

WEAVING RELATIONSHIP-BUILDING WITH INDIGENOUS PEOPLES IN ASIA



**Prepared by Joji Cariño
As part of a study coordinated by the
Central American Caribbean Research Council (CCARC)**

June 2022

Contents

The political and funding context of Indigenous Peoples in Asia	3
Indigenous Peoples in Asia – Who are they? What is their Agenda?	6
Movement building among Indigenous Peoples in Asia	11
How can Indigenous Peoples contribute to strengthening global governance?	15
Main recommendations: Relational values and funding	17
Recommendations	19

1. The political and funding context of Indigenous Peoples in Asia

Most of the world's Indigenous Peoples (IPs) live in the Asia region. Asian IPs embody the greatest cultural and linguistic diversity of the world. Yet, a broad understanding of Asian IPs and their issues is lacking. Indigenous Peoples of the Amazon and North America have received more coverage in global media and in official reports of the United Nations. Asian governments are falling behind governments in other regions in their legal recognition of IPs and in the promulgation of policies and mechanisms to respect, protect and promote IPs' rights. The identification and recognition of IPs has advanced considerably in the Americas, Oceania and Europe, but in Asia there is no regional charter nor mandated institution for human rights standard-setting and oversight of state human rights obligations. The African Commission on Human and Peoples' Rights established a Working Group on Indigenous Populations/Communities in 2000. The Organization of American States adopted the American Declaration on the Rights of Indigenous Peoples in 2016. In Europe, a Nordic Sami Convention was agreed by Finland, Norway and Sweden in 2016.

Whilst this report focuses on philanthropic contributions, it is necessary to see the full picture of global funding for IPs to better locate the place of philanthropic funding within this larger ecosystem. Analyzing data focused only on philanthropic giving is currently quite limited. Using only data on philanthropic funding would restrict understanding about the dynamics with

respect to most of the funding currently provided for Indigenous Peoples in Asia. Funding for IPs in Asia is a miniscule part of the public bilateral and multi-lateral funding and private financial flows in the region.

This funding dynamic can be illustrated by the funding provided to the Asia Indigenous Peoples Pact (AIPP). Large foundations and philanthropies working in Asia have historically funded cultural, educational and social needs, and livelihood projects. Only recently have they begun addressing structural inequalities and discrimination against religious, ethnic, caste, and racial minorities, as well as age, gender and sexual orientation. Philanthropic programmes in countries having large Indigenous populations, including Nepal, India and Indonesia, have not specifically targeted Indigenous Peoples and few direct grants were made to IPs' organizations.

The findings from an examination of the funding received by AIPP from 2015-2020 (Annex 1) can be viewed as a microcosm of Asian IP funding within the global financing ecosystem. The findings presented are based on an analysis of multi-year financial reports from the Asia Indigenous Peoples Pact (AIPP), the report on the State of Global funding for Indigenous Women's organizations conducted by IFIP, FIMI and AWR (2016), as well as the reports and assessment of the Indigenous Peoples Ways of Knowing and Learning Fund (Pawanka Fund) and the Indigenous Peoples Assistance Facility (IPAF). The analysis includes funding from public overseas development assistance (ODA) programmes as well as from private philanthropies.

Philanthropies Investing in Indigenous Peoples in Asia

Tamalpais Trust and The Christensen Fund (TCF) are philanthropies providing focused support for IPs and are also among the larger donors to AIPP. Together with Novo Foundation and Spring Foundation, these four foundations established the Indigenous Peoples Ways of Knowing and Learning Fund, which has emerged as a leading funding mechanism for projects identified directly by IPs, especially at grassroots. The Open Society Foundation (OSF) which has a strong focus on human rights has also provided funding to AIPP starting in 2019. Support for the Rohingya refugees displaced from Myanmar is OSF's major investment in Asia. Global Greengrants Fund (GGF) is a small grant fund that explicitly recognizes that Asia is home to 70 percent of the world's IPs. Its efforts throughout Asia focus on improving Indigenous and local groups' access to resources, supporting local actions to fight toxic air and water pollution, protect mangroves, forests, and river ecosystems, build resiliency to climate change and disasters, and challenge destructive development projects. In addition to modest support for AIPP, GGF also directly funds many local IP community organisations.

The Indigenous Ways of Knowing and Learning (Pawanka) Fund: An Innovative Mechanism for Direct Funding of Indigenous Peoples

In 2014, Tamalpais Trust initiated the launch of a collaborative fund also supported by Novo Foundation, Swift Foundation and the Christensen Fund dedicated to promoting and harnessing traditional knowledge. Guided by the concept of intercultural philanthropy and a foundational respect for ancestral practices of solidarity and reciprocity of IPs, Tamalpais Trust believes that IPs have their own learning processes, systems of knowledge and ways to integrate new information, values, and interpretations and to share them to new generations.

Known as the Pawanka Fund (Pawanka means something is growing and strengthening in the Miskitu language), it covers the 7 geo-cultural regions of IPs and has awarded grants through 12 proposal cycles as of 2020, typically providing grants of \$20,000 – \$45,000 to Indigenous-led organisations. Pawanka Fund does not accept unsolicited proposals. Projects must be endorsed by a member of its Guiding Committee composed of 10 Indigenous leaders from different subregions of the world. Guiding Committee members also serve as mentors to their nominated projects; they support the grantees to submit well-articulated proposals based on grantees' own priorities.

By 2018, covering eight cycles of granting, the Pawanka Fund had given 27 grants to IP organisations in ten Asian countries: six in the Philippines; three in Bangladesh; two in Cambodia; two in Thailand, one in Timor-Leste, six in Indonesia, two in Malaysia, three in Nepal, one in India; and one in Myanmar. One Asia Regional Grant was given to the Asia Young Indigenous Peoples Network (AYIPN). Examination of PAWANKA grantees shows a direct co-relation with the leading active Indigenous Peoples' organizations in Asia, which are also AIPP members. Tebtebba, an indigenous-led international NGO, and its partner organisations have also received funds from the Pawanka Fund.

Such complementarity of different mechanisms to channel financial support to IPs through a regional IP membership organization, or through an independent IP-led Fund, provides distinct benefits to grantees and avoids centralization and bureaucratization of funding procedures and operations. Further analysis of Pawanka grantees in Pawanka's seven regions (Africa, Arctic, Asia, Latin America, North America, Pacific and Russia) would likely reveal similar correspondence between projects supported by Pawanka and the active IP organizations/networks and IPs' prioritized collective actions.

2021 High-Level Global Pledges to Fund Indigenous Peoples

Highly publicized funding pledges were announced in 2021, timed to coincide with the 2021 UN General Assembly meetings, and the inter-governmental meetings of the UN Framework Convention on Climate Change (UNFCCC) COP 26.

