP are:

- to help establish an effective global movement of forest peoples
- to promote the rights and interests of forest peoples in environmental and human rights circles
- to coordinate support among environmental organizations for forest peoples' visions
- to counter top down projects and policies which deprive local peoples of resources
- to support community based, sustainable forest management

Forest Trends

Forest Trends is an international non-profit organization that works to expand the value of forests to society; to promote sustainable forest management and conservation by creating and capturing market values for ecosystem services; to support innovative projects and companies that are developing these new markets; and to enhance the livelihoods of local communities living in and around those forests. We analyze strategic market and policy issues, catalyze connections between

forward-looking producers, communities and investors, and develop new financial tools to help markets work for conservation and people.

Forest Trends objectives are to accelerate the evolution of economic systems in which:

- Commerce sustains forest ecosystem services
- Companies that manage forest ecosystems in a sustainable fashion receive market recognition, and
- An equitable share of the benefits generated from forest-based commerce is returned to local communities

To this end, Forest Trends has organized its work around three goals that also serve as the structure for our program work.

- Accelerating the development of markets for forest ecosystem services;
- Expanding markets and investments that encourage improved forest management and increased transparency and due diligence in forest trade and investment
- Promoting markets and investments that improve livelihoods of forest communities

Forest Trends' Communities and Markets Program is committed to reducing poverty, improving livelihoods and conserving natural resources by engaging forest and rural communities' participation in environmental markets and payment and compensation schemes for ecosystem services. With a focus on information sharing, capacity building and technical assistance for forest and rural communities, the Communities and Markets Program includes:

- The Community Portal website on the Ecosystem Marketplace seeks to generate awareness and increase the knowledge base and accessibility of information on environmental markets and transactions for communities in developing countries. The Portal highlights information to help communities in the process of development and implementation of PES projects in a variety of media formats.
- The Community Forum Newsletter, published every six weeks, shares recent publications and information on PES, highlights new tools and resources for those interested in environmental markets and transactions and encourages readers to submit their content contributions.
- Regional PES capacity building workshops
- Community radio programming about PES
- Development and dissemination of informational materials
- Integration of community's perspectives into other Forest Trends programs, such as the Business Development Facility and Business and Biodiversity Offset programs

The Communities and Markets Program relies on the guidance and collaboration of the Community Advisory Group, a network of community experts and leaders from around the globe.

Fundacion para la Sobrevivencia del Pueblo Cofan (FSC)

The Fundación para la Sobrevivencia del pueblo Cofan (FSC) was developed as a response to the needs of the Cofan Nation of Ecuador, a small indigenous culture that has survived since at least the time of the Spanish arrival in the New World. As an entity, FSC has received and managed grants from both government and private sources for activities geared toward the conservation and management of Cofan Ancestral Territories in north-eastern Ecuador, and for the development of strategies that will allow the Cofan people to maintain cultural and economic stability. The programs handled by FSC include:

- Facilitating the demarcation, legalization, and titling of Cofan Ancestral Territories
- Developing conservation strategies that include monitoring and management programs, recovery of critically endangered species traditionally used by the Cofan, and community level systems of sustainable resource use
- Designing and managing the Cofan Ranger program, which includes training activities and the actual field work of 60 Cofan park guards, who handle control, vigilance and management of over 400,000 hectares of Cofan Ancestral Territories. This body is supported by donations from private and public funding sources, and exercises control within three national-level reserves; the Cofan Bermejo Ecological Reserve, the Cayambe-Coca Ecological Reserve, and the Cuyabeno Wildlife Reserve. The Rangers also handle activities in titled Cofan territories in Río Cofanes and Comuna Cofan Dureno.
- Development of Cofan leadership via both educational activities with adults (facilitating Spanish language classes, computer training, driving, etc.) and students (providing high quality educational opportunities for young Cofans) as a means of increasing the effectiveness and future autonomy of Cofan cultural and conservation activities.

FSC works closely with the Cofan National Indigenous Federation of Ecuador (Federación Indígena de la Nacionalidad Cofan del Ecuador, FEINCE) which is the official representative of the Cofan Nation.

