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ABSTRACT

Indigenous peoples number over 200 million and constitute four percent of the world's population. They live in every part of the world and share a tragic common history: invasion of their lands and alteration of their environment, abrogation of treaties, continuing violence against their peoples, discrimination and abuse, poor health care and disadvantaged living conditions, attacks on their beliefs and customs, desecration of their sacred sites, imposition of alien educational systems and language, and the undermining of their way of governance. Their past history and present reality raise profound human rights issues for all peoples. With this in mind, background information useful for teaching about indigenous peoples in grades 7 to 12 is provided. The world is divided into seven regions and the indigenous peoples of those regions and the significant issues are discussed. Additional reading materials and audio/visual aids are suggested for each unit. Techniques for the classroom and independent projects are suggested. A discussion of the United Nations recognition of the special needs of indigenous peoples and of its work to further the interests of these peoples is included. An appendix relating to the design and execution of the project concludes the document. Numerous maps and charts are included. (JB)

INDIGENOUS PEOPLES AND THE UNITED NATIONS

A Curriculum Project for Grades VII-XII

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BACKGROUND READINGS: THE ISSUES

TRUGANINNY by Wendy Rose

"Truganinny, the last of the Tasmanians, had seen the stuffed and mounted body of her husband and it was her dying wish that she be buried in the outback or at sea for she did not wish her body to be subjected to the same indignities. Upon her death, she was nevertheless stuffed and mounted and put on display for over eighty years."

Paul Coe, NAILSS, 1972

You will need
to come closer
for little is left
of this tongue
and what I am saying
is important.

I am the last one.

I whose nipples wept
white mist
and saw so many
daughters dead
their mouths empty and
round
their breathing stopped
their eyes gone gray.

Take my hand
black into black
as yellow clay
is a slow melt
to grass gold
of earth

and I am melting
back to the Dream.

Do not leave me
for I would speak,
I would sing
one more song.

They will take me.
Already they come
even as I breathe
they are waiting
for me to finish
my dying.
We old ones
take such
a long time.

Please
take my body
to the source of night,
to the great black desert
where Dreaming was born.
Put me under the bulk
of a mountain or in
the distant sea;

put me where
they will not
find me.

Harper's Anthology of 20th Century Native American Poetry ed. Duane Niatum (New York: Harper & Row, 1988), pp. 240-1.

THE ISSUES

The history of the world tells many stories of conquest. Only one such tale continues into the twentieth century, and perhaps into the twenty-first. Almost five hundred years ago European adventurers sailed their caravels and galleons across the Atlantic. They looked for a passage to the Indies, the source of silks, spices, and all that defined luxury in their world. In the 1490's and the early decades of the 1500's they found instead semi-tropical islands, a vast continent and urban civilizations beyond their experience. They called themselves "discoverers" and named the peoples "Indians." Their cartographers declared this the "New World" and named the lands "the Americas."

But the peoples already had names. They called themselves Arawak, Aztec, Maya, Inca, Aymara, Seminole, Pueblo, Mohawk. For them the islands and continents were not a "new world," but their ancestral lands.

