IFIP

International Funders for Indigenous Peoples

World Summit on Indigenous Philanthropy

September 23-26, 2014 • New York City

"IFIP provides great support and encouragement to organizations in working together, and the conference is a prime way to meet with many organizations to forge new alliances."

Participant, Post Summit Survey

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About the Summit

"So many interesting people with diverse experiences made it a great learning and networking opportunity."
Participant, Post Summit Survey

The *World Summit on Indigenous Philanthropy* was the culmination of much effort, good will, and good timing.

The effort began a year ago when IFIP organized a stellar Planning Committee of individuals committed to the value of bringing together like-minded spirits to share stories, ideas, and strategies on how to best support Indigenous communities. They carefully constructed the Summit's theme and logistics.

The good will is a growing community of people -- Indigenous leaders, program officers, nonprofit directors, entrepreneurs, artists, and sponsors – visionaries all – who are actively creating a new model of 'de-colonized philanthropy.' Over the year they built momentum by submitting session proposals, offering ideas, and, most of all, spreading their enthusiasm over the web and other networks.

The good timing was a gift of fate itself. The Summit followed on the heels of major international events in which Indigenous leaders held center stage, from UN meetings on Climate Change to the global marches around the world and the World Conference on Indigenous Peoples. These conferences attracted a critical mass to New York, just in time to make the Summit the most meaningful IFIP event to date.

IFIP events are known for 'walking the talk' of the guiding principles of the new model we are forging – **the Four Rs of Indigenous Philanthropy: Reciprocity, Respect, Responsibility and Relationships**.

While all were manifest at the Summit, the value of Reciprocity resonated strongly: from Keynote Speaker Roberta Jamieson's call to action for true reciprocity in grantmaking to the 'horizontal' model created by Indigenous- and women-led philanthropies.

In the spirit of Reciprocity, we offer the following snapshots and highlights of the Summit, in exchange for the energy kindled at the Summit. It still burns brightly out of that unique moment in time.

"It was great to see a real connection between funders and Indigenous peoples – especially around the understanding of reciprocity." Participant, Post Summit Survey

Pre-Conference Activities

Sept 23

Indigenous Peoples Orientation

Each IFIP conference opens with a personal, intimate welcome for our Indigenous participants, most of whom make a journey so far from home. The Orientation gives them the opportunity to speak about where they come from, why they came, and what they hope to bring back to their communities.

Hiparidi Top'tiro of the Xavante people of the plains of Brazil came because their lands and culture are threatened by the most aggressive soy cultivation in the world. He came to "to learn strategies to gain support for our resistance against the massive pressure we are under."

Leanne Miller recounted how she realized that without cultural training, the younger generation of Aborigines in Australia were dying spiritually – and literally.

Rachael Selby, a Maori community leader, made the 26-hour journey from New Zealand to share her experience with the Indigenous-run J R McKenzie Trust.

Cendela Lopez, a Miskito leader from Honduras, was here to represent more than 1200 women in her organization "to learn what's happening in the world -- where I'm from there's no electricity and almost no technology, so it's hard for us."

Speed Dating Networking Session

Based on the 'Speed Dating' formula, the Speed Networking Session let participants from all walks, from funders to Indigenous people to activists, get to know each other before the start of the Summit. Like musical chairs, everyone had three minutes to share their passions before the circle rotated. By session end, an initially quiet room of strangers was transformed into a boisterous celebration of new friends. We give special thanks to the funders who were able to come to this session, and all those who came with an open heart and spirit.

Fashion the Indigenous Way

Voluntary models, such as IFIP's own Executive Director Evelyn Arce, showcased an exciting line of designs created from textiles of the Aboriginal and Torres Strait Islanders of Australia. Adeliesje Goodrem, board member of the just-launched Aboriginal and Torres Strait Islander Women's Fund, and designer Colleen Tighe-Johnson coordinated a fashion show of Indigenous-inspired clothing, from casual and professional wear to haute-couture evening dresses.

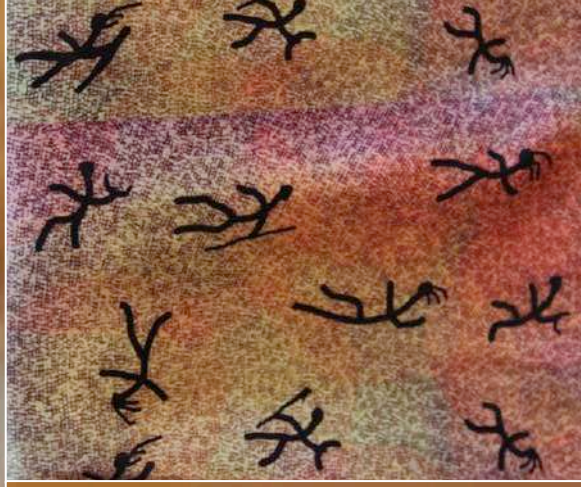
Launch of the Aboriginal and Torres Strait Islander Women's Fund

The evening proceeded with the exciting launch of the Aboriginal and Torres Strait Islanders Women's Fund (ATSI WF) by the Global Fund for Women. ATSI WF was created to empower artists and designers, to promote training and employment, as well as to combat negative issues among Aboriginal women and girls.
The founding idea was to place flexible funding into the hands of organizations and groups that are created and run by women, to give them, as Jane Sloane of Global Fund for Women explained, "a chance to fully assume a focus they believe in."

ATSI WF is the first funder to address the needs of Aboriginal and Torres Strait Islander women.