Gaia Amazonas

Gaia Amazonas Foundation (FGA) has been carrying out activities in the Colombian Amazon for more than 15 years, with the aim of consolidating in the hands of the Amazon indigenous peoples the administration and conservation of their territories, in accordance with the rights that are assigned to these peoples through International Conventions, the Political Constitution, state policies, and in norms that are being developed. It was established by a group of people who have supported the conservation of cultural and biological diversity in the Amazon forest since the 1970s, and was legally registered as a non-governmental organization (NGO) in 1994.

Since its outset FGA has led the COAMA (Consolidation of the Amazon) programme, a network of Colombian NGOs with one European counterpart, that shares common objectives for the conservation of the Amazon forest and support for implementing the rights of indigenous peoples. Other FGA projects include:

- Political-administrative decentralization in the department of Amazonas: establishing ETIs.
- Indigenous environmental management.
- Productive projects.

- Inter-cultural health.
- Training of indigenous leaders to administrate ETIs in the department of Amazonas.
- Strengthening local indigenous governance for conservation of the Amazon forest.
- Strengthening of the trans--boundary initiative CANOA (Consolidation and Alliance in the Northwest Amazon – www.canoa.org.co)

FGA has an inter-disciplinary and administrative staff of 28 persons, including anthropologists, biologists, lawyers, pedagogues, linguists and political scientists, specialized in field work with Amazon Indians.

The geographical coverage of its activities is approximately 18 million hectares of tropical forest in the Colombian Amazon, inhabited by 45,000 indigenous people, in the departments of Amazonas, Vaupés and Guainía.

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Global Greengrants

Global Greengrants Fund, based in Boulder, Colorado, makes small grants, ranging from $500 to $5,000, to citizen groups creating movements for environmental and social justice in the Global South. Our grantmaking model relies on over 125 volunteer advisors who are respected regional activists in Africa, Central and South America, Mexico, China, India, Russia and the Pacific Islands. Their local expertise provides insight and guidance for where and what issues are most critical for funding.

By trusting in advisors intimately familiar with local issues and groups, we ensure that our grantmaking is responsive and effective. We fund a huge array of issues such as: extractive industries; indigenous people; toxics; oceans and fisheries; and sustainable agriculture, but our advisors are not looking to fund every cause. Instead, they are working to build successful movements around environmental challenges, using small grants to create cohesive, effective voices for positive social change. The challenges are daunting, but the results are inspiring. In each region, our advisory network identifies great groups, provides them mentoring and monitoring, and helps these small to medium sized organizations with an information and knowledge network that works across barriers of language and culture. They identify groups who may otherwise not get funded – advancing the voice for people working to improve the quality of their lives.

Grantmakers Without Borders

Grantmakers Without Borders is a unique funders network committed to increasing strategic and compassionate funding for international social change. Grantmakers Without Borders arose out of a concern that US-based philanthropy provides only marginal support to the developing world, and frequently in ways that do not get at the root causes of social ills.

Our members are trustees and staff of private and public foundations, individual donors, and allies in philanthropy from around the world. Although we have different programs and priorities, we are all learning to practice global social change philanthropy. Through collaboration, debate and discussion, exchanging experiences, sharing best practices, and advocating for progressive policies in the philanthropic community, we hope to maximize the potential of our individual grantmaking and increase the impact of philanthropy globally.

Grassroots International

Grassroots International works to create a just and sustainable world by building alliances with progressive movements. We provide grants to our Global South partners and join them in advocating for social change. Our primary focus is on land, water and food as human rights and nourishing the political struggle necessary to achieve these rights.

Grassroots is a human rights and international development organization that supports community-led sustainable development projects. Since 1983 we have worked in the Middle East, Asia, Africa, and the Americas, concentrating our efforts in areas where U.S. foreign policy has been an obstacle to positive change and where creative grassroots movements build local solutions to global problems.

Our partnerships recognize that change is successful only when people in their own communities organize to confront the root causes of their problems.

GRUPO Ecológico Sierra Gorda I.A.P.

Conservation of the current capacity of forest ecosystems to provide environmental services, particularly hydrologic services, is of great relevance in the Sierra Gorda Biosphere Reserve. These environmental services benefit a great number of people within the Reserve and its areas of influence, as well as protecting innumerable life forms.

