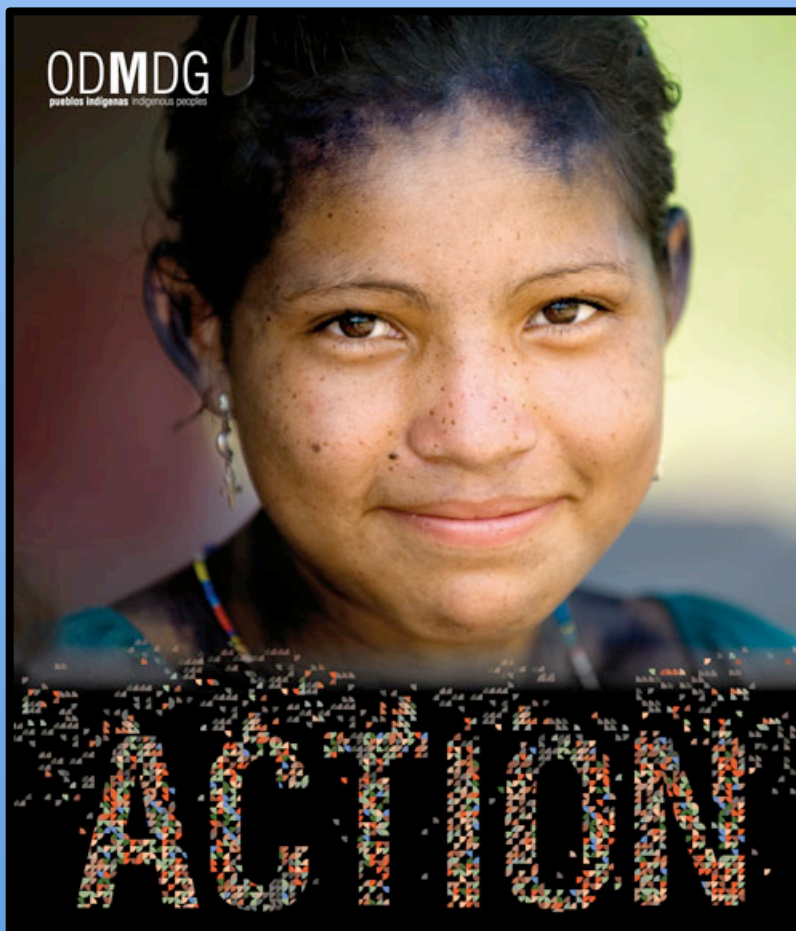


Indigenous Peoples and MDGs

**Best practices implementation for indigenous peoples
empowerment**



No MDGs or development objectives can be fulfilled without the full participation and empowerment of indigenous peoples and the respect for their individual and collective rights.

"The Monitoring of MDGs through the Indigenous Peoples' Perspective"

**International Indigenous Women 's Forum- FIMI
FINAL REPORT**

EXECUTIVE SUMMARY

In 2012, the International Indigenous Women's Forum (FIMI, for its Spanish acronym) partnered with the MDG Achievement Fund (MG-F) with the aim of coordinating efforts for including indigenous peoples' perspective in the monitoring of the MDGs.

Within this frame, through the "Monitoring of MDGs through the Indigenous Peoples' Perspective" program, FIMI studied the complete program cycle of the MDG-F Joint Programs (JP) that have involved indigenous peoples in 50 different countries. This endeavor has involved working with the support of FIMI's networks and national organizations, particularly for data collection, systematization and analysis.

With the goal of documenting and sharing best practices, the work consisted of review of every JP and further analysis of those programs including indigenous peoples. FIMI detected 47 programs out of the 130 JPs that included indigenous peoples with different degrees of involvement and participation. The next step involved 29 interviews to over 35 JP officers and indigenous participants. These interviews were designed to learn about the strategies implemented for indigenous peoples' participation in the different stages of each program (formulation, implementation, monitoring and evaluation) as well as in related topics such as lessons learnt, obstacles or difficulties found, the participation of indigenous women and accordance to the recommendations of the Permanent Forum on Indigenous Issues (UNPFII).

All of the information collected was analyzed. As a result, three specific communication products were created, apart from the present final document. Both a poster and a video to promote inclusion of indigenous peoples' priorities in the POST 2015 Agenda have been released. Additionally, FIMI developed a multimedia tool where the results of the program is presented in a dynamic and apprehensible way. Available at <http://www.fimi-iiwf.org/odmdg>, this technical resource is designed for those in responsible for the design, formulation, implementation and evaluation of projects and programs, and for every actor involved and interested in indigenous peoples' perspective.

This final document presents an analysis of 215 good practices detected in 47 development programs that affect and involve indigenous peoples from Africa, Asia and Latin America. It provides documentation of concrete participative experiences with indigenous peoples, from a human rights approach. In addition, this report links identified good practices and programs with the recommendations of the United Nations Permanent Forum on Indigenous Issues (UNPFII). Best practices respond to 50+ UNPFII recommendations in key issues such as: capacity building, consultation, indigenous

women empowerment, strengthening of leadership, participation in decision making processes and spheres, development of culturally sensitive indicators.

With regards to JP stages, there was greater number of best practices in the implementation of programs. The biggest challenge is to promote greater involvement of indigenous peoples monitoring and evaluation of those programs that directly or indirectly affect them. With respect to gender equality, best practices were found throughout program stages.

Best practices detected include support and strengthening indigenous organizations' mechanisms, gradual and constant dialogue with communities since program design, participation during program implementation, including trainings on indigenous peoples' rights and translation of key instruments into indigenous languages, resource management by indigenous peoples, development of culturally sensitive indicators that allow for program ownership and monitoring in the long term, strengthening of leaderships and gatherings for indigenous women.

Indigenous peoples are still suffering from an historic legacy. The history of discrimination and exclusion has left them in the margins of the societies in the countries and regions where they live. The numerous success cases presented in this document demonstrate the importance of making visible and multiplying those best practices that fulfill an empowerment of indigenous peoples. Conceiving indigenous peoples as holders of rights, and not just as mere beneficiaries is key to this end. There is a need to overcome old approaches, which reproduce historic inequalities and restrain sustainable development.

Through a culturally sensitive approach that can be implemented both for and with indigenous we can achieve a sustainable and equitable development.

1. Introduction

For centuries, indigenous peoples have faced social exclusion and poverty in all of the countries where they live. The gaps between indigenous and non-indigenous populations continue to be large across the length and breadth of the world. They are the result of long-term structural racism and discrimination.

There is a need to address the multiple dimensions in which this social exclusion is embodied. Inequalities are maintained and extended on the basis of power relations, attitudes, beliefs and social norms that are specific to each country. These prevent certain citizens from a free exercise of their fundamental human rights.

The situation of indigenous peoples is often hidden in national averages, although there are many studies that demonstrate that the greatest rates of maternal death, analphabetism, undernourishment and violations of fundamental human rights are found in the indigenous regions of the different countries¹.

Social exclusion and inequalities are a cause and effect of a denial of social and economic rights of people. Both are intimately linked to the lack of participation opportunities for traditionally marginalized communities, thereby putting political and civil rights next to economic and social rights.

The International Indigenous Women's Forum (FIMI) is a network of indigenous women, which works in articulation with national and regional networks from Asia Africa and America. FIMI's mission is to bring together indigenous women leaders and human rights activists from different parts of the world in order to coordinate agendas, build capacities, and to develop leadership skills to participate in international decision-making processes by ensuring the consistent and serious inclusion of indigenous women's perspectives in all discussions regarding human rights.

The Millennium Development Goals Achievement Fund (MDG-F) was created in 2007 through an agreement between the UN and the government of Spain, to help achieve the Millennium Development Goals (MDGs). Its approach is inclusive and comprehensive, emphasizing development as a right and as a multidimensional challenge, focusing on working with traditionally marginalized groups such as ethnic minorities, indigenous peoples and women.

¹ See, for example, <http://social.un.org/index/IndigenousPeoples/ThematicIssues/Economicandsocialdevelopment.aspx>; and Can the MDGs provide a pathway to social justice? The challenge of intersecting inequalities." http://www.mdgfund.org/sites/default/files/MDGs_and_Inequalities_Final_Report.pdf

Since 2007, 130 programs have been developed through eight thematic windows with the aim of supporting national governments, local authorities and civil society organizations in their efforts to eradicate poverty and inequality. All programs have been implemented jointly by several UN agencies at the national level in 50 countries.

2. Monitoring the MDGs from an indigenous peoples' perspective

2.1 FIMI and the MDG Achievement Fund (MDG-F)

In 2012 FIMI started a to work in partnership with the MDG Fund, coordinating efforts to include indigenous peoples' perspective in the MDG monitoring processes from the perspective and demands of indigenous peoples. This endeavor involved a review of joint programs implemented in 3 continents. And a further analysis of JPs that involved indigenous peoples.

This Project has involved four different stages. In the first stage, 7 indigenous reviewers from Africa, Asia and Latin America analyzed documentation of 130 MDGF JPs. Following a series of pre established criteria, FIMI identified those JPs that included indigenous peoples in some degree, to study and highlight best practices. This stage involved also the distribution of a survey to each program's coordination.

On the basis of the information obtained, the next step involved developing a database that contains details on survey answers and best practices found in 49 JP, with a special focus on indigenous peoples' demands for participation in programs that directly or indirectly affect them. As an outcome, a shortlist of 47 JPs with effective best practices to include JPs was consolidated.