For the Global Fund for Women, Indigenous philanthropy promotes best practices and core values, such as respect, transparency, trust, reciprocity, integrity, a commitment to a holistic approach, diversity, by lifting voices of the least heard and those whose views are underrepresented, and "by making the invisible visible", added Sloane.

Textiles inspired by traditional designs



May Rosas showcases glassware with Aboriginal designs

Day 1

Sept 24

Keynote Speaker

Roberta Jamieson

"If we are to move philanthropy into reciprocity, it means the building and nourishing of long-term relationships that are developed for the sake of the relationship itself – before there is any thought of 'philanthropy.'"
Roberta Jamieson, CEO Indspire

Evelyn Arce, IFIP Executive Director, opened the Summit by first thanking the ancestors for making the conference a reality. She offered an abalone shell in gratitude and welcomed donors and Indigenous Peoples who came from over 30 countries to add to the 'gratitude table' a rock, poem or whatever they felt called to share. "The Abalone shell is known for strengthening the heart chakra," said Arce. "It is my hope that we can open our hearts to truly hear each other these next three days."

Arce was followed by Keynote Speaker Roberta Jamieson, a Mohawk elder and the CEO of Indspire, a scholarship fund that has given $54 million to more than 16,000 Indigenous students in Canada. Indspire also organizes career conferences all over the country, along with the Indspire Institute, an online laboratory of learning to increase high school completion rates. In the most highly rated presentation of the Summit, Ms. Jamieson elaborated on the value most intrinsic to the success of Indigenous philanthropy: Reciprocity.
She opened with a history of how the word has a different, more holistic meaning among Indigenous peoples worldwide from its common usage in commerce and law. "Those of you from other lands visiting New York may learn the settler dogma that this is the place in 1626 where the Indigenous people of this place stupidly sold off the valuable real estate of Manhattan Island for $24 worth of glass and trinkets," she said. "And thus one of the earliest lessons in Indigenous reciprocity -- the exchange of gifts as a means of building relationships -- was lost to cultural arrogance which, unfortunately, too often continues to this day."
She then went on to describe "how the concept of Indigenous reciprocity can be related to the concept of Western philanthropy, and why it is so important that philanthropists grasp and live by this reciprocity, so that their investments in projects will offer returns exponentially into the future."

The text of her full speech can be found on IFIP's website under the following link:
http://www.internationalfunders.org/english/robert-jamieson-keynote-speech/

Plenary

The Good, the Bad and the

Facilitated by IFIP Executive Director Evelyn Arce and IFIP Board Vice President Jessica Brown of NE Biolabs, the first Plenary was a rare opportunity to learn about the inner workings of multilateral agencies, along with new strategies and programs.

Delfin Ganapin described how the GEF Small Grants Programme of the UN Development Program came to the realization that "giving grants was not enough." They are starting a fellowship program "so Indigenous peoples can scale up their capacity to deal with policy on the global level," (a timely announcement since many of the Indigenous leaders in the room had just participated in the first high-level UN conference dedicated to their issues). The fellowships will also help UNDP understand the "policies at the national and global level that need to be changed." He said that UNDP had realized that "sometimes when you try to be strategic and global, you lose the connection with the grassroots."

Meanwhile, Brian Keane, former head of Land is Life and recently appointed as the new Indigenous Advisor at USAID, shared his experience to create a new US Action Plan on the Promotion and Protection of Indigenous Peoples Rights. "We will use regional and UN mechanisms to hold governments responsible," he said. He also announced that next year's US budget earmarked a new $5 million allotment to directly support Indigenous peoples.

Brian Keane of USAID shares his thoughts.

Ugly: Working with Multilaterals

Judith Morrison, the Senior Advisor in the Gender and Diversity Division of the InterAmerican Development Bank, described a $50 million large-scale project, Development with Identity. The program is the result of more than a decade of effort at the IADB to work closer with communities, although she admitted, "It has been hard for us to work with Indigenous peoples to scale up projects to the government level."

From the perspective of a private funder working on a global issue, Diana Samarasan, Executive Director of the Disability Rights Fund, spoke of the opportunities in funding "cross-movement work" – across women, disability and Indigenous peoples issues.

For his part, Setareki Macanawai, spokesperson for the Global Network of Indigenous Persons with Disabilities, emphasized the challenges of getting "a place at the table" where policy is formulated.

When the session opened for questions, Morrison detailed how IADB launched an analytical measure of biodiversity to encourage investment. Overall, participants were left with the positive impression that once-impenetrable doors are opening, and that the future was about to bring new opportunities that could have great impact in Indigenous communities.

Early Afternoon Sessions

Track 1 Translating Indigenous Values into Finance and Enterprise

Shaun Paul, president and founding partner of the impact investment firm Reinventure Capital, led a lively discussion on opportunities for entrepreneurship in Indigenous communities.

First, IFIP Board Chair Amy Freeden of the Cook Inlet Tribal Council described a pioneering venture for the first Indigenous video game company, something that Donna Morton, partner and manager at Principium, a socially responsible investment company, called a step toward the "generative economy." Morton described herself as a "finance healer" for "people who are pained at the thought that their money is all doing the evil things they hate." In developing a metrics for this new way of investing, Morton said that her company turned to IFIP publications on ancestral wisdom.

Each speaker at this session offered an exciting alternative with investors such as Kevin Jones, founder of Good Capital, who said that the " 'time-value-money' equation needs to be overthrown," to Sonja Swift, Trustee of Swift Foundation, who admitted that "The things that are quite beautiful in the world are not going to make you a lot of money."

However, after this seminar, it looks like they just might.

"How is it that we are grantmaking the 5% [of endowments] but the other 95% is invested in companies that oppose our mission?"