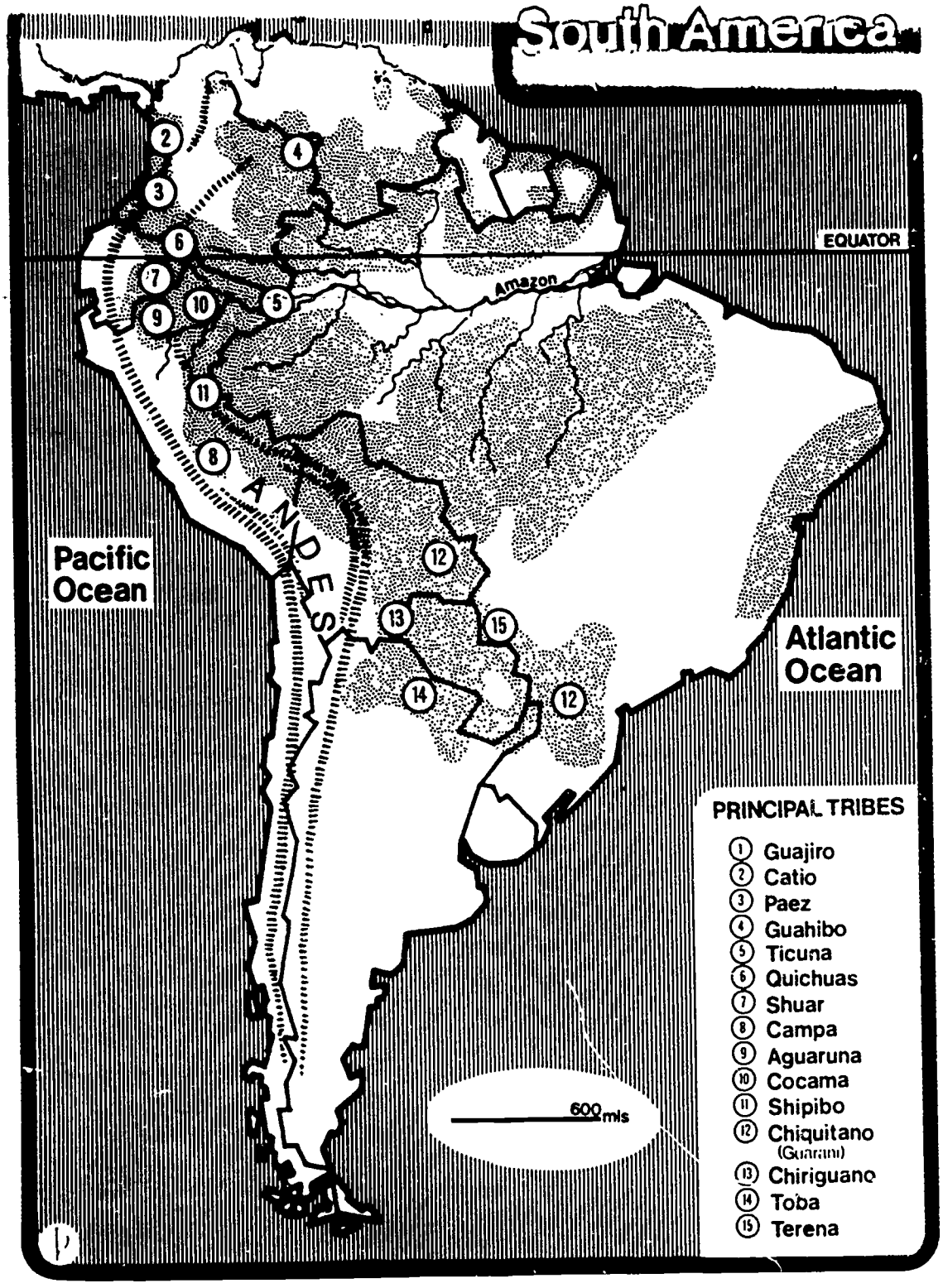
In the next centuries the Europeans conquered, settled, and reshaped the land to their needs. They wanted the indigenous nations for their labor, their knowledge of the mountains, forests and plains, and for their goods--their silver, their corn, their cloth, their furs. When "the first peoples" of the Western Hemisphere would not accommodate the conquerors and settlers, or opposed them, they were killed.

The "discovery of the new world" continues in the twentieth century with the same consequences. Encounters between settlers and the indigenous peoples in the Amazon River Basin, in the

eastern islands of Indonesia, have meant violence, death from disease, the destruction of the forest and thus the indigenous peoples' way of life--just as they did for Carib Indians in 1492. State trusteeship in South America and in southern Africa, has at best meant temporary protection. All over the world, the impact of one culture on another has become more and more acute as differences in values, perspectives, resources and technology have made some more vulnerable than others. Competition over land and land usage means that no group can remain isolated and in tact.

Indigenous peoples number over 200 million and constitute 4% of the world's population. They live in every part of the world. They share a tragic common history: invasion of their lands and alteration of their environment, abrogation of treaties, continuing violence against their peoples, discrimination and abuse, poor health care and disadvantaged living conditions, attacks on their beliefs and customs, desecration of their sacred sites, imposition of alien educational systems and language, the undermining of their way of governance and their adherence to community over individual rights. Even when they represent the majority of the country's population, as they do in Guatemala and Bolivia, they lead a marginalized existence. They are kept from the main sources of political power, isolated or exploited economically, and relegated to the lowest social strata. Everywhere they are dying.

Indigenous peoples ask only what others have asserted for themselves; Paul Coe, an Aboriginal and leader of NAILSS



from Hugh Shaughnessy, "What Future for the Amerindians of South America," Minority Rights Group, No. 15 (London, 1973), p. 5.

This map shows the location of the largest 'tribal' groupings within South America (their numbers ranging from about 6,000 to about 50,000). Most of these groups can be sub-divided into smaller divisions so that the names given in the key may not be strictly acceptable by all the sub-divisions; within the larger groupings, however, there is a certain amount of linguistic, cultural or social affiliation which enables them to be grouped roughly in this way.

