

Summit Magazine



IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit
*Supporting Rights and Sustaining Economies in Key Indigenous Community Landscapes
Learning from Elders, Defenders and Partners*

WELCOME LETTER

Dear Friends:

Welcome to the IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit!

We wish you a wonderful visit to Bali! You will find it very enriching, we are certain, and will be touched, as everyone is, by the generosity and optimism of communities here.

The development of the Summit has been an amazing journey in which we have been engaged for more than a year. The program and agenda build on the ideas and plans of diverse funders, Indigenous Peoples' groups, artists and NGOs, all who believe that so much can be done to improve the situation for indigenous communities across the region. We look forward to developing these ideas and learning with you from the invaluable knowledge of Indigenous People from across the region over the next few days.

Resource Sustainability, the main theme of the Summit emerged from the participatory meetings in the Philippines and Indonesia. It reflects the growing understanding that Indigenous communities have important knowledge and resources to contribute in addressing the environmental challenges of today.

While the role of Indigenous peoples as stewards of land and natural resources in Asia has been significant, funding for their initiatives has not been well developed. It is fair to say that there are few funders in the region now directly supporting the critical and central role of Indigenous Peoples.

The Summit is an opportunity to bring together funders and Indigenous Peoples' groups as co-investors to ask how and where funding for Indigenous peoples is needed. How can we tackle the challenges together and how can funding be better developed in the region to ensure the capacity building and empowerment of indigenous organizations and communities??

We are look forward very much to meeting and talking with you over the coming days.

Kami tunggu kedatangan Anda...

Sincerely,

Evelyn Arce, A. Scott DuPree, Nonette Royo, Rukka Sombalinggi, Abdon Nababan, Joan Carling, Peter Kostishack, Henrietta Marie and Catherine Sparks

The Steering Committee Members

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ORGANIZATION

ABOUT THE ORGANIZERS

	<p>Aliansi Masyarakat Adat Nusantara (AMAN) or Indigenous Peoples Alliance of the Archipelago is an independent social organization comprised of Indigenous communities from various parts of the Indonesia Archipelago. AMAN is a nation-wide organization for the struggle of Indigenous Peoples in matters relating to upholding the Rights of Indigenous Peoples in politics, social, economic, cultural and natural resources through just and sustainable ways.</p>
	<p>The International Funders for Indigenous Peoples (IFIP) is an affinity group of the US Council on Foundations dedicated to assembling international grantmakers in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally for the past ten years. IFIP is a recognized affinity group of the Council on Foundations and is the only affinity group based on a native reservation, the Mohawk territories in Akwesasne, straddled in between two countries, US and Canada. IFIP is dedicated to assembling international grantmakers in support of Indigenous philanthropies and fostering funding partnerships to improve the lives of Indigenous people globally.</p>
	<p>The Samdhana Institute is a regional organization operating in Southeast Asia with offices in the Philippines and Indonesia. It was formed in 2003 by conservationists, development practitioners and human rights activists. Samdhana is managing a small grants programme which has supported the initiatives and innovations of local communities, mostly Indigenous Peoples. Samdhana has created the Indigenous Peoples Support Fund (IPSF) in 2008, the first philanthropic organization in the region to build from and seek to increase the asset base of Indigenous Peoples communities. This initiative was made possible in partnership with Global Greengrants Fund (GGF) and the Foundation for Philippine Environment (FPE).</p>

SUMMIT SPONSORS

A very special thank you to the sponsors who have supported the organization of the Summit and the participation of indigenous peoples from the region:

The Asia Foundation
The Christensen Fund
Ford Foundation
Foundation for the Philippine Environment
Foundation for Sustainable Societies, Inc
Global Greengrants Fund
IUCN NL - Ecosystem Grants Program
The Myer Foundation
Norwegian Agency for Development Cooperation (Norad)
Packard Foundation
Tikva Grassroots Empowerment Fund
Peace and Equity Foundation
Philippine Tropical Forest Conservation Foundation

SUMMIT STAFF

Special thanks to all those that helped with the organizing and volunteering: Neni Rochaeni, Rainny Natalia Situmorang, AMAN Bali, AMAN NTB/AMAN Lombok, Ade Kartika Utami, Taryudi Caklid, Ratna Refida/Santiri Foundation, Jo Villanueva, Elizabeth Pua Villamor, Joan U. Jamisolamin, Marisa Savitri, Irma Dana, Melani Sunito, Anny Andaryati, Ita Natalia, Gam A.Shimray, Chris Kavelin

STEERING COMMITTEE

Abdon Nababan, AMAN; Henrietta Marrie and Catherine Sparks, Christensen Fund; Rukka Sombolingi, AMAN/AIPP; Vicky Tauli-Corpuz, Tebtebba Foundation; Joan Carling, Asia Indigenous Peoples Pact; Evelyn Arce, IFIP; Peter Kostishack, Global Greengrants Fund; Christine Edwards, Myer Foundation; A. Scott DuPree, and Nonette Royo, Samdhana Institute





ABOUT THE SUMMIT

The first of its kind...

As you can see from the enclosed agenda, the Summit is designed to be a rich learning experience but also a rare moment to meet and plan with other funders and indigenous communities.

The summit opens on March 26 with site visits to Balinese communities who want to share their traditions, as well as the breathtaking beauty of their surroundings.

On the next day, Indigenous peoples representatives from across the Asia-Pacific region will conduct in depth 'reflective conversations' sharing challenges of sustainability, vision of the future. Funders are welcome to dialogue about the most significant challenges and opportunities they face. And on the third day, funders will conduct their own focused conversations to share and vet their own strategies, failures and successes upon which collaboration can be built. Indigenous participants are welcome to listen and dialogue about their perspectives.

The Summit closes with a joint monitoring visit of indigenous peoples' projects in Lombok. And finally the optional post site visit to several Indigenous projects in Thailand.

WHY BALI

The Summit was designed from preparatory meetings in the Philippines and Indonesia in 2010 in which participants from Indigenous Peoples, local donors, government agencies and NGOs defined the major priority as *Resource Sustainability* with significant interest on how to generate co-investment in the management and health of Indigenous Peoples resources. AMAN, in these meetings, offered to host the conference in Bali because of the enthusiasm of communities there to show how progress is already being made in the area of resource sustainability.

One of the most popular tourist destinations in the world, many people still do not know about the uniqueness of Balinese culture. Life in Bali is always related to "Tri Hita Karana" or a tripartite concept that include the spiritual relationship between human and God, and their environment. The rapid growth of development in tourism has had a big impact and influence to Bali tradition and lifestyle. Interestingly, Balinese culture is thriving alongside globalization.

OVERVIEW



Many funders are aware of the critical need to strengthen and expand support for the work of Indigenous peoples in Asia and the Pacific regions. In fact, both philanthropic and bilateral assistance agencies have begun to support Indigenous peoples in recognition of their significant social, environmental and economic importance to Asian countries and their continuing vulnerability. This initial support can be greatly enhanced if donors are enabled to improve programs by increasing linkages with Indigenous peoples' groups and collaboration with other funders.

Despite this clear need, there have been few opportunities for donors concerned with Asian/Pacific Indigenous peoples to meet and learn firsthand about Indigenous peoples' issues across the region.

The direct connection to the on-the-ground issues is important because funders influence policy affecting Indigenous peoples at the local, regional and international level. In one striking example, donors worked with Norway to negotiate investment with the Indonesian government if it imposed a moratorium on logging in natural forests. Indigenous Peoples in Asia and the Pacific have made significant progress to establish legal and political frameworks at national and international levels for the recognition of Indigenous peoples' rights (e.g. UN Declaration on the Rights of Indigenous Peoples and the Indigenous Peoples' Rights Act in the Philippines.).

However, much of this collective experience of the region's Indigenous peoples, and the funders and organizations that support them has not been shared. In addition, given the sheer number of communities and the scope of work, bringing together funding agencies in the region with indigenous peoples is unlikely to happen without the positive intervention of a group like IFIP that has the experience and capacity needed to convene both donors and indigenous peoples.

SUMMIT REQUESTS, CONSIDERATIONS & INFORMATION

Please allow tradition holders, elders and those with special needs to come in to any line first, especially for meals, transport or use of bathrooms.

Please be on time for group meetings and discussions. It is important that these meetings start on time. During breaks we will be ringing a bell to announce the end of the break.

The program schedule is just a structure to initiate conversations and build connections. Please take care of yourself. Take the time you need to rest or to make new friends and if this happens during a scheduled program time, that is fine.

As we have gathered for these days to be together, and to learn from and to get to know one another, we would appreciate your staying on site.

To encourage thoughtfulness, depth and respect in our interactions during group discussion times throughout the gathering we invite you to:

- Feel free to ask any questions – all questions are welcome and are often the best forum for initiating dialogue
- Let us know if you need any assistance for your comfort
- Share honestly, from your personal experience
- Listen first and then speak succinctly, so that others might also have a chance to speak or share

For your convenience we have included in this conference Guide:

- Session Information and Schedules
- Speaker and Panel Members Biographies and Organizational Information

Neni Rochaeni is the point person for logistical and operations questions during the conference. If you have questions or concerns, please speak with her. She will be available during our sessions and meals. We have posted a 'suggestion box' in the large conference center. Please feel free to use it!

NO SOLICITATION POLICY

The Summit is intended as a safe space for funders to engage in learning and networking without fear of being "hit-up" for funding. A strict "**no solicitation**" rule is enforced during the conference. Also refrain from mass mailing conference participants, we ask that you be respectful.

We thank you for being mindful of these requests and considerations, and we wish you all a stimulating and enjoyable few days together.

SUMMIT AGENDA

**IFIP Asia/Pacific Indigenous Peoples Resource Sustainability
and Funders Summit**

Supporting Rights and Sustaining Economies in Key Indigenous Community Landscapes. Learning from Elders, Defenders and Partners

March 26–28, 2011 in Bali and March 29-30, 2011 in Lombok

*Sunrise ceremonies will start at 7am every morning.
All are welcome!*

Saturday March 26, 2011

Looking at Bali, Opening

9:00 AM - 3:00 PM	* Optional 5 pre-site visits
9AM (except for Marine Site: 7:30 AM)	Depart for site visits
4.00PM - 8.00 PM	A Traditional Welcome & Opening Prayer at The Wantilan at Pengotan Village : <ul style="list-style-type: none"> • Ritual from Bali Aga • Welcome from IFIP and AMAN
8.00PM - 10.30 PM	Dinner and Art Performance from Pengotan Villagers

Sunday March 27, 2011

Conversation: Indigenous People's Have Resources and Assets: Did donors take this into account? What Sustainability/wise use principles apply?

8:00 AM - 5:00 PM	Registration & Membership Tables Open		
8:00 AM - 8:30 AM	Breakfast		
8:30 AM - 8:45 AM	Opening Prayer, Aga Village Adat Leader		
8:45 AM - 9:00 AM	Framing the conversations: Vicky Tauli-Corpuz		
9:00 AM - 9:30 AM	Keynote Speakers: Indigenous Elders: Apai Janggut Borneo; David Tihau Bishop, Pacific Islands		
10:00 AM - 12:00 PM 0 min Break	<u>Track 1</u> "How Maps secure Indigenous Peoples Territories?" Locating Indigenous Peoples	<u>Track 2:</u> "Living Culture and Landscapes: Our Basis for Partnership"	<u>Track 3</u> "Can Corporate Practices and Indigenous Peoples Approaches Coexist?"
12:00 - 1:00 PM	Lunch		
1:00 PM - 2:00 PM	Speed Networking Sessions		
12:00 PM - 2:00 PM	Ongoing Exhibits of Local Indigenous Artists, Photographers, Weavers, Yoga Tents, Healers and Fortune Tellers Tents, Green School, Neka Museum		
2:00 PM - 4:00 PM 30 min Break	<u>Track 1</u> "Putting Collective Rights into Legislation: What Recent Insights and Innovations"	<u>Track 2</u> "People-to-People Benefit Flows: climate Mitigation and Adaptation Funds"	<u>Track 3</u> What is Indigenous Peoples Philanthropy? "Rethinking Donor-Recipient Relations: Focusing on Local Philanthropy"
4:00 PM - 5:00 PM	Reporting of Track Facilitators: Sharing Two Lessons from each track		
5:00 PM - 7:00 PM	Side events and exhibits: Monitoring systems and photovoices; Weavers of culture; indigenous music and dances and arts; seasonal calendars and spirituality, Subak Irrigation, heart of Bali agriculture (see separate handout for OPTIONAL TOPICS)		
6:00 PM - 10:00 PM	Dinner and Regional Performances		

Monday March 28, 2011

Donors' Conversation: Granting, Financing and Co-investing with Indigenous Peoples, how best?