The development of payment for ecosystem services is still a new concept in Mexico, where practically speaking only governmental institutions such as CONAFOR are developing programs of this nature. However, payments for ecosystem services have been shown to be an effective tool for conservation of Biodiversity and represent a just compensation for local landowners, who are generally found in situations of extreme poverty. These payments sustain the forest ecosystems that benefit the entire region with the environmental services that they provide.

In the Sierra Gorda Biosphere Reserve we have utilized both federal resources as well as resources from other institutions to develop new and innovative approaches in Mexico for the development of ecosystem products and the implementation of payments for ecosystem services. This includes the first sales of carbon sequestration through a voluntary mechanism as well as the development of new products that integrate the protection of biological diversity, secure the provision of hydrologic environmental services and the capture and storage of CO2, as well as fighting poverty.

This project began in 1996, when the Reserve´s first property was acquired and transformed into a private natural reserve. Since then several more properties have been acquired, and it was in 2003 that the first 17,000 hectares were included in the payment for hydrological environmental services program. To date, the project has continued to expand, finding new partners, and developing new interest in the program. The project will, both in the medium and long term, keep incorporating similar strategies and integrating more properties belonging to local landowners.

Establishing conservation as a way of life is one of our goals to achieve sustainability in the area over the long term. Given the characteristics of the area, the environmental services provided are many, and include intangible values such as production of water and landscape beauty, sequestration and storage of carbon, air purification, and soil building among others, that jointly constitute a natural capital still not fully appreciated. To secure the capacity of local ecosystems to provide ecosystem services we have developed diverse strategies, which have had great impacts in the field, focusing our efforts principally on the great biological corridor formed by the Sierra Madre Oriental in the eastern part of the Reserve.

Guatemala Radio Project

The Guatemala Radio Project is a five-year partnership between Cultural Survival and five Guatemalan organizations designed to protect Maya peoples' access to media. The project works to improve the effectiveness of community radio as a means for Guatemala's indigenous citizenry to receive and convey information locally, nationally, and globally. Cultural Survival is working in partnership with the Guatemalan Council of Community Communicators (Consejo Guatemalteco de Comunicación Comunitaria) (CGCC), an umbrella organization representing the four Guatemalan radio associations, who in turn represent the country's 168 community radio stations. The Guatemalan associations are ACECSOGUA (Asociación Coordinadora de Emisoras y Comunicadores de Sur Occidente de Guatemala), AMECOS (Asociación de Medios Comunitarios y Comunicadores Sociales), ARCG (Asociación de Radios Comunitarias de Guatemala) and Mujb'ab'l yol. The CGCC was established in 2001 to seek legal reforms to ensure long-term survival and bandwidth protection for community radio stations.

Indian Law Resource Center

The Indian Law Resource Center is a non-profit law and advocacy organization established and directed by American Indians. We provide legal assistance to Indian and Alaska Native nations who are working to protect their lands, resources, human rights, environment and cultural heritage. Our principal goal is the preservation and well-being of Indian and other Native nations and tribes.

Founded in 1978, the Center provides assistance to Indian nations and indigenous peoples in the United States and throughout the Americas. The Center has an international Board of Directors, and is a Non-Governmental Organization in consultative status with the United Nations Economic and Social Council. The Indian Law Resource Center is a tax-exempt organization under section 501(c)(3) of the Internal Revenue Code. We are funded by grants and contributions from individuals, foundations, and Indian nations. The Center accepts no government support.

International Development Exchange (IDEX)

International Development Exchange (IDEX) is a San Francisco-based organization that promotes sustainable solutions to poverty by providing long-term grants and access to resources to locally-run organizations in Africa, Asia, and Latin America.

IDEX's work stems from a vision for a global community that embraces economic, social, and cultural rights in which all people may access resources, preserve their environment, and are empowered to live free from poverty and discrimination Our work is based on the belief that development cannot occur without consideration of the natural environment, and protection of the environment cannot occur without consideration of the people whose livelihoods depend on it.

Currently IDEX works with 23 grassroots organizations in seven countries (Mexico, Guatemala, India, Nepal, Bangladesh, South Africa, and Zimbabwe) that promote women's empowerment, locally-based economic development and environmental stewardship. Because community-based problem solving reflects the cultural, political, and economic contexts, and the initiatives are locally led, the work IDEX supports has lasting impact. The communities served typically request support from IDEX partners, not the reverse, with word spreading from one neighboring community to the next.