The Protecting Our Planet Challenge, announced by a new alliance of funders (Arcadia, Bezos Earth Fund, Bloomberg Philanthropies, Gordon and Betty Moore Foundation, Rainforest Trust, Re:wild, Wyss Foundation, the Rob and Melani Walton Foundation, and Nia Tero), has committed \$5B over the next ten years to support the creation, expansion and management of conserved and protected areas. These donors aim to help address the climate crisis, extinction crisis and health crisis, and have put an emphasis on the role of nature and the leadership of IPs in solving these crises. This investment will support the effort to reach the “30x30” global goal of conserving 30% of global lands and seas by 2030, and includes providing support to Indigenous Guardianship of traditional territories. This challenge marks the largest ever private funding commitment explicitly recognizing and prioritizing Indigenous rights, with the potential to inspire more public and private sector investment in Indigenous guardianship. It has the potential to lead to positive and meaningful shifts in the overall narrative about key pathways to addressing contemporary challenges.

<https://www.rainforesttrust.org/our-impact/rainforest-news/cop26-partner-statement/>

Governments at COP26 pledged that least \$1.7 billion will be directed to IPs and local communities (IPLCs) in recognition of their key role in protecting the planet’s lands and forests.

The governments of the UK, US, Germany, Norway and the Netherlands are leading and contributing the majority of the money for this pledge. Charitable foundations including the Ford Foundation, Bezos Earth Fund, Bloomberg Philanthropies, Arcadia, Wyss Foundation and the Rainforest Trust are contributing more than \$600M. Darren Walker, president of the Ford Foundation, said the aim was to give IPLCs more of a voice in policymaking and discourse. Walker added, “This is an historic moment. We have a once-in-a-generation opportunity to change the paradigm and to at last give power and a seat at the table to the people who are critical to the solution. A new paradigm is emerging and we will hear it loud and clear in Glasgow.”

<https://www.bbc.com/news/science-environment-59088498>

<https://www.gov.uk/government/news/over-100-leaders-make-landmark-pledge-to-end-deforestation-at-cop26>

2. Indigenous Peoples in Asia – Who are they? What is their Agenda?

Asia covers a vast geographical area. This report covers East Asia, Southeast Asia, the Mekong Region and South Asia, but it does not include West Asia, Central Asia and the far east of the Russian Federation. Where available, relevant information on the Pacific Island States has been included in the Annex.

With an estimated IP population of 411 million, Asia has the largest number of IPs, in terms of over-all population, and in terms of number of distinct IPs. Their share in the national population varies from 0.9 percent in Cambodia to over 37 percent in Nepal (see Table 1 for estimated population of IPs per country)¹. They live in all the region's diverse ecosystems: in the high mountains of Nepal and the adjacent Tibetan plateau; the coast of the Indonesian archipelago and the dry desert of western India; and the rainforests of Borneo, insular Southeast Asia and mainland South Asia. As diverse as the ecosystems they live in, Asian IPs have diverse cultures and ways of life. Each of the Indigenous communities in Asia has their own distinct language, culture, livelihood systems, customary laws and customary institutions which have evolved from their close relationship with their territories.

COUNTRY	COMMON EXTERNAL DESIGNATIONS	NUMBER OF INDIGENOUS PEOPLES	ESTIMATED POPULATION	% NATIONAL POPULATION
Bangladesh	Pahari, Jumma, Adivasi, Tribal	45- 54	1,586,141	1.8%.
Burma/Myanmar	Ethnic Minorities	135	14.4 - 19.2 mio	30 - 40%
Cambodia	Indigenous Minorities	24	170,000	1.3%
China	Ethnic Minorities	Ca. 400 (grouped into 55 officially recognized "ethnic minorities")	111,964,901	8.4%
India	Scheduled Tribes, Adivasi	705 ethnic groups recognized as "Scheduled Tribes"	104 million	8.6% ^v
Indonesia	Masyarakat Adat	over 700	Ca. 78 mio	30%
Japan	Indigenous Peoples	Ainu people are officially recognized. Ryukyuan are not recognized	Ainu: 16, 996 Ryukyuan: 1.4 mio	(1%)
Laos	Ethnic Minorities	ca. 200 (49 officially recognized ethnic minorities)	2.3 - 4.6 mio	35-70%
Malaysia	Orang Asli, Natives, Orang Asal	86	3.724 mio	13.8%
Nepal	Adivasi, Janajati, Indigenous Nationalities	over 80 (59 recognized Indigenous Nationalities)	10.6 mio	37.1%
Pakistan	Adivaas, Tribal People	over 20	35 - 42 mio	21 - 25%
Philippines	Indigenous Cultural Communities/Indigenous Peoples	110 officially recognized	10-20 mio	10-20%
Taiwan	Indigenous Peoples	23 (14 officially recognized)	534,561 (2013)	2.28%
Thailand	Ethnic Minorities, Hill Tribes, Hill/Mountain People	over 25 (10 officially recognized hill tribes)	923,257	1.34%
Vietnam	Ethnic Minorities	over 90 (53 officially recognized)	12.3 million	13.23%

¹The table is adapted from the Asia Indigenous Peoples' Pact (AIPP) briefing paper "Who We Are Indigenous Peoples in Asia."

Globally, there is an estimated IP population of 476.6 million, of which 238.4 million are women and 238.2 million men. Overall, IPs represent 6.2 per cent of the world's population. Asia and the Pacific is the region where the highest proportion of IPs live (70.5 per cent), followed by Africa (16.3 per cent), Latin America and the Caribbean (11.5 per cent), Northern America (1.6 per cent) and Europe and Central Asia (0.1 per cent). Over 73.4 per cent of the global Indigenous population live in rural areas, but there are substantial regional variations. The highest proportion of Indigenous Peoples residing in rural areas is found in Africa (82.1 per cent), followed by Asia and the Pacific (72.8 per cent) and Europe and Central Asia (66.4 per cent). The proportion of the IP population living in rural areas in Asia would significantly increase if data is disaggregated for Asia and the Pacific regions. Conversely, in Latin America and the Caribbean and in Northern America, a majority the IP populations are urban dwellers (52.2 per cent and 69.0 per cent respectively). The data show that the higher the level of income, the lower the percent of the Indigenous population residing in the countryside. (International Labour Organization 2019)

“Thinking Like a State” Versus “Living Freely as Peoples”

Asia has been characterised as a continent of old Peoples and younger states. These distinctions and contestations between **Peoples** and **centralised States** in the historical course of **Nation-State building** in different countries in Asia, has shaped and underpinned contemporary dynamics of governance institutions affecting IPs in this vast region. These ongoing contestations and contrasting viewpoints between **“thinking like a State”** versus **“living freely as peoples”** were the crux of negotiations between governments and IPs during the 25-year process eventually leading to the adoption of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

The current global governance and political framework embodied in the organization of the United Nations is that of independent member States with sovereign power over political, economic, environmental, cultural, and social affairs within their territories. Through international treaties and other constructive arrangements,

these sovereign States agree to be bound by international standards, commitments, and actions in service of the global good. A fundamental part of the United Human Charter is respect for the human rights of all its citizens as contained in the Universal Declaration on Human Rights and ratified through the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights. Fundamental to these human rights covenants is the right to self-determination of all peoples as articulated in their common Article 1:

1. All peoples have the right to self-determination, by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources.... In no case may a people be denied their own means of subsistence.