It should be noted that a large amount of territory in the Amazon basin and central Brazil is occupied by Amerindians and does not contain any of these larger groups. The tribes in those areas usually have very small populations (often no more than 100), are usually less acculturated than the large groups and are, therefore, much more vulnerable both physically and culturally.

(With acknowledgements to Stephen Corry.)

(National Aboriginal and Islander Legal Services Secretariat), describes the three principles that they speak of in every national and international forum: "1) the right of self-determination of the nation...2) the right to land on our terms; 3) the right to continue to survive as a people."

The definition of "indigenous peoples," or "nations," formulated for the United Nations attests to their ability to survive despite the centuries of ill-treatment. The United Nations defines them as peoples who have continued to "consider themselves distinct...and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity...in accordance with their own cultural patterns, social institutions and legal systems." (E/CN.4/Sub.2/1984/20, p. 19) They have survived as separate cultures. Now they are once again active on their own behalf. They are claiming, as Paul Yu, an Australian Aboriginal and leader of NAILSS, describes it, "the first rights of the first peoples." To achieve their goals they have adopted some of the protest methods and tactics of their adversaries' cultures. Beginning in the 1960's they organized their own advocacy groups and began to use existing international organizations to gain recognition and support. In just a little over a decade they made the world aware of their past history. They brought attention to their present circumstances. They gained international acknowledgement of the wrongs done to them and approval from the United Nations Commission on Human Rights for the drafting of a separate Declaration of the Rights of

Indigenous Peoples.

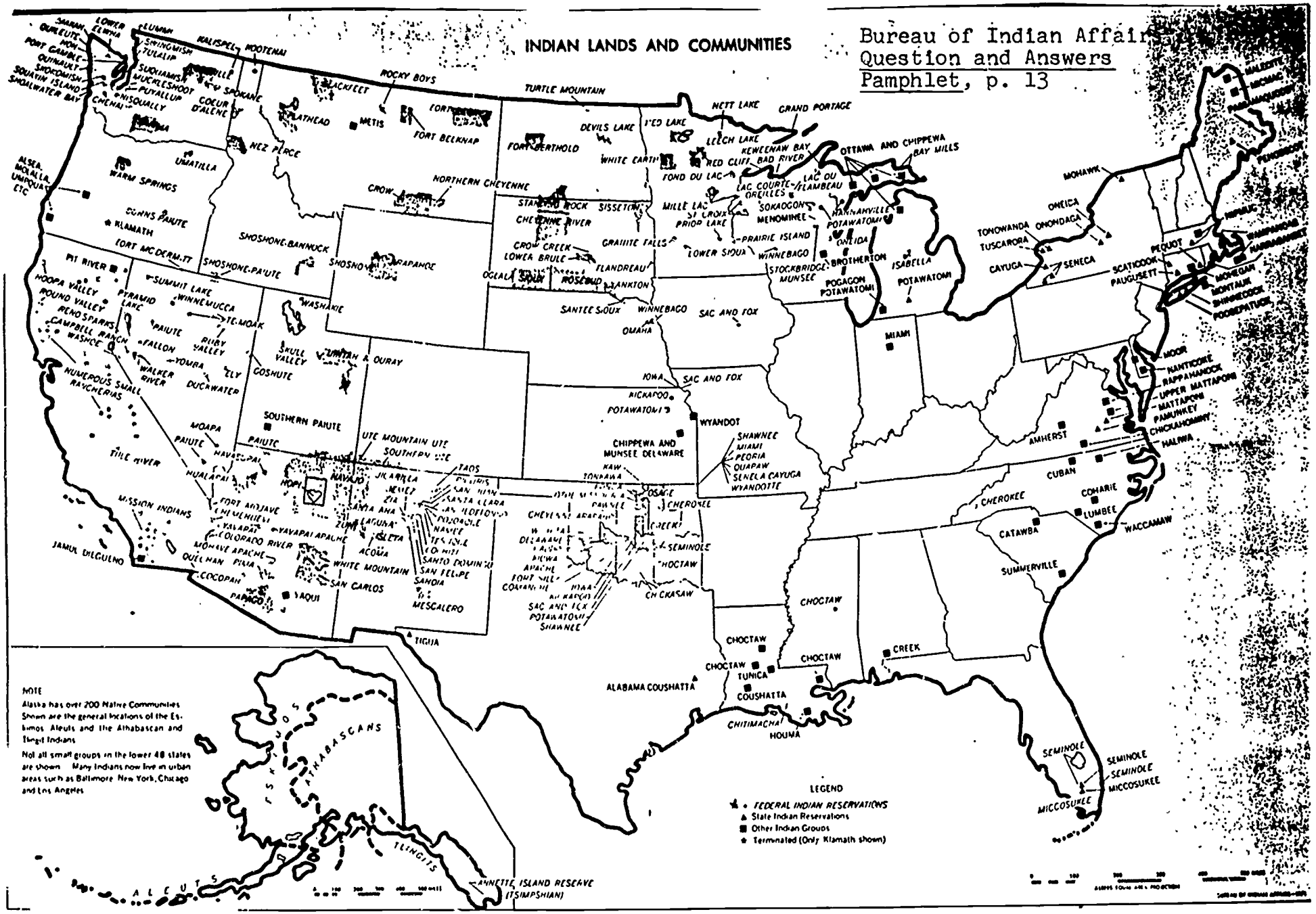
There must be a specific statement of their rights because existing Human Rights Declarations and Covenants have not included them. No where in the many international human rights instruments are all aspects of their history and current circumstances addressed and protected. They are distinct peoples and nations with unique origins and special needs. It is important that they gain their rights. For their past history and present reality raise profound human rights issues for all peoples. On the broadest level this concerns the rights of distinct ethnic and racial groups to exist within the modern technological state. It concerns the rights of cultures to continue. Most significantly it concerns an alternate view of humanity's relationship to the environment. In order for all peoples to survive, it is their view that must prevail.