Sonja Swift, Trustee, The Swift Foundation

Track 2 Securing Self-Determination in a Transnational Arctic Context

This session gave special consideration to strategies of the cross-continental Arctic communities facing some of the biggest challenges for Indigenous peoples in terms of drastic environmental shifts and cultural disintegration. According to Heather Kendall-Miller of the Native American Rights Fund, "The Artic is composed of continents that formed five hundred thousand years ago, but it is facing extinction due to the compounding impact of global change and globalization." All speakers offered the same image of Arctic peoples caught between the past and the future – in a perilous present. As 34 Arctic communities face relocation because of climate changes caused by past industrialization, hundreds more are fighting natural gas and geopolitical projects that will irrevocably alter their ecological and food systems. And yet there is hope in new models of philanthropy that unite the forces of NGOs, civil society members, and Indigenous communities across the Arctic circle. As one speaker noted, "Environmentalists focus on nature, but not people, but funders are recognizing that you can't fight for these issues in isolation."

Vera Metcalf of the Eskimo Walrus Commission

Track 3

Intergenerational Struggles: What is the Role of Youth Leadership in Defending Indigenous Peoples' Natural Resource Rights?

This session examined how younger generations of Indigenous leaders bring new perspectives and tactics to the struggles of their peoples. Lizardo Cauper Pezo, a young member of the Shipibo people of Peru, developed leadership skills when his community started to resist oil projects on their land. For him, it was essential to strengthen the relationships with elders so that they include youth in decision-making.

"We're building relationships with them; we become versed in the traditional knowledge system of our parents," he explained. "Their philosophy provides us with the framework for why we should struggle."

For their part, the youth bring new knowledge, about communications and technology, for example, to the table. "We cannot tell young people now to go from modern practices to the practices of their ancestors," said Cauper. The youth need to "combine Western technical education with Indigenous lifeways and knowledge."

Khun Kham Kaung, youth leader of the Democracy for Ethnic Minorities Organization, noted that because of the repression under the military dictatorship in Burma, older people are hesitant to speak out, so it is time for the youth to pick up the struggle.

However, sometimes Indigenous cultures themselves hold back the youth. "There is no culture of dialogue," said Kham, "We just listen to leaders. We are trying to convince the elders that the voices of youth matter."
In Guatemala, the revival of traditional ceremonies is bringing youth and elders together, said Neydi Juracan Morales, a young leader with the Peasant Committee of the Altiplano. Still, Juracan admitted, tradition is not enough for this generation. After all, "technological advances and Indigenous identity are not separate."

"Just as you have skyscrapers, we have trees that scrape the skies."
Lizardo Cauper Pezo, Indigenous youth leader from Peru

Late Afternoon Sessions

Track 1

Realizing Alternative Models for Indigenous Peoples: A Vision of Co-investment in the Asia-Pacific

Given the immediate threats to both Indigenous cultures and the biodiversity from the rapid industrialization of Asia-Pacific, speakers in this session described the potential for alternative investment paradigms to support 'the good fight.'

For example, Edtami Mansayagan shared his experience trying to implement the UN Declaration on the Rights of Indigenous Peoples on the national level, highlighting the opportunity for donors to balance the power between corporate-backed governments and local communities.

Atama Andrew Ambrose of Pacos Trust, described how in East Malaysia, 62% of the Indigenous communities have been shut out of planning on managing resources on their lands.

A good case in point is the Sabah Land Ordinance, which actually has a provision for Native Customary Rights, but which government officials ignore to the point of directing Indigenous peoples to apply under a general provision without any respect to their special status. In July, Ambrose had petitioned the Office of the High Commissioner on Human Rights on behalf of the Momogun people of the Sabah region.

Here philanthropy could have significant impact by giving these communities a fighting chance against the wealth of the elites that run the government and therefore control all decision-making.

Track 2 The Role of REDD+: Help or Hindrance to Indigenous Community Rights and Leadership in Tackling a Global Challenge?

Every seat was taken and all floor space occupied in testament to the controversial nature of this session. Moderator Tom Kruse of the Rockefeller Brothers Fund, set the tone by admitting that the "carbon markets are a total failure." Kruse described how his fund discovered that Indigenous communities in Colombia were not given full disclosure about their role in these markets. "We realized that they didn't know about the money trail" of who was being funded to talk to them about REDD+ (Turns out it was oil company representatives.) So they developed a popular education campaign.

The rush to turn forests in a commodity on the carbon markets turned 70% of the communities in her region into plantations, admitted Miriam Miranda, a leader of the Black Fraternal Organization of Honduras. "The question is not whether REDD is good or bad," said Miranda, "But whether it is a solution to the immediate catastrophe facing us."

Tom Goldtooth of the Indigenous Environmental Network did not see the value of further commodification of nature: "It doesn't take money to protect the forest, we just want to own the land," he said to enthusiastic audience applause. Goldtooth went on to tell the story of how Indigenous peoples in Kenya were evicted due to a World Bank-funded REDD project.

"At the end of the day, there might be one good REDD project, but there will be a thousand bad ones that will devastate the local people."

Despite the strong opposition in the room, Tuyeni Mwampamba, a researcher at the National Autonomous University of Mexico, and Andrea Savage of the Ecologic Development Fund offered their positive experience with REDD projects, providing the counterpoint in a dynamic and exciting discussion.