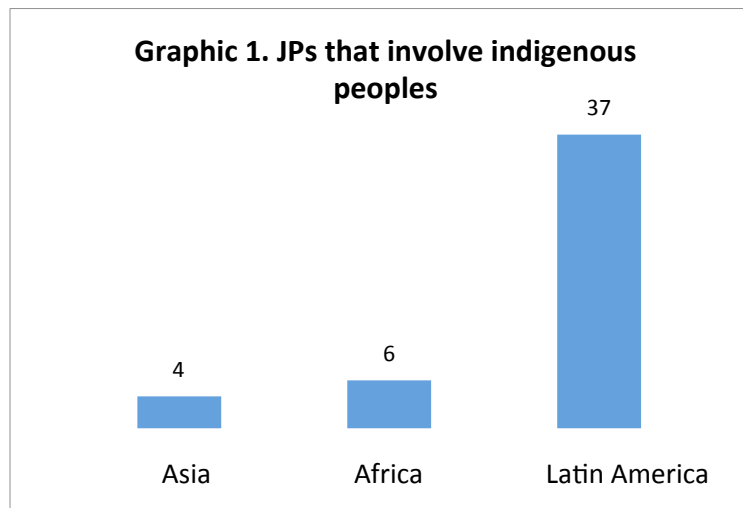
A third stage involved nearly 40 hours of semi-structured interviews with national UN Agencies and with indigenous participants, involving 31 JPs from 18 countries. Such deeper approach provided a better picture of the most positive strategies used for program development, as well as of the challenges that are still being faced to accomplish full participation of indigenous peoples, thereby also facing the inequalities concerning their status.

After a careful analysis of interviews, FIMI featured the results in a [multimedia tool](#) available on FIMI's website. Such a resource provides a multiplicity of best practices and human key rights instruments concerning indigenous peoples. The main goal of such communication tool is facilitating access to concrete cases, positive actions and practices

that can be implemented in each stage of social programs and policy addressing and/or affecting indigenous peoples.

FIMI's complete study identified that 47 out of the total 130 JPs focus in different degrees on indigenous peoples. The extent of indigenous peoples participation is also variable. FIMI identified best practices in at least one program stage of the aforementioned 47 JPs. These 47 JPs that include indigenous peoples represent a total investment of \$263.546.000.

As graphic 1 shows, the majority of programs that include indigenous peoples is found in Latin America. It is also in this subcontinent where the majority of JPs are found, and the region where the MDF has invested the most. It is in Latin America where the majority of best practices were detected.



Countries by region Asia: Cambodia, China, Philippines, and Vietnam. Africa: Ethiopia, Namibia. Latin America: Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay and Peru.

It is important to point out that the formulation of the MDGs lacked any participation and consultation to indigenous peoples. As a result, the Millennium Goals do not address these peoples' specific situation around the globe, not to mention essential criteria to fulfill their wellbeing. Thus, the MDGs and its indicators have omitted indigenous peoples' participation, as well as their own aspirations and perceptions regarding their development.

Within this frame, MDG-Fs efforts to make visible best practices for indigenous peoples participation, and to include their demands in the different JP stages represents a great step forward. In fact, the analysis has enabled the development of concrete knowledge about the positive impact that including indigenous peoples as central actors has, and its important role in programs aimed at eradicating poverty.

A total of 215 best practices demonstrate that **it is possible to involve indigenous peoples in an effective manner from the initial design of a program to its evaluation.** Moreover, it shows how **results** are more efficiently and sustainably achieved.

2.2 The importance of a human rights approach and the intercultural perspective

In many places around the globe, indigenous peoples still face the legacy of discrimination and exclusion history, one that has left them to the margins of the societies where they live.

The discrimination and racism suffered by indigenous peoples play out in different ways and, although there are common patterns, there are also difference among countries.

Political violence, impunity statistical invisibility, discourses and stereotypes that are reproduced by society as a whole, inequalities shown by social indicators regarding health, education, employment; inadequate access to public services both in quality and quantity, discriminatory treatment by public officers, denial of indigenous peoples' participation in decision making, are some of the most evident manifestations of discrimination. Indigenous peoples have been particularly affected by violence, including armed conflicts, militarization of their lands, deterritorialization processes, cultural uprooting, psychosocial trauma, criminalization, low self-esteem, forces displacement, few possibilities for necessary spiritual reparation destruction of networks and abrupt changes in traditional roles.

Besides, access to decision-making spheres is rare. Even though there are few exceptions, and efforts as well as mechanisms for their inclusion have increased in recent years, indigenous peoples have considerably less political influence than other groups in society.

Pervasive discrimination against indigenous peoples is a structural problem. The key to a lasting change is overcoming inequalities and exclusion.

To understand this discrimination there is a need for a thorough context analysis. Discrimination and racism must be understood as a violation to human rights of universal scope, mediated by various aspects of identity, for instance ethnicity, gender, race, class, cast, religion, sexual orientation and geographic situation. All of these aspects are mutually influential. They must be address in an integral manner.

Indigenous peoples' well-being will be achieved once there can be access, cultural relevance, respect, opportunities and cultural freedom to improve the quality of life of the children, youth, women, men and the elder, including their access to the use and

enjoyment of the information they produce, for which there's a need to develop skills and knowledge.

Especially in Latin America, indigenous peoples advocate the concept of development that aims to include their vision: the concept of “*el buen vivir*”.² *Buen vivir* means living in harmony and balance³. *Buen vivir* refers to the right to resources coming from indigenous territories, which are indigenous women and men's spiritual coexistence, under the exercise of their right to control and manage their resources. From indigenous point of view, every form of existence is an equal; everybody is in a complementary relationship. The fundamental basis for continuity of the *buen vivir* is respect to mother-nature, access to land and territories, within the frame of the right of self-determination.

Many indigenous peoples live in fertile areas, that are rich in biodiversity, particularly vulnerable to environmental changes, including those resulted from climate changes. Environmental degradation contributes to reproduce poverty in indigenous communities given their strong dependence on the environment for their livelihoods. Indigenous peoples face great difficulties to maintain and formulate their own models for development and well-being: poverty and exclusion affect them disproportionately.

Generally, there are limited disaggregated data regarding indigenous peoples current conditions. In several sessions, the UNPFII and many UN agencies have recommended disaggregation of data, specifically for indigenous peoples and by sex⁴. In the most basic level, disaggregation of some of the data collected at the national level can help detect discrimination, inequality and exclusion. It also allows direct comparative analysis of indigenous peoples' realities regarding other social groups. Whatever approach is taken, indigenous peoples' participation in the definition of the issues to be addressed, as well as of the indicators to be considered and their visions on development are crucial.

The few data available shows great disparities between indigenous population and society as a whole. This reconfirms the fact that indigenous people, especially children and women, have less access to health, education, and adequate housing services, as much as they have lower income and less employment and vocational training. The challenge is developing policy to address such social exclusion.

² This concept is also known as Sumak kawsay in Qhichwa , suma qamaña Aymara, sumak ñandereco in Guaraní, Laman Laka Miskitu, among other.

³ In harmony with the cycles of mother earth, with cosmological cycles, the cycles of history, of life and in complementary balance with every form of existence (See: “Laman laka– our indigenous path to and for self-determined development”. CADPI www.cadpi.org)

⁴ UN Permanent Forum on Indigenous Issues has made recommendation in this regard in its second, third, fourth, fifth, eighth and ninth sessions. For example, on its 9th session, the Forum recommended: “The Permanent Forum recommends that States: ensure that the collection of statistical data be disaggregated by sex and ethnicity; discourage monitoring that is focused only on national averages; and ensure the participation of indigenous peoples' and indigenous women in data collection”. See UNPFII Recommendations Database.

Under the basic principles of universality, equity and non-discrimination, indigenous peoples have the right to the complete range of rights set forth by international law.

With respect to communities, indigenous peoples have distinctive and unique cultures and world visions: their cultural needs, as much as their aspirations for the future can be different from those of the dominant society.

Collective rights to lands, to territories and to resources are a clear example of complementary nature of individual and collective rights. As it is well known, indigenous peoples are an intrinsic part of their territories, where their history and identity as peoples is written. It is the basis of life; it is for this reason that the right to land, territories and natural resources is a key demand of the international movement of indigenous peoples and indigenous women.

Links with the land are inseparable (even having lost this lands). The ties have a physical, social, symbolic and political meaning. Drawing on this specificity, the concepts of land and territory have recently been differentiated: land has to do with a means of production and territory represents the sphere of life as a cultural construction.

For indigenous peoples survival as human groups, their specific collective rights need to be acknowledged. As it has been mentioned, collective rights include rights to their lands, territories and resources, to maintain their cultures, to the acknowledgement of their own identities, to self-government and self-determination to be consulted for their free, prior and informed consent in any decision that may affect them⁵.

Including the intercultural dimension is essential to warranty indigenous peoples' rights in any action directly or indirectly affecting them. Cultural practices, traditions and values of indigenous peoples - as long as they are consistent with human rights principles - can play a critical and positive role in advancing and promoting gender equality and human rights.

In this sense, the full recognition of indigenous rights requires intercultural approaches, based on traditional knowledge for the management and administration of the programs that take place in their territories and communities. A precondition for a successful implementation of the international development goals is that the rules and practices of indigenous cultures are understood and related to universal human rights principles. Only then inequalities can be addressed and positive results that respect the diversity of indigenous peoples be accomplished.

