

## Executive Summary

Established in 2014, Pawanka Fund is a global Indigenous-led fund that supports the self-determined development of Indigenous Peoples and revitalisation of traditional and Indigenous knowledge and learning systems in North America, Latin America, Asia, Africa, the Arctic, the Pacific and Russia. The fund is committed to intercultural philanthropy<sup>1</sup> based on ancestral practices of solidarity and reciprocity of Indigenous Peoples (IPs).

**PAWANKA** comes from the Miskitu people, meaning "growing and strengthening," and provides finance directly to Indigenous communities, organisations and networks through a grant making programme, focused on three broad themes:

- Protecting intangible heritage: documenting, disseminating, and promoting traditional knowledge and innovations; revitalising language
- Indigenous Peoples' governance and safeguarding of land, territory, and natural resources: strengthening climate resilience; territorial and natural resource management; Indigenous women's and youth's participation and leadership in local organizations; and the Wayfinders Circle.<sup>2</sup>
- Recovering from COVID-19: Indigenous food systems; health and wellness; and economic recovery.

PAWANKA is based and built on a relationship of Trust, creating networks and promoting the articulation between local and global processes. It upholds solidarity, reciprocity and complementarity, promoting a holistic approach and intercultural and gender relations; and respects indigenous peoples' self-determination and free prior and informed consent. The fund is steered by a Guiding Committee comprising leaders from the global Indigenous movement.

### **TRUST**

*Pawanka's foundation of trust is built on time. A relationship is built with partners on a one-on-one basis, where Pawanka believes a partner is doing the best they can in their context even before Pawanka or any other partner engages with them, and its role is to add to what is being carried out by communities. Pawanka invests the time needed with partners to get to know what they need so that Pawanka is invited to help contribute to what the communities are doing. In addition, Pawanka also invites communities into its space as they have been invited into community spaces.*

## **Context and Background**

In September 2014, during the United Nations World Conference on Indigenous Peoples, like-minded indigenous leaders<sup>3</sup> through the leadership of Dr. Myrna Cunningham, saw the strength of indigenous peoples in their demand for the right to self-determination. During this conference, Pawanka Fund was born out of the belief that IPs have different ways of knowing and learning; hence, the Fund was set up as an Indigenous Ways of Knowing and Learning Fund.

The setup of Pawanka brought together indigenous leaders from seven socio-cultural regions globally who came together leading to the birth of the Pawanka Fund. Working with a guiding committee from the seven geographic regions is a reminder of the diversity of IPs worldwide.

The two main drivers for the birth of PAWANKA were:

1. The funds channeled to IPs were insufficient, and what was provided addressed other needs, not those of IPs. Most funds did not appreciate the need for flexibility in responding to the IP concept of development. In addition, the funds were not managed by persons who understand IP's hence the tensions or lack of understanding between 'funders' and the IPs; and
2. To influence philanthropy to approach work with IPs differently by responding to IP needs rather than imposing on IPs. Building on IP's right to self-determination, PAWANKA sought to support the right to determination across the developmental models, including the funding principles.

## **Why Pawanka**

The symbolic shape of Pawanka's logo is a representation of Mother Earth, three circular figures in the middle that represent the indigenous peoples in a relationship of solidarity and reciprocity, with the four elements of the earth in its corners: water, fire, earth, and air, all elements necessary to sustain life on earth

Pawanka was primarily established to support the recovery and revitalization of Indigenous knowledge systems, which are intrinsically linked to the natural resources and ecosystems where Indigenous Peoples have lived for thousands of years. Since these critical ecosystems and resources are threatened by the land grabbing, deforestation, mining, impacts of climate change

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<sup>3</sup> Dr Hussein, Joan Carling, Namaka Rawlins, Vicky Tauli-Corpuz, Melissa Nelson

and many other external forces, Pawanka provides finance for Indigenous Peoples to build resilience and adapt to these threats.

Pawanka practices intercultural philanthropy based on ancestral practices of solidarity and reciprocity of IPs, which build from Indigenous Peoples' knowledge in their learning processes and systems of knowledge. It focuses on integrating new information, values, evaluation, and interpretations, especially with younger generations.

As an Indigenous-led regranting institution, Pawanka's grant decisions include conducting a 'cultural due diligence' assessment. Cultural due diligence ensures that all projects protect and revitalize traditional knowledge practices, support community well-being and self-determination, and maintain, update or revitalize cultural practices, beliefs, and language. Cultural due diligence results in projects being culturally appropriate, more sustainable, and self-determined.

Pawanka is explicit that its work is rooted in;

- Supporting self-determination by being responsive to the needs of their communities; and
- Employing a holistic understanding and approach that honours the interconnectedness of people, land, language, and culture

Pawanka is trying to impact the philanthropic process by building a model of intercultural philanthropy and demonstrating that an indigenous-led fund can be successful. Pawanka believes ownership is a crucial issue, and in the work the local partners do, they need to have complete control of their resources and decisions. Pawanka does not believe that IP partners are beneficiaries because they build a partnership with the local community, which fully controls the resources they receive, their decisions, and the processes they want to implement. Pawanka Fund approaches funding recipients as genuine collaborators from the start, partnering in the design, implementation, and monitoring of projects and providing technical assistance to partners so they can meet legal and financial requirements<sup>4</sup> to receive funding.

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<sup>4</sup> What does this entail? Does it depend on what Pawanka's funders require? If so, how does Pawanka influence these donors to be more flexible?

### **Pawanka Partnership Process**

The GC voluntarily supports Pawanka and has deep insights and understanding of what is happening locally. Therefore, they contact potential grantee partners with a grounded focus on revitalizing and upholding traditional indigenous practices.