The Land

Everything of consequence for indigenous peoples begins with their unique understanding of the ties between all life and the land. It is a "symbiotic relationship," "the land forms part of their existence." "The whole range of emotional, cultural, spiritual and religious considerations is present." Indigenous peoples hold the land collectively, they do not own or claim it as individuals. The land gives sustenance to all, makes the family possible, and is the basis for the existence of the people as a separate culture. (See statements of the National Indian Youth Council; Recommendations to the United Nations Working

Group on Indigenous Peoples, Annex III, 1984; Swepston and Plant, 1985)

The Haudenosaunee, the Six Nations of the Iroquois Confederacy, describe the clash of perspectives between the "first peoples" and Europeans. Conquerors asserted the "Doctrine of Discovery." They "discovered lands," and the indigenous peoples became part of the "flora and fauna." The "Doctrine of Manifest Destiny" made all non-Christians and their property subject to the control of Christians. (Haudenosaunee Statement to United Nations Working Group on Indigenous Peoples, 1987) The British in Australia insisted the land was empty, terra nullius, as if the peoples who came to work their farms and ranches had not existed until they were seen by European eyes. It made no difference whether the conquerors purchased land, negotiated agreements, or merely dispossessed and murdered the inhabitants. "Settler states" unilaterally abrogated treaties, refused to recognize title based on traditional use and occupancy, haggled over, or denied, compensation, and created fraudulent or unfair claims and adjudication procedures. Even when title to lands has been recognized, governments still claim authority to move peoples from one territory to another as with the 1974 Navajo-Hopi Land Settlement Act in the United States. They have called the peoples "immigrants" on their own lands--like the Dakota Nations of Manitoba and Saskatchewan who have treaties with the United States government but not with the Canadian, and so have title in one country but not the other. Governments have created national parks to protect the land and then banned the peoples