8:00 AM - 5:00 PM	Registration & Membership Tables Open		
8:00 AM - 9:00 AM	Breakfast		
9:00 AM - 9:30 AM	Opening Prayer Indigenous Elder Framing Conversations: Abdon Nababan/Joan Carling		
9:30 AM - 10:00 AM	Keynote Speaker: Teddy Baguilat, Cordillera, member Philippine Congress		
10:00 AM - 12:00 PM	Track 1 "Donors and Indigenous Communities in Asia Pacific"	Track 2 Improving Livelihoods in Indigenous People's Communities: "Fiscal Cycles vs. Seasonal Calendars"	Track 3 "Fund Strategies across the Region: Adapting to indigenous peoples' Realities and Worldviews"
12:00 PM - 2:00 PM	Lunch (Optional Topics on Table and Local Native Artists)		
2:00 PM - 4:00 PM	Track 1 "Funding Indigenous Peoples for Self-Determination"	Track 2 "Asia-Pacific Indigenous Peoples Rights as Litmus Test? (Climate Mitigation and Adaptation Package in Private, Bilateral, Multilateral agencies)"	Track 3 "Local Donors and Emerging Markets"
4.00 PM - 5.00PM	Reporting from Track Facilitators: Sharing 2 Lessons each track		
5:00 PM - 6:00 PM	What Assets/How Co-invest? Building from Where We Are, Forward with Indigenous Peoples funding in Asia/Pacific Ken Wilson/ Abdon Nababan		
6:00 PM - 10:00 PM	Dinner, Solidarity Night, Closing		

**Tuesday March 29, 2011 – *OPTIONAL Lombok Site Visit:
Ridge-to-Reef Landscape Management**

6:00 AM - 7:00 AM	Breakfast
7:00 AM - 8:00 AM	Depart from hotel/Ubud to Padang Bai Harbour
8:00 AM - 10:30 AM	Leaving for Lombok by fast boat
10:30 AM - 6:00 PM	Joint Donor-Indigenous Peoples Monitoring of Ridge to Reef Landscape Management
6:00 PM - 9:30 PM	Dinner and Evening Session

Wednesday March 30, 2011 - Lombok

7:00 AM - 8:00 AM	Breakfast
	- program to be announced -
	Leaving Lombok

Thursday March 31, 2011 – Optional Post site Visit to Thailand

	See Post site visit schedule
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*Optional pre- and post site visits requires an additional fee.

SITE VISITS MARCH 26

Agroforestry: Vision of Local Philanthropy Bangli-Bedugul Indigenous Agro-forests in Traditional Hindu



Penglipuran Village is a traditional Balinese village, located in Kubu - Bangli Regency, about 700m above sea level. According to history, the name of Penglipuran was taken from the word 'Pengeling Pura' which means: remember our ancestors; but the word of Penglipur also means: the entertainer. It is said that during the former empires, kings often use this area as a place for entertainment and recreation, because nature is most beautiful and brings peace and inspiration. In this village, houses are oriented northeastwards to Mount Agung, which is located in northeast of Bali Island. About 200m to the north stands a 75-hectare bamboo forest owned by the community. The bamboo plantation features over 50 species of bamboo. The villages work with the local Bamboo Foundation and have developed bamboo as best species, for reforestation under climate and REDD programs.



The Bamboo Forest



The Village Temple

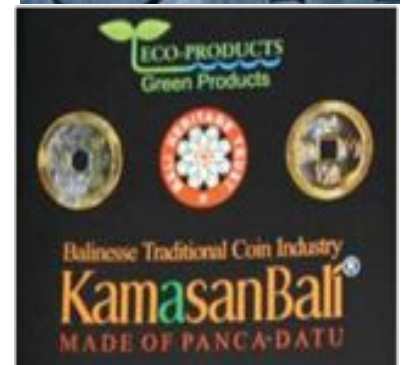
Culture and Arts

Kamasan Bali - traditional coin industry

The Balinese Traditional Coins (or *uang kepeng* in Bahasa Indonesia, or *Pis Bolong* in Balinese) are used for all types of customary Balinese ceremony (*Upacara Adat*). The coins came from China, and have not been produced since, until 2004 when I Made Sukma established the Kamasan Bali. Situated on the south of Klungkung, the village of Kamasan is fully packed with artists' homes and studios. The village is home to traditional Balinese paintings. It is particularly famous as the center of classical wayang paintings that somehow leads back to similar figures of puppets in ancient Java.

Ancient Chinese coins with square holes in the center and Chinese characters on the sides are all over in Bali. These living relics render a ceremony celebration incomplete without their presence.

Since the beginning of the world's 'Anno Domini', the connection between Bali and China had begun. Among the many backdrops throughout the historical events, trading was the main reason. The Chinese presence had a great influence on Balinese culture and art. The relationship even led to the historical marriage between Sri Maharaja Aji Jayapangus, the King of Bali and Kang Cin Wei, a Chinese princess, in the year 12 A.D. This marriage justified the Chinese influence in Bali. The story goes that Kang Cin Wei asked the king to have Chinese coins be a part of all rituals in Bali. As rituals are one of the most important things in Balinese life, Chinese coins followed suit and by then had already become part of the people's monetary system – a phase shift from using the barter system. The presence of coins in rituals has become somewhat compulsory. Meanwhile, the stock of coins has seen a decrease. It is no wonder, for as the population grows more people conduct rituals and the demand for coins rockets sky-high. During certain rituals such as *ngaben* cremations or rituals for the *butha kala* or lower deities, the coins cannot be reused.



The Bali Cultural Office, as the representative of the government, formed the Bali Heritage Trust. The vision is to keep the cultural heritage pure. Their first pilot project was to make Chinese coins in Balinese versions. This project was launched in 2004 and has been facilitated by the United Nations Educational Scientific and Cultural Organization (UNESCO). This took place in the village of Tojan in the Klungkung regency, where the factory and showroom is positioned together as UD Kamasan Bali.

(Text: Ni Luh Dian Purniawati)

Coral Rehabilitation (bring a swimming suit and snorkeling equipment)

Serangan Island, is a 73-hectare island located just 250 meters off the southeast coast of Bali. It is also known as **Turtle Island**, and is connected to the mainland by a causeway.

The island used to be a turtle breeding ground with coral reefs frequented by divers. In 1995-1996 land reclamation more than doubled the area of the island, initially a sandbar. The new land was composed of a mixture of sand and limestone dredged up and dumped there.

Fish disappeared, many corals died. Some fishermen turned to collecting live coral for a living – an illegal activity destroying the coastal environment. Fishing communities here are among the poorest in Bali. They are a mixed community of Balinese and migrant indigenous communities from Lombok and Makassar.

In 2002, Wayan Patut (one of the public figures in Serangan) started to transplant coral by grafting technique, planting coral seeds on substrates (where the coral grows, including dead coral) in attaching the “seeds”. Patut worked with local youth groups, who later established the Karya Segara Beach Fishermen’s Group. They make small “stools” or plates from cement with metal or concrete frames to position the coral. Telapak community workers lived and worked with them.

The community has now replanted 32 species of corals, thriving well across a 3.5-hectare area. Fish came back. Since 2003 customary rules prohibit harvest of natural coral, reinforcing government rule. Fish came back. Since 2003 customary rules prohibit harvest of natural coral, reinforcing government rule. The ‘awig awig’ or customary rules were revised, obliging community members to help preserve the environment, especially coral reefs.

In this visit you will explore the thriving gardens of multicolored corals, and plant (and name) your own coral. You will observe the process of replanting, inventory, and maintenance. Lunch will be served at the barge, while discussing issues with the fisherfolk about their challenges, their experiences in dealing with - and managing funds from - donor agencies, private and government projects, how they do their ‘bookkeeping’ and income sharing transparently, their lessons from their past experiences, and their dreams and wishes. Also find out whether there is any evidence of bleaching (climate impacts) to the coral.





Pura Ulun Danu Batur and its significance to Subak in Bali

Perched dramatically on the rim of Mount Batur overlooking the crater lake, the supreme water temple Pura Ulun Danu Batur is a collection of nested stone courtyards enclosing an array of towering shrines and pavilions dedicated to the worship of a pantheon of 45 deities, foremost among them the Goddess of the Lake, who is said to make the rivers flow and bring prosperity to the land. According to legend, in ancient times the supreme god who resides on Mount Meru broke apart the summit of the mountain and sent the pieces to Bali to become abodes for his son and daughter. His son became the first male god of Bali and took up residence atop the larger fragment, which became the volcano Mount Agung. The smaller fragment, which became Mount Batur, contained a vast and deep crater lake. On the floor of the lake the daughter of the high god built a palace and took the name *Dewi Danu*, Goddess of the Lake.



Inner sanctum of Pura Ulun Danu Batur

The temple's supremacy reflects the structural logic of water temples. In general, the congregation of a water temple consists of all the farmers who share water from a particular source, such as a weir or spring. Because the crater lake is regarded as the ultimate origin of every spring and river, its congregation appropriately includes all subaks. As a water temple, the Pura *Ulun Danu Batur* temple is endowed with a unique collection of attributes: it is at once the most universal subak temple, the sacred summit of the cosmic mountain, the sole source of the most potent holy water and the only temple where the priesthood is selected by the gods themselves. These impressive symbolic associations combine with its spectacular location on the crater rim to endow the temple with an aura of other-worldliness, especially on the days when its greatest treasure, an ancient gamelan orchestra, plays stately music while the temple's vast courtyards become carpeted with flower offerings left behind by thousands of worshippers. This temple is a pilgrimage site and redistributive center for more than 250 Balinese subaks, which bring offerings each year during the festival of the Goddess of the Lake, held for ten days around the full moon of the tenth month on the Balinese sacred calendar. The temple also plays an important role in the practical affairs of the subaks, in two respects. First, if a community wishes to construct a new irrigation system and subak, they request advice and assistance from the Pura Ulun Danu Batur temple. The creation of such a new subak is shown in the ethnographic documentary film *The Goddess and The Computer* (Lansing and Singer 1988). Second, the priests of the temple are often called on for advice when there is a dispute among subaks over water rights.



Preparing the "pula kerti" (gifts of nature and the gods) for an offering of thanks



Offerings to the goddess (Pula Kerti) in the innermost sanctum of the temple Pura Ulun Danu Batur.

**The ceremonies of the Full Moon of the Tenth Balinese Month occur on
March 17 - April 3, 2011**

TRACK 1 - DESCRIPTIONS

Sunday March 27 2011

10:00 am - 12:00 pm	<p style="text-align: center;">Have maps secured indigenous peoples territories?</p> <p>Across the region, Indigenous peoples formalize the rights to their land by negotiating and providing spatial information demarcating their boundaries. Land mapping strategies have required new skills that overlay adaptation of traditional ideas. Are they effective to secure rights? Should they continue to be a strategic funding focus?</p>	<ul style="list-style-type: none"> • Abner Mansay-Papua Mapping Support Network • Mahir Takaka, AMAN, Indonesia • Lita Licofon - PAFID-mapping network, Philippines <p style="text-align: center;">Martin Hardiono, Speaker-Facilitator</p>
1:30 pm - 3:30 pm	<p style="text-align: center;">Putting collective rights into legislation: What recent insights, innovations?</p> <p>Innovations, such as The Philippines Indigenous Peoples Rights Act (1997), The Convention on Biological Diversity (CBD), the United Nations Declarations on the Rights of Indigenous Peoples (UNDRIP), attempt to address the needs of indigenous peoples. Have these made a difference? What new innovations and responses are needed? What difference has UNDRIP made in the Asia/Pacific region? How seriously are governments incorporating its principles?</p>	<ul style="list-style-type: none"> • Dr. Phrang Roy, FAO • Cong. Teddy Baguilat, Congressman, Philippines • Effrey Dademo, ACT NOW, PNG • Dr. Ramy Bulan, Centre for Malaysian Indigenous Studies <p style="text-align: center;">Joanna K. Carino, Speaker-Facilitator</p>

Monday 28, 2011

10:00 am - 12:00 pm	<p style="text-align: center;">Donors and Indigenous Peoples in Asia Pacific</p> <p>The opening discussion sets the background for exploring funding trends and gaps for indigenous peoples across the region. Has direct or indirect government funding been helpful? Is being associated with 'political' position a reason for donors distrust in Indigenous Peoples organizations? What are the lessons learned? What is the scope of past and future funding in Asia/Pacific for indigenous peoples?</p>	<ul style="list-style-type: none"> • Antonella Cordone, IFAD, Italy • Yoga Sofyar, Henk - ICCO • Tri Nugroho, TIFA, Indonesia • Carol Pettersen-Western Australia Cultural Revival <p style="text-align: center;">Joan Carling, Speaker-Facilitator</p>
2:00 pm - 4:00 pm	<p style="text-align: center;">Funding Indigenous Peoples for Self-Determination</p> <p>How are indigenous peoples capacity challenges in Asia and Pacific being met? Is it big or small grants? Does it matter? Is it largely from international agencies or local initiatives? In all of these, are we helping build new leaders or just doing projects? How are these building blocks identified from scratch? What is the 'funding continuum' for self-governance and self-determination efforts? Are building endowments, trusts, bridging government funds to help mobilize resources for providing small, rapid grants? Can indigenous peoples be philanthropists themselves?</p>	<ul style="list-style-type: none"> • Peter Kostishack, GGF Alliance of Funds, US • Bae Inatlawan, Daraghuyan • Nicolaas Maniagasi, Papua • Aleksandr Arbachov, AIST, Siberia • Windel Bolinget, Cordillera Peoples Alliance <p style="text-align: center;">Edtami Mansayagan- Facilitator</p>