From this process, the GC member proposes the local partner to the rest of the GC, who deliberate and discuss the proposal. Afterward, the partner is contacted and requested to submit a proposal to the secretariat. The communication between Secretariat members of Pawanka and the local partner commences with many direct discussions/ calls to build a relationship and understand each other as partners with Pawanka contributing to ongoing efforts to the partners building pathways of engagement. The cultural due diligence also takes place around this time through conversations and other personal meetings to ensure building relations and provide transparency through the process.

With continued support to partners, Pawanka ensures that grant-making is done according to indigenous knowledge and practice.

Cultural due diligence provides a framework for ensuring. Indigenous community partners are actively promoting social well-being and equity in their communities. Pawanka's model seeks to show funders that it is possible to work with IP organizations and partners can work together to meet operational and administrative, and social justice standards.

### **Vision**

The vision of PAWANKA is to actualize an Indigenous vision for transformed philanthropy, where philanthropy changes the way they relate to IPs, and provides more flexible, respectful resources.

To influence philanthropy to create more instruments to channel more funds to IPs, substituting intermediaries while ensuring a cultural approach where funders listen, respect, and work hand in hand with IPs.

*Donors are partners who provide financial resources to IPs and these resources should complement what communities are doing or be linked to a space that IPs occupy – Dr. Myrna Cunningham*

**Pawanka** upholds principles of solidarity, reciprocity, and complementarity; promotes a holistic approach, intercultural and gender relations; and respects indigenous peoples' self-determination and free prior and informed consent.

In employing a holistic understanding and approach that honours the interconnectedness of people, land, language, and culture, Pawanka ensures the support contributes to maintaining, sustaining, and building the inter-relationships between peoples and land, territories, and nature supporting the balance and harmony of nature and human beings. Pawanka seeks to strengthen, protect and enhance different cultural institutions, indigenous philosophies and worldviews, and customary laws and governance systems that are the basis of traditional knowledge.

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Complimentary guides Pawanka's work, especially in recognizing the value of partnerships between human beings committed to the rights of IPs, and has the potential to strengthen relations between individuals and people in different geographical regions.

**Intercultural and gender relations:** Pawanka believes that global exchange and bridge-building amongst different cultures and peoples of various regions enriches the work and increases the capacity of all women and men towards progressive social change in local communities and at an international level. Pawanka believes in the full diversity of IPs of the world whose representation is essential, including people living in marginalized rural areas, urban areas, migrants, and Persons with disabilities (PWDs)

Pawanka supports IPs self-determination by being responsive to the needs of their communities, where IPs freely determine their political status and pursue social, cultural, political, and economic development, and where IPs (men and women) freely choose their lives through electoral processes and decision-making.

Free prior and informed consent – ensures the right of IPs to fully participate in decisions on processes that affect their lives directly or indirectly. Pawanka upholds IPs rights to FPIC through its participatory processes, where accurate information is shared in ways that IPs access accurate information in a language they understand through all levels of planning and implementation. The fund's processes include youth, women, and elders to ensure gender and inter-generational

knowledge transfer and experience. Effective participation of IPs guarantees the sustainability and continuity of all initiatives.

### **Pawanka's Strategies and Priorities**

The birth of Pawanka was to develop a different mindset of funding from a different perspective. Therefore, Pawanka engages funders who want to build something to get different results. Pawanka continues to evolve as it goes along while respecting the identity and human rights of people. It has also created criteria to ensure respect for communities; hence, cultural due diligence is a guiding principle.

Pawanka does not make open calls for proposals but instead through the knowledge and interaction of the members of the GC, who work closely with local indigenous organizations and institutions to support their initiatives in the spirit of partnership and solidarity. The GC after consultation invite identified indigenous organizations/ partners to submit an application so this is what is referred to as calls for proposals which is not open but selected.

Through this model, Pawanka responds to the needs of indigenous peoples, building relationships of trust, networking, and promoting articulation between local and global processes. The strategies of PAWANKA -that make it different from other funders and how these strategies are founded on the holistic life of IPs, include bearing the process while maintaining the core of the purpose of the work by partners.

### **Sample of Pawanka Grantee Partners**

<b>Organization</b>	<b>Territory</b>	<b>Location</b>
Keaukaha Pana'ewa Farmers Association	Pana'ewa	Hawai'i
The Ayp Initiative Group		Russia
The Isak Saba guovddaš (Isak Saba centre)	Saami Territory	Norway
Slow Food Sápmi	Sami Territory	Sweden
Center for Culture, Indigenous Knowledge and Experiential Learning. (CCIKEL)		Kenya

Yiaku Laikipia Trust		Kenya
The Cultural Conservancy (TCC)	Maya, and Zapotec peoples	USA
JOAS		Malaysia
Barisan Pemuda Adat Nusantara (BPAN)	AMAN	Indonesia
APIYN	Asia -Pacific	Philippines
Samburu Women Trust		Kenya
Network of Young Indigenous Organizations of Peru – REOJIP	Regional & National	Peru
Tebtebba		Philippines
The Center for Autonomy and Development of Indigenous Peoples – CADPI		Nicaragua
Aliansi Masyarakat Adat Nusantara (AMAN)		Indonesia
PACOS TRUST	Sabah	Malaysia
Kgalagadi Youth and Women`s Development Network	South Kalahari	South Africa
National Indigenous Table Association of Costa Rica		Costa Rica
Association Natural Resources Protection for the Well-being of the Population in Burundi (APRN/BEPB)	Batwa	Burundi
Sogorea Te` Land Trust	Lisjan Ohlone territory, San Fransisco	USA
National Indigenous Disabled Women Association		Nepal

Pawanka has a global presence focusing on revitalizing and upholding traditional indigenous practices. It does not matter how broad or narrow the partners' issues are; Pawanka provides support to ensure the traditional systems are protected and revitalized. Therefore, Pawanka partners could work on health, music, education, food sovereignty, and climate crisis as long as they contribute to restoring and upholding traditional indigenous practices and knowledge systems. The other niche is the cross-learning across the seven socio-cultural regions that further strengthen Pawanka's work in providing funding for IPs across the different regions acknowledging the traditional practices of IPs. This gives a specific niche to Pawanka that is particular to it.