⁵ See UN Development Guidelines <http://www2.ohchr.org/english/issues/indigenous/docs/guidelines.pdf>). Adopted in 2008, the UNDG are based in the Declaration of the Rights of Indigenous Peoples and on ILO 169. Their purpose is to assist the UN system to mainstream and integrate indigenous peoples' issues in processes and activities.

The right of indigenous peoples to development means that they have the right to participate in the formulation, implementation and evaluation of those plans and programs that may affect them. This principle is expressed in the United Nations Declaration on the Rights of Indigenous Peoples (Art. 3) and is confirmed as one of the goals of the Second International Decade of the World's Indigenous Peoples, adopted by the General Assembly in the year 2004⁶. The Second Decade goals state the need for redefining development policies that include a vision of equity and that are culturally relevant, including respect for cultural and linguistic diversity of indigenous peoples. It is important to bear in mind that, for the rights adopted in the Declaration to be exercised by indigenous peoples, the political commitment of states, international cooperation and the support of society as a whole are needed.

To ensure the implementation of the Declaration, United Nations Agencies and bodies need to coordinate their efforts and to ensure maximum complementarity in their activities.

Indigenous peoples' development goals are closely linked to their capability to make decisions in their communities (including the participation of women in such decision-making), to maintain rights to their lands and resources, to protect the rights of specific groups within their communities (such as women and children) and to live according to their cultures and traditions. Cooperation between the United Nations and indigenous peoples in development requires respect for these socio cultural and economic factors⁷.

The promotion of human capabilities, the participation of indigenous peoples in community and social contexts, policy design and implementation at the local, national, regional and global levels are essential to ensure that millions of indigenous peoples can overcome poverty.

⁶ Los cinco objetivos del Segundo Decenio son: promoción de la no discriminación y la inclusión de los pueblos indígenas en el diseño, implementación y evaluación de procesos internacionales, regionales y nacionales referentes a leyes, políticas, recursos, programas y proyectos; promoción de la participación plena y efectiva de los pueblos indígenas en decisiones que los afectan directa o indirectamente; redefinición de políticas de desarrollo que partan de una visión de equidad y que sean culturalmente apropiadas; adopción de políticas, programas, proyectos y presupuestos dirigidos para el desarrollo de los pueblos indígenas; creación de mecanismos de monitoreo fuertes y fortalecimiento de la responsabilidad por la protección de los pueblos indígenas y el mejoramiento de sus vidas. Ver <http://social.un.org/index/indigenouses/Portada/SegundoDecenio.aspx>

⁷ See UNDG Guidelines, pag. 15 <http://www2.ohchr.org/english/issues/indigenous/docs/guidelines.pdf>.

3. Empowering indigenous peoples through full and effective participation in programs that affect them

3.1 Best practices to achieve the MDGs

The implementation of articulated programs between governments and UN agencies to develop mechanisms for consultation and participation for the full incorporation of indigenous peoples represents a firm step on the way to joint working models and to the achievement of goals that are both for and with the world's.

As stated above, this requires an approach that recognizes indigenous peoples as rights holders. This is a paradigm shift, which leaves behind the needs-based approaches that consider people as objects of charity and policy beneficiaries and not as legal subjects and agents of their own destiny.

It is important to make more visible those positive experiences and practices in which programmatic approaches adopt a culturally sensitive approach, based on the human rights of indigenous peoples, addressing the social exclusion suffered for centuries in its multiple dimensions. Furthermore, such experiences need to be multiplied.

The study of the MDG-F programs that involved indigenous peoples allowed to identify many good practices and varied mechanisms for true empowerment of indigenous communities, representing big steps towards their inclusion and equity.

3.2 Best practices and UNPFII recommendations

FIMI found that good practices outlined below respond to more than 50 recommendations of the Permanent Forum (UNPFII) about a number of key issues. The topics are: education and training processes, consultative processes, indigenous women's empowerment, leadership strengthening processes, participation in decision-making spaces and development of culturally relevant indicators.

It is worth considering that this analysis suggests the need to reflect on current the methodology of the Permanent Forum for collecting and its recommendation. With the aim of analyzing the degree of fulfillment of UNPFII recommendations, the analysis suggests the benefit of pursuing not only narrative reports, but also developing and standardizing indicators regarding key areas. This would better allow for better

monitoring of the reports that are provided by governments, institutions and UN agencies on a regular basis.

Capacity building processes:

The following section highlights best practices in 8 MDG-F joint programs that meet the Permanent Forum's recommendations concerning training and capacity building of indigenous peoples in key issues such as indigenous rights, youth, indigenous women and leadership strengthening, among other⁸.

In Brazil, the program **“MDGs beyond averages: Promoting Food Security and Nutrition for Indigenous Children in Brazil”** implemented workshops for rights perception, trainings for youth on communication and capacity building for the construction of ecologic stoves.

The Peruvian JP called **“Integrated and adaptive management of environmental resources and climatic risks in High Andean micro-watersheds”** trained indigenous facilitators. In Namibia, the JP **“Sustainable Cultural Tourism in Namibia”** trained tour guides from each of the communities involved in the program. In Paraguay’s **“Strengthening the ability to define and apply water and sanitation policies”** workshops on the regulatory change in water and sanitation, and on national and indigenous rights laws. Trainings on jobs were also held within this program. Also in Panama, the program trained community women leaders on ILO 169 Convention.

In Colombia, JP **“Strengthening local capacities for peace-building in the Department of Nariño”** trained indigenous leaders in resource management. JP **“Integration of ecosystems and adaptation to climate change in the Colombian Massif”** provided technical trainings to communities.

Indigenous women empowerment:

Since its first session, the Permanent Forum has paid special attention to indigenous women, being a primary issue at its third session. In that session, the Forum recognized the unique contributions of indigenous women within their families, communities and nations and internationally, and expressed concern about the multiple forms of discrimination experienced by indigenous women, due to gender, race and ethnicity issues and the complex issues arising from such discrimination. Six of the analyzed JPs are aimed at empowering indigenous women, and respond to about 30 UNPFII recommendations in this regard.

Leadership strengthening

⁸ See UNPFII Recommendations Database.

The strengthening and promotion of indigenous leadership is present in numerous recommendations of the UNPFII. Many of these recommendations focus on indigenous women and / or training processes. The six programs outlined in the "Participation of indigenous women and gender equity" section respond to this set of recommendations. JP **"Strengthening local capacities for peace-building in the Department of Nariño"** from Colombia implemented interesting strategies that strengthened indigenous leadership.

Prior Consultation:

The Permanent Forum has repeatedly recommended implementation of consultative processes in diverse occasions and sessions, besides being stated in the Declaration of the Rights of Indigenous Peoples, in ILO 169 Convention and in numerous documents on indigenous rights.

15 programs have developed consultation mechanisms at different stages of program development. In Nicaragua, JP **"TUKTAN YAMNI" Integrated Model** and JP **"Cultural Recovery and Creative Productive Development on the Caribbean Coast of Nicaragua"** provide good examples of consultation processes.

In Guatemala, consultation processes were carried out municipal governments with indigenous leadership within the program **"Capacity-Building amongst the Mam People in Economic Water and Sanitation Governance"**. Also in Guatemala JP **"Alliances to improve the situation of Children, Food security and Nutrition"** carried out consultations, as also did JP **"Protecting children: towards a coordinated food security and nutritional program for El Salvador"** and JP **"Conservation and Sustainable Management of the Natural and Cultural Heritage of the Yasuní Biosphere Reserve"** in Ecuador.

In Colombia, JP **"Strengthening local capacities for peace-building in the Department of Nariño"** and in Mexico, the JP **"Conflict prevention, development of agreements and peace building for internally displaced persons (IDPs) in Chiapas State"** consultations were implemented, as well as in Colombian JP **"Integral strategy for the prevention and awareness of all forms of gender-based violence"**.

In Cambodia, the **"Creative Industries Support Program"** developed a consultative process through focus groups. Also the program **"Integrated Prevention and Constructive Transformation of Social Conflicts"** and JP **"Strengthening capacities for policy formulation and implementation of water and sanitation"** implemented the query using different strategies, respecting an essential right of indigenous peoples when it comes to programs that directly or indirectly affect them.

Participation in decision-making processes and spheres

Joint Programs such as "**Developing Competitiveness for the Brunca region in the Tourism and Agro-Industry Sectors, with an Emphasis on the Creation of decent, green employment to Reduce Poverty**" strengthened the role of women in decision-making processes. Also the JP strategy "**Conflict prevention, development of agreements and peace building for internally displaced persons (IDPs) in Chiapas State**" included women in such processes.

Development of indicators with cultural relevance:

In subsequent sessions, the UNPFII has recommended and urged UN agencies and States to develop culturally sensitive indicators to monitor the implementation and impact of programs aimed at achieving the MDGs. The UNPFII has also warned about the importance of collecting data disaggregated by ethnicity and gender.