TRACK 2 - DESCRIPTIONS

Sunday, March 27 2011

<p>10:00 am - 12:00 pm</p>	<p>Living culture and landscapes: Our basis for Partnership</p> <p>Indigenous peoples' stewardship over natural resources and their rich cultural traditions have kept their social and environmental benefits flowing. What have been the most difficult challenges? What adaptive approaches resulted in better management of resources and benefits from forests, watersheds, mines, seas, traditional industries? How have NGOs and donors supported or weakened these approaches?</p>	<ul style="list-style-type: none"> • Bandi Apai Janggut, Dayak Iban, Kalimantan, Indonesia • Philip Obah, IKC , Australia • Aleksandr Arbachov, AIST, Siberia • Frankie Abreu, BRIDGE, Burma • Steve Lansing, Subak of Bali <p>Abdon Nababan – Facilitator</p>
<p>1:30 pm - 3:30 pm</p>	<p>Peoples to Peoples benefit flows: climate Mitigation and Adaptation Funds</p> <p>The guardians of indigenous landscapes stand to benefit from REDD and similar funding strategies to support sustainable local practice that can reduce global emissions. How is this possible? Are the cases where ecological footprint 'payments' of citizens in the North, benefiting agroforest farmers in the South? What are the mechanisms? How shall we avoid systemic elite or government capture of funds? What about Asian Indigenous peoples adapting to climate change? What do they need to take advantage of new funds?</p>	<ul style="list-style-type: none"> • Vicky Tauli -Corpuz, Tebtebba Foundation, Philippines • David Tihau Bishop-CLIMsystems , New Zealand • Moe Milne - Samoa • Kewang Eliza Kissya, Moluccas <p>Nonette Royo - Facilitator</p>

Monday, March 28 2011

<p>10:00 am - 12:00 pm</p>	<p>Improving Livelihoods in Indigenous Communities: How merge business and philanthropy frameworks?</p> <p>How can donor support of indigenous peoples and indigenous landscapes result in improved livelihoods? How can indigenous peoples create business out of products and services from indigenous landscapes? Are there workable safeguards? What have been the lessons? How sustain it beyond donor years of commitment? What are frameworks for indigenous enterprise development? What have local business and community foundations contributed to this?</p>	<ul style="list-style-type: none"> • Crissy Guerrero-NTFP-EP • Dr. Phrang Roy, FAO • Yoyo Yohendra, Kasepuhan, Artisanal Miners <p>William Ingram, Threads of Life, Facilitator</p>
<p>2:00 pm - 4:00 pm</p>	<p>Asia-Pacific Indigenous Peoples' Rights as Litmus Test? (Climate Mitigation and Adaptation in private, bilateral, multilateral agencies)</p> <p>The priorities of climate and indigenous peoples' work have come together in many ways through the mobilization of global and bilateral funding and national commitments. But have our years of rights advocacy work translated to anything useful in this new framework? This panel offers an opportunity to share strategies in the areas of mitigation and adaptation: What is the donors' best role in rights safeguards and protection?</p>	<ul style="list-style-type: none"> • Chip Fay, Climate Land Use Alliance • Steve Rhee, Ford Foundation • Abdon Nababan, AMAN, Indonesia <p>Chandra Kirana – Facilitator</p>

TRACK 3 - DESCRIPTIONS

Sunday, March 27 2011

10:00 am - 12:00 pm	<p>Can corporate practices & indigenous peoples approaches coexist</p> <p>Land and other resources taken from Indigenous peoples have often ended up under corporate control. How have corporate practices supported, confused or damaged Indigenous communities? How can good corporate practices be promoted? How can the harmful practices be corrected? When will land and natural resources based preservation efforts managed directly by Indigenous Peoples be bankable? What improved safeguards and pathways are needed?</p>	<ul style="list-style-type: none"> • John Lamera, , Dimaga Foundation • AR Mecer-Credit Union • Nang Gatot-LPD-Pengotan • Kiwi Tamasese, Samoa, Health and Housing • Felia Salim – Green Banking <p style="text-align: center;">Chris Kavelin - Facilitator –Speaker</p>
1:00 pm - 3:30 pm	<p>What is indigenous peoples' philanthropy? "Rethinking donor-recipient relations: Focusing on Local Philanthropy"</p> <p>What is philanthropy? When does it become indigenous peoples philanthropy? Are we looking for international or local donors to support indigenous peoples cause? How do communities take account of and build local assets? Funders can play an important role in supporting calls for real reform of the global economy, and for greater transparency, accountability, and equity in the financial system. We will also share findings from the report "<i>International Grantmaking IV: An Update on U.S. Foundation Trends.</i>"</p>	<ul style="list-style-type: none"> • Evelyn Arce, IFIP, US • Oranutt Narapruet, PhilBridge, UK • Godof Villapando, FPE, Philippines <p style="text-align: center;">A. Scott Dupree - Facilitator</p>

Monday, March 28 2011

10:00 am - 12:00 pm	<p>Fund Strategies across the Region: Adapting to Indigenous Peoples' Realities and Worldviews</p> <p>While much critical funding for Indigenous communities comes from international foundations and donor agencies, a growing sector of local funds and foundations are getting engaged. This panel will provide insight on the progress, practices, development and challenges of new funding mechanisms for Indigenous Peoples.</p>	<ul style="list-style-type: none"> • Neva Adamson, First Peoples Worldwide • David Hulse-Ford Foundation • John Lamera, Dimaga Foundation • Edtami Mansayagan, IPSF <p style="text-align: center;">Rukka Sombolnggi -Facilitator</p>
2:00 pm - 4:00 pm	<p>Local Donors and Emerging Markets</p> <p>What is the future shape of donor community in the Asia Pacific regions given emerging local philanthropies? While Indigenous peoples communities face unique challenges in accessing funding, new sources of funds may come from areas with 'conflict of interest' or lack of understanding of indigenous peoples' issues and social change. What solutions can we find to overcome that? How are donors responding to these challenges? What kinds of donor support strategies can be derived to assist indigenous communities to sustain the last remaining bio-cultural landscapes?</p>	<ul style="list-style-type: none"> • Ambrosius Ruwindrijarto (Ruwi), Skoll Foundation • Godof Villapando, Foundation for the Philippine Environment • Ismid Hadad <p style="text-align: center;">Olga Alexeeva, PhilBridge Speaker-Facilitator</p>

SESSION MATERIALS

People to people benefit flows: Climate Change Mitigation and Adaptation Funds

Sunday, March 27, 2011, 1:30pm

Vicky Tauli-Corpuz

Indigenous peoples, since time immemorial, have been adapting to the changes in climate and continue to contribute to climate change mitigation through their sustainable lifestyles, values and traditional systems of natural resource management. These are resources and assets of indigenous peoples that are not made visible in the climate change talks. However, they have learning networks where they share these experiences and knowledge. The increased frequency and strength of climate-change related disasters, unpredictable bouts of cold and dry seasons are stretching the limits of what they can do to adapt and survive these changes. The rich countries that have been and continue to be the major emitters of greenhouse gases are legally obliged to pay poorer countries and peoples to be able to adapt and mitigate. The Cancun Agreements reached at the 16th Conference of Parties of the Convention on Climate Change agreed to establish a Green Climate Fund and it is estimated that \$100B USD is needed each year to pay for mitigation and adaptation. Most of this amount, if raised, will mainly go to Parties of the Convention, which means governments.

Indigenous peoples are asserting that there should be a mechanism established to allow them to have direct access to the Green Climate Fund, which will include the Adaptation Fund, funds for REDD Plus, among others. Since there is no certainty that direct access by indigenous peoples to this Fund will happen, there should be funds which can be managed by indigenous peoples' themselves to bolster their adaptation and mitigation efforts. There are donors who are willing to contribute to this effort but mechanisms to receive these resources should be established. At the same time, advocacy work at the global and national levels should continue towards decisions to provide direct access by indigenous peoples to the Green Climate Fund. There are independent efforts already by indigenous organizations already to establish and manage such funds. One of these is the Indigenous Peoples' Assistance Facility under IFAD that will be managed by indigenous organizations in Asia, Latin America and Africa. If there are more funders who can commit more funds directly to indigenous peoples this can substantially contribute to the global goal of cutting back greenhouse gas emissions and ensuring sustainable development not only for indigenous peoples but for the broader society. This conversation can further elaborate on how indigenous peoples can be supported to mitigate and adapt to the adverse impacts of climate change.

SITE VISITS MARCH 29 – LOMBOK

Sabuk Belo, East Lombok

The Sabuk Belo indigenous community lives in several villages: Perigi, Sembalun, Pringgabaya, and Lenek villages, at the southern side of Rinjani mountain. The central area of Sabuk Belo community is Ramban Biak sub-village, a ±80 Ha area, consists of 8 Ha residential area (with 900 households or ±3.000 inhabitants), ±12 Ha customary forest, and the rest is indigenous community's garden/plantation. The area is located in Lenek village, 40km to the east of Mataram (Lombok's capital city) or 2 hours driving from Mataram.

The community living in Lenek Village still embraces their traditional practices. Routine rituals include birthing, circumcision, wedding, and death ceremonies; also a blend of religious and nature-based ceremonies. Arts include A Pakon dance (a mystical dance using fire), Cepung dance (a men's social dance, reading and singing from the *Lontar Monyet* or monkey manuscript), Gandrung dance (performed by a young girl dancer, usually with *gamelan* music), and Kecimol dance (with traditional music consists of gambus/Arabian six-string lute, gendang jidur/drum, mandolin-operate flute and violin music instruments), etc.

For livelihood, the community makes handicrafts: hand-woven cloth, 'mendong' mat, bamboo plait, earthenware vessels, bricks, roof tiles, etc. All of these activities are carried out traditionally, inherited from their ancestors.

The Sabuk Belo community maintains their traditional governance system and customary law. Decisions are made through a *sangkep* (meeting) lead by their traditional leader.

The distinctive trait of this community is that they possess an heirloom that can't be found anywhere else: the "Sabuk Belo," the 25 meters long belt, hereditary legacy of the communities living in Lenek. Sabuk Belo is usually taken out for a procession during commemoration of Maulid Bleq once a year on 12 Rabi 'al-Awwal (calendar of Islam). The Sabuk Belo is carried on the shoulders and taken around the village, accompanied by traditional drum/music instrument, followed by feeding the various types of creatures. It is believed as a symbol of kinship ties, friendship, unity and mutual cooperation and affection among God's creatures.



Another important asset is the existence of customary forest of around 12 Ha that was once a critically bare and infertile land.

With the effort from community, guided by the *awig-awig* customary law, this land was transformed to green with various types of trees. Springs reappeared as the result of the reforestation effort from the community. These are now utilized for irrigation to several villages in two sub-districts and for a recreational resort with swimming pool, and for fulfilling the community's need on water.

In November 2010 the community received support for their reforestation effort of the ±40 Ha area of Rinjani. Tree seeds were received with the support from AMAN and Environment Ministry during the Regional Meeting and Rowah Gawah activity.

The Gawe Gawah ceremony in Reban Bela customary forest by Sabuk Belo community in Lenek and AMAN NTB and Ministry of Environment official. Gawe Gawah or “Forest Party” is a thanksgiving ceremony for the sustainability of forest. In this case the Reban Bela customary forest that was once an empty and infertile area, but after years of effort from community, this area converted to a dense forest and became the source of water irrigation, drinking water, and tourism.



Welcoming honored guests. In the background is the Reban Bela customary forest.



Nyampang Ritual is the procession before the tree planting is started with the wish that trees will grow and reproduce in this customary forest

Karang Bajo Village, Bayan, North Lombok

Karang Bajo Village is located at the eastern border of North Lombok district; about 2 hours drive from Mataram. Surrounded by forest, it is part of the Bayan sub-district that stretches from the foot of Mount Rinjani to the north shore. It is one of the routes to the Rinjani Mountain, which is the second highest mountain in Indonesia, and part of the Rinjani National Park. Bayan district is the cultural center of North Lombok community, where cultural heritage and historical sites are located.

When you visit the village, you will meet the communal and friendly Karang Bajo indigenous community (they are part of Bayan indigenous community, the sub-tribe of the native Sasak tribe). They are the symbol of culture/civilization who hold 'mysteries' as they possess numerous traditional houses where they keep pre-historic items such as the traditional weapon of Bayan's *keris* (the asymmetrical dagger), and *tombak* (or spears) etc. They have traditional "government center" area, where houses have their individual names, named after the leaders' profession who inhabit the house, for examples: *kiyai*, *lebe*, *pemangku*, *pembekel* and *Mak Lokaq*. There is a traditional sacred house called 'Kampu', isolated by bamboo fence. It is the customary law that only certain community members could go into the area, and persons who have the permit from the leader or *Meloka*. Those who enter this area should follow the customary law to honor its purity and sacredness.



The *Kampu*

The *beruga* (meeting place) in the *Kampu*

The majority of the community converted to Islam, known as Wetu Telu. The community are still holding numerous ritual ceremonies, such as: ***Maulid Adat*** - the commemoration of the birth of the Prophet (held yearly), ***Ngaponin*** - the purification ceremony for traditional weapons (held every 2 years), ***Lebaran Adat*** - the traditional led ceremony, ***Asuh Prusa***.



Maulid Adat: celebration of the birth of Prophet

Community members maintain traditional resource management systems: Their agricultural products are rice, vegetables, coconuts, fruits, red onion and garlic. Their forests, *Hutan Adat* or customary forest (locally called *Pawang*) consist of several indigenous forests systems, among others: *Hutan adat Bangket Bayan* - the center of ritual and spirituality; *Hutan adat Loang Godeg* - at northern coast, protected to ensure the sustainable coastal and marine area conditions; *Hutan adat Singgang Borot* - where they dig the ritual holes, for asking rain during long droughts.



Bayan's traditional house, the *Balejajar*, consists of two or three rooms with bamboo pillars and walls. The houses are situated/built in two lines or rows, facing each other and backing each other (with the next line or row), and there is one or two 'beruga' or meeting places between the two lines or rows.