***Example: Guatemala cross-learning that brought partners from across the globe who didn't speak the same language but communicated and shared through knitting.***

Pawanka provides grants to IPs and gives additional support, hence the holistic approach. As part of the funding partnership with IPs, Pawanka provides learning exchanges, networking and knowledge-sharing opportunities with other partners, mentorship, and capacity-building support and platforms to amplify and share their voices and stories. Some of the Learning Exchanges include topics such as; indigenous people's knowledge systems and climate change, strengthening indigenous food systems, indigenous Languages, Health, Healing, and Well-being, amongst others.

Since its inception, Pawanka has collectively worked with the guiding committee to support more than 300 projects across 60 countries and developed partnerships with more than 270 partners, some mentioned in the text box above. Some of the funding spans organizations and communities but seeks to ensure collaboration amongst local partners and with a focus on revitalizing local languages. Pawanka's concept of grantmaking is founded on the traditional practices of IPs, thereby placing control in the hands of IPs hence shifting power to them as experts in setting their priorities and identifying the solutions; hence Pawanka's participatory grantmaking. Pawanka provides different accompaniments to the grant support through the program officers or the guiding committee members, which bases grantmaking on the knowledge that is replicated (based on the understanding that IPs are part of nature), reciprocity, and relationship. Hence Pawanka's grantmaking to IPs has profound impacts and catalytic effects that do not end with the project conclusion. Pawanka's partnerships are experienced post-project engagements with partners in the exit evaluation. Pawanka's work in the ecosystems of these partners has seen partners reflect on Pawanka's engagement built on indigenous practices of giving and receiving.



Due to insufficient resources, Pawanka can only provide IP support based on available resources, which means one year of support with the uncertainty of possible extension. However, Pawanka, in recent times, has been seeking avenues to secure multi-year funding to provide longer-term funding even as it struggles to ensure long-term support from funders.

### **Governance of PAWANKA**

In 2014 through the leadership of Dr, Myrna Cunningham, nine indigenous leaders from six socio-cultural regions of the world: North America, Latin America, Asia, Africa, the Arctic, and Russia make up the governance of Pawanka were They were selected in a collective process following the passing of the UNDRIP and further deliberations within IP global advocacy spaces, building on their efforts in IP advocacy for the right to self-determination. These leaders<sup>5</sup> are also individuals who have championed for indigenous rights within their communities, regions and globally. This GC consists of members from the various socio-cultural regions, however, Pacific was missing, after which an indigenous leader from the Pacific was identified and onboarded into the GC. The GC of Pawanka is structured to ensure its leadership consists of indigenous leaders who work to ensure funds reach the IPs. It has three working groups: governance, communication, and resource mobilization.

Compared to many regional or territorial funds, Pawanka's focus is global. The advantages of the global reach include Pawanka's ability to shape advocacy and education for philanthropy across the globe rather than region-specific. In addition, Pawanka's cross-learning contributes significantly to building the capacity of IPs globally and contributes to the movement building of IPs, bringing out the strength of IPs and ensuring IPs in all the seven socio-cultural regions have the right to self-determination. We cannot downplay the disadvantages of having a large number of requests with very little funding, forcing the GC to provide little funding to many partners as a contribution to the work they are already engaged in. With Pawanka's global reach, some of the current frameworks that only members of GC recommend organizations can become a limitation

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<sup>5</sup> Joan Carling, Dr Hussein Isaack, Melissa Nelson, Danil Mamyev, Namaka Retter, Teresa Zapeta, Vicky Tauli Corpez, Gunn Britt and Rukka Sombolinggi.

addressed by GC members working with other IP leaders from their regions. Some of the challenges noted that are facing the GC include;

- How to manage Pawanka's growth without bureaucracy; - especially as there is increased accountability of money, time, and other resources with that growth.
- Currently, the GC is voluntary, with the members receiving USD 3,000 annually, an increase from USD 1,000. Even with the voluntary nature of the GC, there is some clarity on expectations and time. However, it is challenging to have much responsibility on the GC when members have busy schedules, and there needs to be a clear assessment of their capacities and expertise, which would help to understand what support would be required externally from the GC. The dependence on individual members whose expertise and knowledge are invaluable leaves Pawanka vulnerable in the absence of these individuals.
- The reach of IP organizations needs to be improved due to depending on the GC members. However, the inter-connected nature of GC, who have information on IPs worldwide, so not only dependent on the input from a particular GC member from a specific region, covers some of these inadequacies. The challenge is the continuity, scalability, or replicability of these principles.

### **Recommendation**

There is a need to develop a guiding framework for the recruitment and rotation of GC members to ensure Pawanka's belief that "we have to give what we receive contributing to all elements of nature"

**"Even if you have cash that you bring, which is powerful, it is critical to show some respect and build trust within communities because this way of working makes a difference" – Carla Bush**

### **Operations**

The annual operations of Pawanka are guided by its five (5) year strategic plan, and its values are guided by indigenous ways of learning and knowing; hence, Pawanka views donors and IP organizations as partners.

Pawanka partners with NIATERO with the Wayfinder Circle to accompany nine indigenous organizations safeguarding their territory. Pawanka fundraising activity is an ongoing task towards securing the activities outlined in the current (2019-2023) strategic plan. Therefore, we have a number of donors/partners (Tamalpais, Novo, Christensen, and Anonymous) that contribute directly towards the overall program.