A major milestone in international human rights law and global governance was made when the UN General Assembly adopted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007 following over 20 years of negotiations through the human rights processes, affirming the right of Indigenous Peoples to self-determination.

Article 3. *“Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”*

An important reflection on the significance of the right to self-determination for IPs was made by Chief Ted Moses of the Cree:

“When I think of self-determination, I think also of hunting, fishing and trapping. I think of the land, of the water, the trees, and the animals. I think of the

land we have lost. I think of all the land stolen from our people. I think of hunger and people destroying the land. I think of the dispossession of our peoples of their land. ... The end result is too often identical: we indigenous peoples are being denied our own means of subsistence. ... We cannot give up our right to our own means of subsistence or to the necessities of life itself. ... In particular, our right to self-determination contains the essentials of life – the resources of the earth and the freedom to continue to develop and interact as societies and peoples².

The recent study by the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) on the subject of self-determination stated that without article 3, none of the other rights can be fulfilled. The document goes on to say:

“As the most controversial and contested right in international law, self-determination posed substantial challenges for the indigenous participants in the 25 years of developing the United Nations Declaration on the Rights of Indigenous Peoples. There were several States that continued to argue that the right to self-determination would lead to secession, as borne out in the decolonization movement. Those concerns were averted by including in the Declaration a safeguard clause in article 46. The safeguard clause was extracted from the Declaration on Principles of International Law Concerning Friendly Relations and Cooperation among States in Accordance with the Charter of the United Nations, to guarantee the territorial integrity of States. In fact, article 46 became a catch-all provision to arrest State fears about the implications of the recognition of indigenous rights upon State systems. The recognition of indigenous peoples’ right to self-determination in the United Nations Declaration on the Rights of Indigenous Peoples was pioneering because it was the

application of the right to self-determination to a group.” (Report of EMRIP 2021, p3)

The affirmation of this inherent right of IPs to self-determination distinguishes them from other polities and citizens in their relationship with States in which they live. This aboriginal right pre-dating the establishment of modern States arises from their own systems of governance, norms and laws, which governments are obligated to respect (not interfere), protect (from third party violations) and fulfill (through positive actions.) Whereas most civil society organizations focus their efforts towards securing democratic inclusion and effective participation within State structures, processes and programmes, Indigenous Peoples focus on establishing constructive arrangements in their relationships with States which include legal recognition of their political status as IPs in their exercise of political autonomy, distinct cultures, and self-determined development on their ancestral lands and waters. Former chairperson and Special Rapporteur of the WGIP, Erica-Irene Daes points out: “For indigenous peoples everywhere in the world today, self-determination is the central tenet and main symbol of their movements. They demand that it be addressed squarely, and insist that it is not negotiable. On objective, ethnological or historical grounds, their position is strong.”

Similar to the extended exchanges and negotiations between States and IPs which took place in the rarefied rooms of the United Nations, such dialogues are urgently needed in national settings at this critical juncture in human history. States are enjoined to usher in “transformational change” to safeguard and restore our damaged Earth, and renew our broken social, political and economic systems. This will include seriously addressing the great divide and conflicts between States and IPs in all countries where they live and die together.

²T. Moses, The Right to Self-Determination and its Significance to the Survival of Indigenous Peoples. In: P. Aikio and M. Scheinin (eds.), Operationalizing the Right of Indigenous Peoples to Self-Determination. Turku: Institute for Human Rights, Abo Akademi University, (2000), p. 155-78, at 162-4.

State adoption of formal regulatory frameworks regarding IPs' identities, lands, waters and resources, customary management and use of resources and Indigenous knowledge systems and practices can have differentiated impacts, depending on the substance of such regulations:

- Formal regulations are inappropriate for informal system – but neutral
- Inappropriate but biased against the informal system
- They could restrict the informal system
- They could exploit them
- They are declared illegal

The existence of multiple levels of sovereignty and governance within States, also described as a situation of legal pluralism whereby a plurality of legal orders and norms are simultaneously operative over certain jurisdictions, oftentimes in conflict and sometimes in dynamic inter-play is a central issue with respect to effective and democratic governance. Lacking procedural fairness and equity to address the historical colonial relations between States and IPs, the very fundamentals of democratic and equitable governance, including accountability and respect for human rights comes into question. In managing interplay between States and IPs, a practical **“neither forced isolation nor forced assimilation”** approach would avoid the risks and dangers arising from the further reaches in this spectrum of options and actions.

Legal Recognition of Customary Land Tenure in Asia³

Most countries in Asia have continued with laws and policies introduced during colonial rule which established state control over vast areas of lands and especially forests. The various national forest conservation and environment protection laws

have adversely impacted on the IPs as they have been denied access to these reserved areas, which often overlap with IPs' customary lands such as fallow lands and forests. Large-scale acquisition of lands remains a widespread concern in the context of insecure land tenure and arbitrary enforcement of laws. The Philippines has laws fully recognizing IPs' rights to ancestral lands, territories and resources (LTR) whilst India, Indonesia, Malaysia, Myanmar and Cambodia also provide more constrained recognition to LTR. Nepal and Japan recognize rights to cultural identity, but not to LTRs. In Thailand there is only a weak recognition in the form of a Cabinet Resolution to restore the traditional livelihoods specific to Chao Ley and Karen peoples and yet to be implemented. Despite these progressive laws and policies on LTR, there is weak or non-enforcement of laws, or irregularities in their implementation in all countries. Moreover, there are also attempts by governments to roll back or weaken existing laws that protect and restrict alienation of IPs' lands, such as the Forest Rights Act in India. Under lockdown conditions in Indonesia, the Omnibus Bill was passed in 2020; it reintroduces the colonial concept of terra nullius ('nobody's land') where the State is able to deny the land rights of the country's indigenous peoples through its own arbitrary definition of 'abandoned lands', and compulsorily acquire their lands without any free, prior or informed consent and without fair and just compensation. See Annex 3 for more information.