FIMI has registered good practices directly addressing to this group of recommendations in seven joint programs from the 31 programs about which interviews were conducted. The "**Protecting children: towards a coordinated food security and nutritional program for El Salvador**" obtained indicators on nutrition for health for good living. The program "**Integration of ecosystems and adaptation to climate change in the Colombian Massif**" MDG indicators developed from an indigenous perspective. The JP "**National capacity-building for intercultural conflict prevention and management in Chile**" carried out a measurement of MDG indicators with indigenous peoples. In Paraguay, the program "**Strengthening the ability to define and apply water and sanitation policies**" also incorporated culturally relevant indicators. In Mexico, the JP "**Establishing effective and democratic water and sanitation (W&S) management in Mexico to support the achievement of the MDGs**" produced social and cultural indicators on the program implementation process. In the program "Promoting Change in Peace" in Bolivia developed a number of qualitative indicators. As detailed below, also in Namibia, the PC "Sustainable Cultural Tourism" developed cultural indicators.

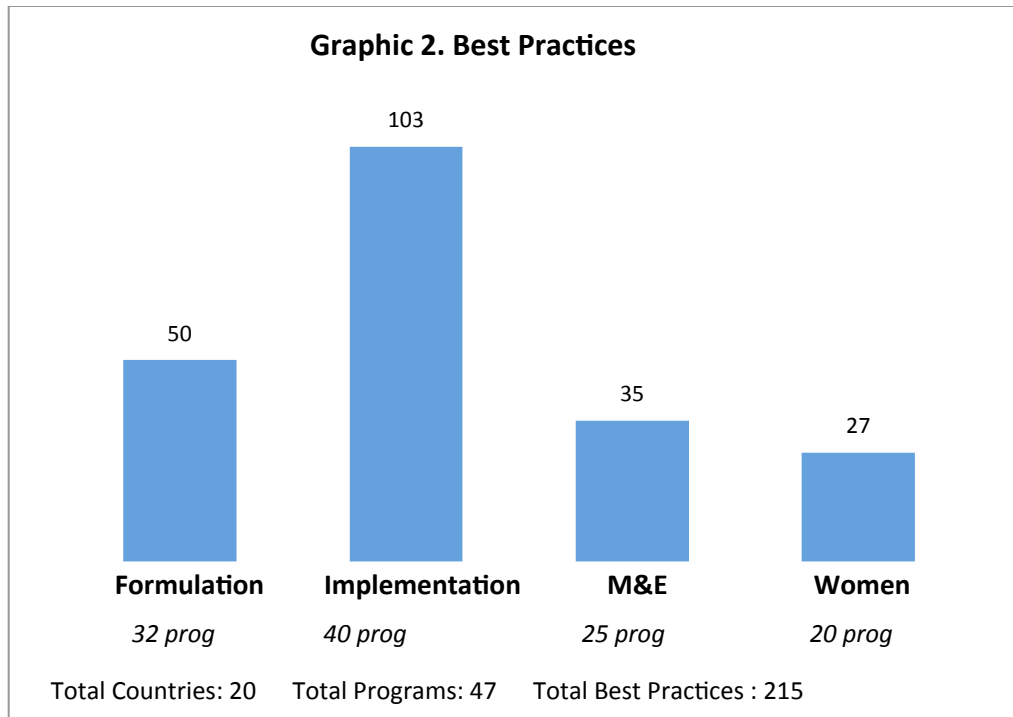
3.3 Participation in program stages

FIMI found over 200 positive strategies implemented by 47 Joint Programs of the MDGs in 20 countries that were developed with indigenous communities.

In Figure 2 identifies as many good practices in the implementation phase, mainly for operational programs. The monitoring and evaluation stages are instances in which decisions can be made and effective participation may take place. It is a key challenge to promote greater involvement of indigenous peoples in the in these of those programs

that affect them. When indigenous peoples figure as participants but are not able to decide on their own development, no real change takes place.

FIMI encountered positive results in terms of quality and mainstreaming of good practices regarding gender equity throughout the various stages of program development.



3.3.1 Formulation

In the formulation phase, 32 JP out of the total of 47 MDG-F programs identified for including indigenous peoples, have implemented best practices. Out of the 31 programs analyzed in depth through interviews with program coordinators and / or indigenous participants, 23 programs included good practices for this stage. Best practices include dialogue with indigenous authorities, consultations and meetings with the committees or boards of indigenous representatives, interviews with indigenous stakeholders to develop indicators, establishment of management committees, baseline development and consultation mechanisms, among other.

When developing a program, the combination of consultation processes with training for indigenous communities represented an added value. In Brazil, for example, the program **“MDGs beyond averages: Promoting Food Security and Nutrition for Indigenous Children in Brazil”** " workshops on rights awareness in the communities, to consult on

their specific needs and demands. The program aimed to support existing national policies and local actions to improve food security and nutritional status of indigenous children in the regions of Dourados and Upper Rio Solimões in Brazil. In this framework, each UN agency involved developed workshops on their specific area of work, training indigenous peoples, with more accurate knowledge of their needs. The results of the workshops were implemented in indigenous territories. The Pan American Health Organization (PAHO / WHO), for instance, provided workshops on nutrition and training for Indigenous Health Agents in the Special Secretariat for Indigenous Health. Working closely with government institutions was a factor that allowed this proves successful and fruitful experience for the implementation phase of the program.

In the **“TUKTAN YAMNI” Integrated Model** program, developed in Nicaragua, involving indigenous leaders in the consultation process, turned out to be a beneficial strategy to bring and engage the community in the implementation of the joint program. This program contributed to the Zero Hunger National Plan, especially the articulation of the production-organizational components, health-nutrition and education with school feeding, having the communities as management center. UN agencies involved worked with authorities to strengthen the capacities of families, thereby increasing food the availability and nutritionally improving food diet, even in food crisis and natural disaster contexts. The program has launched initiatives to strengthen institutional capacities for a coordinated implementation of the model and to raise awareness on the priority of child nutrition as a fundamental right and as a pillar of human development. The focus of the consultation was on the changes that the community wanted to see made after the end of the program.

A similar approach in the Democratic Economic Governance thematic window took place in Guatemala, in the JP **"Capacity-Building amongst the Mam People in Economic Water and Sanitation Governance "**, which worked to revitalize the role and contribution of Mam communities in the design and implementation of the government's public interventions, through dialogue and by fostering a public service management that can ensure the expansion of coverage and access to water and sanitation. At the time of formulating the program, consultation processes with indigenous leadership municipal governments were conducted. Articulating at three levels -local, national and internationally- the program aimed at rural productive development, governance and the fight against social exclusion. Consultation is not only a basic step that protects the right of indigenous peoples to self-determination, but it also ensures that their concerns and interests are compatible with the objectives of every activity or intended action.

Recognition of their own organizational structures and traditional authorities and representative organizations proves to be another central aspect for indigenous peoples

respect and autonomy. Within the Thematic Window on Culture and Development, the program "**Conservation and Sustainable Management of the Natural and Cultural Heritage of the Yasuní Biosphere Reserve**" relied on existing structures in the location where the program was developed. More specifically, from the formulation of the program, representatives of two nationalities living biosphere park were involved in the Management Committee the. Although it was a weakness that there were no representatives of each of the indigenous groups that inhabit the reserve, the participation of indigenous representatives represented both a facilitating factor and added value in the Recognition of their own organizational structures and traditional authorities and representative organizations proves to be another central aspect for indigenous peoples respect and autonomy. Within the Thematic Window on Culture and Development, the program "**Conservation and Sustainable Management of the Natural and Cultural Heritage of the Yasuní Biosphere Reserve**" relied on existing structures in the location where the program was developed. More specifically, from the formulation of the program, representatives of two nationalities living Biosphere Park were involved in the Management Committee. Although it was a weakness that there were no representatives from every the indigenous groups that inhabit the reserve, the participation of indigenous representatives meant both a facilitating factor and an added value in the implementation and development of the program.

Dialogue and, more specifically, the integration of all levels of authorities, with the participation of regional authorities, representatives of indigenous communities and communities from the discussion of the contents of the program, including also national authorities, the regional UN agencies and communities, as occurred in the program "**Cultural Recovery and Creative Productive Development on the Caribbean Coast of Nicaragua**". This was also the case in Panama, in the framework of the program "**Integration of Climate Change Adaptation and Mitigation Measures in the Management of Natural Resources in Four Priority Watersheds of Panama**", where consultations in a period of transition of authorities, involved those leaders who had been elected by the people but were not considered by the government were not considered, because they the deadline had passed. Inclusiveness and the wide level of the consultation facilitated the implementation of the program and led to the empowerment of communities with regards to future programs or other entities, which was seen as a positive unexpected outcome of the program.

Especially in programs of the Thematic Window on Conflict Prevention and Peace building, dialogue processes and working close to indigenous organizational structures as main partners have been key elements of success in subsequent stages of the programs.

Such was the case of the " **Strengthening local capacities for peace-building in the Department of Nariño** " in Colombia, aimed at implementing an innovative model of peace building and gender territorial approach through strategic initiatives for the prevention and management of crises and conflicts, to strengthen the rule of law and for the recovery of livelihoods and promoting socio-economic development. In the formulation of the program, meetings with representatives of each participant community were convened. The purpose of the meetings was to introduce the activities, components, equipment and their mission. This program's formulation also included consultation with indigenous authorities as well as with municipal authorities. Gradual approach processes and dialogue enable better workflow and coordination. Further, they allow for response to the needs and the demands arising from the dialogue process.

Also in Mexico, JP " **Conflict prevention, development of agreements and peace building for internally displaced persons (IDPs) in Chiapas State**" there was a combination of different levels of participation, from introducing the program in the Community Assemblies, chaired by community leaders of each community to participation of indigenous leaders and organizations in the JP Management Committee, creating a meeting space for organizations to planning and coordinate with the government and UN agencies.