Tamalpais Trust is a Partner / Donor of Pawanka, while RSF is the bank Pawanka uses, and most of Pawanka donors use RSF to deposit the donation they are making on behalf of the Pawanka Program to RSF. Therefore, Tamalpais Trust works with RSF Social Finance to award and administer grants. In other words, RSF is the responsible body conducting the due diligence requirements process, ensuring that all local partners have the legally required documentation to receive the donation Pawanka gives via RSF.

Pawanka's operations provide different roles to different actors. Since 2015, Pawanka Fund works with two organizations (RSF and CADPI) to assist in the implementation of the grants and administration of the programs, and will continue to do so during the course of the 2023 –2029 strategic plan. RSF Social Finance handles the fiscal responsibility of Pawanka as a donor-advised fund that catalyzes transformation by circulating capital to social enterprise for a just, regenerative, and compassionate world. Working with RSF enables Pawanka to focus on the everyday program of the fund rather than managing finances.

Pawanka, therefore, has developed a system of co-administration between the Rudolf Steiner Foundation- Social Finance (RSF) and the Center for the Development of Indigenous Peoples (CADPI) for the grant-making process. Since Pawanka's inception, RSF has provided rigorous financial management and functions as the legal entity that conducts the administrative due diligence of the grants. CADPI, on the other hand, manages the administration and the staff's legal requirements. In addition to the mentoring and accompaniment of the local partnership. Therefore, the system of co-administration provides the structure for Pawanka to reinforce its internal structure based on trust and collective responsibility to establish the public image and credibility of the organization by showing transparency, responsibility, and accountability.

Pawanka chooses RSF because its values resonate with Pawanka and IPs. Also, that RSF acknowledges the sacred and spiritual undergirding everything makes Pawanka comfortable with how RSF identifies with indigenous cultures – the interconnectedness. The flexibility and empathy

shown by RSF reflect their appreciation for the different needs of indigenous communities and their understanding of how important it is for IPs to receive grants. For managing funds, Pawanka sends an agreement to RSF, a contract draft so that RSF can initiate contact with the IP. RSF then sends it to the IP partner to sign and send it back, after which the IP partner signs and sends it back to RSF, after which funds are transferred.

### **RSF Financial services**

RSF charges a fee for its services:

1. Per quarter it varies, for example of the charges for 12 months in 2022:
  - a. \$49,376.73;
  - b. \$10,276.13;
  - c. \$40,626.70

**The total amount paid out is: \$101,079.56**

As from December 2022, RSF revised their fees from \$ 350 per grant to:

### **International services**

- Grants to organizations with 501(c)(3) status: \$600
- Grants to organizations verified by NGO source as equivalent to a 501(c)(3): \$600
- Please note there is an additional fee charged by NGO source of \$250, \$850, or \$1670 depending on grantee status in their system
- Grants or recoverable grants to all other international organizations: \$800

### **Domestic**

- Grants to tax-exempt entities (501(c)(3) organizations, public entities, federally recognized tribes): \$0
- Recoverable grants to tax-exempt entities: \$200
- Grants or recoverable grants to non-exempt entities: \$400

This means that all Pawanka grants for North America falls into this category.

This cost charged by RSF is covered by Pawanka fund, the partners receiving the donation pay only the transfer fee of the intermedia bank or their local bank for a cost of approximately \$40 to \$ 150.00 dollars.

### **Budget by Strategic program objectives**

1. **Grants - 80 % of the budget** \$3,300,000.00  
(100 grants at \$ 30.000 .00 each)
2. Management of the Program 18% of the budget  
(Mentoring, monitoring, communication, Institutional learning and Strengthening)

Full time staff including legal obligations	\$373,800.00
Communication (including cost of outsource services)	\$119,500.00
Institutional Learning (includes workshop with partners and storytelling	<u>\$249,300.00</u>
	\$742,600.00
Administration 2 % (RSF, bank charges and overhead cost)	\$102,400.00
(cost of RSF for \$65,000.00 and CADPI for \$ 37,400)	
<b>Total 2022 budget</b>	
<b>\$4,145,000.00</b>	

### **COMMENTS**

80% (= \$3,300,000.00) of the overall budget \$4,145,000.00 goes directly to the communities via grant making, in 2022 this represented 127 grants, since the request from community varies from \$10,000 to 30,000.00.

Pawanka also has a multiyear grant jointly with NiaTero and the Council of Elders entitled WAYFINDERS, this grant if for \$50,000.00 a year. These resources are allocated to support the governance process in their territory.

18% (= \$742,600.00) of our overall budget of \$4,145,000.00 goes directly to management of the program. This includes: mentoring, learning and sharing, building the capacity of local partners).

2% (=102,400.00) of our overall budget of \$4,145,000.00 goes directly to administration, bank charges and overhead cost. Includes the payment of RSF which represent 63% of the admin cost.

### **Grantmaking**

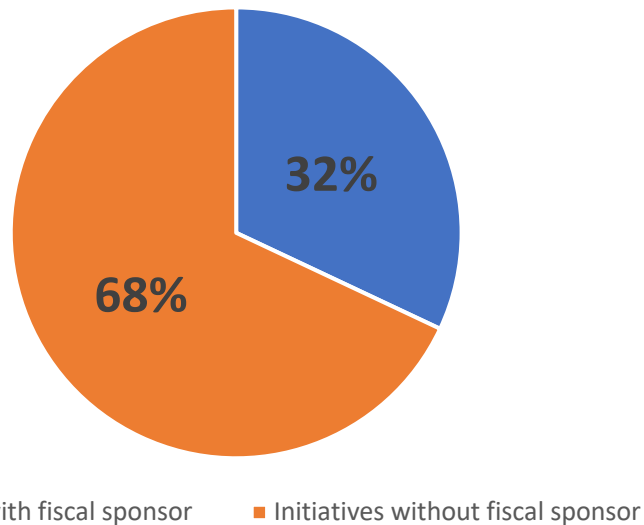
Pawanka uses a simple delivery model to channel finance from the national to the local level, receiving finance from funding partners and distributing this money through a grantmaking process to Indigenous communities, organizations, and networks worldwide. One of Pawanka's innovations is that it does not issue open calls for its grantmaking program. Instead, Indigenous communities, organizations, or networks approach Pawanka to begin a partnership or vice versa. Pawanka's Guiding Committee assesses requests and examines all potential partnerships through

a cultural due diligence process that uses the criteria above to ensure proposals align with the ethos of mutual trust and social recognition that characterize partnerships between Indigenous organizations. Once the committee collectively approves a partnership, it invites the new partner to submit a proposal based on self-identified needs.