IDEX provides financial support to each partner in three-year cycles. Alongside grants ranging from $10,000 to $25,000 or more, IDEX arranges visits to the U.S. for speaking and networking tours and secures support and resources geared towards increasing organization's visibility and fundraising capacity.

IDEX was established in 1985 with a traditional model of supporting projects in developing countries by providing one-time small grants of up to $5,000. Although this approach allowed us to support many different projects, it often meant not working with the same organization twice or seeing the long-term impact of our support. In 1999, IDEX developed a "partnership model" in which we committed to working with our partners for at least three years and focusing on building the organizational capacity of selected partner organizations towards self-sufficiency. The new model was also designed to provide not only money, but also linkages with other non-governmental organizations (NGOs), access to information, and technical support.

IDEX is different from many other international development agencies in that our partnership model seeks to challenge the traditional power dynamic between grantors and grantees. We encourage our partners to allocate the funding we provide based on their priorities, not ours. We consult with our partners on all major decisions that affect our program. And we create mechanisms for mutual evaluation, such that we are held accountable to our commitments just as they are.

International Funders for Indigenous Peoples

International Funders for Indigenous Peoples (IFIP) was born in 1999 as a project of First Nations Development Institute. IFIP is a recognized affinity group of the Council on Foundations, with a network of more than 200 individual funders who actively support and seek to increase funding opportunities for Indigenous Peoples. A primary goal is to foster a greater commitment from philanthropic institutions and promote effective grantmaking of Indigenous development projects and communities by improving networking opportunities, enhancing collaboration, building capacity and promoting the advancement of philanthropic leadership.

On September 12th 2006, IFIP formally received approval from the Internal Revenue Service on its federal 501c3 designation. IFIP has relocated to a larger office space on the Akwesasne Mohawk Indian Reservation, a Native community that straddles the U.S.-Canadian international border in Northern New York State. Both of these are important developments as IFIP is now the only affinity

group based on a reservation. This development helps strengthen the organization's mission to improve the effectiveness of philanthropic resources that support Indigenous Peoples around the world. There is no better way to understand the unique needs and concerns voiced by Indigenous Peoples than to understand them firsthand.

Mission
The mission of IFIP is to expand, enrich, and increase the effectiveness of grantmaking for international Indigenous development.

IFIP accomplishes its mission by increasing knowledge and understanding of the unique issues of Indigenous peoples by facilitating dialogue both among its grantmaking members and between that membership and Indigenous communities.

International Funders for Indigenous Peoples and its members work to:

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

International Indigenous Women's Forum (FIMI)

The International Indigenous Women's Forum (best known as FIMI, by its Spanish initials) is a network of Indigenous women leaders from Asia, Africa, and the Americas. FIMI's mission is to bring together Indigenous women activists, leaders, and human rights promoters from different parts of the world to coordinate agendas, build unity, develop leadership and advocacy skills, increase Indigenous women's role in international decision-making processes, and advance women's human rights.

FIMI's work aims to:

- Amplify Indigenous women's voices in the international arena;
- Strengthen local Indigenous women's organizations; and
- Promote collaboration between the Indigenous women's movement and the non-Indigenous global women's movement.

John D. and Catherine T. MacArthur Foundation

The John D. and Catherine T. MacArthur Foundation is a private, independent grantmaking institution dedicated to helping groups and individuals foster lasting improvement in the human condition. Through the support it provides, the Foundation fosters the development of knowledge, nurtures individual creativity, strengthens institutions, helps improve public policy, and provides information to the public, primarily through support for public interest media.

With assets of more than $6.4 billion and grants and program-related investments totaling approximately $260 million annually, MacArthur is one of the nation’s largest private philanthropic

foundations. In order to enhance its effectiveness, the Foundation focuses its grantmaking on a relatively few areas of work, making available to each sufficient resources over a long enough period of time to make a measurable difference.

The Foundation makes grants and loans through four programs.