The ancient Bayan Mosque is said to be the oldest in Lombok. The mosque is surrounded by the Islamic messenger's grave-stones. The roof and walls of this mosque are made from santek (bamboo), and the floor is originally made of soil. The cemetery of prominent leaders, dating from 1634 is built on a 10 x 10 meter platform of river stones.



SPEAKERS AND PANELISTS

FRANKIE ABREU, an ethnic Karen, formed an organization in 2010 called Bridging Rural Integrated Development and Grassroots Development (BRIDGE) in Kachin state, Burma. BRIDGE works together with rural communities impacted by political and socio-economic change to strengthen their capacities to manage their natural resources. Initially a schoolteacher in a remote village school, he joined the forest department of Karen National Union (KNU) in 1989. Based on his proposal for better management of the Kaser Doh Wildlife Sanctuary to prevent logging and save biodiversity of the region the KNU assigned him to lead the process in 1996. In February 1997, however, the Burma army attacked the area with great force and brutality; villagers escaped to Thailand and some fled into the sanctuary. During this tragic and traumatic time, he organized and coordinated migration and escape routes, relief and communication with humanitarian organizations and the media. Between 1997 and 2001, he worked with SWISSAID (Switzerland) as Field coordinator responsible for monitoring projects and organizing training courses for various ethnic groups in Burma to promote human rights through integrating community development projects. In 2002, he was Education Coordinator with ZOA Refugee Care Organization (The Netherlands) in refugee camps along the Thai Burma border, where he developed teacher training and a textbook integrating indigenous knowledge and sustainable environment management into the curriculum in refugee schools. Between 2005 and 2007, he was Program Manager with Karen Environmental and Social Action Networks (KE-SAN). He completed his Master degree in International Development Studies in January 2009.

NEVA ADAMSON, managing director of First Peoples Worldwide, is Cherokee and Skokomish. She has 6 years of experience working with both government and non government agencies. She has provided grant training and conference planning for the Federal Government. She has also worked as an advocate for American Indian Gaming tribes. She found a second home when she joined First Peoples. She is passionate about providing Indigenous Peoples with a voice in the global forum. She currently holds a bachelor's degree from University of Mary Washington and plans on pursuing her doctorate in International and Economic Development. Her greatest joy is being a mother to her two wonderful boys, but following not too far behind is the excitement and satisfaction she feels with her career in making a difference for others.



OLGA ALEXEEVA is Founder and Chief Executive of the Philanthropy Bridge Foundation (PBF), a British charity that promotes philanthropy and social responsibility in emerging markets countries. Prior to setting up PBF, Olga Alekseeva worked over 17 years in the Charities Aid Foundation (CAF), first as the Director of its Russian office, CAF Russia, then as Head of CAF Global Trustees (CAF GT), a division of CAF focused on the development of private and family giving in the world. In her capacity as the Head of CAF GT, Olga was responsible for overall management of CAF Global Trustees, promotion of private and family foundations and CAF services to wealthy individuals around the world. She worked directly with a number of ultra high-net wealth individuals from Russia, Ukraine, Brazil, India, China to assist in the develop-

ment of private philanthropic projects and foundations, the work she now continues within the framework of the Philanthropy Bridge Foundation. She is an author of 4 books for and about civil society and philanthropy in Russia, five books focused on philanthropy and civil society development in the world and over 100 articles and research.

ALIT or Dr. I Wayan Alit Artha Wiguna, is Chief of Research at Badan Penilaian Teknologi Pertanian for Bali (a branch of the Ministry of Agriculture).



ALEKSANDR ARBACHAKOV, Tiaga Research and Protection Agency, is an expert in forest ecology and wildlife conservation. He graduated from the Forestry Department of the Technological Institute of Siberia in 1986. He helped found the non-governmental Agency for Research and Protection of Tiaga (AIST), and worked as an information coordinator for the “Sacred Earth Network” (SEN) in Southern Siberia. Aleksandr is currently working on the Russian-British joint project, “The Elaboration of the Concept of the Ecology Policy in Kemerovskaya Region.”



EVELYN ARCE is Executive Director of International Funders for Indigenous Peoples (IFIP) is of *Chibcha descent (Colombian-American)* has been leading IFIP since 2002. She obtained her Master’s of Art in Teaching degree at Cornell University with a concentration in Agriculture and Adult Education, and was a high-school teacher of Science, Horticulture, and Independent Living for seven years. Evelyn was chosen to participate in the Donella Meadows Fellowship Leadership program, a systems think tank on creating sustainable ways to effectively make long-term changes through leadership. Evelyn was a communications consultant for the Iewirokwas Program, a Native American Midwifery Program and coordinated the American Indian Millennium Conference held at Cornell University in 2001. She has also been a diversity consultant for Cornell’s Empowering Family Development Program.

Evelyn serves on the board of the United Way for Franklin County in New York State. As IFIP’s Executive Director, Evelyn brings a vision of philanthropy that is in accord with Indigenous culture, values, and spiritual sensibilities. She leads IFIP into its second decade of educating funders about critical Indigenous issues and supporting the philanthropic community in its efforts to increase funding to Indigenous communities and causes around the world. A tireless networker, Evelyn has brought together culturally diverse individuals and organizations through IFIP’s programs and events, helping to leverage vast reserves of resources.



CONGRESSMAN TEODORO BRAWNER BAGUILAT, JR. Cong. Teddy has been into public service in the Philippines since 1992. First serving as a municipal councilor in Kiangan, Ifugao, then Mayor and then Governor of the province of Ifugao. He is currently in his first term as the representative of the province of Ifugao. As a Representative of the Lone District of Ifugao, he is the chairman of the National Cultural Communities Committee, vice chairperson of the Natural Resources Committee and is a member for the majority in 13 other committees in the Congress. His main advocacies are good governance and the promotion of indigenous peoples rights and welfare. He took up Bachelor of Arts in Mass Communication major in Journalism in UP Diliman.

He took up Bachelor of Arts in Mass Communication major in Journalism in UP Diliman.

DAVID GORDON TIHAU BISHOP is currently based in the Waikato region of New Zealand. David is an associate with CLIMsystems; ‘decision making in a climate changed world’ and a practicing civil and structural engineer. After nearly 30 years of experience and dedication to the civil engineering industry, and having worked nationally and internationally solving Civil and Structural design and Construction problems, he looks for new challenges within Climate Change Mitigation and Adaptation scenarios for Pacific Peoples. He continues informal studies on the effects of climate change on occupied atolls in the Cook Islands with the hope of more effectively helping vulnerable South Pacific Island communities prepare for predicted climate change induced sea level changes. In early March 2010 and after over three years of negotiations the launch of the South Pacific Engineers Association (SPEA) was achieved in Suva. He was pleased to be asked to represent the Cook Islands at this important occasion. SPEA is an IPENZ supported initiative that currently represents the island nations of Cook Islands, Fiji, PNG, Samoa, Tonga and Vanuatu. David continues

to have a strong interest in sustainable electrical energy generation and is helping communities identify ways of being more effectively involved in geothermal resources within the central and northeastern regions of Aotearoa. He is passionate about traditional sea voyaging and native forest restoration. David is a keen amateur glider pilot, cyclist, tramper, a life member of the Kerikeri based New Zealand Kiwi Foundation and a keen advocate for the QE II National Trust and the Tane's Tree Trust.



JOANNA K. CARIÑO is a native Ibaloi woman from Baguio City in the Philippines. Joanna has been a long-time political activist for indigenous people's rights, nationalism and democracy. She was among the founders of the Cordillera People's Alliance in 1984, serving as its secretary-general up to 1987. Since then and up to the present, she sits on the Advisory Council of the Cordillera People's Alliance, and serves as the Convenor of its International Solidarity Commission. She is also the current chairperson of the Board of Directors of Dinteg, the Cordillera Indigenous People's Legal Center, and the Chairperson of Cordillera Afong – SELDA, the organization of ex-political detainees in the Cordillera region. Joanna has had valuable experience in the progressive Cordillera mass movement, has done research and written on various Cordillera issues, was co-editor of two publications on ancestral land, and has presented papers at various conferences.

ANTONELLA CORDONE works at IFAD since 1999. She is the Coordinator of Indigenous and Tribal Issues, working in the Policy and Technical Advisory Division in the Programme Management Department. Ms Cordone holds a Masters in modern languages and literature and a Masters in International Cooperation and Planning for Development, both from the University of Rome La Sapienza. She is specialized on participatory methodology and rural poverty appraisal and on targeting issues. Her engagement in working on indigenous peoples dates back to 1997 when she worked on inter-cultural and environmental education programmes for Italian schools. She often delivers lectures at the Rome based universities on indigenous peoples' issues. She has coordinated the preparation of IFAD Policy on Engagement with Indigenous Peoples. She manages the IFAD Indigenous Peoples' Assistance Facility, and in February 2011, she has coordinated the establishment of an Indigenous Peoples Forum at IFAD.

EFFREY DADEMO is the founder of ACT NOW in Papua New Guinea, which focuses on defending the PNG Constitution, public expenditure issues and Corporate Social Responsibility. ACT NOW promotes and encourages personal action through the use of mass media and the latest in social networking tools. Its work includes empowering disadvantaged communities especially urban settlers to demand their rights. Trainings focus on the current development model and how it divides and rules to achieve a profit end. The message is simply that the enemy is not your neighbor or your brother, it is the system that has failed you and so you need ACT NOW in demanding your rights. He has a degree in law from the University of Papua New Guinea and is practicing law in PNG. He has 10 years public interest environmental law practice experience in PNG. He has previously worked with the PNG Eco-Forestry Forum, an umbrella organization for PNG green NGOs, as its program manager and in-house lawyer. As the in-house lawyer, he successfully oversaw major forestry litigation against Rimbunan Hijau, a Malaysian logging giant.



CHIP FAY has been a Senior Policy Analyst for the World Agroforestry Centre, a member of the Consultative Group on International Agriculture, in Indonesia as well as Program Officer for the Ford Foundation. His work has centered on addressing issues of land and other natural resource rights, particularly those of Indigenous Peoples. Chip played a central role in developing Negotiation Support approaches that bring scientific research results to negotiations between local communities and outside parties that

threaten local resource rights. Prior to working 15 years in Indonesia, he lived and worked 9 years in the Philippines where he led the Southeast Asia office of the Environmental Policy Institute/Friends of the Earth and was a Projects Officer for Survival International. Chip also lived 3 years in the northern rainforests of the Philippines working with forest hunter-gatherers inside a large logging concession and with rice farmers on the forest boundaries.



DAVID HULSE is the Ford Foundation representative in Jakarta, overseeing the overall grant-making strategy in Indonesia. His individual work focuses on issues related to sexuality and the reproductive health of marginalized women and youth and supports organizations working to amplify their voices among decision makers in civil society and local governments. David joined the Ford Foundation in 2007, serving as representative for Vietnam and Thailand, where his grant making focused on governance issues and strengthening civil society organizations. He moved to the Jakarta office in 2009. Earlier, David worked at the John D. and Catherine T. MacArthur

Foundation, where he was responsible for conservation grant making in the Lower Mekong (Vietnam, Cambodia, Lao PDR), Eastern Himalaya (Bhutan, Nepal, northeast India, southern China) and South Pacific (Papua New Guinea, Solomon Islands, Vanuatu, Fiji). In the 1990s, David served as the country representative for World Wildlife Fund in Vietnam and the South Pacific. He also taught economics at the Shanghai University of Finance and Economics and worked in Thailand at the Population and Community Development Association. David has a master's degree in public policy from the Kennedy School of Government at Harvard University and a bachelor's degree in Earth science and environmental studies from Iowa State University.



ISMID HADAD is Chairman of Perhimpunan Filantropi Indonesia, or the Association of Indonesian Philanthropy (PFI), an independent non-profit institution committed to facilitating the interests of the Indonesian philanthropic community. Prior to joining PFI, Mr. Hadad was the executive director of KEHATI – the Indonesian Biodiversity Foundation, a grant-making institution he helped found in 1994. KEHATI's mission is to support and facilitate endeavors of professional organizations and community groups to acquire rights and self-reliance for conservation, sustainable and equitable use of biological resources by means of collaborations at local, national and global levels. The foundation also supports efforts for policy reform

and law enforcement advocacy at all levels. Mr. Hadad is an economist and institutional development expert with over 30 years of professional experience in the areas of governance, social communication, capacity building and environmental management. Before working with environmental NGOs, he spent several years in the private sector, where he was the president and managing director of PT REDECON and PT INDOCONSULT, respectively.



WILLIAM INGRAM is Co-Founder and Co-Director of Threads of Life, in Ubud, Bali. "I have come to understand the local cultures, manners and customary law of different regions while working with *Threads of Life*. I always find it very rewarding to visit the communities and see their dedication to the weaving and natural dye processes over the years. I feel that I have family all over the archipelago!"

BANDI APAI JANGGUT, elder, Kalimantan, Indonesia had an experience working in logging companies throughout Kalimantan during his younger years, which gave him knowledge about what a forest destruction could bring to communities like Sungai Utik. "When they cut the woods, they logged earnestly, leaving

nothing but bare forest,” he said. “That forest-destructing diseases, there’s no cure, no doctor for those who want instant wealth. We have to prevent ourselves from getting the diseases.” Apai said he experienced enough not to want such destruction happened to Sungai Utik.