Proposals can be linked to various thematic areas, from health and well-being to food, intergenerational dialogue, revitalizing language, climate resilience, water, resource management, and emergency finance. Previously, Pawanka provided one year grant with the possibility of renewal, but this was not guaranteed as it depended on funding availability. Unfortunately, the grants are also project grants, even though Pawanka is deliberate in providing accompaniment, such as mentoring, which is part of every funding support to IPs. Pawanka accompanies funding support through various models. The staff is a key driver of the accompaniment support provided to IPs. Mentoring is not always provided by staff, but they facilitate cross-learning amongst IPs, especially those viewed as having learned and grown through and with Pawanka and its ecosystem.

Pawanka's 2022 annual report shows that 32% of its initiatives (grants making) went through a fiscal sponsor. In this year, 32% of the grants were allocated via fiscal sponsor and 68% directly to the organization, with differences between regions. Overall, from the period 2015 to 2022, the initiatives with a fiscal sponsor are 31%, and without a fiscal sponsor, the initiatives are 69%.

## Number of initiatives w/wo FS 2022



Per region this represents during the period 2015 to 2022:

Latin America: 52% initiatives without fiscal sponsor and **48% initiatives with fiscal sponsor**

North America: 81% initiatives without fiscal sponsor and **19% initiatives with fiscal sponsor**

Artic: **0% initiatives without fiscal sponsor**

Pacific: 90% initiatives without fiscal sponsor and **10% initiatives with fiscal sponsor**

Asia: **35% initiatives with fiscal sponsor** and 65% initiatives without fiscal sponsor

Africa: 91% initiatives without fiscal sponsor and **9% initiatives with fiscal sponsor**

Eastern Europe, Eurasia, Russia: 46% initiatives without fiscal sponsor and **54% initiatives with fiscal sponsor**

Fiscal sponsorship varies in the regions Pawanka works and some of the reasons behind this approach is because indigenous organizations/ groups;

1. Lack financial resources to comply with the legal requirements for registration.
2. Lack the knowledge/procedures to undertake the process of registration.
3. Lack the knowledge to set up the structure of their organization.
4. Have little or no understanding of the philanthropic world.
5. Lack the capacity to write, follow up, plan narrative and financial report.
6. Have no knowledge of where to look for support for funding their plan of action.

Sometimes organizations undertake an activity for a purpose and do not want to formalize relations, so they identify their actions. After the project's completion, they continue to work as communities, contributing to the need for fiscal sponsors within communities already engaging in activities that sometimes need support.

Pawanka provides its partners with grants ranging from US\$10,000–50,000, with smaller grants also available for capacity building. The recent guiding committee decision adjusted allocations to 2-3years in an attempt to provide longer-term/ multi-year funding support to IPs and grantmaking include exchanges amongst IP partners to increase learning and connecting within and across the regions, especially as Pawanka’s is a fund of knowing and learning to revitalize indigenous knowledge systems within and across IPs. In 2021, Pawanka made 75 grants to Indigenous communities and organizations worldwide.

In 2022, Pawanka received USD 4,145,000 (Table below), of which 82% is earmarked for grantmaking, 2% for direct administration costs, and 18% for mentoring, monitoring, learning, evaluation, and communication. The cost charged to Pawanka for a new grant is USD 750, and the renewal of grants is USD 350.

DONORS/PARTNERS	STATUS	PROGRAM	2023	2024
Anonymous Donor	Active	Pawanka Strategic programs:	1,000,000.00	1,000,000.00
Tamalpais	Active		1,000,000.00	1,000,000.00
Novo Foundation	Active	1. Grant Making	1,000,000.00	
Christensen	Active	2. Advocacy &	150,000.00	
Wilmington Trust Company	Active	Intercultural Philanthropy	50,000.00	50,000.00
Nia Tero	Active	Wayfinders	550,000.00	
Anonymous	Active	Coastal Zone	100,000.00	
Lush Foundation	Active	2023/2024 Direct support to Pawanka Partners	150,00.00	
Wellspring	Active	Intergenerational transmission of knowledge	170,000.00	
Knowledge Holder	Active	Revitalization of Indigenous Language	200,000.00	

**Absorption capacity**

The grant budget, once approved, is distributed equally between the members. This way, each member has X amount of funds to assign within their region or globally. For example, in 2022, each Guiding Committee had an average budget of \$ 300,000.00.