The Program on Global Security and Sustainability focuses on international issues, including human rights and international justice, peace and security, conservation and sustainable development, higher education in Nigeria and Russia, migration and human mobility, and population and reproductive health. MacArthur grantees work in about 60 countries; the Foundation has offices in India, Mexico, Nigeria, and Russia.

The Program on Human and Community Development addresses issues in the United States, including community and economic development; housing, with a focus on the preservation of affordable rental housing; juvenile justice reform; education, with an emerging interest in digital media and learning; and policy research and analysis on important domestic concerns.

The General Program supports public interest media, including public radio, documentary programming, and work to explore the use of digital technologies to reach and engage the public. Grants are also made to arts and cultural institutions in the Chicago area and for special initiatives, including intellectual property rights in a digital environment. The General Program also provides a few institution-building grants each year to organizations that are central to the fields in which the Foundation works.

The MacArthur Fellows Program awards five-year, unrestricted fellowships to individuals across all ages and fields who show exceptional merit and promise of continued creative work. It is limited to U.S. citizens and residents.

John D. MacArthur (1897-1978) developed and owned Bankers Life and Casualty Company and other businesses, as well as considerable property in Florida and New York. His wife Catherine (1909-1981) held positions in many of these companies and served as a director of the Foundation.

For more information about the Foundation or to sign-up for our electronic newsletter, please visit www.macfound.org.

Network of Indigenous Community Radio Stations of Southeastern Mexico

The Network of Indigenous Community Radio Stations of Southeastern Mexico is an association made up of a growing number of groups of base-level social communicators who use the stations as a means to educate, inform and promote activism in their own communities. The communication teams are made up mostly of indigenous youth: Huave, Mixe, Chontal, Nahua, Zoque, Mixteca and Zapoteca. The Network offers technical assistance, training and consulting to assist the community radio stations. Our stations promote respect for human rights and the traditional cultures of our peoples. We intend to create communication and information tools that will enable our peoples to defend their natural and cultural patrimony.

PRO Esteros

Semillas

Seva Foundation

Seva Foundation Community Self-Development Program

Working in 10 countries, Seva Foundation provides financial resources, technical expertise, and networking opportunities to help communities build sustainable solutions to poverty and disease. Seva addresses a broad range of health, social, and economic inequities through innovative local community partnerships.

Seva's Community Self-Development Program works alongside indigenous and mestizo groups in Mexico and Guatemala to address core community needs such as water, housing, education, women's development, and maternal and child health. It also partners with a wide range of Native American organizations to support local efforts to strengthen cultural survival and mitigate the destruction from the raging diabetes epidemic. And finally, the Sight Program helps build the capacity of eye care systems throughout Asia, bringing high quality, affordable access to eye care for thousands of patients, so they may see again.

Seva emphasizes building the local capacity of its developing country partners, creating models of financial sustainability for its programs, and working in a way that respects and utilizes the cultural and spiritual traditions of its partners. The projects evolve, but our approach is always the same — we build partnerships that respect the cultures and traditional wisdom of the people we serve, and we focus on solutions that can be sustained by local communities.

Sierra Gorda Biosphere Reserve

The Sierra Gorda is a unique transition zone between three bio-regions and varied altitudes, every ecosystem of megadiverse Mexico is found there, except for the marine.

The only Biosphere Reserve in Mexico to be decreed in response to widespread local consensus - in May 1997, one third of Queretaro State became a federal protected area incorporating 640 communities and 93,000 people within the Sierra Gorda Biosphere Reserve, the second most-populated protected area in the country.

Conservation takes place on private property that constitutes 97% of the 1 million acres (384,567 hectares)of the Sierra Gorda Biosphere Reserve.

The Sierra Gorda Biosphere Reserve is the largest natural protected area in Mexico managed through invested community participation.

Partnering with the local population to protect biodiversity Sierra Gorda´s rich mountains and narrow valleys are home to over 600 communities living in extreme poverty and a marked lack of employment alternatives.
Dependent on poor subsistence crops and livestock and remittances from the USA, the lack of skills and resources has led to the imminent degradation of these sanctuaries.
Without opportunities for making a living locally, the most enterprising individuals, mostly men and even whole families (an estimated 40% of the regional population), continue to risk their lives and leave their families for gainful employment in the United States, thus unraveling the local socioeconomic and socio-cultural fabric of this rural region.