(See Page 24 Global Report on the Situation of Lands, Territories and Resources of Indigenous Peoples) <https://www.indigenouspeoples-sdg.org/index.php/english/all-resources/ipmg-position-papers-and-publications/ipmg-reports/global-reports?limit=30>

³See IPMG Report

A few illustrative examples of these contestations in the region:

- Legal recognition of “ancestral domains” in the Philip pines co-existing alongside conflicting laws which uphold other tenure arrangements like concessions to the private sector and land grants to farmers within indigenous lands, has in effect taken away Indigenous Peoples’ control over management of their lands and resources, in a context of government failure to protect ancestral domains from external threats. (Annex 3a)
- Community forestry mechanisms in Nepal such the establishment of Forest User Groups, has empowered more powerful groups within communities, negatively impacting the poorer segments and marginalizing IPs in decision-making. The introduction of formal institutions at the community level has had the effect of entrenching power hierarchies to the detriment of IPs.(Annex 3f)
- Swidden agriculture or rotational farming as practiced by the Karen people in northern Thailand is both recognized as an intangible cultural heritage whilst also banned and criminalized under regulations for forest protection and climate change mechanism.
- The National Human Rights Institute (SUHAKAM) enquiry into native customary rights to lands and resources in Malaysia has revealed many underlying problems, prompting detailed recommendations for resolving land conflicts which are prevalent across the country. (Annex 3d)
- The Salween Peace Park is a refuge amidst militarization and ongoing government repression in Myanmar. Around 75% of the forests, mountains and rivers that constitute the 1.4-million-acre area is managed according to traditional ‘kaw’ customary knowledge that combines spirituality, culture and conservation. This combination characterizes Indigenous knowledge and is at the heart of Indigenous identity. (Annex 3g)

- Many Indigenous persons lack legal identity documents in Indonesia, Thailand and Nepal, meaning they are essentially invisible to the system and therefore cannot access health care or social assistance.

Everything Changes and Yet Everything Remains the Same?

Transformational change has become a rallying call for our times. Evidence about the state of biodiversity and global warming underlines that this decade (2020-2030) is the critical time for significant transitional actions to be undertaken to avoid crossing irreversible and catastrophic tipping points with respect to the biophysical thresholds related to maintaining a healthy planet.

Decisions by multiple actors at all scales will determine the successes and failures to address the underlying causes of contemporary inter-related socio-ecological crises. Governance institutions will be decisive in forging positive futures.

In the context of Indigenous Peoples, the 21st century has heralded important milestones in the recognition of their vital role and contributions to solving multiple systemic problems. Not least, their guardianship and renewal of nature and their diverse ways of thinking and being are now better understood and valued by global society. Societal support for IPs’ collective actions will be very important for IPs’ continued survival and well-being alongside the transformation in broader societies and polities of which they are a part.

Today, it seems that everything changes and yet all remains the same amidst the inertia of political, economic and cultural institutions. Indigenous Peoples are among the important actors committed to driving fundamental and transformational change. Support for their seemingly small innovative solutions, spread across many communities, countries and regions when combined together cumulatively comprise a large global contribution.

3. Movement building among Indigenous Peoples in Asia

Asia Indigenous Peoples Pact (AIPP)

From its inception, the establishment of the Asia Indigenous Peoples Pact (AIPP) was consciously a movement building effort of identifying and unifying organizations of IPs grounded in communities and led by IPs themselves. This foundational principle is stated in its Constitution whereby organizational members need to be “constituency-based,” and its decision-making bodies are composed of its member organizations as reflected in its organizational structure.

AIPP’s self-description states that:

The Asia Indigenous Peoples Pact (AIPP) is a regional organization founded in 1992 by indigenous peoples’ movements. AIPP is committed to the cause of promoting and defending indigenous peoples’ rights and human rights and articulating issues of relevance to indigenous peoples. At present, AIPP has 46 members from 14 countries in Asia with 18 indigenous peoples’ national alliances/networks (national formations), 30 local and sub-national organizations. Of this number, 16 are ethnic based organizations, six (6) indigenous women and four (4) are indigenous youth organizations and one (1) organization of indigenous persons with disabilities.

AIPP accepts membership applications from organizations of IPs in Asia. However, expansion is currently on hold, pending consolidation of its current membership through national strengthening. (See AIPP Organizational Structure and List of members in the Annex 4)

AIPP Leadership and Decision-making

Leadership and decision-making by AIPP’s membership is ensured through the General Assembly taking place every four years. The most recent took place in 2019. The Assembly decides on a regional strategy and plan and establishes programme committees composed of its members. It also elects its Executive Council, made up of chosen organizations from 4 sub-regions, as well as representatives for Women and Youth.

The Executive Council meets twice a year and agrees on its annual plan, partly based on successful fund-raising by the Secretariat. Implementation of the annual plan can be carried out by AIPP members based on expressed priorities and expertise. There are also regional exchanges and activities in which partners are open to join, facilitated by the Regional Secretariat. These processes and structures keep alive through continuous renewal, AIPP’s character as a social movement of IPs in Asia.

As Gam Shimray, current Secretary General replied when asked whether AIPP is a representative organization and a social movement of indigenous peoples in Asia, “Yes positively”. It is a social movement (not loosely organized) and is in dynamic evolution, with flowing forward motion. Self-determination is the life force of the movement, animating the aspirations of its members. Given this underlying principle, AIPP’s regional strategy and plan is to be responsive to the priority issues of its members.

AIPP’s Regional Plan, Programme Committees and Secretariat Programmes

One priority in the AIPP regional plan is the strengthening of its national platforms in the 14 Asian countries in which AIPP has 46 members. Strengthening of these national platforms includes working with the members towards stronger grassroots participation and collaboration and developing a united agenda and strong national voice for indigenous peoples in the country. Towards the above aims, AIPP will identify focal points at country level for country-level coordination and formulation of strategies and action plans for country level advocacy.

AIPP's Strategic Priority: Organizational Strengthening and Movement Building

AIPP initiates and supports actions for developing and sustaining customary institutions and building organizational capacity of IP, and this is prioritized in its current strategic plan. This work is led by AIPP's Secretary General (SG) with support from the Deputy Secretary General (DSG) and the Secretariat's Programme on Organizational Strengthening and Movement Building (OSMB). Its purpose is deepening democratic governance of AIPP and strengthening the collective leadership of the Executive Council (EC) in their engagement with member organizations. It also fosters unity and solidarity amongst members and others, through dialogue processes which help to identify country-level priorities, thus sharpening regional strategies and effective approaches on core issues such as Indigenous women, land rights, self-determination and self-government.

The OSMB Programme focuses on institutionalizing democratic governance, collective leadership and awareness of rights and responsibilities amongst its constituency. As a federation of IPs' movements, AIPP sees its strength in the organizing capacity of its members, and this awareness and practice of constitutionalism enables them to effectively engage with States on governance and legal matters. Sharing of experiences and ideas, and

engaging in dialogues, enable members to identify critical issues which have potentials to create significant political impact at the local and country levels and link these with regional and global advocacy processes.