ELIZA KISSYA (OOM ELLI), in Maluku, Indonesia, is the guardian of Haruku’s “Sasi” laws and he has to be sensitive to the pulse of the environment at all times. This designation has been in his family for generations and one day he will pass it on to one of his children. He is a person well versed with the conditions of the village and the natural cycles in order to know when to declare the closing and opening of “Sasi” at the appropriate times.



PETER KOSTISHACK is director of programs at the Global Greengrants Fund. Peter has worked for many years supporting communities and indigenous organizations in defense of their rights, territories, and natural resources. Prior to coming to Greengrants, he coordinated the Amazon Alliance, a coalition of indigenous and non-governmental organizations protecting the Amazon Basin. He has also been a community mapper, researcher, blogger, activist against mega projects, and consultant to funders and organizations on how to partner with indigenous peoples’ organizations. Peter has an MEd in Social Ecology and Community Development from Yale University and a B.A. in Biology from Harvard University.

JOHN LAMERA was born in Mindiptanah, Merauke. He moved to Asmat region at the age of 6, following his father’s duty as a teacher at the elementary school. In this area, he and his family were required to move from one village to another, almost every year. He spent his childhood in this region until 1977 when he moved to Jayapura, pursued his study at Cendrawasih University and had his degree in Anthropology in 1986. His experiences in Papua villages during childhood had raised his interest in social works, and he had been actively involved with NGOs for 15 years, while carrying out academic activity (giving lectures) at universities and high schools. He was also involved in several researches in Papua, either with universities or NGOs. Challenged by his idea to make a change for Papua’s isolated indigenous peoples, he was ‘provoked’ to design courses for Papua children, named “TITIP” (Training Indonesian for Transition to Institutional Programs), and has trained more than 200 children of Papua, some of them are succeeded to become a lecture, work in government institutions, become entrepreneur, and work as mechanics and pilots. In 2004 he joined BP Tangguh project as Community Development Officer. Since 2007 he was assigned by the management to assist in developing the Dimaga Foundation.



J. STEPHEN LANSING is a professor of Anthropology at the University of Arizona, with a joint appointment in Ecology and Evolutionary Biology; an external professor at the Santa Fe Institute; and a senior fellow at the Stockholm Resilience Centre. His recent research has to do with the long-term dynamics of coupled social-ecological systems, focusing on two topics. The first has to do with emergent properties of Balinese water temple networks. Currently he is assisting the Government of Indonesia to create a new UNESCO World Heritage site to help preserve the temple networks. The second project is a comparative study of social structure, ecology, kinship, language change and the evolution of disease resistance in 69 villages on 14 Indonesian islands. Recent books include *Perfect Order: Recognizing Complexity in Bali* (2006) and *Priests & Programmers: Technologies of Power in the Engineered Landscape of Bali* (2007). Documentary films include *The Goddess and the Computer* (1988), a segment of *The Sacred Balance* (2003), *Perfect Order* (2006) and *Voyagers on the Ring of Fire* (2011).

LITA LICOFON is a member of the Kankana-ey tribe who come from the northern part of the Philippines, the Cordillera Region. She grew up in a traditional community where she was raised to respect the land and the environment and to practice the sustainable ways of their elders. She has a degree in Forestry and she recently obtained her Masters Degree in Sociology both from the Benguet State University in the Philippines. She has been a Mapping Officer of the PAFID for the past 3 years and has been directly involved in the facilitation and conduct of numerous ancestral domain delineation and land-use mapping activities for Indigenous Communities in the Philippines. Among her other responsibilities include being mapping trainer for partner-communities in need of enhancing their skills in mapping and other spatial data management activities. Among her many students are local development workers as well as community members from other parts of Asia including the Indigenous Karen of Burma who recently completed a course in Community Mapping from the PAFID.

NICOLAAS MANIAGASI was born in Sorong, Papua. His main struggle is maintaining and strengthening local wisdom and indigenous knowledge of Papua community. He believes that inter generational leadership formation cannot be separated from the basics of Papuan existence: living with pride in one's own land. He received the Kehati Award in 2002 for his effort in conserving sago and Pandanus. He is also the founder of Sagu Suaka Alam Foundation, and Papua Biodiversity institution



EDTAMI MANSAYGAN is former Commissioner for the Philippine National Commission of Indigenous Peoples representing the Central Mindanao Ethnographic Region. An Arumanen Manobo himself, (an indigenous peoples group from Cotabato, Southern Philippines), he finished his degree in Theology in a Protestant Seminary in 1988 and since then committed to work for the indigenous peoples causes, first as was Executive Coordinator of Tribal Filipino Center for Development Inc., then as Secretary General of the Southern Mindanao Lumad Alliance for Democracy, following that as Desk Coordinator of the External Relations and Membership building of the Lumad Mindanaw Peoples Federation Secretariat. He became Secretary General of the National Confederation of Indigenous Peoples of the Philippines for five years up to 2000, when he was appointed to sit in the National Anti-Poverty Commission. It was here that he was spotted to sit in the Presidential Task Force for Indigenous Peoples, upon its throes to implement the hard won Indigenous Peoples Rights Act, which was one theme of the struggle that Tami was strongly a part of.

ANSELMUS ROBERTUS MECER is a Dayak elder, born in Ketapang, West Kalimantan. He trained as an instructor and excelled as a math teacher. He was until recently a member of the Indonesian Parliament, and a member of the many organizations on empowerment growing out of Pancur Kasih. He spent his young professional life, knowing that Dayak assets, land, water, designs are not infinite and obsessed at finding out how to put monetary value to these, so that Dayak people, will not waste but instead grow or sustain them. Finally, he thought about growing funds derived from natural resources. He also thought about setting up an NGO that will exclusively pay attention to finances. He gathered his friends and initiated the Credit Union Institution in 1987, with a few friends who contributed out of pocket, funds to lend to others who want to 'make a go' with life and investments. The fund started to revolve and grow and members made sure not just to pool resources but to borrowing from it, and to pay what they borrowed. Twenty three years later, they are now up to \$90 million in assets, and grew in leaps and bounds, from 0 to 35 service offices, with over 90,000 members. They received an award from Bank Indonesia as one of the top credit union organizations in the entire Indonesia, and is now a member of distinguished credit union organizations in the Asia-Pacific region and perhaps, in the world.

KO MOE MILNE is of the Ngati Hine and Ngapuhi nui Tonu tribes. Her pakeha ancestry is Irish and French. She lives in her homeland, in Matawaia, which is in the North of Aotearoa, New Zealand. Her husband George and she have six children and nine grandchildren, who they have nurtured in their language and customs. This includes knowledge about the land, the bush, and the environment. Her professional training is in nursing, mental health, health management, teaching and promoting Maori consumer rights when accessing Health and Disability services. She has been involved in many organizations both government and non-government. Relative to this conference, she will supply information about funding organizations that I have been a part of. She is a Maori member Auckland Savings Bank Community Trust and has worked in the past with Health Research Council of New Zealand, Northland Area Health Board, Te Hau Ora oi Te Taitokerau Ara o te Whakaaro Pai – addiction services, Te Kura o Matawaia BOT and Matawaia Marae Trustees. She has also been a Treaty o Waitangi trainer, a researcher (community), mediator and negotiator for Maori Provider development in Health. Currently her work is primarily as a Maori practitioner for competency and policy development for Maori development.



ABDON NABABAN, an indigenous person from the Batak Toba of North Sumatera, Indonesia, is presently the Secretary General of Aliansi Masyarakat Adat Nusantara (AMAN - Indigenous Peoples' Alliance of the Archipelago), a national wide Organization comprised of 1163 Indigenous Communities from across Indonesia. Since 1980, he has been actively involved in Indonesia's environment and forestry issues, civil society movement and Indigenous Peoples' movement. He is also a former Director of PT. Poros Nusantara Utama, a company focuses on development of local community products based on sustainable natural resources. He previously member of the Representative Committee of Indonesia's Ecolabeling Institute (LEI), Former Director of Yayasan Telapak Indonesia working on forest issues as well as on small islands and coastal areas. He was also co-founder of Forest Watch Indonesia (FWI), working on promoting the transparency of forestry data. He is also co-founder of Yayasan Sejati.

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PHILIP OBAH was the Liaison Manger for the 5th Festival of Pacific Arts in 1988, when Australia hosted the Festival in Townsville; where he was responsible for recruiting and training of 70 Liaison Officers, who were then responsible for the needs of the Pacific Island delegates participating in the Festival. He held the position as Regional Co-ordinator for the Department of Education, Vocational, Employment and Training and Industrial Relations (DEVETIR) under the Aboriginal and Torres Strait Islander Employment Strategy to the State Public Sector for a period of 5 years and excelled in negotiating placements for participants into cadetship, scholarship, apprenticeships, and the establishment of the Police Liaison Officers (PLO's) within the State Public Sector through the Employment Strategy. He was responsible for the initial negotiations and original concept of the School of Indigenous Australian Studies (SIAS) at the James Cook University; he has been entrusted with the responsibilities of establishing the Wadja Traditional Knowledge Centre, developing courses with an emphasis on Traditional Aboriginal Perspective and adapting to meet the western societies educational systems.

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CAROL PETERSEN JP Elder, member of Clan group, is a direct descendant of the Minung Peoples of the Noongar Nation in the Southwest of Western Australia. She was born at Gnowangerup Mission 1940, raised in the bush at Jerramungup but spent most adult life in Albany. She is married to Desmond for 42 years, and has five children, 13 grandchildren and nine great grandchildren. Her achievements include being appointed as President of the State Women's Advisory Council to Premier of Western Australia; Appointment as a Justice of Peace; Elected Councillor of Town of Albany; along with the inaugural Volunteer of the Year Albany 2009 and is a current

member of the National NAIDOC Committee based in Canberra. She was also awarded National NAIDOC Indigenous Female Elder of the Year 2008/09. Carol is also appointed to the Single Noongar Claim/WA State Negotiating Committee for the settlement of our Native Title Claim. Although now retired, Carol still volunteers for many community and membership issues and is passionate about women and youth issues. Carol, along with husband, is also raising an orphaned grandchild who at 15 years of age is not only a delight but a challenge in ever diverse and changing times

SUSHREE JIWAN RANA is chairperson of Indigenous Rights Active Members (IRAM) in Nepal. She represents Suy indigenous community. Her community is facing the danger of losing the identity, culture, tradition, resources and way of life ethnic group due to the government granted their community territory to economic land concession company. Now there are only 1200 people of Suy people living in the country as well as in the world. Actually the community rich in natural resource but come to end after such aggressive development happened in their community. At the same time, she is a chairwoman of IRAM and also active women leader who dedicated to address her community issues. IRAM is an indigenous peoples organization that consisted of its provincial members from 15 provinces in the country. Its mandate is to promote indigenous peoples rights and dialogue with government to solve their issues and other stakeholders.



STEVE RHEE works on expanding livelihood opportunities from the foundation's Jakarta office. His grant making supports efforts to increase the well-being of poor Indonesians in fragile rural areas. His work promotes policies that give poor and marginalized groups more control over natural resources. Before joining the Ford Foundation in 2009, Steve's development work focused on international natural resource management. He has held research and policy posts at several institutions, including the Center for International Forestry Research and the U.S. Department of State. In these roles, he collaborated with a range of stakeholders from villagers in Indonesian

Borneo to senior government officials in Washington, D.C. He has lived in Indonesia since 1996, working on community-based natural resource management issues. He has also worked in mainland Southeast Asia, Timor-Leste and Nepal. Steve has had several transformational learning opportunities, including service in the Peace Corps, the Fulbright-Hays Research Abroad Program and the American Association for the Advancement of Science's Science & Technology Policy Fellowship. He received his Ph.D. and master's degree from Yale University, where his training focused on governance, institutions and trade related to sustainable development.

PHRANG ROY is an Elder in his clan. After leaving IFAD end December 2006, he head the Indigenous Partnership on Agrobiodiversity and Food Sovereignty as its Assistant President; he joined TCF in January 2007 - December 2009. The Indigenous Partnership for Agrobiodiversity and Food Sovereignty (the Indigenous Partnership) is supported by The Christensen Fund and hosted by Biodiversity International, it will generate a purposeful collaboration between indigenous communities, scientists and policy researchers to develop participatory agricultural research programs where indigenous communities and their associates will also set the agenda. It will strive to become a useful bridge between scientific and indigenous communities, linking modern science and indigenous ecological knowledge in order to sustain biocultural diversity. These efforts will be carried out with the support of the Platform for Agrobiodiversity Research and indigenous organizations working on agrobiodiversity.



AMBROSIUS RUWINDRIJARTO (RUWI) co-founded Telapak (www.telapak.org), an environmental NGO based in Bogor, Indonesia, and served as its Executive Director from 1999 until 2002, and currently as its President. Ruwi is engaged in various fields of environmental advocacy, independent media, community organizing, business development, and entrepreneurship. Ruwi has been leading Telapak in pioneering “from illegal logging to community logging” movement. Prior to that Ruwi established and led PT Bahtera Lestari, a community-owned marine ornamental exporter based in Bali, and PT Poros Nusantara, a social and commercial consortium of communities and NGOs producing and trading

marine and forestry products, and Kendari TV, a local television stations in Southeast Sulawesi. Ruwi is a co-founder of Samdhana and now serves as Vice Chairman of the Board of Directors. Through Samdhana, Ruwi is committed to be part of indigenous peoples, farmers, and fishers’ struggle towards ecological, social, and economic integrity.