In Bolivia, dialogue between and with indigenous organizations in the formulation of the "**Integrated Prevention and Constructive Transformation of Social Conflicts** " allowed to validate and strengthen the program. In a context of highly polarized country, an agreement was reached for dialogue and consultation with the five most representative indigenous organizations. This consultation process proved to be an extremely rich methodological tool for implementing the program.

3.3.2 Implementation

It is in the implementation where most good practices have been detected, with 103 good practices identified in the 47 JPs.

Participation involves going beyond mere consultation. Participation in the implementation should lead to concrete project ownership by indigenous peoples. The mechanisms for participation may vary.

In JPs studied, these mechanisms included the creation of intersectoral coordination tables as a means of dialogue in El Salvador, participation in the development and implementation of an indigenous community survey in Paraguay, resource management

in Colombia, the analysis of MDGs indicators and gaps with the indigenous communities in Chile, training and support of local authorities in Mexico, respect for traditional practices in Guatemala and initiatives to strengthen the organization, among others.

In Paraguay, within the democratic economic governance thematic window, the program "**Strengthening the ability to define and apply water and sanitation policies**" combined technical expertise in the domain of water and sanitation with ancestral knowledge for building water systems in indigenous communities. The methodology involved a participatory process with communities. Work was carried out in partnership with local governments, the central government and aid agencies. Further, an investment plan was conducted, which included both the needs and the resources and potential contributions to be made by each community, along with the possible solution proposed in each community. To carry out such a process, interviews with key actors (leaders and significant actors) community visits, and even focus groups to consolidate basic information about the community were implemented. After this, a mapping process of the location and quality of water sources was carried out, including those families who had access to them. Another aspect to underline was the development of indicators by the communities⁹. Each community identified where it was a priority to make the constructions, and then developed an investment plan. Once all the information was gathered, a meeting between for all communities was held. In this meeting, communities decided collectively where water and sanitation systems should be built. The program also sought for resources for those communities that had not been prioritized, so that their needs could also be met.

This JP's efforts concentrated in actively involving the community in all phases. The design for the construction of the water system was participatory. The methodology used was seeking "technical tie" between what experts considered appropriate and what the community considered culturally acceptable. For the construction of the system, the community was included as a counterpart. Moreover, skill trainings in water system maintenance allowed for installing capacities in the community, ensuring sustainability.

Furthermore, after obtaining the consent of the leaders of the targeted communities, every planned activity took place, effectively implementing Convention 169.¹⁰ Great emphasis was made in fully applying a human rights perspective, respecting local

⁹ See below the "Development of culturally relevant indicators" section.

¹⁰ ILO 169 recognizes and protects tribal peoples' land ownership rights, and sets a series of minimum UN standards regarding consultation and consent. The Convention stipulates that governments shall have the responsibility for developing co-ordinated and systematic action to protect the rights of indigenous and tribal peoples (Article 3) and ensure that appropriate mechanisms and means are available (Article 33). With its focus on consultation and participation, Convention No. 169 is a tool to stimulate dialogue between governments and indigenous and tribal peoples and has been used as a tool for development processes, as well as conflict prevention and resolution.

culture. For example, workshops were conducted, on regulatory change in water and sanitation. The training also included content on Paraguayan law, the ILO 169 Convention 169 ILO and indigenous rights, with a playful and participatory approach that facilitated the process, adapting to the community's needs. As a result, there were community members who decided to be multipliers of the training, and transmit knowledge to more people in their communities.

Trainings on ILO convention also took place in Panama for indigenous women leaders, which resulted in greater ownership of their role and rights.

Conceiving indigenous peoples as right holders means to consider and put into practice the essential role they should play in every stage of programs that affect them. Three programs in Colombia show that participation in resource management is a clear step towards empowerment and strengthening of technical capabilities: the JP "**Strengthening local capacities for peace-building in the Department of Nariño**", the organizations and communities demanded to be involved in the management of resources. In response to this demand, leaders received trainings on administration and achieved a concerted resource management. According to the context, the co-management mechanism. In all cases, this practice allowed for significant progress in the implementation of the program. Further, this mechanism strengthened indigenous organizations in relation to interaction with the JP. Furthermore: the management experiences enhanced self-management skills and accountability to undertake other development initiatives.

In the case of the "**Integration of ecosystems and adaptation to climate change in the Colombian Massif**", it was agreed that the implementation of the resources would be conducted by the indigenous council, within a process that included technical assistance. In this program, direct dialogue with indigenous organizations strengthened the technical training process in the communities. The dialogue process involved meetings, socialization of activities in every indigenous council, definition of joint bodies and joint technical teams. Also from Colombia, the JP "**Integral strategy for the prevention and awareness of all forms of gender-based violence**" established an interagency table discussion on how to organize and coordinate to achieve an effective dialogue with the indigenous authorities.

During implementation of the "**Protecting children: towards a coordinated food security and nutritional program for El Salvador**" intersectoral tables were created as a mechanism for regular coordination and as a means for continues dialogue. The program supported the state's efforts to establish integrated proposals to alleviate hunger, malnutrition and food insecurity for children. One of its main objectives has been to promote consensus among the many stakeholders in the design and implementation of

security plans and food nutrition for children, with major participation women and indigenous people. Creating coordination tables was key to promote trust and communication between the community, institutions, associations and families involved in the program.

Within the same thematic window, the program "**MDGs beyond averages: Promoting Food Security and Nutrition for Indigenous Children in Brazil**" continued with participatory initiatives as those carried out in the formulation stage. Workshops were held on topics related to the expertise of each of the UN agency's involved. The communities defined their needs and implementation location, through a democratic process. Together with UNICEF, the JP addressed violence and youth self-esteem through communication workshops in indigenous schools. Together with UNDP, indigenous ecological ovens communally constructed with inexpensive local materials, specific to the region, which resulted in an improvement in health and solved respiratory problems of children. Such stoves were designed in partnership with local NGOs and are considered as a model of sustainable technology, to be used in other similar projects.

The collective rights of indigenous peoples include the recognition of their histories, languages, identities and cultures as well as their right to traditional knowledge, which has been and is shared and maintained collectively.

In the same program, following numerous recommendations of the Permanent Forum on Indigenous Issues and the Declaration of the Rights of Indigenous Peoples, ILO lead a training initiative on its 169 Convention.

Through a participatory process, the Convention was translated into Guarani, Terena and Tikuna. On this basis, the government began a regulation on free, prior and informed consent. The program focused on water and sanitation in Mexico, local staff translated and facilitated workshops. Also in Mexico, the JP on conflict prevention and peace building for displaced people in Chiapas, the use of indigenous languages was key for effective communication, as well as it encouraged participation during program implementation.

For a real empowerment of traditionally marginalized communities efforts must center on training community members. Indigenous peoples are right holders, and those programs affecting them should see them as such. Strengthening their capacities results in strengthening their organizational and leadership potential, and therefore a more sustainable development.

Training community leaders can represent a positive initial gateway for the entire program implementation. In Paraguay, community leaders were trained in water and sanitation issues at the beginning of program implementation. Only then the

implementation of other activities took place regarding the program's plan of construction of water and sanitation systems in dispersed rural and indigenous communities. Such strategies allow better acceptance and engagement with the program throughout the community.

In Namibia, JP " **Sustainable Cultural Tourism in Namibia**" trains *local* tour guides, as opposed to past actions where trained guides were often people from outside the community. Also noteworthy have been the train the trainers activities for documentation of intangible cultural heritage. It allowed not only for installed capacity within the community, but also to multiply the JP's impact and even promoting leadership in the community.

In Peru also, another positive trained indigenous facilitators in the design of climate change adaptation plan, involving leadership in this design and also in designing adaptation plans to climate change, as well as a participatory process mapping mobility and livelihoods.

In Guatemala, the JP "**Alliances to improve the situation of Children, Food security and Nutrition**" achieved high impact in its implementation with indigenous peoples thanks to dialogue and community outreach, fostered by community leaders. Implementation took place respecting and according to traditional practices. The program aimed to strengthen the capacities of the MAM People in water and sanitation governance, the management of water systems and coordination between administrative bodies.

As mentioned, these experiences show the added value of implementing a dynamic dialogue and confidence-building approach. The process can take longer and may even not be as noticeable on the formal results of the programs. However, in-depth interviews with indigenous participants, coordinators and program officers demonstrated that the effect of strengthening communities, of their negotiation skills building capacities, is more sustainable and has more visible effects in the long term.

3.3.3 Monitoring and evaluation

Finally, the study found that 33 programs have included indigenous peoples in the monitoring and evaluation phases, which still represents a challenge. Examples of inclusion are different processes of analysis involving indigenous communities, and the development of cultural and social indicators for and by indigenous peoples in Colombia, Mexico, Bolivia and Namibia, as well as the participation of indigenous beneficiaries in

program monitoring activities through a social audit in Guatemala and exchange visits among neighboring communities, among others.

In the above-mentioned JP, within the Environment and Climate Change thematic window, it was agreed that the indigenous council or the peasant association managed the resources. To strengthen this process, the indigenous organization received technical assistance. Capacity building to the community on project development projects resulted in an optimal monitoring strategy.