AIPP Members: Diverse Indigenous Peoples' Organizations and Differentiated Strategic Functions

Secretary General Gam makes a distinction between customary institutions of IPs functioning as internal, self-governing entities and the newer formations of IPs which function as inter-faces between community-based organizations and government bodies and other external entities, operating in the civil society space.

For example, the Naga organizations in Northeast India are a loose confederation of communities which have been operating for centuries. These organizations operate at different institutional scales: at tribal level, as covering a geographic area, and for the Naga peoples as a whole. One function has been managing conflict among villages and regulating war conventions, which were already existent in customary laws. The Naga Hoho which is the large gathering of Nagas as a whole, does not participate in the Asia regional or global meetings. The Indigenous Women's Federation for North-east India (IWFNEI), which is a member of AIPP is able to combine its constituency of village, community or tribal-based membership, with its work in the civic space including human rights advocacy and representing the Indigenous women's voice. Whilst it is not a customary institution as such, it nevertheless follows customary rules and obligations. The Naga Peoples Movement for Human Rights (NPMHR), founded in 1978, was the first democratic rights organization of the Nagas which focused national attention on the brutal repression of basic rights by the armed forces operating in Naga inhabited areas. NMPHR participates in the Naga Hoho,

and similar to the IWFNEI, bridges the public civic space with the village organizations or traditional institutions which have not been organized or equipped to operate in that arena.

AIPP'S Dual Character: Supporting a Movement for Self-determination While Being Externally Accountable to Governments and Donors

<https://aippnet.org/wp-content/uploads/2020/11/AIPP-Constitution-and-By-Laws-ENG.pdf>

The question about the dual nature of IPs organizations, existing as representative structures while organized as Non-governmental Organisations (NGOs) or Civil Society Organisations (CSOs) also manifests in AIPP operations and among its members. The different national laws enable or constrain the forms of legally-recognised organizations which may be established in different countries. In Nepal, despite the recognition of “indigenous nationalities” it is not possible to officially register as an Indigenous Peoples Organization or as an Indigenous Nationality, but rather only as a cultural association. This is also the case in Laos. In Indonesia, where “adat communities governed by custom” are constitutionally recognized, a bureaucratic process of formal registration with the district government and certification by the District Regent (Bupati) is a requirement to enjoy such legal status and corresponding rights. These rights are held captive by State officials and local discriminatory practices which have structurally excluded and marginalized IPs.

AIPP's Legal Status and Regional Secretariat

AIPP's regional office is based in Thailand and is registered as a foundation composed of citizens of the country, as required by law. The Board has financial oversight over the organization, and plays an advisory role on other matters. The AIPP Secretariat, with over 20 staff members, is organized into the following programmes,

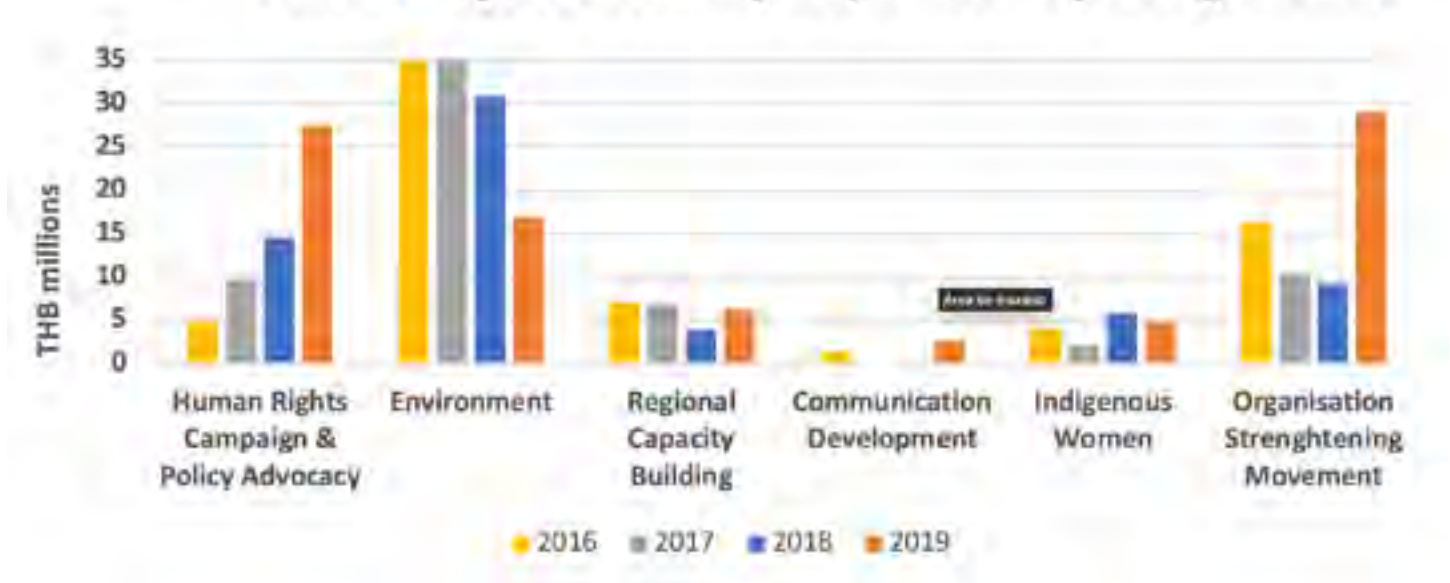
supporting implementation of its regional strategy and regional plan:

- Human Rights, Campaign and Advocacy
- Environment
- Communications
- Regional Capacity Building
- Indigenous Women
- Organisational Strengthening and Movement Building

The responsibility for fund-raising to implement AIPP's regional strategy, plans and activities falls on the Secretariat which identifies funding opportunities and develops project proposals for submission to supportive and compatible donors. Proposals are developed to reflect members' priorities, but these are also tailored to match funders' defined priorities and need to meet donor requirements. AIPP's Environment Programme has consistently attracted most funding by donors, followed by the Human Rights Programme, Campaigns and Policy Advocacy. AIPP's Regional Capacity Building for members, complementing the country-based Organisational Strengthening and Movement Building activities also has gained donor support, over lesser support for Indigenous women and communication development.

There are tensions in this dual role which play out in the financial management of the organisation. Formal registration with the Government always carries legal requirements relating to financial reporting and management and administrative procedures. Public and private donors also set stringent procedures for financial accountability and other safeguards to minimize risks. Unless an Indigenous organization meets governmental and donor requirements, it is unable to operate legally and be a recipient of funds. These requirements reinforce external accountability frameworks over internal accountability procedures and mechanisms towards its membership, which becomes a heavy burden for elected leaders of AIPP.