Long live Sierra Gorda!

Sierra Madre Alliance

Sierra Madre Alliance has advised and supported indigenous peoples in the defense of indigenous rights, community development and biocultural conservation in the Sierra Tarahumara since 1992. SMA is a nonprofit corporation, governed by a US-based board of directors who also direct our Mexican branch incorporated as Alianza Sierra Madre A.C. Our programs are: (i) Indigenous Rights, in particular the defense of collective territorial rights and the right to participate in decisions that affect their lives (ii) Community Development: support for productive project design, fundraising and implementation; support for constituting and operating civil society organizations (legal and accounting advice), and (iii) Biocultural conservation: mapping, protected area planning and watershed restoration. SMA offices are in Chihuhua city, state of Chihuahua, Northen Mexico.

SMA has provided legal advice and defense in three cases: Choreachi, Coloradas de la Virgen and San Carlos. SMA has equally worked for the promotion and protection of indigenous rights by organizing workshops at regional and local levels.

The most important achievement of the legal work undertaken in 2007 was the judicial suspension of a logging permit issued in favor of Coloradas de Los Chavez over the lands Choreachi has ancestrally possessed. A genealogy study was equally completed to support the land titling claim. Filed in February 2007, this collective claim discusses boundary issues with three neighbor communities, based on article 2 of the Mexican Constitution (amended in 2001) which gives indigenous communities standing in court. The thesis is supported by recent jurisprudence. Before 2001 indigenous communities did not have standing and were therefore impeded to defend their collective rights. Even though the ejido system has caused more damage than good to indigenous peoples, if interpreted according to the Constitution and the remaining legal framework, it can serve as an instrument in land-titling claims such as this one. To support this thesis, with the help of the Environmental Defenders Law Center (EDLC), DLA Piper and Rudnick, an American law firm, is preparing a pro bono brief on the application of international law of indigenous peoples in Mexico to be used as evidence in court.

SMA currently receives funds from: The Sacharuna Foundation; The Christensen Fund, The Mailman Foundation; The Livingry Fund from the Tides Foundation, The Jim & Patty Rouse Charitable Foundation; The US Fish and Wildlife Service; The US Fish and Wildlife Service Without Borders; The Roy A Hunt Foundation; The Rudolf Steiner Foundation; The Sigrid Rausing Trust; Donner Foundation; Comisión Nacional para el Desarrollo de los Pueblos Indígenas (CDI); Secretaria de Desarrollo Social (SEDESOL); Comisión Nacional de Áreas Naturales Protegidas (CONANP) and individual donors.

The Sacharuna Foundation

Established in 1985, Sacharuna Foundation is a private foundation based in The Plains, Virginia. Sacharuna Foundation's priority grantmaking areas include land and wildlife conservation and indigenous rights and livelihoods. Geographical areas include Tibet, Central Africa, Botswana, Mexico, Virginia, Colorado and Hawaii. The Foundation does not accept unsolicited proposals.

Ulew Che Ja

Ulew Che' Ja' (Earth, Tree, Water in Quiche, Maya) is a Guatemalan organization with a mandate to protect a 45,000 acre communal forest that for over eight centuries has generated water for more than 62 communities. The forest has 1,200 registered water sources.

As of 1970, there was a serious increase in the deforestation rate due to the country's complex social and political situation which had greatly weakened the communities' traditional forest management system. This unchecked deforestation in the region lasted until the beginning of the 1990's when city of Totonicapán's Central Committee for Defense of Communal Goods took the legal form of "association" and the name Ulew Che' Ja'. Ulew Che' Ja' promotes community participation in forest resource use, facilitates mechanisms to maintain social and spiritual harmony, carries out reforestation and environmental education activities, and works to halt the expansion of the agricultural frontier—all of which responds to its commitment to leave future generations a physical space that manifests the harmony and perfection of mother nature who will continue to provide them with water, oxygen, wood, leaf detritus, medicinal plants, and other resources with traditional uses. The communal forest has also served as a cultural space where, for over eight centuries, it has been possible to live in harmony with mother nature in contrast with the typical western separation of people and nature and the use and domination of nature.

The people of Totonicapán developed a system of traditional practices and forest resource use that is compatible with communal property. These practices have not only served to defend against outside invasion but also for the sustainable use of forest resources with participation by and benefit of all communities.