"Alliances to improve the situation of children, food security and nutrition" in Guatemala, carried out a social audit of health services, through field visits to consult and observe the provision of services. The activity represented a novelty in the community, as well as a particular practice in which communities were strengthened and were subjects of law in action.

In Panama, the **"Integration of Climate Change Adaptation and Mitigation Measures in the Management of Natural Resources in Four Priority Watersheds of Panama "** also made emphasis the monitoring process, who facilitated collaboration between men and women, who participated in joint evaluation visits. Monitoring of progress by communities themselves was developed in close communication with the participation of UN agencies and with the main counterpart, the Ministry of Health. This strategy was based in the general guidelines set by the JP and in the follow up plan that was developing with the community after the midterm evaluation. The communities themselves involved in the process of monitoring the implementation of the activities and achievements of the results, due to the recognition of their central role in the achievement and sustainability of initiatives.

The experience of the joint program **"Development and Cultural Diversity to reduce Poverty and promote Social Inclusion"** in Ecuador promoted the revaluation of culture, inclusion and intercultural dialogue as a means to reduce this discrimination and to break the cycle of poverty affecting these groups for cultural and ethnic reasons. The experience shows that working with indigenous peoples and conceiving them as right holders means understanding the importance of their participation in all program phases, including being involved in monitoring and evaluation stages.

Exchange of experiences through visits to other departments and communities also proved to be a valuable practice in terms of contrasting and validating the positive aspects of the strategies implemented in the community.

Developing culturally relevant indicators:

Inequality and poverty affect indigenous peoples globally. While there are several documents, reports and statistics by country or regions that agree in locating the indigenous population in more unequal conditions than the non-indigenous, data disaggregation remains a major pending issue. At the same time, it is necessary to take into account other aspects that allow deeper analysis in each situation.

At its fourth session in 2005, the Permanent Forum stated "... Poverty indicators based on indigenous peoples' own perceptions of their situation and experiences should be developed, jointly with indigenous peoples."¹¹

FIMI found that joint programs and the impact of their best practices can serve as a model to be replicated in developing culturally relevant indicators, that should also provide for the effective participation of indigenous peoples and communities.

In JP "**Protecting children: towards a coordinated food security and nutritional program for El Salvador**" interviews with indigenous representatives were held to develop indicators to allow for a common perspective on the approach on nutrition for health for *buen vivir*.

A very interesting experience took place when implementing "**Integration of ecosystems and adaptation to climate change in the Colombian Massif**". As a consequence of developing a baseline with the University of Cauca, the need for a perspective of the MDGs from the view of indigenous peoples was identified.

The program then gave rise to a series of reflections and actions to position the MDGs in indigenous agendas. In this context, a new project was carried out. The new project involved developing a dialogue with indigenous organizations to define agreed criteria and thus prioritize and target program action. An agreement was signed to conduct collaborative work with grassroots organizations, at the local and regional level, including events, meetings, definition of coordination bodies and joint technical teams.

This process emerged from the JP activities and on the basis of recommendations of the Permanent Forum, and ended up initiative beyond the program. An important outcome was a publication with indigenous authorship, called "The Other View: Indigenous

¹¹ See UNPFII Report E/C.19/2005/9

Peoples and the Millennium Development Goals"¹². Five alternative and culturally relevant MDGs were identified, as follows:

MDG 1: Protection and Defense of Indigenous Territory

MDG 2: Self-Determination and Self Government

MDG 3: Self Development, *Buen Vivir*, Balance and Harmony

MDG 4: Free, Prior and Inform Consent

MDG 5: Institutional Redesign of the State

The proposal included the development of indicators for each MDG.

One important facilitating factor that ensured success of the program was direct dialogue with indigenous organizations, as well as the explicit recognition that the territory and the space for intervention had been part of ongoing processes. It was also made clear that, in that very same sense, the goal the program was to strengthen these processes and projects.

Another relevant good practice relates to the fact that the technical team hired by the joint program depended directly on the coordination of the program and not on each UN agency, ensuring the integration and coherence in the development of the program.

In direct response to the recommendations of the Permanent Forum on Indigenous Issues during the implementation of the joint program "**National capacity-building for intercultural conflict prevention and management in Chile** " proceeded to measure MDG indicators along with the indigenous peoples. The program addressed the relationship between indigenous peoples and the Chilean society, associated with negative cultural relations established in the country and the historical process of occupation of indigenous lands and natural resources. Considering the radicalization of positions and increasing violence of the forms of social protest, a central goal was to develop national and local capacities to manage ongoing conflicts and preventing new outbreaks. Thus, the study for measuring MDG indicators together allowed to a more objective picture of the situation and of the gaps indigenous peoples face, beyond national averages in relation to the achievement of the Millennium, and the inability to measure the MDGs without disaggregating data by ethnicity.

¹² See [Reading Guide](#) and [Publication](#) (in Spanish).

In Paraguay, within the above-mentioned JP "**Strengthening the ability to define and apply water and sanitation policies**" trainings were conducted where information was presented to each community and the work to be done was explained step by step. Afterwards, training on indicators took place. The communities were provided practical examples and, once they had incorporated the concept of indicators, the communities decided which the indicators would be, according to the local situation. Following this, the needs for each community and a fair method to prioritize the communities were determined so as to define where the program would build the water system. Examples of indicators were: number of families in the community, number of water sources, salt water springs. All of this information was compiled and analyzed for building water systems.

Also in the water and sanitation JP in Mexico, each UN agency developed social and cultural indicators, incorporating elements would strengthen the meaning in the program implementation process.

In Bolivia, women developed qualitative indicators to monitor the JP activities. The experience proved the positive effects of combining technical assistance in "practical issues" with human rights training to empower women.

In El Salvador, the JP on childhood and food security worked with indigenous organizations in the development of indicators on water and sanitation and healthy eating, oriented towards health and *buen vivir*.

In Namibia, cultural indicators were developed by the Local Administration Committees, which were in charge of the program's monitoring and evaluation in charge of monitoring and evaluation. The indicators included certain components of UNESCO Culture for Development Indicators (BICD / DCIS¹³), an applied research project which aims to identify a set of indicators that explain how culture contributes to national development.

3.4 Participation of Indigenous Women

Neither the MDGs nor any development goal can be achieved without the full participation and empowerment of women and indigenous peoples, without regard to their individual and collective rights.

¹³ See UNESCO "Culture for Development Indicators". <http://www.unesco.org/new/en/culture/themes/cultural-diversity/diversity-of-cultural-expressions/programmes/culture-for-development-indicators/>

Gender inequalities are rooted in the social, institutional, economic and cultural systems. To effectively address and transform unequal power relations between men and women multisectoral approaches and thorough analysis that consider national and sub-national contexts are required.¹⁴

To ensure the rights of indigenous peoples as a group is fundamental for indigenous women to fully exercise their rights. Likewise, the systematic violation of indigenous peoples' collective rights as indigenous peoples is the greatest risk factor for gender-based violence, including violence within communities. Ensuring the rights of indigenous women involves standing in the intersection of three interrelated areas: human rights, the rights of indigenous peoples and human rights of women.

The perspectives, needs, opportunities and challenges of indigenous women must be taken into account while formulating, implementing, monitoring and evaluating policies and programs. FIMI found that regardless of the thematic window of each JPs, a number of strategies provided a gender-sensitive development. Such strategies, identified as best practices, achieved to tackle inequalities and discriminatory practices experienced by indigenous women, empowering them as agents of their own change¹⁵.

In Cambodia, the formulation stage of the "**Creative Industries Support Program**" included focus groups in different communities, in order to learn about the perceptions about which would be the best strategies to promote gender equality and to empower women in their role as entrepreneurs. The consultation process was documented and even received an award by the MDG-F for excellence in communication through video.

In Colombia, Bolivia and Guatemala, programs recognized that the incidence of poverty and domestic violence are higher in those regions with the highest concentration of indigenous population. Therefore, work in these areas, can result in concrete benefits and support a more equitable development.¹⁶

Gender mainstreaming requires changing gender relations, which involves questioning and responding to the underlying factors of unequal status and treatment. According to the testimonies of indigenous women participants, the experience of active involvement in the programs represented an essential element to strengthen their self esteem and acknowledgement of themselves as right-holders. Such was the case in Costa Rica, in the program "**Developing Competitiveness for the Brunca region in the Tourism and Agro-Industry Sectors, with an Emphasis on the Creation of decent, green employment to Reduce Poverty.**" Highlighting women's role within the community and family as key

¹⁴ "Two Roads, One Goal: Dual Strategy for Gender Equality Programming". Mdgf.org

¹⁵ "Two Roads, One Goal: Dual Strategy for Gender Equality Programming". Mdgf.org P.14-15.

¹⁶ Ibidem. P. 15 Box 1.2

partners for decision-making on the implementation of program activities affecting them was stated as outstanding added value. For example, this was considered to be an important strategy in programs that included the service installation such as stoves or water systems in homes. Throughout the implementation of Peace program in Mexico, greater participation of women in was achieved meetings. At the beginning, women in Chiapas did not attend meetings where men participated. Eventually women were also part of the meetings and began to participate more actively.

In the formulation of JP "**Building the local response capacity for the inter-sectoral implementation of the PMD-C**" in Bolivia, UN teams worked on a process approach to indigenous women through activities along with the matrix organizations of indigenous women. The program was aimed at promoting the acquisition of better knowledge, attitudes and practices on food, nutrition, hygiene and health, helping families to count with effective access and use of improved water and sanitation. Under the premise of strengthening local response capacity to combat malnutrition in 22 municipalities of high vulnerability, training activities were determined together with women through prior contact with their organizations, thereby promoting and strengthening organizational existing structures and empowering indigenous women as a whole.