AIPP Project Activity Expenses by Programme



TEBTEBBA – Indigenous Peoples’ International Centre for Policy Research and Education

Another prominent Indigenous-led organization in Asia is Tebtebba Foundation, founded in 1996 to address the need for heightened advocacy to have the rights of IPs respected, protected and fulfilled worldwide. In its 25-year history, Tebtebba has built itself up as a leading institution supporting IPs’ engagement in global processes such as human rights, sustainable development, biodiversity and traditional knowledge, climate change, and indigenous women, including the strengthening of Indigenous Peoples’ global caucuses and networks active in this issues. Tebtebba founded and serves as the secretariat of the ELATIA network (Indigenous Peoples’ Global Partnership on Climate Change, Forests and Sustainable Development) which works in 13 countries and serves as Co-convenor of the Indigenous Peoples Major Group (IPMG) on the Sustainable Development Goals.

In addition to its convening role, Tebtebba has served as the facilitator for funding of IP organisations in the region and globally; serving as the regional IPs’ organization implementing partner in Asia-Pacific for IFAD’s Indigenous Peoples Assistance Facility, and partnering with the World Bank’s Forest Carbon Partnership Facility Capacity Building Project.

Other Indigenous Organizations

Beyond the above IP-led organisations based in Asia which have gained prominence at the international stage, there is a wide breadth and diversity of the IPs’ movement in Asia, including the integrated Indigenous women and youth networks active in the region as evidenced by their demands, articulated in their statements made in global policy arenas. Descriptions of AIPP’s members in the Philippines, Nepal and Indonesia illustrate the breadth and depth of existing national formations and networks collaborating under the banner of AIPP as a social movement. See Annexes 5(a), 5(b) and 5(c): AIPP members in the Philippines, Nepal and Indonesia; Annex 6: Statement of Asia Indigenous Women’s Network; and Annex 7: Statement of Asian Young Indigenous Peoples Network.

4. How can Indigenous Peoples contribute to strengthening global governance?

The adoption of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) is undoubtedly the most significant collective contribution of IPs from all regions of the world to global governance, which through purposive deliberations have bridged “thinking like a State” and “being Indigenous Peoples.” UNDRIP is the first human rights instrument negotiated directly by the rightsholders and States as the duty-bearers, setting a precedent for multiple global and national processes requiring direct representation and/or targeted consultation processes with IPs in the promulgation of policies affecting them and triggering law reforms in many countries and UN agencies including safeguard policies among International Financial Institutions (IFIs).

UNDRIP’s adoption has inspired other groups, such as peasants, to initiate and succeed in the adoption of the UN Declaration on the Rights of Peasants and Other People Working in Rural Areas (UNDROP) and as well as current ongoing processes on the rights of Afro-Descendants (AD). An ongoing debate in the Convention on Biological Diversity (CBD) and other multilateral environmental agreements pertains to the distinct and differentiated rights of Indigenous Peoples and local communities (IPLC) with respect to traditional knowledge, and the potential for broad alliances on common concerns .

Indigenous Peoples have been continuously adapting and innovating through historical transformations (including colonisation, industrialization and global capitalism) whilst facing and surviving the dichotomy of forced isolation at the margins of mainstream social orders or forced assimilation into centralized States.

International law, whilst continuously under review, reform, and renewal to address contemporary problems and needs, provides standards and yardsticks for finding bearings, and for evaluating progress or lack thereof regarding application of fundamental norms in building trusting and grounded relationships with IPs. These principles and values also guide the framing of approaches and mechanisms governing international financial flows, including with respect to funding for IPs and the application of environmental, social and human rights safeguards.

The effective application of the human rights-based approach is premised on the dynamic interactions between rightsholders and the State as duty-bearers. Indigenous Peoples as standard bearers of the rights to self-determination are central actors in advancing social equity as a pillar of transformational change. However, while the conventional inter-governmental governance framework and approach has been mainstreaming IPs’ issues and concerns and promoting inclusiveness, less attention has been paid to the right to self-determination and self-government.

Indigenous Peoples as Central Actors for Transformational Change

Indigenous Peoples’ ways of being, thinking

and doing are continuously encountering new institutions intent on assimilating them into hegemonic states and markets. Self-determination of IPs committed to maintaining their spiritual bonds and kinship with ancestral lands, waters, and all beings (seen and unseen) versus centralized state control over nature and culture is an ongoing and defining struggle of these times.

Indigenous Peoples' sustained struggle for cultural renewal and self-governance amidst unceasing domination by powerful external governing structures is testimony to the abiding resilience of IPs, and offers hopeful examples for more just and sustainable futures.

The biodiversity and climate crises alongside the COVID19 pandemic are upending mainstream and conventional thinking about the relationships between humans and nature, bringing to the fore fundamental issues about power, values, knowledge, and futures which directly impinge on contemporary governance and relationships with indigenous peoples.

The key messages of IPs in global policy arenas - integrating cultural values in the debates about sustainable development and biodiversity conservation and promoting holistic approaches bridging local-national-regional and global policy arenas and siloed and sectoral thinking - are bringing in diverse perspectives and values and counter-balancing conventional "business as usual" approaches.

Community-based monitoring and information systems provide "ground-truthing" about the actual impacts of high-level pledges and commitments made by governments and corporations. For example, monitoring progress in the implementation of the Sustainable Development Goals through tools such as the

Indigenous Navigator (www.indigenousnavigator.org) and the state of biodiversity through reports such as Local Biodiversity Outlooks (www.localbiodiversityoutlooks.net). Evidence from community monitoring and reporting are essential contributions to global governance, transparency and accountability. Indigenous Peoples' full and effective participation in global policy processes and corresponding regional, national and sub-national engagements is an indicator of inclusive governance and institutional democracy.

Indigenous Peoples' issues and concerns deserve to be mainstreamed in the global agenda for change, as well as being given the targeted attention needed for effective actions.

5. Main recommendations: Relational values and funding

Self-Determination and Global Solidarity: The Gifting Relationship

Financial mechanisms applying a conventional “project approach” can have counter-productive and unintended outcomes from the desired results of support for Indigenous Peoples. Reaching a deep and holistic understanding of funding for Indigenous Peoples, necessarily opens up many inter-related issues about governance of nature (political ecology), hierarchy and power (social ecology), cultural values and

Lest we lose our bearings amidst the complexity of these abstract issues, it is necessary to confront a difficult and daunting experience of a local Indigenous organisation opting to return a small grant when confronted with the requirements of signed attendance sheets for community meetings, receipts for local travel expenses, and a detailed financial report about project implementation.

This “projectification” of community collective actions tells the story about funding for Indigenous Peoples: the capturing of peoples’ vital energies as numbers entered in an accountant’s ledger to satisfy external audiences that their money has been provided and accounted for.