Each community names two representatives each year to participate in the governance of the forest, and all representatives assemble voluntarily every two weeks to discuss matters related to the forest. They elect a Board of Directors which serves for two years and is in charge of directing conservation strategies and currently focus much attention on community water use.

Ulew Che' Ja's objectives include:

- Promoting integrated conservation and development in Totonicapán.
- Contribute to the maintenance and care of the communal area of Totonicapán's 48 cantons
- Promote conservation of forests, water, soil, flora, fauna, ceremonial altars, and other cultural goods
- Promote and facilitate the participation of women in institutional governance and rural development

UCIZONI, Union of Indigenous Communities of the Northern Zone of the Isthmus

Union of Indigenous Communities of the Northern Zone of the Isthmus

UCIZONI is an organization of communities with over 20,000 members dedicated to promoting the rights of indigenous peoples, defending their lands and natural resources against exploitation, and maintaining their cultures alive and vibrant. UCIZONI, a diverse organization with different cultures, languages and religious traditions represented within it, is located in the Isthmus of Tehuantepec in southern Mexico in the states of Oaxaca and Veracruz. It has been a powerful actor in the indigenous movement in southern Mexico for over 20 years, during which is has achieved very high credibility

among local communities while at the same time effectively taking the communities' struggle for their rights and dignity to national, regional and international levels.

Since its inception, UCIZONI has understood the inseparability of sustainable grassroots-led development, human rights, community organization and political advocacy. In 1989, just four years after its founding, UCIZONI convened its first international forum of indigenous peoples, with the participation of over 1200 indigenous delegates from more than 100 organizations from Mexico and all over the Americas. This meeting, the International Forum for the Human Rights of Indigenous Peoples, is considered to be one of the most important historical moments of the indigenous movement in Mexico, as it marked the beginning of a national process of alliance-building that led, a few years later, to the largest demonstration of indigenous people in the country's history.

Today, UCIZONI's work is organized in six program areas: indigenous women's citizenship, alternative regional development, indigenous communication, legal aid for indigenous rights, alternatives to economic globalization, and institutional strengthening. It is a leader in the Mexican Alliance for Self-Determination (AMAP), a network of civil organizations in Mexico dedicated to promoting food sovereignty, indigenous and campesino rights, ecological sustainability and women's rights while resisting harmful mega-projects such as big dams. UCIZONI has received widespread recognition for its work, including the 1994 Roger Baldwin Medal of Liberty by Human Rights First and 1st Place at the 2004 International Indigenous Film Festival in Chile.

In 1999, serious oil spills from installations of PEMEX, the national oil company, affected hundreds of small producers in many indigenous communities. UCIZONI and the affected communities used a combination of mass mobilization, direct action and legal strategies to bring PEMEX to the negotiating table. The result was that in 2003, UCIZONI achieved a victory which no other Mexican civil society organization has managed: a negotiated settlement between local indigenous communities and PEMEX, in which the company committed to long-term support for environmental cleanup and social investment in the communities affected by its work, with the projects and funds managed directly by community organizations. In the years since the settlement, the agreement has brought over $1.5 million in funds to the communities which they have used to plan and build over 50 community projects including health clinics, latrines, roads and bridges.

UNORCA, National Union of Autonomous Regional Pheasant Organizations

National Union of Autonomous Regional Peasant Organizations

The National Union of Autonomous Regional Peasant Organizations (UNORCA) is an autonomous, non-profit, and non-partisan national network of Mexican campesino and indigenous farming organizations, established in 1985. With about 1,400 regional member organizations and about 200,000 producers in 27 Mexican states, UNORCA represents a large and diverse constituency of farmers' and indigenous communities in Mexico. In addition to its national agenda, UNORCA is part of a growing international farmers' movement, the Vía Campesina, which struggles for a sustainable and farmer-oriented agriculture, for a dignified life in the countryside, and for peoples´ food sovereignty.

Since 1985 UNORCA has provided technical assistance in natural resource management, marketing, and elaboration of projects and programs for productive enterprises, rural development, human and indigenous rights, and agrarian issues for peasant and indigenous farmers' organizations. In more than 20 states where UNORCA is present UNORCA provided support and financing for agricultural, livestock, forestry, agro-industrial and fisheries projects.