"The question is not whether REDD is good or bad, but whether it is a solution to the immediate catastrophe facing us."
Miriam Miranda, The Black Fraternal Organization of Honduras

Track 3 Food Sovereignty, Indigenous Peoples and the Future of Agriculture: A Global Strategy

Ken Wilson with session panelists

Ken Wilson of The Christensen Fund brought together advocates of Indigenous food sovereignty to present their experiences from Asia, Africa, and the Americas. From the beginning, the discourse spanned issues as wide as the globe: from landscapes to nutrients to "eating across generations."

Jeanette Armstrong spoke of how food was essential to the language revitalization effort of the Okanagan people. "One of the things they're doing is gathering food, speaking to when and where it's going to produce," she explained. "They think of themselves as gardeners of a place."

Melissa Nelson explained how the Cultural Conservancy was invited to develop a "Native foodways farm" to re-incorporate ancestral produce back into the diets of Indigenous peoples who live in urban areas.

Alejandro Argumedo of the ANDES organization related the creation of Potato Park in 2000 by six communities in Peru in order to save the threatened diversity of this tuber. Among the native peoples of the Andes alone, there are more than 4,000 species of potato cultivated in these communities.

Argumedo sees this development of local and regional markets as the most resilient model for the resource scarcity ahead. "People will come back to the land from the cities due to lack of water and food," he predicted.

There should be a global fund to support these successful strategies, concluded Wilson. Several audience members called for them to support collaboration among different communities across the world facing the same problems.

Gala Event

IFIP Award

J R McKenzie Trust accepts 2014 IFIP Award

Sacred Fire Foundation Award

Tarcila triumphantly shows her award

This year IFIP was proud to present its annual award to an exemplary Indigenous-led philanthropy from New Zealand.

J R McKenzie Trust, which bases its investment decisions on Indigenous community leadership close to the grassroots, represents a trend in philanthropy that IFIP is striving to support. The award presentation embodied a positive move in this direction – the leading advocate of international Indigenous philanthropy publicly recognizing this new "decolonized" model of giving in which those directly affected make the investment decisions.

The Trust began as a typical endowment in which decisions were made entirely by a board with little connection to the communities on the ground – in this case, the Maori people. However, over time it made the unconventional commitment to reverse the continuing power dynamic in philanthropy in which the dominant culture makes all investment decisions. In an example that IFIP hopes will be replicated by other major funders, J R McKenzie Trust handed the reins to grassroots leaders who intimately understand the capacity and issues of their communities.

The results speak for themselves: Instead of shortsighted grantmaking that demands 'impact' in an unrealistic period of time, the Trust has made long-term relationships with grantees based on the Indigenous value of reciprocity, which balances the power relationship. Communities with a sense of ownership in the investments are more accountable to the goals and outcomes they set themselves – a marked contrast from typical philanthropic practice with Indigenous communities.

The Sacred Fire Foundation used the opportunity to recognize an Indigenous leader who is inspiring to funders and peers alike with the presentation of its 2014 Wisdom Fellowship. Tarcila Rivera Zea is an internationally respected Quechua elder, who for decades has tirelessly advocated for the rights of Indigenous Peoples in Peru. In her acceptance speech, Rivera recounted how her mother worked as a maid in the city to give her daughter the opportunity to learn the ways and language of the dominant culture. After getting her education, Rivera founded the Center for Indigenous Peoples Cultures of Peru, which has launched several education initiatives to teach Indigenous cultural values.

"I have learned for others," she said, "My mother taught me that we don't need to beg; we have profound knowledge that we can teach to future generations."

An Evening of Delight and Dance

Hoop Dancer from North Eastern Two-Spirit Society

IFIP Board gives an update

Heather Henson

The Summit was not all heavy discussion about the world's most pressing problems – we also had some fun. Following the awards presentations, Heather Henson's troupe of singers, dancers and puppeteers created a delightful world of fantasy and myth. By performance end, they encouraged all of us into a circle of dance and solidarity that few will forget. After leaving us breathless with that wide array of talent, we were then moved to dance the rest of the evening to the rhythm of "salsa dura" performed by NYC's own Avenida B band.

Flight, a Crane Story

Heather Henson masterfully handles a crane puppet

North Eastern Two-Spirit Society

Day 2

Sept 25

Evelyn Arce and Vicky Tauli-Corpuz

Keynote Speaker
Vicky Tauli-Corpuz

"Some donors want to see big impact in very little time, but it doesn't work that way – it took 25 years to draft and pass the UN declaration!" Vicky Tauli-Corpuz

The second day of the World Summit opened with the global perspective of Vicky Tauli-Corpuz, the UN Special Rapporteur on the Rights of Indigenous Peoples. Coming right off of the World Conference on Indigenous Peoples two days earlier, Tauli-Corpuz was ready with timely advice.

"This is the time for us to think more deeply about doing philanthropy," she said. "I was in a meeting yesterday with food corporations. One representative said, 'you know the world is different now. The trend is for corporations to take over the world.' – What will Indigenous peoples and donors do in a world that is increasingly being managed by international corporations?" she asked.

Leaving that question open-ended, Tauli-Corpuz reported on the main result of the World Conference, the Outcome Document, which she predicted was "going to be a very major tool for Indigenous peoples to use to get governments to implement UNDRIP."

She also had advice for funders in the room. In a message that was repeated throughout the Summit, Tauli-Corpuz said Indigenous philanthropy must be based on long-term relationships. "I have asked on donors to support us consistently, if not, there is no institutional memory of what has gone on before."

"Please, can you think in at least ten-year timelines?" she asked. "Two years will not change anything."

She also counseled Indigenous leaders to start working with the private sector. "We have our local markets; we have our products that we bring to our local markets… What we don't like is the big monopoly. We are looking for these kinds of investments – small and local."

As it happens, several sessions at the Summit showed how Indigenous communities have already started to do just that.