- Each member individually decides based on the knowledge of the region and global context of the Indigenous peoples and based on the Pawanka Fund Mission, vision, strategic objectives, and the topics agreed upon in the Guiding Committee Meeting at the beginning of the year, proceeds to make a plan of who they will invite to submit a proposal to Pawanka.
- After that, they have at least six weeks to work with the Pawanka Secretariat, Partners, and Guiding Committee to Mentor the partners in submitting a proposal that they would like Pawanka to contribute. It's important to note, Pawanka builds upon the current processes that the Indigenous People are working in.
- After six to seven weeks, the proposals are ready, and they get summarized by the Secretariat and shared with all the Guiding Committee Members for their information, review, and comments.
- Ten days after, the Guiding Committee meets to approve these proposals. Once it's approved, the Secretariat begins the due diligence process with RSF. This takes approximately two weeks for none emergency grants and one week for emergency grants. Once the agreement is signed, the transfer of the funds is sent in a week's time.
- Role and responsibility of the Guiding Committee Members
- The Guiding Committee is composed of Indigenous Peoples leaders and supporters committed to protecting communities and their Indigenous philosophies and worldviews and to promoting Indigenous Peoples' self-determined development. The members have active knowledge of community struggles, sufficient to recommend timely and effective grants.
- The Guiding Committee will read, reflect on and propose inputs on Fund documents and may help draft materials if agreed
- Committee members will participate in meetings, either face-to-face or virtual, to consider guidelines, roles and responsibilities, administrative and cultural due diligence
- Guiding Committee members will work with Initiative Team on grant proposal submissions
- Guiding Committee will ponder, confer and share information for proposal due diligence, review, and grant-making recommendations with Initiative Team
- Guiding Committee will make the final Grant Review
- The Guiding Committee members will help to increase the capacity of the grantee groups to mobilize themselves (and others) for change by helping to provide them with both resources and linkages. Organizations that Guiding Committee members are associated with may receive grants, but as with all grants, these will be discussed and agreed upon by the full Guiding Committee

- All Guiding Committee members will participate on a voluntary basis
- Each Guiding Committee member develops their own broad grant-making strategy and procedures based on the dynamics and needs of the particular region in which they live. These strategies and procedures will help to determine what types of groups are funded (including overall grant amounts and timelines). Procedures for grant recommendations can vary between grant cycles, but all processes will include collective decision-making. The Guiding Committee will offer commentary and suggestions on the proposed strategies. Grantee mentoring will usually center on advising funded groups on programming and may include facilitating the execution.
- The Guiding Committee set its own schedule of funding rounds during which grant recommendations are made as a group and then sent to the Initiative Team for due diligence and processing
- The Guiding Committee is a space to share Indigenous-led grant-making expertise and experience with Indigenous leaders, RSF staff, Tamalpais Trust staff, and other donors.
- The Guiding Committee will document the innovative processes and identify lessons learned so as to allow for a significant improvement in the Committee's ability to operate and to support the promotion of Indigenous ways of knowing and learning;
- The Guiding Committee members will promote successful outcomes of this Indigenous-led initiative in a variety of sectors (philanthropy, education, conservation, social media, etc.) to educate and build new working relationships with financial institutions, individual philanthropic donors, policymakers, and funding networks that may offer additional support and visibility to the projects and this initiative.

### **Cultural Due Diligence**

One thing that sets Pawanka apart is its emphasis on cultural due diligence. While fiduciary due diligence is essential, Pawanka compliments this accountability and transparency with cultural due diligence. Cultural due diligence ensures that indigenous community partners actively promote social well-being and equity.

#### ***Conducting Cultural Due diligence***

***Pawanaka staff engages the IP organizations and communities verbally, so cultural due diligence is conversational, especially as most IP groups engage verbally. The CDD enables both partners to understand diverse cultures and values. The conversation checks on aspects of governance, gender relations, decision-making, knowledge systems***

Below are some of the key aspects of cultural due diligence that are touched upon during the cultural due diligence conversations.

Cultural due diligence is essential as an indicator to ensure what Pawanka is supporting and contributing to UNDRIP;

- Strengthens governance and how communities govern themselves, make decisions,
- Ensure IPs self-determination and well-being of IPS
- Supports capacity building to IPs
- Enhances gender equality and inter-generational engagement
- UNDRIP – enhance community understanding on the rights of IP under the UNDRIP
- Fosters partnerships and networking amongst partners, including co-learning
- Revitalizing traditional knowledge - traditional systems of learning and ways of knowing
- Incorporation and respect of cultural and spiritual practices of IPs
- Promote sustainable practices on how humans interact with nature- respect for mother earth

Sometimes projects are not directly linked to some of these processes and so like the indigenous way of engagement, discussions are held on what aspects of IPs self -determination or revitalization of indigenous knowledge and language the project contributes to.

### **Monitoring and Evaluation**

Pawanka believes that monitoring and evaluating IPs needs a shared engagement of what is being monitored and assessed and an inherent understanding of intricate community context. The M& E process needs to be culturally appropriate, culturally based, and rooted in Indigenous worldviews, languages, culture, and way of life.

Pawanka supports processes that do not begin or end with grant support. As Pawanka seeks to set up systems that work for both ends of the partnership, they currently conduct conversations with the partners to identify processes, changes, outputs, and outcomes that can narrate the impact of the finances provided. However, in strengthening systems, Pawanka is also looking at how to co-create indicators with their partners so that they can document results even after project completion in the conventional monitoring and evaluation praxis. The methodology that Pawanka seeks will build on the belief that indigenous peoples are already doing what they are doing, and the grant supported already ongoing efforts. Hence, the impacts may or may not be visible during the grant period but must be addressed, so a guide should be developed to capture this process.

Pawanka is a groundbreaking fund, global in scope, anchored on indigenous values, and led by a seasoned Indigenous governance body. It has demonstrated ability to innovate, be flexible, and reach indigenous communities that otherwise would not have access to resources. Pawanka Fund has developed an expansive and creative monitoring, evaluation and learning system, which incorporates the unique cultural due diligence process.

## **Capacity Building**

There are different approaches that a majority of organizations demand from organizations with a focus majorly on workshops as a form of capacity building. While Pawanka conducts workshops, it has various forms of capacity building informed by the IP needs. With every grant support given to IPs, there is an element of mentoring provided to the IPs. Part of this mentorship role is also providing the emotional support and knowledge the local partners need. Pawanka has built a network that allows local partners to access other groups, such as the United Nations or advocacy groups at the regional or national level.