The stark reality behind these transactions is the gross inequality in wealth and political power where IPs and communities are instrumentalised as cheap resources or even worse unvalued externalities in the serious business of State and Commerce. The global crises of climate change, biodiversity loss and extreme social inequality has

unveiled such “business as usual” at the core of global disorders, with global public and private financial systems subsidizing the despoliation of nature for private gain. Miniscule resources are provided directly to IPs living and working on the land and pursuing self-determined development.

Philanthropy working from within the wealth of capitalism and guided by the principle of global solidarity. Philanthropy can work with IPs towards redressing extreme power imbalances in societies, rebalancing the flow of global financial resources away from subsidies for harmful State and business practices and institutions, and towards life-enhancing community programmes.

This transformation can begin by reimagining the headings in ledgers of Nature and Social Accounts to include listing Indigenous Peoples under the column headings of Accounts Payable and Investments rather than as liabilities to be minimized or as unforeseen contingencies. Through this enlarged vision and corrected accounting lens, funding for IPs is seen as an action of global solidarity within a framework of shared goals and values. Differences in politics and context, strategies and actions are better understood as differentiated responsibilities of diverse actors playing distinctive roles and agencies in the hierarchy of values and power.

In inter-governmental negotiations, the principle of common but differentiated responsibilities (CBDR) is an underlying theme. In philanthropy, which pertains to people-to-people relationships, Global Solidarity could be a corresponding principle, whereby different actors carry out distinct roles, according to differentiated strengths and agencies, in the manner of an exchange of gifts. In this regard, funding for IPs needs to be delinked from

conventional financial accountability frameworks and shifted towards mutual accountabilities based on roles and responsibilities brought into the relationship. This relational approach highlights the reciprocities in the gifting relationships between philanthropy and indigenous peoples.

Self-determination as the fundamental tenet of the IPs' movement calls forth a corresponding tenet of global solidarity. For funders, in particular, with a penchant for conditionality and accountability, this translates into unconditional solidarity: an intentional gesture and statement of support for self-determined actions of IPs, rather than the fulfillment of externally defined objectives.

Thus, funding support for IPs becomes more values-based and supportive of broader freedoms, aspirations and self-determination, over formal project documents and technical compliance. Such support needs to be delinked from false binaries between global and local; center and periphery; developed and underdeveloped; rich and poor; and donor and grantee, by understanding contemporary global capitalism as a world ecology of power, capital and nature. Each half is embedded in the other. Depending on the perspective and criteria applied, each of these binaries can be reversed, deconstructed and bridged towards the establishment of more equal and reciprocal relationships.

The Paradox of Funding for Indigenous Peoples: Quantifying Relationship-building

Despite headline global announcements of increased financial support IPs in the context of poverty eradication, sustainable forest management, biodiversity conservation or climate change mitigation, miniscule amounts actually reach IPs to support local priorities and self-determined collective actions. A COP26 webinar

on “Indigenous Peoples: Strategic Partners for financiers of climate adaptation” starkly captured this paradox, with one speaker highlighting ever-growing funding opportunities and another speaker addressing persistent inaccessibility of donor mechanisms established to fund IPs.⁴

Bilateral and multilateral aid is premised on international cooperation and promoting State-to-State and friendly relations. In effect, most ODA projects targeted at tropical forest protection do not support IPs but rather they are targeted at actors implicated in driving deforestation, thus failing in their objectives and actually causing harm. Human rights, social and environmental safeguards, and actual violations, put the burden on IPs to navigate these regulations in seeking redress for harms caused and in securing access to justice. For example, payments aimed at “Reducing Emissions from Deforestation and Degradation (REDD+)” are given to governments for “avoided deforestation” rather than rewarding guardians of living and thriving forests, who are historically IPLC who live in and manage those forests.

Despite pronouncements on applying a human rights based approach (HRBA), the very political foundations of bilateral financial cooperation based on State-to-State friendly relations underpin the barriers to direct support for IPs.

On top of this structural political barrier, the application of strict financial reporting, a feature of donor guidelines, puts the funding bar too high for most IPs, thus excluding the vast majority of community-based organizations and IPs.

Such realities require serious research and analysis to fully comprehend the many underlying issues and problems surrounding direct funding for IPs.

⁴COP26 Webinar organized by IFAD and Tebtebba held November 8, 2021
<https://www.tebtebba.org/index.php/component/sppagebuilder/?view=page&id=216>
 See also RFN Report: “Falling Short”

Recommendations

1. DIRECT FUNDING FOR INDIGENOUS PEOPLES' PRIORITIES AND COLLECTIVE ACTIONS

Direct funding is needed at all scales, geographic coverage, and thematic issues (small, medium and large grants; local, sub-national, national, regional or sub-regional, global) that is attentive to the conditions and context pertaining to these different scales of funding. This requires attentiveness to context and distinguishing the appropriate scales of time and space and socio-cultural geographies and thematic priorities:

- **Immediate needs**, including emergencies and urgent actions; organising events and meetings; small organisational grants for coordinators and networking; training and learning opportunities; travel funds for indigenous leaders; and communication products;
- **Medium-term objectives**, including national legal reforms; securing land tenure; joined up networks of indigenous organisations at all levels; access to justice and strategic litigation; social enterprise; strategic communications; innovative tools such as community-based monitoring tool kits and implementation;
- **Long-term goals**, including strong governance institutions; management of lands, territories and resources; food systems and local diverse economies; cultural institutions; strategic partnerships with governments; and business;
- **Local and sub-national goals**, including through quick disbursement and flexible procedures and reporting requirements;
- **National goals**, including support for national platforms and networking; institution-building and core funding; community-based monitoring mechanisms such as the Indigenous Navigator and Local Biodiversity Outlooks;
- **Regional goals**, including Indigenous-led technical support institutions; regional partnerships including with governments, and regional Coordination Bodies; and

- **International goals**, including International Caucuses and Secretariats and for strategic planning and coordination; sectoral and thematic partnerships such as the Right Energy Partnership, and Centres of Distinction on Indigenous and Local Knowledge.

2. ESTABLISHING A PROGRAMMATIC FOCUS ON SUPPORT FOR INDIGENOUS PEOPLES

A dialogue and consultation process with Indigenous Peoples is a good start towards framing core principles, accessible institutional arrangements and robust guidelines for establishing funding relationships with indigenous peoples.

Working with the great diversity of IPs requires an understanding of their forms of social and cultural formations and methods of self-representation, networks and alliance-building. Establishing mechanisms for making connections and building grounded relationships with IPs at multiple levels of engagement will need careful attention and consideration by funders.