Morning Sessions

Track 1 Reimagining Resources, Reciprocity and Relationships in Grantmaking

A lively discussion

This session addressed the key theme of the Summit: Reciprocity. As Mirna Cunningham of the International Women's Forum defined it: "If I have, all of you have; if you have, then I have." In that spirit, the women's forum created the Ayni Fund (Ayni being the Quechua term for sharing) to practice "intercultural philanthropy" based on an awareness of power imbalances and different perspectives on culture, gender and identity. "We are trying to work from the concept of Indigenous philanthropy based on our world view –'donor' and 'beneficiaries' are terms that don't apply."

The Fund has radically adapted standard philanthropic practice: oral applications are accepted; an Indigenous Advisory Committee makes investment decisions; and grassroots organizations without registration or funding experience are prioritized. And their "project metrics"? Well-being, autonomy, full sovereignty.

Hussein Isack of the Kivulini Heritage Trust advised, "When we monetize things, it can cut relationships short." Manaia King explained how this works in the Indigenous-led J R McKenzie Trust. "We want to make philanthropy easy; that philanthropy becomes a vehicle that enables Indigenous peoples to take control of their own destinies."

They have a two-page application.

Rachael Selby went on to define "wealth generation" in her community by breaking down her family tree, in which she counts more than 1200 cousins. "That is our wealth," she said. "We don't want to be 'independent'; we want interdependence.' "

> "We don't say, 'Thank you;' We say, 'May I one day give back to you.'" Hussein Isack, Kivulini Heritage Trust

Track 2 Securing the Homeland: Innovative Legal Strategies

This session examined the pros and cons of legal strategies pioneered by Indigenous communities and their supporters. In particular, the case study of the Beaver Lake Cree First Nation in its legal battles against tar sand oil production in Canada served as a bellwether of what works and where challenges lie. At the heart of the matter, industrial projects are quickly diminishing rights established by treaty long ago for the 55 First Nations that inhabit this territory. To many, the ongoing legal battles have evolved beyond human rights – with Indigenous rights as the last viable defense strategy for the environment itself. While the courts decide on the legal rights, "The Beaver Lake Cree Nation believes that they have inherent birth rights, so they will always be able to go to the land and hunt to sustain themselves," explained Crystal Lameman, a member of the Nation.

The lawsuits have hit the mark. A recently leaked government document admitted that they could well delay the projects planned, which is quite a confession. The government is betting on outspending the First Nations and is authorizing projects faster than legal challenges can block. In 2013, the Canadian government spent $106 million opposing Native legal challenges.

Crystal Lameman describes the battles of the Beaver Lake Cree First Nation

"We are trying to work from the concept of Indigenous philanthropy based on our world view: 'donor' and 'beneficiaries' are terms that don't apply." Mirna Cunningham, International Women's Forum

Track 3

Indigenous Youth Activism: Recuperating Ancestral Culture and Advancing Human Rights

This popular session discussed the growing leadership emerging from the younger generations of Indigenous communities around the world.

In the Philippines, Indigenous youth activism was ignited by government repression and martial law, explained Marifel Macalanda of Cordillera Peoples Alliance/APIYN. As corporations moved in and started to destroy Indigenous territories, their activism moved into high gear with the creation of the Youth Commission of the Cordillera Peoples in 1991. When they realized that international action was needed to bolster local activism, they created the Pacific Indigenous Youth Network in 2002.

In Chiapas, Mexico, which has been in the crosshairs of the military for 20 years running, the latest leaders in the struggles have come from our youth, said Jorge Santiago of DESMI. "It's a new multi-cultural, complex, global world," said Santiago, "and the youth are part of this new world."

Sandra Macias del Villar of The Global Fund for Children highlighted strategies donors can use to support these young leaders, particularly flexible, long-term funding (a common refrain throughout the Summit). Macias del Villar suggested donors consider a four- to ten-year window, given the long-term nature of the issues.

For their part, many audience members pointed to poverty and urban migration as the major obstacles to youth leadership. In the Philippines they work in urban centers to reconnect youth with elders, said Macalanda.

Technology was also discussed as both a benefit and bane to youth leadership. On the one hand, social media unites youth movements across borders. On the other, as one Garifuna participant from Honduras put it, "How can a youth spend eight hours on a machine? It separates the youth from the people around them. This is serious."

Toward the end of the session, another adult agreed, "Youth are facing extractive resources of the mind; we need to create technology that benefits and serves Indigenous peoples."

> "Youth are facing extractive resources of the mind."
> Session participant

Marifel Macalanda of the Cordillera Peoples Alliance holds the floor.

Early Afternoon Sessions

Track 1 Fostering Indigenous Leadership in the Northern Latitudes

This session offered exemplary cases of how philanthropy can promote youth leaders in the Canadian Arctic and Canada.

As Franco Buscemi, an emerging Indigenous leader from Nunavut, Canada explained, these youth are born into a harsh environment that affects their very development. "We have long, hopeless winters," he said, which permeate young spirits. For example, while his twelve year old has not been touched by the phenomenon of the region's rampant suicides, his fourteen-year-old daughter already has. "I'm here because I have a very intense hope," he said. "Our future isn't that bright as it currently stands, but that's something I'm going to challenge." In a sign of hope, he showed a photo of a young community leader, already an accomplished filmmaker. The tattoos across her forehead are the sign of a revival of an ancient cultural practice. "We all participate in our cultures, " he said of his activist peers, "and we all pay the cost of living in Nunavut."