DATU AMPUAN JEODORO SULDA is the Chieftain of the Menuvu tribe in Pangantukan, Bukidnon, Philippines. He founded the “Upakat Te Magingad Te Keretungan He ebpengimbatasan (UMKE) – Menuvu;” their organization dedicated to develop and protect the welfare of the Menuvu tribe, and the promotion of the traditional way of management of natural resources. He is the Chairperson of the Kalatungan Council of Elders, and vigorously advocates for the implementation of the Indigenous Peoples’ right to self-governance. Datu Ampuan is also engaged in government-community partnerships, as Regional Consultant of the National Commission on Indigenous Peoples (NCIP) and as member of the Protected Area Management Board (PAMB) of the Mt. Kalatungan Range Natural Park. He believes that the indigenous peoples’ community should be the custodian of the traditional way of living, and envisions that all living beings experience the harmony of life with the abundance of nature.

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MAHIR TAKAKA is the Deputy Secretary General of Aliansi Masyarakat Adat Nusantara/AMAN. He is a Seko from central part of Sulawesi Island and has been part of indigenous peoples movement since 1997 when he started to assist many of indigenous communities in South Sulawesi against mining, plantation and logging companies. He previously worked for Bumi Sawerigading Foundation before he was elected as the Executive Secretary of South Sulawesi Indigenous Peoples’ Alliance on 2003. Mr. Takaka is member of the Indigenous Peoples’ National Working Group on Climate Change established in 2009. He is also currently the Chairperson of Working Group on the Acceleration of Participatory Mapping and the Ancestral Domain Registration Body. Mr. Takaka has been also part of the participatory mapping movement and ecological justice in Indonesia. He is a member to several organizations including Bumi Sawerigading Association, TELAPAK and the Participatory Mapping Network/JKPP.

TAIMALIEUTU KIWI TAMASESE is the co-ordinator of the Pacific Island section of the Family Centre, Lower Hutt, and currently leads an HRC funded research programme on Samoan mental health needs. She is a regular keynote speaker at international conferences in the areas of family therapy and policy, and community development. She is also a dynamic workshop presenter. Along with her colleagues Charles Waldegrave, the late Flora Tuhaka and the Reverend Walpiri Campbell, she is one of the founders of a position called ‘Just Therapy’, and is the author of materials that are included in Principles of Just Therapy, and Issues of Culture and Gender in Psychological Practice.



BAE INATLAWAN ADELINA TARINO is the head claimant and leader of the Daraghuyan Ancestral Domain Community in Dalwangan, Malaybalay City, Bukidnon, Philippines. She is a spiritual leader and offers rituals like *panahud* (asking permission to enter the community or their sacred grounds), *panalabugta* (ritual for the spirit guardian of the land), and others. She is a *Mananambal* or healer using indigenous ways and herbal medicine, and offering prayers to cure illnesses. Her traditional roles include being the tribe's *Balaghusay* (arbitrator) and *Malalagbasuk* (economist and divinator for farming), *Tigballa*, (seer) and *Tigkasal* (priestess officiating tribal weddings). She also sits in the Board of the Bae Tribal Federation, and a mandatory representative in the local consultative body. Bae Inatlwan envisions that through their efforts, they will be able to establish their livelihoods and improve their community.



VICKY TAULI-CORPUZ is a Kankana-ey Igorot from Besao, Mountain Province in the Philippines. She started as a youth and community organizer of indigenous peoples in the late 1960s and persisted in helping build the indigenous peoples' movements from the local to the global levels for more than 40 years. Together with other colleagues, she led the establishment of various indigenous peoples' institutions and networks such as the Cordillera Women's Education and Resource Center, INNABUYOG (Federation of Indigenous Women's Organizations in the Cordillera Region), the Asia Indigenous Women's Network (AIWN) and Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education). She was centrally involved in the drafting and adoption of the UN Declaration on the Rights of Indigenous Peoples. She was the Chairperson of the UN Permanent Forum on Indigenous Issues from 2005-2009. She is the Executive Director of Tebtebba and the Convener of the Asian Indigenous Women's Network. A major part of her work now is the enhancement of capacities of indigenous peoples' organizations, communities and networks to operationalize and use existing global and regional instruments and policies and decisions at the national and local levels. This includes helping these formations to generate sustained financial and technical support for their assertion of the human rights and for self-determined development.



GODOF T. VILLAPANDO, JR. is currently the Manager of Program Development Unit, a post that he has held for almost five (5) years now, of the Foundation for the Philippine Environment (FPE). FPE is a grant giving organization created for NGOs and POs under the Debt for Nature Swap of the Philippine and US Government. He is a graduate of the Polytechnic University of the Philippines with a degree of Bachelor in Business Management – Major in Marketing. He is an alumnus of the Asian Institute of Management and a member of the 44th Program for Development Managers. He is working in the development and environment sector for more than 20 years in non-profit organizations and government. Other engagements include working and assisting people's organizations, indigenous people's organizations, and non-government organizations in the areas of institution building, program management, enterprise development, project development, monitoring and evaluation.



KEN WILSON, PH.D. has served as Executive Director of The Christensen Fund since August 2002. Born in Malawi with a life spread rather across the world, Dr. Wilson studied zoology at the University of Oxford and anthropology at University College London where his doctorate focused on indigenous knowledge, health and human ecology in the agro-pastoral arid savannahs and woodlands of Southern Zimbabwe.



SUPPLEMENTARY ARTICLES

PRESS RELEASE – DECEMBER 2010

“Are we ready to co-invest in each other?”

Indonesian Indigenous Peoples will host the first Asia/Pacific Summit

Bali and Lombok Indonesia—These islands have long welcomed tourists who immersed themselves in their tropical beauty and rich traditions. In March Indonesia will host the first-ever meeting between funders and Indigenous peoples from around the Asia/Pacific region.

The time is right.

Indigenous peoples of Asia and the Pacific have not only protected ancient ways of life but are recognized as stewards of the world’s most significant remaining bio-reserves. While partnerships are slowly building, political, economic, climate-based pressures are pushing these peoples beyond their capacities. They can’t do it alone – now is the time to strengthen the links between funding agencies and these communities.

It is also time for new paradigms. Time to stop thinking in terms of *aid* and *donations* and to start talking in terms of *co-investment*. Time to value Indigenous knowledge and practices as highly as the capital needed to protect them. As Abdon Nababan of the hosting Indigenous peoples alliance, Alliance of Indigenous Peoples in the Archipelago (AMAN), asks, “Are we ready to co-invest in each other? How do we develop partnerships around these opportunities?”

AMAN and the International Funders for Indigenous Peoples (IFIP) coordinated a steering committee that included The Christensen Foundation, Global Greengrants Alliance of Funds, Tebtebba Foundation and the Asia Indigenous Peoples Pact, among others, to guide this historic event. As a result, donors, grantmakers, Indigenous leaders from more than 20 countries have committed to sit down to discuss concrete solutions to critical challenges. Keynote speakers, such as Ken Wilson of The Christensen Fund and Filipino congressman H.E. Teddy Baguilat, will inspire workshops with such esteemed Indigenous elders as Apai Janggut a Dayak from Sungai Utik Borneo.

While Indigenous populations predominate in this region (about 70 % of the world’s 350 million Indigenous Peoples), they have had few opportunities to directly collaborate with funding agencies. At the Summit, these communities will showcase good practices, and share challenges in sustainable resource management and work with funding agencies to structure partnerships that return greater social and economic benefits.

Concrete Solutions

Site visits will demonstrate how Indigenous communities have developed concrete solutions to some of the most pressing socio-cultural and environmental problems of our times. For example in Les and Serangan Villages, small fishing communities that have both revolutionized catching methods and coral transplanta-

tion as the first step toward both community-based, integrated marine eco-trading and eco-tourism management. Since 2002 two villages, one still pristine in the Northeast, another in the coastal 'slum' of Sanur, both suffer from low incomes from fishing, have shown unity against cyanide fishing through customary regulation, and found better markets for naturally harvested ornamental fish and planted corals. They are now models of coral reef rehabilitation and sustainable, socially responsible and just economic development.

Meanwhile, field visits in the Balinese villages around Penglipuran provides a working example of how emerging initiatives, local credit cooperatives, collective title, and philanthropy can promote both economic growth and generate locally managed forest preservation. Collaboration between many groups, including the local Bamboo Foundation and the community resulted in the development of a REDD-based reforestation program run by an Indigenous-owned bamboo forest areas.

Other visits highlight the diverse spiritual and cultural traditions of the local communities. Participants will visit the remote village of Trunyan whose peoples preserve a pre-Hindu way of life and spirituality, with ancient, neolithic customs and a conscious avoidance of outside influences. Meanwhile, the artists' village of Kamasan is the site of a successful cultural pilot project between the local people and UNESCO.

The summit is hosted by the Alliance of Indigenous Peoples in the Archipelago (AMAN) in Indonesia, co-organized by the International Funders for Indigenous Peoples, The Samdhana Institute and AMAN.

GRANTMAKER'S GUIDE: STRENGTHENING INTERNATIONAL INDIGENOUS PHILANTHROPY



Credit: Angela Sevin

A New Paradigm of Collaboration with Indigenous Peoples

The Four Rs of Giving Principles of Indigenous Philanthropy

Reciprocity
Respect
Responsibility
Relationships

A new pioneering report from the International Funders for Indigenous Peoples (IFIP), *The Grantmaker's Guide: Strengthening International Indigenous Philanthropy*, gathers research, case studies and experiences of those building momentum toward a new paradigm of collaboration. In particular, the Guide presents such concepts as “the Giving Principles of Indigenous Philanthropy” and international instruments, such as the UN Declaration on the Rights of

Indigenous Peoples (UNDRIP), to wider audiences.

The *Guide* offers synopses of the critical issues for Indigenous peoples, notably their right to land, territories, and resources; traditional knowledge, culture and language; and resilience and climate change. These discussions are based on interviews with donors and Indigenous leaders. In addition to highlighting success, the *Guide* navigates through pitfalls of past experience and provides proven solutions.

An affinity group of the Council on Foundations IFIP is in a unique position to compile the best practices and advice of those forging a new path of change. IFIP was created ten years ago after grantmakers voiced a need for support to fund Indigenous projects. After a decade of laying the foundation between these two worlds, IFIP was ready to share its knowledge of how to strategically nurture productive, enduring alliances. This *Guide* is an inaugural effort to establish best practices of Indigenous philanthropy, along with central principles and benchmarks for future collaboration, which it should inspire.

To order The Grantmaker's Guide: Strengthening International Indigenous Philanthropy, go to IFIP's website at www.internationalfunders.org

REPORT ON 2010 PREPARATORY MEETING - PHILIPPINES

Conversation between Donors and Philippine Indigenous Peoples, and the State of the Indigenous Peoples' Affairs

A Preparatory Activity to the IFIP Asia/Pacific Indigenous Peoples Resource Sustainability and Funders Summit

**Tagulabung Hall of Peace, Apu Agbibilin Community
Barangay Songco, Lantapan, Bukidnon, Philippines
July 24-29, 2010**

A dialogue between the Indigenous Peoples of the Philippines and donors and supporters was proposed to pave the way for a meaningful participation to the International Funders' Summit in March 2011. The activity gathered key indigenous peoples leaders all over the Philippines for reflective conversations with funders and support groups on environmental and social issues that confront them. Critical concerns were put on the agenda, including how to further enhance indigenous peoples' empowerment and capability for self-governance and management of their landscapes and resources; as well as capacitating them to directly access and negotiate with donors and funders to support their initiatives. The activity was designed to be a back-to-back event to gather elders nationwide and draw together a common agenda and present a genuine State of the Indigenous Peoples' Affairs (SIPA). The SIPA aimed to be the political platform from which the indigenous peoples can actively engage the Philippine government in terms of policy-making, development programs and implementation and delivery of basic services.

Objectives

- A. Conversations between donors and Philippine Indigenous Peoples
 - a) To have a collective understanding of the situation & direction of supporting indigenous peoples in the areas of land rights and sustainable livelihoods, ancestral domain management and development and ecosystem/biodiversity/environment protection, conservation and management;
 - b) To provide a venue to enhance the indigenous peoples' organization's goals, show systems or approaches to support indigenous peoples groups and mechanisms for engaging them;
 - c) To identify funding trends, strategic opportunities and challenges in supporting the empowerment and sustainability of indigenous peoples;
 - d) To prepare for the IFIP Summit—define the agenda of the indigenous peoples in the Philippines & agree on the process of selecting their representatives to the summit.
- B. State of the Indigenous Peoples Address (SIPA)
 - a) To assess the indigenous peoples struggle, specifically from the ratification of the 1987 Constitution up to the present, with regard to the exercise and actualization of the right to self-determination;
 - b) To reflect, analyze and assess the gains and shortcomings of the Indigenous Peoples Right Act coming from the different perspectives and experiences of communities;
 - c) To be able to influence the new administration in the issuance of policies and laws on the rights of indigenous people through the submission of an indigenous peoples agenda.

The *Conversations between donors and Philippine Indigenous Peoples: Elders, Defenders, Partners and the State of the Indigenous Peoples Address (SIPA)* was conducted on 24-29 July 2010 at the Tagulambung Hall of Peace, Apu Agbibilin Community in Barangay Songco, Lantapan Bukidnon, in Northern Mindanao. This was conducted with support from the Global Greengrants Fund, Foundation for Philippine Environment (FPE), Foundation for Sustainable Societies Inc. (FSSI), Peace and Equity Foundation, The Asia Foundation, and the Philippine Tropical Forest Conservation Foundation (PTFCF).