UNOSJO, The Union of Organizations of the Sierra Juarez of Oaxaca

UNOSJO, The Union of Organizations of the Sierra Juarez of Oaxaca organization, established in 1990 by 26 regional and community-based indigenous campesino organizations in the Juarez Mountains. UNOSJO fosters locally controlled environmentally and culturally appropriate development. The Zapotecs are one of the most numerous indigenous ethnicities in the region. UNOSJO works to promote and defend the rights of the indigenous communities of the Juarez Mountains. They have been the leading organization in the defense of resource rights for the Juarez mountain communities – most notable is their work on protecting the forests from illegal logging, protecting watersheds and access to water, and defending collective indigenous land rights.

UNOSJO has also been the leading indigenous voice in efforts to unmask the presence of GMO corn in the Oaxacan countryside, and undertook the research to detect the first traces of GMO corn in the Zapotec communities. UNOSJO is an active participant in the CNI – National Indigenous Congress, the Network in Defense of Corn, and in COMDA – the Mexican Coalition in Defense of Water.

Young Mayan Women's Movement – Mojomayas

Mojomayas is a grassroots organization of young Mayan women that grew out of the internal armed conflict in an effort to fight against the forced recruitment as well as fight for justice for the disappeared and massacred persons that were fathers, brothers and other family members of the young women. Mojomayas is a member of the Committee of Guatemalan Widows, CONAVIGUA.

With the signing of the Peace Accords, the end of the forced military recruitment and the changes with the civil service law, the original reasons for the conscientious objectors were transformed given the national context. Since then, the Mayan young women identified other needs, priorities and proposals such as citizen and political participation. They began to create activities such as workshops to education the population of their rights. As a result of these changes, the group changed its focus and adopted the name Mojomayas, which means, Young Mayan Women's Movement.

The group began to use the name Mojomayas in 2000 and subsequently, CONAVIGUA formally accepted the organization as a member. The group began to implement capacity-building workshops on human rights among young women and also began to receive funding from TDH from Germany and Save the Children for the promotion of the children's human rights. In 2002, Mojomayas organized regional events in Coban, Alta Verapaz and Livingston, Izabal to facilitate discussion groups for promoting legal initiatives and human rights.

In 2005, the Young Mayan Women's Movement – Mojomayas – became an independent advocacy organization. However, the group continues to be an integral part of the five programs of CONAVIGUA. Given the growth that the group has experienced, it considers it critical to complete an evaluation of its advances and accomplishments in order to strengthen the work of the young Mayan women in making political, economic and social changes of the country.

In spite of the great difficulties in the communities, Mojomayas has seen great accomplishments. In 2007, the group has seen an increase in the participation of young women by 70 to 90%. This change reflects that the young women have possibilities to develop themselves in different themes and in diverse spaces in our society.

Today one can see a higher percentage of young women in positions within organizations such as COCODES and COMUDES, which represents an accomplishment due to participation in sensibility and leadership workshops. These women want to construct a different Guatemala, a Guatemala that is a true democracy that takes into account the multi-ethnic, multi-cultural and multi-lingual identities.

Currently the group is coordinating the following efforts:

* Youth Committee for Guatemala (CJG) which includes the participation of Mayas, Garífunas, Xincas and Ladinos.

* Association of Investigation, Education and Integrated Development, with work specifically about children and adolescents for the recognition of their rights.

* National Commission of Children and Adolescents (CNNA) which is dedicated to the formation and capacity-building of children and adolescents about their rights and promotes the Integrated Law of Children and Adolescents.

* Maya Waq'ib' Kej Convergence, which brings together several organizations of Mayans, women, young people, farmers, indigenous authorities, and other organizations.

Mojomayas has coverage in 8 linguistic regions: Mam, K'iche', Uspanteka, Ixil, Kaqchikel, Tz'utujil, Q'eqchi' y Achi', located in the departments of Huehuetenango, El Quiché, Totonicapán, Uspatán, Cotzal, Nebaj, Chajul, Chimaltenango, Sololá, Cobán, Alta Verapaz y Salamá, Baja Verapaz, respectively.

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