For Amos Scott, a young Dene Nahjo from the Northwest Territories in Canada. his first caribou hunt taught him the importance of the "treeline ways", or land-based cultural practices. "Dene means People, and Nahjo, means Way of Life," said Scott, "So climate and environmental change means a change in our way of life." Support from Tides Canada served as a lightning bolt of action among youth in this region. "We are only a little more than a year into our efforts. I feel we have a long list of accomplishments in that time," he said, including the establishment of a cultural and innovation center of the North.

"At the rate things are going in the North, the caribou may go extinct. If the caribou go extinct, the Indigenous Peoples will go extinct. Good leaders are great people, and this is why I am here today -- to support good people."

Drew Michael, Inupiaq, is a contemporary mask maker and a community activist. Michael uses masks to communicate issues facing Native peoples. One series depicts the ten top diseases suffered by Alaskan Natives, including alcoholism, HIV, cancer, influenza, rheumatoid arthritis, and Fetal Alcohol Syndrome. He uses his art to initiate health conversations in communities. "Sometimes people have a hard time understanding what we're doing, but art can be a vehicle for learning, teaching, and conversation."

> "Climate and environmental change means a change in our way of life."
> Amos Scott, Dene Nahjo leader

Track 2

Two Sides of the Same Coin: Successful Development Practices and Indigenous Peoples as Rights Holders

This session looked at how Indigenous peoples and donors can contribute to a new paradigm of sustainable, rights-based development. For example, Leonardo Crippa of the Indian Resource Law Center, discussed how they supported communities in Guatemala to apply the Pre-Cautionary Measure to win land titles.

Nick Pelosi of First Peoples Worldwide described how their Indigenous Peoples business report frames human rights violations in terms of business risks since "the market doesn't reward or penalize good practice."

"We are using the market as a regulatory mechanism to strengthen alliances between Indigenous peoples and investors," he said.
The whole discussion was quickly diverted by audience reaction to the presentation of Luis Felipe Duchicela, who deals with Indigenous issues at the World Bank. While Duchicela emphasized that good governance was the key to sustainable livelihoods, participants jumped on the history of the World Bank, particularly in its support of oppression in Central America.

One participant asked the World Bank to "walk the talk" of true consultation and "get Indigenous peoples in the room with your leadership and the government."

For his part, Duchicela pointed out that the role of the World Bank is more of a benchmark for investment, since it only funds about one percent of all investment in projects.

> "Get Indigenous peoples in the room with your leadership and the government."
> Session participant

Track 3 Culture and Creativity: Empower Indigenous Peoples Around the World

Monica Aleman of the Ford Foundation moderated a deep discussion on the meaning and power of culture. "Culture is the practice of our identity, "said Margarita Antonio of the group Mujeres Creativas Lapta Yula.

However, Maya creativity is often disparaged in the dominant culture, noted Hermelinda Magzul, of the Mayas Kaqla Women's Group. "The artistic production of women are called 'craft,' but other productions are called 'art'," she said. "We want to say that what we do is also art; it has a profound connotation of ideas and political positions."

Audience members agreed that formalized creative projects recover cultural loss. "Storytelling under moonlight at the end of the day is not possible in villages today," said one. "In this environment and context we need to find new ways to teach and share, so that our language, knowledge and traditions remain." Hussein Isack of the Kivulini Trust described how festivals have built partnerships among communities in northern Kenya. "We want pastoralists to dance for themselves, not others," he added. Raffaella Bulyaar, a pastoral woman from Kenya with the Kivulini Trust, concurred: "When women come together they dance all night long for two days," she explained. "Even if they are enemies, they just dance – this brings people together."

Late Afternoon Sessions

Track 1

Climate Guardians: Indigenous Women's Contributions to Solving the Climate Crisis

Discussions in this session centered on how Indigenous women are dealing with climate changes around the world.

Cendela Lopez, of the Miskito Women's Organization, described how coastal communities cleaned up after the devastation of Hurricane Felix by first cleaning their lagoon to reinstate the fishing industry and reduce the risk of malaria. That effort led to a women's recycling enterprise and the creation of two women's federations that fought and won land titles for these communities. "For us," she explained, "climate change hits women in particular. In the past our parents farmed. Now you never know when it's summer or winter – the rainy season, the dry season are never clearly delineated.. It's never clear what you can grow."

For Mina Setra of Indigenous Peoples Alliance of the Archipelago of Indonesia, the key to the future is women organizing on the international level. "I've had more meetings here in New York City than Obama!" she exclaimed, adding that "When women go to the forefront of struggles against corporations, its an indirect way of fighting for climate change."

"When you empower men, you create leaders," Setra concluded, "If you empower women, you change the world."

> "Now you never know when it's summer or winter… It's never clear what you can grow."
> Cendela Lopez, of the Miskito Women's Organization

Track 2

Reclaiming the Land and Preserving Culture: Innovative Collaborative Practices in Columbia and Mexico

IFIP is one of those rare places where original grassroots solutions to some of the world's most pressing problems are often first disseminated to spread around the globe. In this case, local organizers in Colombia and Mexico have developed a way forward for high-impact philanthropy. Time and again, Indigenous peoples reiterate that their cultures are intrinsic to the ground they walk on – any action toward their self-determination that ignores land rights is unthinkable (and yet often funded).

In Mexico, women started Semillas to properly address human rights issue through the prism of land rights. Similar to the evolution of the International Forum of Women, another women-led grassroots funder, Semillas recognizes women as the key agents of change, not only in their communities, but on the global level. From there, Indigenous women formed the National Network of Indigenous Women Weaving Rights for Mother Earth and Territory (RENAMITT) which focuses closely on the tie between land rights and cultural survival.