Around 60 tribal leaders and 40 participants representing donor agencies, support groups and NGOs took part in the richly symbolic gathering. The sacred place of gathering helped set the participants in the proper disposition to talk about their struggles and aspirations.

The first session: *“Supporting Rights in Key Ancestral Landscapes: Learning from Elders, Defenders and Partners”* shared on the experiences and strategies undertaken toward the road to the indigenous people’s right to self-determination. Corollary to this is the re-defining of relationships with NGOs and donor agencies. This served as input for the workshop that would be to follow later in the day.

The second session was dedicated to the stories of exemplary indigenous people communities and their achievements, challenges, and initiatives in managing and developing the resources within the ancestral domain. They were presented by the Cordillera Peoples’ Alliance (CPA) and Didipio Earth Savers’ Movement (DESAMA) both in Luzon, Philippines, the Higaonon tribe of the Pamalihi Community in Balingasag, Misamis Oriental, Philippines and the Alliance of Indigenous Peoples in Indonesian Archipelago (AMAN) of Indonesia.

Inspiration to strengthen the indigenous peoples’ visioning and goal-setting was drawn from sharings about landmark achievements like the passage of the Indigenous Peoples’ Rights Act (IPRA) of the Philippines, and the establishment of the autonomous regions for indigenous people communities to govern themselves within a state, that were borne from small but unwavering struggles to be recognized and to have the right to self-determination. This includes the (re) establishment of traditional leadership structures and indigenous governance processes, which enabled them to establish an equitable footing in working with the government. It also showed the value of synergy in the work of the CPA and AMAN in local and international policy development and lobbying. The stories highlighted the advocacy of local communities against environmental degradation and exploitation of natural resources, as in the case of DESAMA’s fight to uphold their own against mining, as well as celebrated the enterprising spirit of the Pamalihi community in their initiatives to economically establish and sustain themselves through their traditional farming systems and resources at hand. As in the case of the Pamalihi Community, they were able to construct a tulu-gan, not only as a place for people to come together for meetings and rituals but also as a symbolic structure of the supremacy of the indigenous leadership and governance. These stories re-affirmed the indigenous peoples capacity to develop their own ancestral domains and for self-governance towards sustainability.

The third session was a workshop to identify the capacities, gaps and challenges in directly supporting indigenous peoples’ initiatives and aspirations towards sustainability and empowerment. The result of the workshop surfaced the following:

indigenous peoples are too dependent on external support. Their sense of self-reliance should be nurtured so that they are able to clearly articulate what it is they want and be able to exercise their right to self-determination. One of the questions raised is how indigenous peoples can develop their own own mechanism to **regenerate** their financial resources from funds that were initially provided from external support. There is a call to improve community’s resource management so that there can be a more

dynamic and progressive outlook on resources. There is a need for indigenous people human resources management. Communities should be able to define and strengthen the skills of their human resources and organizations.

There is a communication gap or lack of genuine understanding between and among the indigenous peoples, the NGOs and the funding agencies. A venue for dialogue and levelling off between NGOs and other external partners and the community can address this concerns so that the indigenous peoples may be better understood in their context and practices. There is a need to align the expectations of funding agencies that are strict with compliance to their systems and procedures, and that of the mind-set/ perspective and practices of indigenous peoples.

Indigenous people communities should be able to establish political sovereignty from NGOs and funding agencies, including external ideologies. Developing the appropriate organizational structure for indigenous peoples and strengthening traditional governance structures can help them address present concerns.

The indigenous people participants were able to bring out the areas in which they deem they are still in need of further assistance or improvement. Among these is the ability to define one's community and priorities to enable them to practice self-governance. CADT processing and opportunities for economic upliftment and sustainability remain a common desire among the indigenous peoples. Legal assistance from the government, especially from the legislative body, is needed to enhance the protection and promotion of indigenous people rights. One suggestion is to have mandatory representation in the governing units, at the same time to harmonize the conflicting laws. Cultural regeneration, the observance of customary laws and traditional farming practices were also seen as important elements. The indigenous peoples expressed the need to build their capacity to resolve internal conflicts, mobilize resources from donor agencies, as well as in advocacy campaigning with multi-sectoral alliances. Community security and human rights protection are seen as weak areas that urgently need buffering.

The workshop served to improve the understanding of effective processes, conditions and mechanisms of partnerships and accountability amongst donor, indigenous peoples' organizations and support organizations.

Indigenous people participants outlined their Principles for Partnership with NGOs, donor agencies and with their fellow indigenous people groups:

Participation of the community and the organization in the conceptualization, development, and implementation of proposals relevant to the needs of the community is essential. Dialogue is given importance in the conduct of things.

Cultural sensitivity, with deference to traditional beliefs and value system and to the customary laws should apply to design of programs, projects or interventions for the community. Gain mutual respect and understanding through trust and confidence-building among partners, beneficiaries, and donors. Observing the FPIC, respecting existing structures and ongoing programs in the community are some of the operational guidelines.

Externally-funded projects should result into **social safety nets** for indigenous peoples. The community benefits from the use of resources and capacity building are given focus. A sustainable development framework for the ancestral domain is necessary.

They also placed value on **solidarity** between local and international indigenous peoples and support groups; as well as on **transparency** and **accountability** on commitments of both or among partners.

Among indigenous peoples, partnership should be governed by the principles of **co-existence**, giving primacy to the **protection of the ancestral domains, unity** in resolving conflicts and the promotion of **mutual understanding**.

NGO representatives and support groups gave their insights and learnings from their experience in working with the indigenous peoples:

They affirmed the importance of community involvement in project conceptualization. Likewise, the community should have a counterpart in the project implementation. There are evolving issues regarding indigenous peoples' 'acceptance' of projects, whether a community's decision is simply a total acceptance of whatever is offered to them or if it is an expression of their right to self-determination. Partners should exercise due diligence in presenting all options to the community. Indigenous people communities are vulnerable, thus there is a need to have a deeper analysis of issues to be communicated to communities concerned. There should be a deep understanding on the concept of the right to self-determination, both for the indigenous peoples and for their external partners.

The distinct indigenous people culture should be recognized. Culture is a big factor in community dynamics and issues, such as that on gender concerns. Organizations working with indigenous people communities also have to deal with different and conflicting ideologies and even division within the community. Partner organizations recognize that young indigenous people professionals have a big role to play in asserting their claims on their ancestral domains.

There is a need to evaluate the IPRA law. There is a big gap where there are conflicting government policies, like overlapping tenurial instruments within ancestral domains. Partners recognize that there should be an integrative approach in working with the indigenous peoples. International mechanisms should also be engaged for redress of indigenous people issues or to enable indigenous people communities to have access to justice. Documentation of all cases and evaluation of advocacies are an important component in this work.

Representatives from donor agencies from The Asia Foundation, FSSI and the Foundation for Philippine Environment identified the following critical issues:

Sustainability remains an issue since funding is not infinite. Organizations and communities must observe proper fund management, accountability and transparency.

Coming together with various political persuasions is a challenge. It is necessary for donor agencies to practice cultural sensitivity and respect the traditional practices. Indigenous people groups are at different levels of struggles, and there must be a process to establish trust between partners.

The preparatory meeting for the IFIP Conference was attended by the core group of participants. The indigenous people agenda being proposed to be presented in the Conference in March 2011 revolved around the following themes:

1. Registration of territories – follow-up and development after CADT registration in the Philippines and Adat registration in Indonesia
2. Addressing livelihood options in transitions in sustainably managed territories.
3. Rights – which countries are focused on maintaining the UNDRIP Application?
4. Climate Change, Carbon Trade and Indigenous Territorial Holders

- Understanding of the indigenous peoples about the phenomena. There are different levels of understanding and discussion at the international, national and local levels; Understanding climate change from indigenous peoples' perspectives
- Building and strengthening the capacities of indigenous peoples to address climate change not only on the issues of adaptation and mitigation as well as capacities to challenge governments, donor agencies, and investors
- Preparedness on carbon trading and issues on securing the lands, mapping, registering, and negotiating from resources; ability of the indigenous peoples to manage big funds and community dynamics
- Generation of relevant data
- How does the climate change issue fit with national conflicts (i.e., the situation in Mindanao) and the dire situation of indigenous peoples in many ancestral territories?
- Climate change as an issue of development paradigms; emerging models is to look at indigenous models of development, i.e., traditional sustainable economies that lead to preserving ecosystem; research on indigenous models of development. How do we ensure the recognition and respect of indigenous systems and processes on climate change prevention in the agenda?
- Structuring the legal and financial environment on climate change issue; Defining the role and accountability of governments and NGOs.

5. Donor funds in climate change

- What can donors do to help indigenous territorial holders?
- Donor harmonization
- How to advocate to funding donors to influence governments to recognize, respect, and act appropriately on indigenous issues
- Shifting the framework of discussions from indigenous peoples as victims to recognition of indigenous peoples rights to self-determination

The conference for the State of the Indigenous Peoples Affairs (SIPA) formally commenced on the third day of the gathering. A thorough process was designed to come up with the document on the reflection and analysis of the participants on the overall situation of the indigenous peoples in the Philippines. The first exercise was the evaluation of the first two SIPA conducted in the immediate last two years. This served to provide a baseline for the gains and gaps in the indigenous people struggles and advocacies. Part of the input for the formulation of the SIPA and the indigenous people agenda were the State of the Nation Address (SONA) of the newly-elected Pres. Benigno Simeon Aquino III. There were also reflections from selected indigenous people leaders coming from various community contexts.

The indigenous peoples' agenda that was drawn thus far are the following:

1. Recognition and respect of indigenous peoples' rights to self determination based on culture, territory, and governance;
 - Recognition of customary laws in planning and implementation of development projects;
 - Implement genuine and culture based and culture specific FPIC process.

2. Recognition and respect of ancestral domains anchored on “Native Title”;
3. Recognition and respect of civil, political, economic and cultural rights;
 - Stop militarization and human rights abuses.
 - Stop development aggression. Stop the issuances of all permits and licenses within ancestral domains. Conduct intensive review of all existing permits and licences. No permits, licences, and partnership agreements should be issued in ancestral domains without the consensual agreement of ALL the members of the affected communities
 - Repeal the Mining Law of 1995. Pass the Alternative Mining Bill.
 - Improve the delivery of basic social services (food security, livelihood, education, health care, basic infrastructure services).
 - Recognize and respect the rights of indigenous women.
4. Genuine implementation of the Indigenous Peoples’ Rights Act of 1997, especially its social justice component.
 - Ensure the implementation of Mandatory Representation of Indigenous Peoples in all levels of government.
 - Revamp NCIP from national to local levels. Investigate and hold accountable all the erring NCIP officials. Stop the implementation of the Ancestral Domain and Sustainable Development Plan Guidelines of the NCIP.
5. indigenous people representation in the peace talks between Government of the Republic of the Philippines –Moro Islamic Liberation Front (GRP-MILF) as well as the Government of the Republic of the Philippines – Communist Party of the Philippines – National Democratic Front (GRP-CPP-NDF).
6. Address climate change issues.

The SIPA document will be submitted to the Office of the President of the Philippines and will also be distributed to all concerned government agencies, funding agencies, non government organizations, and support groups.

Out of the set objectives, only two areas were not thoroughly met, this being the identification of funding trends and potential areas for synergy and collaboration, matching programs and priorities.

News articles and press statements were prepared and published in lieu of official statements of support from participating support organizations which attended the Conference.

Bringing together the Conversation and SIPA required broad organizing and linkaging among the partners and with the indigenous people communities that Samdhana and its networks have been working with for the past 10-20 years. Care was taken in inviting participants so that the gathering will result into meaningful exchange, generate inspired directions and responses, and ensure that the Conversations will be translated and further discussed in the communities. Thus indigenous people leaders and those that are in different engagements in managing their ancestral domains and landscapes were those that were invited.

Conscious effort was also taken to ensure that the indigenous people participants took ownership of the event, and were active actors and contributors to the whole process.

Climate change is an urgent emerging problem confronting the indigenous peoples. There is still a need to level off on the understanding of various indigenous people groups on what is climate change, how it manifests and affects their lives and areas, as well as deepen the appreciation of how they can be the frontliners in combating this problem. During the dialogues, it was seen that there is a need to generate more data, scientific and indigenous knowledge, so that the indigenous peoples' active engagement in climate change talks can be further facilitated.

Establishing a unified front for all the indigenous groups in the country is a movement still taking baby steps. But even at this early stage, it already has a rich history and tradition, and a long hardy struggle that has gained considerable grounds for individual communities at the local level. This context has capacitated the indigenous people tribes towards the defined goal of exercising their right to self-determination, as well as the sustainable development and management of their ancestral domain and the resources within. Venues to bring together the dissipated tribes should be continued and enhanced, as the challenges of the indigenous peoples evolve into the bigger arena of climate change, resources management and conservation, and self-governance.