An interesting program with Embera communities in Colombia centered on the elimination of the practice of female genital mutilation. Thanks to a process centered on indigenous women's empowerment, several women leaders could work with the communities for this practice's elimination. Since the JP formulation, great emphasis was made in capacity building. At the same time, interaction with key stakeholders within the community was constant. These stakeholders were always present when visiting communities, when mobilizing and communicating about the program's actions. Women were trained to interview and gather information in the community. The training expanded the participation of women in the community. One maximum local authority always accompanied the process. The results have been very positive, and include achievements such as the creation of a women leaders team and an area for women and family in the Regional Indigenous Council.

This was achieved through a process of gradual and steady approach to the local reality, enhancing communication with the different hierarchical levels of the community. Organization among government institutions and the UN prior to program implementation, as well as resorting to secondary sources in order to learn about internal organization of the community were facilitating factors to know the best strategies for approaching the community.

Also in Colombia, JP "**Strengthening local capacities for peace-building in the Department of Nariño**" promoted the creation of organizational spaces of indigenous

women. For example, a Gender School was fostered, which provided trainings on law indigenous women. The school was a product of interaction and consultation with indigenous women, alongside a process of consultation with the authorities. JP made an open call to begin and promote interaction, providing workshops and identifying those spheres in the community specific for women, as well as the laws of origin of the people. This allowed showing that the program proposal was not faced with those laws. It was also essential to identify and negotiate with existing institutions that were already working with women as well as the inclusion and support by indigenous women leaders with experience in gender training processes. As a result of this series of activities, there was a meeting of indigenous women to specifically address the issue and to enhance the relationship with indigenous authorities from the region. After this meeting, the Alliance of Indigenous Women was created. The Alliance was conceived as an advisory space for Departmental public policy, and is now part of the Bureau of Women in Nariño Department. A Life Mandate of Indigenous Women was also an outcome of the meeting. It has specific lines of action to be prioritized regarding men and women, as well as regarding governance and international cooperation.

In Brazil, racial and gender inequality was addressed to face civil rights issues that inhibit Afro descendent and indigenous women's development potential¹⁷. The Joint Program for the Promotion of Gender Equality, Race and Ethnicity supported the participation of indigenous women in the Third National Conference on Women, which connects to the municipalities with participation of organized civil society and represents is a way of articulating demands at the state level and then internationally. Among the strategies to raise awareness on ethnicity and gender awareness, "case studies" on the situation of indigenous women in Brazil were developed, and remain as resources to be provided as examples for the implementation of public policies.

JP **"Strengthening the institutional environment for the advancement of women in Guatemala"** centered on gender and violence, and involved participation of indigenous women. Partnering with Indigenous Women's Ombudsman played a key role. In 2008, femicide was classified as a crime. The program implemented comprehensive, multisectoral and culturally relevant services, to prevent and respond to violence against women and indigenous adolescents. Having worked with communities to implement culturally appropriate services was key. Leadership workshops at schools, designed for children, with a particular focus on girls proved to be a valuable practice.

Finally, visits and exchange between communities and JP have been good practices that promoted leadership and strengthened indigenous women's networks in different countries. For example, in the exchange with women leaders in Panama, program

¹⁷ Idem

participants addressed gender, multiculturalism and ILO 169 Convention. An outcome document with each community's perspective on the most effective ways to carry out consultation with indigenous peoples was a result of such experience. The round of South-South meetings continued at a meeting of leaders from Paraguay, Panama and Nicaragua, which allowed enhancing the interaction and multiplying positive results of JPs centered in water and sanitation. Such processes empower women leaders as it enables socialization of experiences and applying best practices for gender equity observed in countries where there is more participation of indigenous women.

4.Obstacles and Challenges

The analysis of MDG-F joint programs reveals many good practices in the way towards a inter-cultural programmatic model for and with indigenous peoples. The study also revealed some challenges.

A recurring challenge in several joint programs has been the difference between the timing expected by programs and its results, and the timing or agendas of indigenous communities. Therefore, as stated in several interviews, the implementation of an intercultural approach, considering the worldviews and context of each community remains a challenge.

On the other hand, there have been highly successful strategies to develop cultural indicators. However, working with indicators that approach the concepts of development of indigenous peoples in all programs that affect them is a key challenge that will enable better measurement of programs' impact on communities and to tackle inequalities. This requires investments in methodological resources, along with education and training processes that can really enable effective monitoring from the perspective of indigenous peoples.

In this sense, the limited use of statistical information and data disaggregation by ethnicity and gender is an obstacle to the design, measurement and monitoring of programs. The development of indigenous peoples disaggregated data and gender is still a challenge. Little statistical information generation was detected throughout the JPs. However, there have been efforts made in the development in baseline and in studying gaps between indigenous and non-indigenous communities.

It is still necessary to incorporate practices in monitoring and evaluation of programs in which the indigenous peoples have decision-making spaces and an active role as right

holders. The social audit experience in Guatemala, as a citizen monitoring service represents an innovative practice in this regard.

The study showed that a considerable number of good practices were motivated by recommendations of UNPFII. It is of utmost importance to give relevance to mechanisms and instruments that guarantee the rights of indigenous peoples, especially in countries where there has not been a close monitoring of the recommendations to date, given that it is a central thrust to strengthen and make indigenous participation more visible in these countries' development.

The analysis has presented successful training experiences for indigenous peoples on international instruments and on the MDGs throughout the programs. What represents an achievement in those communities is still a challenge in many others. A human rights approach implies and demands training for all communities about their rights and international goals. Such training and capacity building is essential to empower indigenous peoples, so that they will have the tools to define their priorities and overcome structural inequalities.

5. Conclusions

The study and review of nearly 50 programs and over 200 good practices provide strong evidence that there is hope and progress on different fronts to improve the current situation of indigenous peoples. To overcome structural inequities that indigenous peoples have long faced, a new way in which they are conceived as the central actors to solve the problems that affect them. This requires understanding that indigenous peoples are right-holders. This document presents **concrete evidence of good practices implemented in the countries.**

There are numerous mechanisms that ensure effective participation of indigenous peoples. Those mechanisms detected are replicable and guarantee respect for international instruments on the rights of indigenous peoples.

In the programs studied, the degree of knowledge of international instruments and mechanisms concerning indigenous peoples is mixed. However, the impact of the experiences arising from UNPFII recommendations has been remarkable

Combining multiple strategies for participation, such as consultation processes, the participation of indigenous communities and their organizations in the management of program resources, alongside technical training results in stronger and lasting impact.

Such strategies enhance the capacities and have higher impact results in the long run, allowing consolidate a programmatic approach in which indigenous and are responsible for their own development.

A remarkable aspect MDG-F approach is that programs have been implemented jointly by various United Nations agencies nationwide, showing that coordination and teamwork provide better results. This has posed a challenge in some programs, and collaborative learning and sharing of expertise in working with indigenous peoples in others.

In programs that affect indigenous peoples directly and indirectly, implementing consultations, full participation, respect for autonomy, training and training of trainers, organizational strengthening, development of activities in a culturally relevant framework stands out as the only possible starting point.

Best practices in 20 countries from Africa, Asia and Latin America have undertaken the journey. To replicate and multiply these steps, it is necessary to promote personal and organizational strengthening, through training processes, leadership building, training in international law mechanisms, exchange of experiences, encounters and work within the communities.

Strengthen and **supporting mechanisms that indigenous organizations are already implementing** represent an important added value. When programs are developed through dialogue and built on existing structures in the community, there is a leveraging effect that allows for greater impact and sustainability.

When **dialogue and a gradual but steady approach** with communities occur from the formulation of the program, either through focus groups, workshops or interaction with communities, the results of programs and appropriation in the communities are much more effective. While it is true that the approach process can be slow and show few tangible results at first, analysis and testimonies of participants and program officers make it clear that in the long term, it represents a key aspect. Such an approach ensures greater community acceptance, resulting in increased opportunities for **joint participatory work**. As mentioned, participation of indigenous peoples is fundamental to the exercise of their rights

It is during the implementation stage where a greater variety of approaches for community participation can be found. Depending on the purpose and features of each program, innovation is more feasible in terms of opportunities for involvement, from the participation in **training**, to the development of ecological stoves with local raw materials, to **participation working** in the construction of water and sanitation systems. Combining technical expertise with the knowledge and traditions of *buen vivir* is another

example of an intercultural approach and respect for the rights and customs of indigenous peoples. Moreover, the results thus obtained are sustainable over time. The **participation of communities in the management of resources** is a practice of great relevance for indigenous peoples. While still not a recurring practice, the positive effects it has had on at least three MDG-F programs are examples to follow and replicate. The importance lies especially in the strong impact for the practical recognition of **indigenous peoples as right holders** and not mere beneficiaries. Moreover, this best practice of strengthens organizations in technical capabilities for implementation and accountability of future programs.

As above-mentioned, in many successful cases, good practices derived from efforts to respond to the **recommendations of the United Nations Permanent Forum on Indigenous Issues. Strengthen training for indigenous organizations** and United Nations agencies **on international instruments and mechanisms and promoting greater understanding and dialogue with the activities of the UNPFII** is a central challenge to achieve greater articulation and impact of international bodies with communities and local realities. In the same vein, it is also valuable to translate the various international instruments to indigenous languages and have the **support and follow up with the local authorities** in the development of the planned activities.