In Colombia, communities working with the Amazon Conservation Team are also reinforcing that integral link between land and culture. Hopefully these grassroots works will "trickle" up into philanthropic practice that always considers land rights in project outcomes.

Track 3

The Iramoo Zone: Indigenous Men Leading Violence Prevention in their Communities

Groundbreaking strategies on the part of Australia's Indigenous women to decrease the high incidence of domestic violence in their communities were showcased in this session.

First, Mary Crooks, the Executive Director of the Victoria Women's Fund, discussed "Be the Hero," an online program for teenage boys. Then Leanne Miller described how the Koorie Women Mean Business consulted over 1500 aboriginal women to understand their economic needs and priorities.

The result was the creation of the Iramoo Zone, a peer-to-peer training program named after a trading site in western Australia. In close consultation with Indigenous men and women leaders, the program trains male leaders, focusing on the role of peers to act as active agents to prevent family and sexual violence. According to Miller, Western responses to family violence have not "engaged effectively with the difference and complexity associated with violence in Aboriginal communities."

"There has to be deep cultural and holistic understanding of the way violence plays out in Aboriginal communities," she said, which needs to be accompanied by a strong cultural capacity to bring about the kind of behavior change necessary to reduce the violence.

With promising outcomes so far, the project has the potential to reach more than 90 thousand Aboriginal men.

Day 3

Sept 26

Resource Mobilization Hub

"Young Indigenous women in many communities experience discrimination four times: One, for being a woman; Two, for being Indigenous; Three for being young; and Four for being a leader."

Neydi Juracan Morales, Comité Campesino del Altiplano, Guatemala

Otilia Lux de Coti of the International Indigenous Women's Forum

The Resource Mobilization Hub for Indigenous Women's Rights marked a first in IFIP's history – a half day devoted entirely to Indigenous women.

The day opened with a plenary discussion on the Indigenous Worldview and Funding: Challenges and Opportunities. Otilia Lux de Coti, of the International Indigenous Women's Forum, for example, explained how women-led funding was forging an entirely new paradigm in philanthropy. "We were walking together with a vision of transforming the world, which created a system in which some are dominating and others are dominated," she said. "Since we are part of those dominated communities, together we are building horizontal, not vertical, development."

Funders need a wider vision of who to support, said Rosalee Gonzalez of the Indigenous Women's Network. "Most organizing happens without a legal organizational structure," she said. For example, her organization tried unsuccessfully for years to secure funding from the European Commission because "even at our level of organization, there are specific technical areas we don't have." Instead, they were funded by the International Indigenous Women's Forum.

Next, the Association for Women's Rights in Development described results from its recent report on institutional funding for women. Overall, the picture was bleak. "So

for Indigenous Women's Rights

we need data to show what we already know," admitted Gonzalez in response.
Thereafter followed activities in which donors, Indigenous women leaders, and activists could brainstorm on how to support these important movements across the globe. By sitting in small groups informally around a table, more contact was made, new friendships bonded, and hopefully, more funding relationships forged than at any time in the Summit!

Shaun Paul, IFIP Board Member, then led the Summit Wrap Up, which included announcements from various donors, including the organization of a new Urgent Action Fund for Women's Human Rights and a Climate Justice initiative from the Oak Foundation.

Participants were then given the opportunity to listen one of the leading international champions of Indigenous peoples, Bianca Jagger. Ms. Jagger started with a personal history from her childhood in Nicaragua where the Miskito people fought so long for self-determination. She then launched into a detailed, authoritative history of Indigenous peoples' major struggles. In response to this history, she founded the Bianca Jagger Human Rights Foundation, which is particularly focused on ending violence against women and girls, defending Indigenous rights, and the rights of future generations.
Her presentation served as a beautiful closing to an afternoon of solidarity for Indigenous women's rights.

Bianca Jagger and Evelyn Arce

"Big business and governments have failed us. In charging headlong down the road toward 'development,' they have left behind a trail of tears."

Bianca Jagger, Founder of the Bianca Jagger Human Rights Foundation

Looking Back and Forward

Ken Wilson of the Christensen Fund took the podium to highlight the main points of the Summit. Starting off with a reminiscence of the early days of IFIP. Wilson recalled, "What began as a small spring, with a handful of funders, and then became a stream, has now become a river, wider, deeper, more beautiful and more swirling; and now replete with fish and all manner of delicious things."

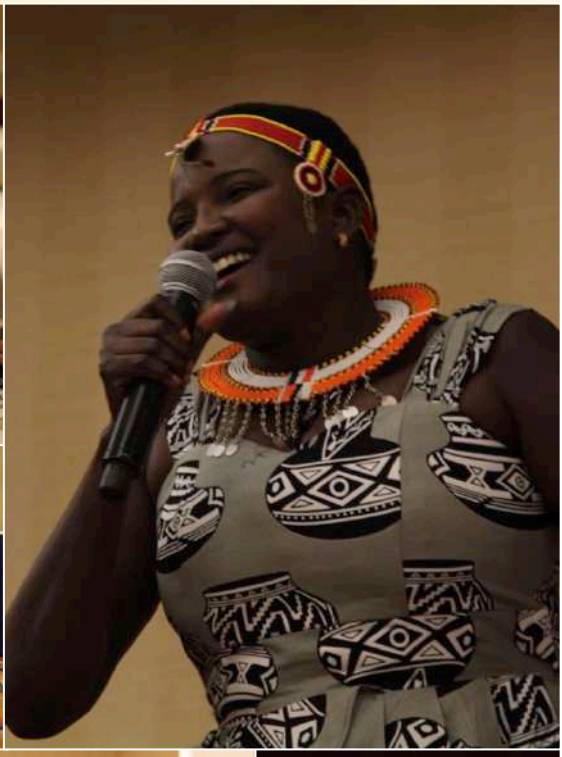
He then recounted major issues that emerged from the last three days. First the theme of "zero tolerance for inequality and exclusion" of and within Indigenous peoples, from the powerful participation of members of the Indigenous disabilities movement to the moving performance by "two-spirited" Native dancers. Wilson called the "surging strength" of the Indigenous women's movement a value that "we as donors…are still learning how to step up and properly back."