In the Kimberley Declaration⁶, IPs defined some principles to guide their establishment of partnerships with other actors:

In case of the establishment of partnerships in order to achieve human and environmental sustainability, these partnerships must be established according to the following principles: our rights to the land and to self-determination; honesty, transparency and good faith; free, prior and informed consent; respect and recognition of our cultures, languages and spiritual beliefs.

In turn, donors need to correspondingly articulate their principles for entering into relationships with IPs, including standards for access, accountability and reporting.

⁶Kimberley Declaration of Indigenous Peoples on Sustainable Development (2002)

3. SMALL GRANTS MECHANISMS IN SUPPORT OF IPS' SELF-DETERMINED DEVELOPMENT

The donor problem of high transaction costs to deal with multiple small projects in highly diverse contexts and geographies has often been raised and continues to be a challenge, more so in relation to funding for IPs. The IP constituency is by its very nature highly diverse, composed of thousands of distinct IPs speaking their own languages, and many living in hard to reach communities. Funders who are mainly based in international metropolitan centres are truly distant from the IPs most in need.

Small grants mechanisms, managed directly by the funders or through strategic partners or intermediary organizations, has been the approach most frequently taken to address this problem. Therefore, it is important to learn the lessons from organizations currently administering small grants funds for IPs, possibly through a learning exchange. Among the existing funders of AIPP, the organisations include the International Work Group for Indigenous Affairs (IWGIA), Forest Peoples Programme (FPP) and the Pawanka Fund. The experience of IFAD's Indigenous Peoples Assistance Facility (IPAF) which contracts three regionally-based IP organisations to manage its projects would also be highly relevant. The Netherlands has created mechanisms for direct funding of Indigenous Peoples and other marginalized groups administered through strategic partners: VOICE.Global (with HIVOS and OXFAM) and AYNI (with FIMI).

Addressing transactional costs requires clear policies about working with intermediaries for the purposes of small grants to the grassroots, including adequate support for institutional and financial mechanisms (at least 20% of total grant) or a separate institutional-building grant in addition to small grants mechanism.

4. COMMUNITY-BASED MONITORING AND INFORMATION SYSTEMS

Governance is most effective when informed by robust data and evidence about important domains and themes of high importance for the community. Indigenous Peoples have deployed community participatory mapping and community-based monitoring and information systems for multiple uses, including, for example:

- Community self-determined development and land/ resource management;
- Making indigenous peoples visible in national and global monitoring and assessments;
- Advocacy work and negotiations with government authorities and corporations;
- Campaigns to stop human rights violations or land/ forest incursions and other threats; and
- Understanding the gendered dimensions of everyday life and collective actions.

5. STRATEGIC COMMUNICATIONS

Another key area of work to strengthen the IP's movement is building broad communications capacity, and supporting robust storytelling and narrative development. Strategic communications are supported by community-based monitoring that develops robust community data. Strategic communications is decisive in fostering local-global linkages, building global solidarity, and inter-cultural exchange.

Investing in professional development to undertake communications work is needed. Having access to digital services and communications equipment is essential for linking up dispersed IP communities which are oftentimes hard to reach, to unify IP networks, and to build IPs' global movement.

6. TECHNICAL AND DEVELOPMENT SUPPORT GRANTS

The time devoted to completing a funding proposal should be supported by a grant commensurate to the effort Indigenous Peoples' Organizations (IPOs) put in to reach approval of the project. Elected leaders of IPOs spend a disproportionate amount of time writing funding proposals and reporting to donors. This takes time away from their strategic leadership functions. Donors must lessen this burden by ensuring that the demands on time and effort from start to completion of proposals is adequately covered through "development support grants / technical support grants" which can contribute to a fund-raising support position or other mechanism within the IP organisation.

7. FUNDING FOR INTERMEDIARIES OR SUPPORT ORGANISATIONS

For greater transparency, donors should have clear criteria, policies and procedures for making grants to IPs through so-called "intermediary" and/or organizations. Recent experience has shown that funds publicly announced for IPs have been given to global organisations to manage and distribute. For example, the NORAD fund was given to UNDP; and the GEF Conservation Fund was given to IUCN and Conservation International.

Indigenous Peoples should have opportunities to nominate "intermediaries" or fiscal sponsors of their choice. A roster of organisations which can act as intermediaries / fiscal sponsors for grants to IPs can be established and used, rather than being decided unilaterally by donors.

SUB-GRANTING: Increase sub-granting to community-based organisations through appropriate mechanisms and procedures. Small grants should not require detailed financial

reporting with many supporting documents.

8. DUE DILIGENCE AND ADMINISTRATIVE REQUIREMENTS

Donors typically have a small number of staff who are responsible for grants. Arising from this, a common practice is to require multiple templates (oftentimes quite detailed) for the grantees to complete.

Due diligence and systems audits carried out by larger donors on intermediary or support organisation for IPs should be sufficient for meeting accountability and external reporting requirements. Adequate funding (20% of project costs) should be provided to grantees for the technical, administrative and finance staff servicing these projects. Reporting requirements should not be pushed downwards/ to IPs' organizations and community-based organizations. The due diligence and systems audit carried out on the support or intermediary organisations should be sufficient to meet donor reporting requirements.

Transactional costs need to be recognized and addressed through clear policies about working with intermediaries for the purposes of small grants to the grassroots by providing adequate support for institutional and financial mechanisms (at least 20% of total grant) or a separate institutional-building grant in addition to the small grants mechanism.

9. FINANCIAL REPORTING AND SUPPORTING DOCUMENTATION

One size doesn't fit all. There needs to be proportionality between administrative, financial and reporting requirements and the size of grant and the nature of problems being addressed. NGOs functioning as IP support organisations have

evolved more culturally appropriate approaches in managing grants to IPs in different contexts. For example, emergency funds for supporting health emergencies or disaster risks require quick disbursements to communities without excessive bureaucratic requirements. Similarly, community events contributing to implementation of collective actions do not require detailed scrutiny. The most important outcome for reporting is the impact or benefits for the community of small donor contributions.

10. LEARNING, MONITORING AND EVALUATION

Reverse accountability from being an exercise of compliance with external targets and financial rules towards a process of self-directed learning and mutual advancement. Evaluate project performance on the basis of values-based outcomes. Listening and learning together with IPs becomes a process of social learning and collective problem-solving towards philanthropies which are responsive to the needs and goals of social actors, including IPs.

Common to all learning processes, education about global solidarity with IPs embodies the learning dimensions of values, skills and knowledge:

- **Values, including human rights,** self-determination, solidarity, respect for diversity, inter-culturality, reciprocity and trusting relationships; openness, empathy, humility;
- **Skills, including investigation,** contextual analysis, listening, allyship and accompaniment; and
- **Knowledge, including Human Rights,** UNDRIP, history, geography, Anthropocene, Culture, Biodiversity, Climate Change, and Sustainable Development.