The resources provided by Pawanka are more than just financial. w to develop their financial capacity to report to Pawanka and leverage access to other financial support to continue their work. Pawanka strives to provide capacity support beyond the project to institutional and cross-learning built on a belief system that there is knowledge within Indigenous partners, and they can learn across partners. The cross-learning exchanges are a key strategy for learning and building movements to address systemic inequalities as the Guatemala example of indigenous knitting.

**Capacity Building Support:** *It is difficult to separate grantmaking, mentoring, trust monitoring, evaluation, and learning and accompaniment when providing grants based on indigenous knowledge.*

*Most Pawanka partners get to receive their first funding from Pawanka. Pawanka provides capacity-building support and mentorship to enable them to engage with funders outside Pawanka. Apart from the Pawanka team providing this support, Pawanka links 'young' partners with partners who have gone through the learning and can provide peer learning.*

Partners mentioned the importance of capacity support and how it was a part of the funding support and the co-creation of the capacity building. The facilitation is conducted by Pawanka staff, but in the realization that indigenous communities are knowledgeable in some aspects of

learning and doing, they can bring some knowledge to the capacity building so following indigenous ways of thinking, learning, and doing, co-creation of the capacity support and collective strengthening of indigenous organizations and communities takes place.

Pawanka showcases what it is doing as a challenge to funders to not only focus on project capacity building, with little effort towards the institutional capacity building but should invest in strengthening indigenous organizations.

## **Learning**

Since its establishment, Pawanka Fund has been evolving a unique learning process, framed as a mutual learning experience where both the partner organizations and the Fund enrich each other. However, there is a challenge in disseminating and sharing the information from the learning. Therefore, Pawanka continues to learn and develop more effective means and ways to communicate the distinctness of Pawanka Fund compared to other philanthropic initiatives, including what makes it different and unique and which changes are being made in the spirit of partnership and empowerment. While Pawanka recognizes these challenges, one can attest to Pawanka's processes and its local-level implementation that is entirely owned by the communities, ensuring sustainable and positive results because the communities deploy the solutions.

The value of a holistic approach is crucial learning; because these solutions are implemented at the local level, they are not focused just on one part of the life of indigenous people. All different aspects of life are connected and considered. For example, land or natural resources are considered, but so are issues like the quality of life for all community members, including women, youth, and elders.

Pawanka's learning methodology is also unique because local partners can get to know each other through the learning exchange, where they exchange their knowledge and practices while strengthening a network of solidarity and mutual support. Pawanka systematizes and preserves all the information generated, through the archive, to preserve and transmit knowledge to new generations.

Pawanka and other constituency-governed organizations offer an extensive network to form long-term strategic financing partnerships built on trust and solidarity. These types of organizations

effectively aggregate marginalized communities' voices and distribute resources to the local level in a quick and streamlined process that aligns with the needs and capacities of local people. Funders can amplify this action by supporting constituency-governed organizations to get money directly to Indigenous communities and other vulnerable groups so they can meaningfully invest in efforts that help address their systemic marginalization and vulnerability.

Pawanka's experience demonstrates that Indigenous Peoples have critical knowledge and understanding that they need to develop solutions and build resilience. They are intimately connected to the landscapes they inhabit and the reality of how to identify their needs and develop solutions. They have deep pools of knowledge based on the solutions from their ancestors. But they often need more resources to implement the solutions due to structural inequalities and legacies of colonialism. Pawanka highlights that funders should move on from any sense that they empower communities; communities empower themselves based on their realities and lived experiences. Funders and implementing partners can support this process with finance in a spirit of partnership and solidarity.

There is room to improve in the Exchange Programs towards enhancing capacity building sessions utilizing inter-learning such as field visits to exchange knowledge between Indigenous organizations, institutions and governments, and public forums and meetings with authorities and governmental institutions. Due to financial resources, Pawanka has not been able to do as much as it would like or as needed.

By doing this Pawanka will continue to uplift and improve the mentorship program towards strengthening of local partner organizations through networking, collaboration and partnership building, sharing of knowledge, skills and experiences between and among Indigenous organizations; and supporting initiatives in the strengthening of leadership, advocacy strategies, and other organizational capacities, including through the renewal of support grants.

### **Accountability – to whom, by whom and for whom**

Accountability is essential in philanthropy and grant-making. There is a culture of giving when we feel there will be accountability, so providing grants is monitored and evaluated for that capacity. Pawanka is built on a model of trust and a different model of accountability where indigenous communities understand their issues and appreciate the contribution to their ongoing

efforts with belief that resources, they receive is based on their needs and not the trust the funder has of them. Where the model of grant-making and accountability is not transactional, and not based on the fear-based approach. However, Pawanka's grant-making and accountability is a trust-based, love-based, relationship-based paradigm that allows for a different kind of alliance with the local partners. This approach has resulted in accountability.

The partnership between Pawanka and the IPs is a mutual trust relationship where partners share their progress, processes, and challenges and document their engagement and where accountability is pushed by the community instead of pulling by Pawanka, a profound way of indigenous philanthropy where love and hope replace fear in providing resources and seeking accountability. Because of the reciprocity, solidarity, and complementarity, the discussions of partnerships include discussions on sharing progress and challenges to get any support or share the successes, and this is where Pawanka carries the donor responsibility rather than shifting it to partners. Through sharing and mutual learning, Pawanka captures some of the progress reporting required by funders. Pawanka also manages the reporting with RSF based on their reporting with partners.

From the engagements with Pawanka, we recognize a need to develop precise mechanisms for cooperation with Indigenous communities outside of traditional mechanisms, which involves trusting Indigenous communities to receive funds and responsibly take care of their lands as they see fit. There must be a foundational level of trust that Indigenous peoples can manage resources effectively. Partnering with indigenous communities requires jointly building frameworks for dialogue, and collaboration, designed to provide accountability while supporting Indigenous peoples in their decision-making. Hence, Pawanka believes everyone has got to be accountable in a holistic approach.