There is always innate value in coming together, sharing stories and experiences, and threshing out issues that may be common or conflicting with other indigenous people groups. Ways forward can be more easily discerned when there is recognition that the different indigenous people tribes in the Philippines share more commonalities, albeit in different contexts and levels, and that they have one great cause that needs to be supported from various fronts. The participants expressed this need and appreciation to nurture solidarity among indigenous groups. It is necessary to recognize what are the positive developments over the long history of struggle of the indigenous peoples, so that one can build on these small victories and help to frame a wider perspective on the next steps. It can be said that the indigenous people struggle is moving to the next level, as the engagement moves to improve national policies like the IPRA, with input and suggestions for improvement coming from the indigenous people themselves. This is an important parallel movement as the challenges of the indigenous peoples, small as they may seem at the community level, is also being advanced to the bigger scale of global climate change. There is a need to fast track the leveling off of what is the indigenous people understanding of climate change and how they are able to respond or adopt to the phenomenon. There is a need to enhance support and engagement with them at this level, as they are considered to be directly affected by climate change effects.

There is also much value in establishing networks, with other indigenous people groups, and with the support organizations and donor agencies. The dialogue helped to re-assess and in a way renew commitments from all parties for a mutual-benefiting partnership.

Thus the indigenous people participants and the organizers are also looking forward to the International Funders Summit in March 2011 with much hope that the regional coming together of indigenous people groups in Asia and the Pacific will bear much fruit in terms of defining what areas should be prioritized, especially in terms of addressing what is most strategic and sustainable, and where funding resources should be allocated.

EXECUTIVE SUMMARY – INDIGENOUS PEOPLES & CONSERVATION

Executive Summary from a report by Janis Alcorn prepared for the MacArthur Foundation. The full report can be obtained from Summit organizers and on the IFIP website at internationalfund.org

Indigenous Peoples and Conservation A Briefing Paper for Donors and NGOs

2011

Executive Summary

Why should donors consider working with Indigenous Peoples? On the one hand, Indigenous Peoples are vulnerable; they make up one third of the world's poor, and their territories overlap with all the biodiverse regions of the world. Indigenous peoples occupy and protect vast forests that are being assessed and presented in the REDD market for Global Climate Change mitigation. They suffer human rights abuses from repressive governments, civil conflict and protected areas imposition on their territories. The strengths of indigenous peoples as conservation and development partners include their diversity, self-organizing abilities, knowledge, their internal accountability, and their locally adapted cultures. Indigenous peoples are nations based on and in the natural environment. Opportunities to address the intersection of indigenous peoples and conservation have increased and will continue to expand for the next decade. Indigenous peoples importance as key conservation actors is now generally acknowledged. Indigenous Peoples and their representative organizations (IPOs) are taking more actions against damaging development and industries threatening their lands and waters, at great personal risk. The need for standing with and supporting IPOs is urgent.

What lessons and guidance can assist donors to assess options and potential barriers? Some American foundations, European funders, bilateral and multilateral agencies, and NGOs have provided limited support to indigenous peoples for several decades, and in that learning process have accumulated a wealth of lessons and recommendations for working with indigenous peoples. In this Briefing Paper, successful examples of indigenous peoples support projects are described, and lessons are summarized. There are cultural and expectation barriers that can limit successful relationships donors and IPOs. Specific **barriers** are presented, together with recommendations for overcoming those obstacles.

What is the best point of departure for a donor? Diverse and creative partnerships between donors, indigenous peoples support organizations, and IPOs are possible when local contexts as taken as a key reference point. There are cultural and procedural constraints in the contexts on both sides. Donors can be constrained by regulations and internal policies. In some situations, direct relationships may be feasible and best; and in other situations, support organizations will be necessary as intermediaries, as subgranting mechanisms, or to provide complementary support to that which is given directly.

What approach should a donor take? A longterm strategic approach is needed to guide a positive relationship that produces positive outcomes for both donor and indigenous peoples grantees. In general, it is recommended that a two pronged strategy would be most productive and most likely to produce significant results:

- 1) Introduce effective, proactive processes that change the “old style” conservation that threatens to damage IPOs and human rights into conservation that supports human rights and good governance; and
- 2) Support proactive IPOs and their trusted support organizations to create a strong network of territorially based, accountable IPOs conserving biodiversity locally and leading national constituencies for ecologically-sustainable development, rejecting damaging infrastructure and controlling extractive industries.

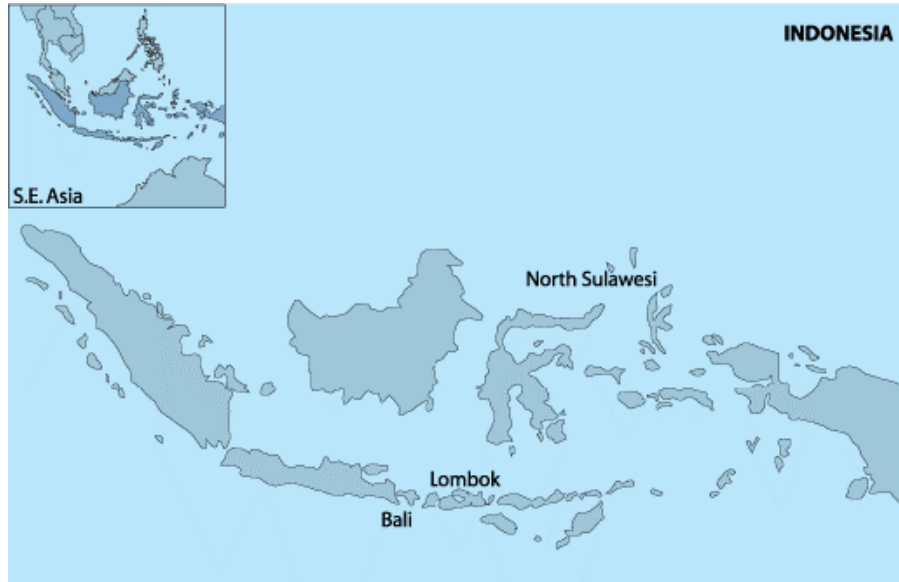
An innovate approach to break the logjam blocking better collaboration between conservation and indigenous peoples would be for donors to collaborate on nurturing an Independent Inspection Panel which would in turn introduce processes to assist the construction of changes, and as complaints are assessed and real solutions adapted to local situations, in turn build bridges to enhance increased opportunities for applying the second prong of the strategy.

What Kinds of Projects? Indigenous peoples projects are best based upon IPO-led project design, to meet local needs while building on strengths within local situations. Typical projects appreciated by indigenous peoples and conservationists alike include: landuse mapping, zoning, establishment of internal regulations, titling of territories, studies of biodiversity, environmental education, legal defense, and ecologically-friendly income-generating activities. Projects focus on training and assisting local communities to monitor environmental impacts of extractive industries on their lands and waters; protected areas administration funding, legal/policy analysis; establishment of posts/settlements to protect territorial borders from invasions; health care and education; gender and youth-elder programs in accord with Life Plans/Territorial Plans and priorities for maintaining resource management by their communities.

This Briefing Paper is based on review of relevant background materials and analyses, expert knowledge and experience, and interviews with 33 experts working at the intersection of conservation and indigenous peoples interests. The brief begins with a global perspective on situations, opportunities and issues; and ends with specific recommendations.



IFIP's 2011 Asia-Pacific Regional Conference will be held in Bali and Lombok, Indonesia, renowned for their beautiful scenery and unique culture.



THE BALIWOSO CAMP



In **Bali**, the meeting venue for March 27th and 28th is at **Baliwoso Camp**, an agro and culture adventure camp located in Dusun Delod Umah, Pengotan Village, Bangli Regency. Pengotan Village is a customary village where land is collectively owned. It lies in about 1,000 meters above sea level, 70 km North East of Ngurah Rai International Airport of Bali, 5 km South of Lake Batur, Kintamani, or 15 km north of Bangli, the capitol city of Bangli Regency.

The Camp was developed to promote conservation of nature and local culture and at the same time give sustainable benefits to local communities. The guests are, therefore, encouraged to respect and adjust to the nature and local people, and accordingly must behave responsibly but still can have so much fun while staying in the specially designed Serengeti Tents.

(www.baliwoso.com)

The welcoming and opening ceremony on March 26th afternoon/evening will be held in the Wantilan of Pengotan village (the village's meeting room, an open building for multi-purpose events of the village).

ABOUT UBUD

Ubud is a remarkable town in the middle of the island of Bali. For more than a century, it has been the island's preeminent centre for fine arts, dance and music. While it once was a haven for scruffy backpackers, cosmic seekers, artists and bohemians, Ubud is now a hot spot for literati, glitterati, art collectors and connoisseurs. Famous names walk its busy sidewalks everyday. Elegant five star hotels and sprawling mansions now stand on its outskirts, overlooking the most prized views in Bali. Nonetheless, Ubud is still popular with backpackers, mystics and all the finest fringe elements of global society. Ubud is not "ruined". Its character is too strong to be destroyed. It still draws people who add something; people who are actively involved in art, nature, anthropology, music, dance, architecture, environmentalism, "alternative modalities," and more.

Below are interesting places in Ubud, worth to visit while you are there:

Threads of Life Center

YPBB Foundation and Threads of Life are based in Ubud, Bali, and work with a loose association of the more than 50 indigenous weavers' cooperatives with a membership of over 1,200 mostly women on 11 Indonesian islands. These co-ops have provided a "mandate" of issues that they want addressed, in three general areas: incubating community businesses, nurturing traditional culture, and managing forests and natural resources. The YPBB Foundation addresses issues of sustainable NTFP harvesting -- particularly natural dyes -- from community forestry and agro-forestry systems in partnership with Threads of Life, a fair trade-certified business selling high-quality natural-dyed traditional textiles and basketry. Threads of Life has an annual turnover of more than USD 300,000 and has maintained growth of 15% per year since 2008, even in the face of the global economic crisis.

Timetable (allow 2.5 hours for visit):

1 hour: Meet at the Yayasan Pecinta Budaya Bebali (YPBB) dye studio and dye garden, Kubu Roda, Jalan Bisma #3, Ubud. Introduction to Threads of Life and the YPBB foundation. Introduction to the natural dye materials used in traditional textile production across Indonesia. Discussion of natural resource issues faced by traditional weavers, and strategies for addressing these issues.

10 minutes: Walk to the Threads of Life gallery.

1 hour: Introduction to the traditional textile arts of Indonesia. Discussion of market-related issues faced by traditional weavers, and strategies for addressing these issues.

<http://www.threadsoflife.com/ypbb.asp>

The Neka Art Museum

Opened in 1982 and is named after a Balinese teacher Suteja Neka who collected paintings as a means of artistic documentation. Nowadays the museum has a great selection of works from many famous Balinese artists and expats who have lived here and influenced local artists. The Neka Art Museum collection is displayed in several buildings patterned after Balinese architecture. The main structures are for the per-

manent display of the government registered collection. Another building is used for contemporary exhibitions. The Neka Art The museum has achieved high standards as a museum of international standing. By July of 1997, it covered an area of 9150 square metres, with 2580 square meters of floor space. The buildings are well maintained and the artworks are displayed and organized historically. The collection continues to grow over the years with over three - hundred pieces.



MUSEUM HOURS

Monday-Saturday: 9 A.M.- 5 P.M.

Sunday: NOON - 5 P.M.

Closed: Nation Holiday

Bali Bird Park



The largest and finest collection of Indonesian birds in the world plus fantastic birds from Africa & South America. Encompassing two hectares of botanical landscape, the park provides sanctuary to almost 1000 birds of 250 different species. The innovative approach towards the display of rare and tropical birds has progressed from traditional exhibits to that of showcasing mixed species in their natural habitats & in large walk in Aviaries and free range throughout the park. The park accommodates an amazing display of flora with more than 2000 tropical plants including 50 varieties of palms alone and attracting numerous butterflies. Incorporating a breeding, research and veterinary facility within the complex, the park has a high success rate in the captive reproduction of exotic birds such as the Bird of Paradise and Hornbill. The park is divided into regions that recreate the natural habitats of our birds, complete with indigenous plant life and traditional artifacts for authenticity.

Operating hours: 9:00 am to 5:30 pm daily **Entrance Ticket:** Adult US\$ 23.65, Child (2-12 yrs) 50%

Ubud Monkey Forest



This is a small rainforest, frequented by three groups of monkeys and other tropical animals. It is located in the heart of Ubud, precisely in the region of Padang Tegal Village, Ubud Sub district and Gianyar Regency. Monkey Forests form a corridor around the island and Ubud Monkey Forest itself perform a very important function of maintaining the monkey habitat in Bali. Meanwhile the local community plays an important role to keep this forest as habitat for all wild animals.

All monkeys in this forest are either groups of transients or long stayers. However, it can turn 'territorial' for one group, and monkey fights occur. These monkeys are believed to be Gods Guard of Dalem Agung Temple, The Hindu Temple exist in the middle of the forest. There are three Holy Temples dated 14th century that surround the Ubud monkey forest, estimated to be from the early governance of Gelgel dynasty.



Tegallalang

The 7km stretch of road leading northwards from Ubud to Pujung passes through Tegallalang; without a doubt the finest view in Bali. The rice paddy views are in the valley located a kilometer stretch along the main road. You will certainly know when you have arrived at this spot by the numerous cars and tourist buses crammed onto the side of the road.



Map of Bali, Indonesia, showing major cities and geographical features.

Major cities and towns labeled on the map include: Singaraja, Denpasar, Ubud, Kuta, and Sempalan.

Geographical features and landmarks include: Gunung Agung (3142 m), Gunung Batur, and various smaller hills and mountains.

Administrative regions and districts are labeled, such as: B. A. L. I., Karangasem, Klatingungging, and Sempalan.

Other notable locations include: Bali International Airport, Nusa Dua, Nusa Penida, and Nusa Lembah.

The map also shows the island's coastline, major roads, and various smaller towns and villages.

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