Next, Wilson recognized the recurring theme of the Summit, that of "decolonizing philanthropy" – "Indeed as Mirna Cunningham said just now, 'Philanthropy should be part of a 'healing process', not just a giving one.' "

He identified the third theme of the Summit as "advancing alternative development paths."
"…what you seek to achieve is something much more deeply satisfying than, say, more 'less bad' World Bank projects," said Wilson, referring to discussions on Indigenous food sovereignty; decentralized renewable energy, and investible circular economies.

True Indigenous philanthropy was the final theme that emerged from the Summit, as seen in Indigenous-controlled funds and increased decision-making with communities.

The Summit ended as it began, with a circle of friendship, now wider and deeper than before. It will ripple out into the future in ways we hope will bring us back together soon.



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Salsa band: Avenida B
Opening Singer: Josephine Ekiru
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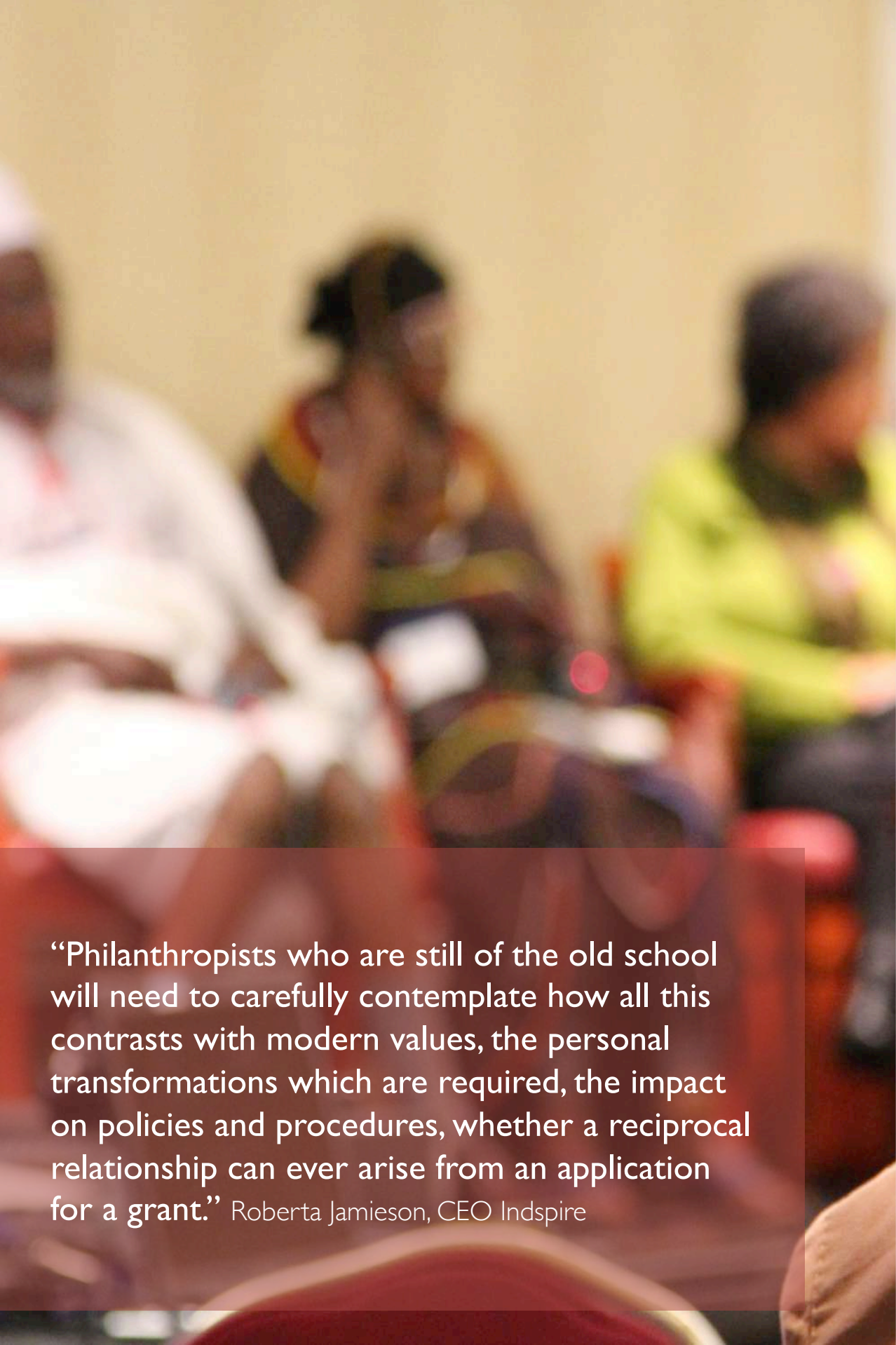

"Philanthropists who are still of the old school will need to carefully contemplate how all this contrasts with modern values, the personal transformations which are required, the impact on policies and procedures, whether a reciprocal relationship can ever arise from an application for a grant." Roberta Jamieson, CEO Indspire