## **Challenges**

Some of the challenges Pawanka faces include the following:

1. There isn't enough long-term funding to support indigenous organizations and communities' long term, which is critical to ensure sustained advocacy and community efforts. However, Pawanka continues to seek ways to provide some successive grants to some organizations.
2. Staff workload in supporting partners beyond financial support can be straining, especially with minimum staff and with a quest to increase in grants provided. Having noted that, Pawanka is very strict on work hours for staff and does not encourage over

time hence advocating for rest amongst the staff by capitalizing on the diverse expertise and different areas of work.

3. The access, network, and reach of indigenous communities is limited to guiding committee and sometimes staff.
4. The lack of flexibility from funders while Pawanka believes in the need for flexibility with no conditionalities to support provided as it continues to promote IFIP working group of indigenous led funds to engage donors on ways to engage IPs through sharing work of IPs.
5. Increased announcement of funds to IPs has created competition and fragmentation of efforts instead of building synergies, especially with intermediate organizations competing for resources. Pawanka through the wayfinders circle and other IP funding forums, continues to build pathways of learning, and strengthening indigenous leadership to generate more instruments to receive funds and substitute intermediaries.

### **Reciprocity, Scalability and Replicability**

Pawanka believes in Reciprocity, Scalability, and Replicability; hence it is built on a foundation that IP practice/culture that sharing is engrained in solidarity, where giving is without expecting anything in return. Pawanka brings the solidarity approach where when you provide or share resources, the partners have a right to know what they are entitled to as partners, or full disclosure is given to the partners on what is due to them, always acknowledging the partners. Pawanka provides an invaluable model of knowledge and practice based on reciprocity and sharing by bearing the process of donor requirements. Pawanka is practicing reciprocal relations that can provide a powerful mechanism for shifting IPs access to resources.

### **Recommendation**

- Pawanka needs to continue promoting structural changes in philanthropy: changing power relationships that usually oppress indigenous peoples.
- The GC envisions the future of Pawanka growing in size but most of all in depth, strengthening local partnerships, which includes more long-term funding even if for the same number of organizations, or having more partners but with equal opportunities of multi-year funding,
- Further discussions and brainstorming on intercultural philanthropy is needed. To draft a document to communicate how Pawanka has been built and create a license for sharing the model has been suggested. Identify concrete pieces for advocating and elaborating an intercultural philanthropy development plan.



- GC agreed to expand Pawanka, to invite and educate funders, develop relationships with other “good” funding, conservation, human rights, language, other movements and affinity groups.

## **Future Aspirations for Pawanka**

### **"Growth with ownership fosters identity and changes" – Carla Bush.**

Pawanka hopes to grow to at least \$5,000,000.00 to go directly to the communities to Indigenous Peoples. Therefore, Pawanka aims at:

#### **1. Expanding Partnerships**

Ensure the long-term sustainability of Pawanka Fund through the following:

- a. Increase the number of grants to at least 45 per year, with at least 15 long-term relations per year, and move progressively to having local partners in at least 50 countries.
  - b. Create a trust fund - Pawanka aims to build a trust fund of 50 million dollars to secure funding for Pawanka Program for the next 10 years.
  - c. Develop strategies to fundraise 10% of Pawanka Fund annual budget of at least 2 million dollars per year. Develop new partnerships with donors to increase strength and long-term resiliency.
2. Strengthen learning and documentation processes to identify and share different Indigenous Peoples' ways of knowing and learning, traditional knowledge, innovation practices, challenges, and lessons learned, and then advocate in philanthropic processes to strengthen the Intercultural approach.
  3. Strengthen Pawanka Fund's structure, enhancing the roles of CADPI, Guiding Committee, RSF, donors, and alliances with local partners.

#### **2. Expanding Geographical Areas**

Increase our grant funding by 15% per year (equivalent to 15 grants per year), and henceforth increase the grants to at least 45 per year, with at least one long-term relation in each of the targeted regions to a maximum of 15 long-term relations per year, and move progressively to have local partners in at least 50 countries.

#### **3. Learning and Sharing**

Strengthen learning and documentation processes to identify and share different Indigenous Peoples' ways of knowing and learning, traditional knowledge, innovation practices, challenges, and lessons learned, and advocate using philanthropic processes to strengthen the Intercultural approach.

Strengthen and expand our thematic report on the indigenous right:

- Language
- Climate change
- Traditional Knowledge
- Land
- Territories
- Resources

#### 4. Organizational Strengthening

Developing and supporting the capacity and effectiveness of a group of international Indigenous grant makers to extend their experience and collaborative leadership in the area of Indigenous Ways of Knowing and Learning.

- Creating global partnerships, mentorships, and alliances of Indigenous Ways of Knowing and Learning with Indigenous and non-Indigenous community education and health organizations, universities and schools, cultural festivals and arts programs, agro ecology and food sovereignty networks, and language revitalization/immersion programs.
- Increased visibility and value of Indigenous-led grant making in the field of philanthropy.
- Increased visibility and value of Indigenous knowledge systems, research protocols, and stewardship activities for both non-Indigenous and Indigenous policymakers, government officials, advocacy networks and global social movements (such as Climate Change, Violence Against Women, and Labor)
- Increased number, breadth and depth of new Indigenous grant partners around the world.

Pawanka;

- appreciates the need of the fund to live according to the current context of IPs and respond to IP needs adequately;
- consolidate long-term partnerships to provide multi-year funding, emergency grants, and support to revitalize language;
- seeks to grow horizontally and vertically where partners have all they have to support and mentor other local partners in a systemic approach;
- Identify partners to enhance the global voice.