Good practices for the empowerment of indigenous women were present in various thematic windows, showing a trend of **gender mainstreaming** in the MDG-F programs studied. Trainings and **women's meetings** are instances of empowerment of utmost importance, since they enable articulation at the national level. The formation of **women leadership** schools and training on gender are practices that build capacities and improve women's self esteem. They also facilitate the exchange of experiences and demands, as well as the definition of joint agendas among women of different regions. **Dialogue and training for indigenous women's organizations** at local and national level meets a concrete and continuous demand of indigenous women. **Exchange of experiences and systematization of good practices** from a gender perspective between leaders from different communities in different countries is an interesting resource to strengthen coordination and build common agendas internationally.

It has been observed that the stage of monitoring programs is where less variety and fewer best practices were found.

As the reviewed programs and practices show, **elaboration of culturally sensitive development indicators** for social programs is an extremely effective way to make the situation of indigenous peoples visible, and to measure the impact according to the indigenous perspective. Moreover, such practices have demonstrated to encourage greater community ownership of programs. Furthermore, through the use of culturally

relevant indicators, it was possible to promote a better understanding of international development goals and install them on their own national indigenous agendas.

The **appropriation** and appreciation by the community of the results of the program are a **key element to ensure their active participation in follow up and monitoring**. Implementing best practices in each program step results in opportunities for the application of new best practices in further stages. In this sense, the implementation of best practices from the formulation of the program tends to ensure not only better results but also the presence of positive strategies for indigenous integrally along the entire program and even after its complete implementation. Moreover, the analysis, especially the testimonies of those involved in the execution of each JP, shows that **when indigenous communities are able to participate actively from the beginning, there is greater potential for the program to involve best practices and innovative intercultural strategies**.

This happens only when indigenous peoples are considered central actors, rights holders and leading agents in their own development path. It is important to coordinate efforts to overcome social exclusion that indigenous peoples have confronted for centuries. There are now several international instruments that pose a framework to achieve this. The participation of indigenous peoples as mere operators, without a real possibility to make decisions in programs that affect them does not produce any change. In this sense, positive experiences analyzed from the perspective of indigenous peoples, demonstrate not only the need, but especially the unique opportunity to overcome the inequities that can take shape through an intercultural perspective, which conceives and includes indigenous peoples and their organizations as rights holders and stakeholders in defining the agenda and POST 2015 development goals.

6. Final considerations

The analysis and results of this study in political and operational terms, allow us to highlight some reflections that can be taken into account in the design of new projects and new strategies including indigenous peoples.

Each reflection and broader concept is evidenced by good practices and most relevant cases detected in joint programs and described in Section 3 of this report, according to the phase of the program cycle.

1. Program sustainability

The sustainability of programs is linked to what is commonly known as co-financing in value or self-financing. FIMI rather use the terms "reciprocal exchange of resources," which includes resources of indigenous organizations, such as materials, ancestral, spiritual knowledge, time and spaces. Indigenous peoples, especially indigenous women, provide many resources to programs that must be recognized as a great added value.

These contributions are **not often quantified**, though their value is central to the success of the program. Without such material, human, time, knowledge and even spiritual resources, **all financial resources invested from outside could not be effectively used**.

In this regard, sustainability of programs is completely linked to the inclusion of **indigenous peoples in the technical teams**. In several programs the difficulty of including indigenous was highlighted, especially due the requirements established by UN. To begin to put a reciprocal exchange into practice, the first and essential step is to achieve the most essential and basic: the inclusion of indigenous people in the technical teams.¹⁸

3 Holistic approach

A holistic approach in programs that include indigenous peoples involves a number of components to bear in mind together that need to be considered in the conceptualization of a program, as well as in each of its stages. The components include a territorial and collective approach, the intercultural approach, an intergenerational approach, and gender perspective. For actual implementation, it is central to consider how to operationalize a holistic approach in all phases of a program.

A **territorial and collective approach** includes the environment or Mother Earth, which is based on the notion of *Buen Vivir*. Consultations have to be carried out collectively, with mechanisms of collective decision making and including the link with Mother Nature as part of the social relations to be considered¹⁹.

An **intercultural approach** confronts inequalities and power relations, and is accountable of the context of discrimination and structural inequality that indigenous peoples face. This is the approach involving greatest challenges to be put into practice, given the

¹⁸ Examples of efforts in this line are the indigenous promoters who served as **translators** in programs such as in **Guatemala** and the food security program in Brazil, through the construction of **ecological stoves** with organic materials from the area and the community and the work in Bolivia along with the matrix organizations as a first dialogue step and then get to work with all women.

¹⁹ For example, dialogue with indigenous authorities in **Nicaragua** created an opportunity for participation in terms of coordination and dialogue between national and regional authorities, agencies and communities.

structural conditions. Participation of communities in the management of resources, including technical assistance, is a great example of initiatives that are committed to this approach and thereby provide greater sustainability for each program, installing capacities in the community. The empowerment of communities and their active participation in resource management in programs that affect them is an excellent practice. However, few programs still that enable management of resources. Education and training processes that empower communities are more frequent.²⁰

Regarding the **intergenerational approach**, it is necessary that programs affecting indigenous communities consider the different generations and its realities. More specifically, there is the need for greater attention to children and youth, and the inclusion of the elderly.²¹

As part of a holistic approach, and within an intercultural perspective, gender mainstreaming is crucial, when understood and addressed from the perspective of indigenous women themselves and not from a western, urban approach.

The analyzed JPs have included such a perspective in three different ways. In a more explicit manner were the programs targeted for indigenous women²². The second way has been through projects aimed at indigenous peoples in general that include a specific component for indigenous women²³. Finally, a third way to include a gender perspective has been in gender programs for women in general. The main difficulty is the very fact that such programs often do not focus on the indigenous component. However, good practices can be found.²⁴

3. Governance

Indigenous peoples' own mechanisms provide a better effectiveness to programs. The same is true when indigenous peoples **ancient and previous knowledge** of indigenous peoples, and when they are considered the basis of capacity building strategies.

²⁰ In **Namibia**, the local tour guide training in the program focusing on culture and development exemplifies the possibility of intercultural learning that leads to the empowerment of indigenous peoples.

²¹ In **Guatemala**, the Governance Program included strengthening leadership workshops for girls in schools for children and with a particular focus on girls. It draws attention to the importance of starting work with girls small to build their self-esteem.

²² As in the case of **Colombia**, where a Comprehensive Strategy for the Prevention and Eradication of All Forms of Violence Against Women took place.

²³ For example, in the water and sanitation program in **Panama**, as a strategy of empowerment, meetings were organized between leaders from different countries. Also in **Colombia** training instances for women leaders were implemented. In **Cambodia**, and also in the case of **Costa Rica, Mexico** and **El Salvador** concrete steps were taken for to that indigenous women are represented in the leadership spheres.

²⁴ The Inter-Agency Program for the Promotion of Gender Equality, Race and Ethnicity in **Brazil** managed to focus on the specificities of these three components.

Traditional authorities and spiritual leaders have huge influence on the decisions that communities make. Aiming at dialogue with communities without taking this into account ensures failure in the participation of indigenous peoples and programs' sustainability. The same is true with respect to the involvement, consultation and working with regional organizations.²⁵

4.Flexible frameworks

Finally, an important aspect for all programs is to have the **flexibility** to include the **constant movement of indigenous peoples, the dynamism of their cultures, the differences in the perception and time management.**

Programs affecting indigenous peoples and guided by rigid models point to the **failure**. Sufficient flexibility is needed at each program stage to consider issues such as the relations between peoples and influences between them and intercultural conflicts. Sensitivity towards several aspects such as the problems of **internal migrations from the highlands to the lowlands**, the difficulties of **transportation and communication**, internet access, distances, the **dynamism of cultures**, and indigenous peoples themselves who question certain practices and beliefs, have not been reviewed in the JPs²⁶.

4.Indigenous peoples: right holders

It is essential to conceive of indigenous peoples as rights holders; who possess wisdom, ancestral knowledge, diverse realities, particular experiences and an ancient history. Working together greater impact on the present and the future of communities can be achieved.

The documentation provided provides solid base to show that inclusion and effective participation of indigenous peoples is possible and also is **FUNDAMENTAL to the success and sustainability** of a program or project. Two years remain to the deadline for achieving the MDGs and it is time to think about the SDGs.

²⁵ Within a very particular country context of large polarization in Bolivia, the peace-building JP in **Bolivia** UN agencies concluded a contract with the five most representative indigenous organizations of the country to carry out consultation, creating a mechanism for dialogue and consultation. Recognition of indigenous authorities and respect to traditional practices was also implemented under the food security program in **Guatemala**.

²⁶ In the case of the JP in governance from **Paraguay**, understanding the reality of the community led to a flexibility and adaptation of the program to the needs of the community: during a training on indigenous water systems participants expressed family problems that they were experiencing due to drug and alcohol consumption by their children. This allowed resolution of problems that were not foreseen and affected the implementation of the program.

With this work FIMI invites organizations of indigenous peoples, the international system and States to conduct a thorough review of the structural problems we face and to take actions that lead to structural shifts change aiming at equity and equality.