INDIAN LANDS AND COMMUNITIES
Bureau of Indian Affairs
Question and Answers
Pamphlet, p. 13
NOTE
Alaska has over 200 Native Communities
Shown are the general locations of the Eskimos Aleuts and the Athabascan and Tlingit Indians
Not all small groups in the lower 48 states are shown Many Indians now live in urban areas such as Baltimore New York, Chicago and Los Angeles
LEGEND
FEDERAL INDIAN RESERVATIONS
State Indian Reservations
Other Indian Groups
Terminated (Only Klamath shown)
ESKIMOS
ATHABASCANS
TLINGITS
ALEUTS
ANNETTE ISLAND RESERVE (TSIMPSHIAN)
ROCKY BOYS
TURTLE MOUNTAIN
FORT BELKNAP
FORT BERTHOLD
DEVILS LAKE
RED LAKE
NETT LAKE
GRAND PORTAGE
LEECH LAKE
KEWEENAW BAY
BAD RIVER
RED CLIFF
FOND DU LAC
OTTAWA AND CHIPPEWA BAY MILLS
LAC COURTE-OREILLES
LAC DU FLAMBEAU
SOKAOGON
MENOMINEE
HANNAHVILLE
POTAWATOMI
ONEIDA
MOHAWK
ONEIDA
ONONDAGA
TONOWANDA
TUSCARORA
CAYUGA
SENECA
PEQUOT
SCATICOOK
PAUGUSSETT
MOHEGAN
MONTAUK
SHINNECOCK
POOSEPATUXET
NIPMUC
WAMPANOAG
NARRAGANSET
WHITE EARTH
CHEYENNE RIVER
STANDING ROCK
SISSETON
CROW CREEK
LOWER BRULE
GRAIIITE FALLS
FLANDREAU
YANKTON
ROSEBUD
OGLALA SIOUX
MILLE LAC
ST CROIX
PRIOR LAKE
PRAIRIE ISLAND
LOWER SIOUX
WINNEBAGO
STOCKBRIDGE MUNSEE
BROTHERTON
POGAGON POTAWATOMI
ISABELLA
POTAWATOMI
SANTEE SIOUX
WINNEBAGO
OMAHA
SAC AND FOX
IOWA
SAC AND FOX
KICKAPOO
POTAWATOMI
WYANDOT
CHIPPEWA AND MUNSEE DELAWARE
SHAWNEE
MIAMI
PEORIA
QUAPAW
SENECA CAYUGA
WYANDOTTE
MIAMI
MOOR
NANTICOKE
RAPPAHANOCK
UPPER MATTAPONI
MATTAPONI
PAMUNKEY
CHICKAHOMINY
HALIWA
AMHERST
CUBAN
COHARIE
LUMBEE
WACCAMAW
CHEROKEE
CATAWBA
SUMMERVILLE
CREEK
CHOCTAW
CHOCTAW
CHOCTAW
TUNICA
COUSHATTA
ALABAMA COUSHATTA
CHITIMACHA
HOUMA
SEMINOLE
SEMINOLE
SEMINOLE
MICCOSUKEE
MICCOSUKEE
CHEROKEE
OSAGE
SEMINOLE
HOCTAW
CHICKASAW
KAW
TONKAWA
PAWNEE
SAC AND FOX
POTAWATOMI
SHAWNEE
TIGUA
SAN FELIPE
SANDIA
MESCALERO
ACOMA
LAGUNA
ZUNI
SANTO DOMINGO
SAN ILDEFONSO
NAMBE
POJOAQUE
TESUQUE
COCHITI
SANTA CLARA
SAN JUAN
TAOS
PICURIS
JICARILLA
ZIA
SANTA ANA
HOPI
NAVAJO
UTE MOUNTAIN UTE
SOUTHERN UTE
SOUTHERN PAIUTE
PAIUTE
PAIUTE
MOAPA
NAVASUPAI
HUALAPAI
YAVAPAI APACHE
MOHAVE APACHE
COLORADO RIVER
FORT MOJAVE
CHEMEHUEVI
YAVAPAI
QUECHAN PIMA
COCOPAH
PAPAGO
YAQUI
SAN CARLOS
WHITE MOUNTAIN
MISSION INDIANS
JAMUL DIEGUENO
TULE RIVER
NUMEROUS SMALL RANCHERIAS
CAMPBELL RANCH
RENO SPARKS
WASHOE
HOOPA VALLEY
ROUND VALLEY
PIT RIVER
FORT MCDERMITT
SUMMIT LAKE
WINNEMUCCA
PYRAMID LAKE
PAIUTE
FALLON
YOMBA
WALKER RIVER
DUCKWATER
TE-MOAK
BIBBY VALLEY
ELY
GOSHUTE
SKULL VALLEY
UINTAH & OURAY
WASHAKIE
SHOSHONE-BANNOCK
SHOSHONE-PAIUTE
SHOSHONE-ARAPAHOE
CROW
NORTHERN CHEYENNE
WARM SPRINGS
UMATILLA
NEZ PERCE
KLAMATH
QUINNS PAIUTE
ALSEA, SIUSLAW, UMPQUA ETC
METIS
BLACKFEET
FLATHEAD
COEUR D'ALENE
SPOKANE
KALISPEL
KOOTENAI
LOWER ELWHA
PLUYAMIN
SWINOMISH
TULALIP
SUQUAMISH
MUCKLESHOOT
PUYALLUP
NISQUALLY
PORT GAMBLE
QUINAULT
SHOKOMISH
SQUAXIN ISLAND
SKOKOMISH
SHOALWATER BAY
CHEHALIS
SAHAPTIN
CLALLAM
QUILEUTE
HOH
OZETTE
MAKAH

HOW LARGE ARE THE MAIN NATIVE GROUPS AND WHERE DO THEY LIVE?

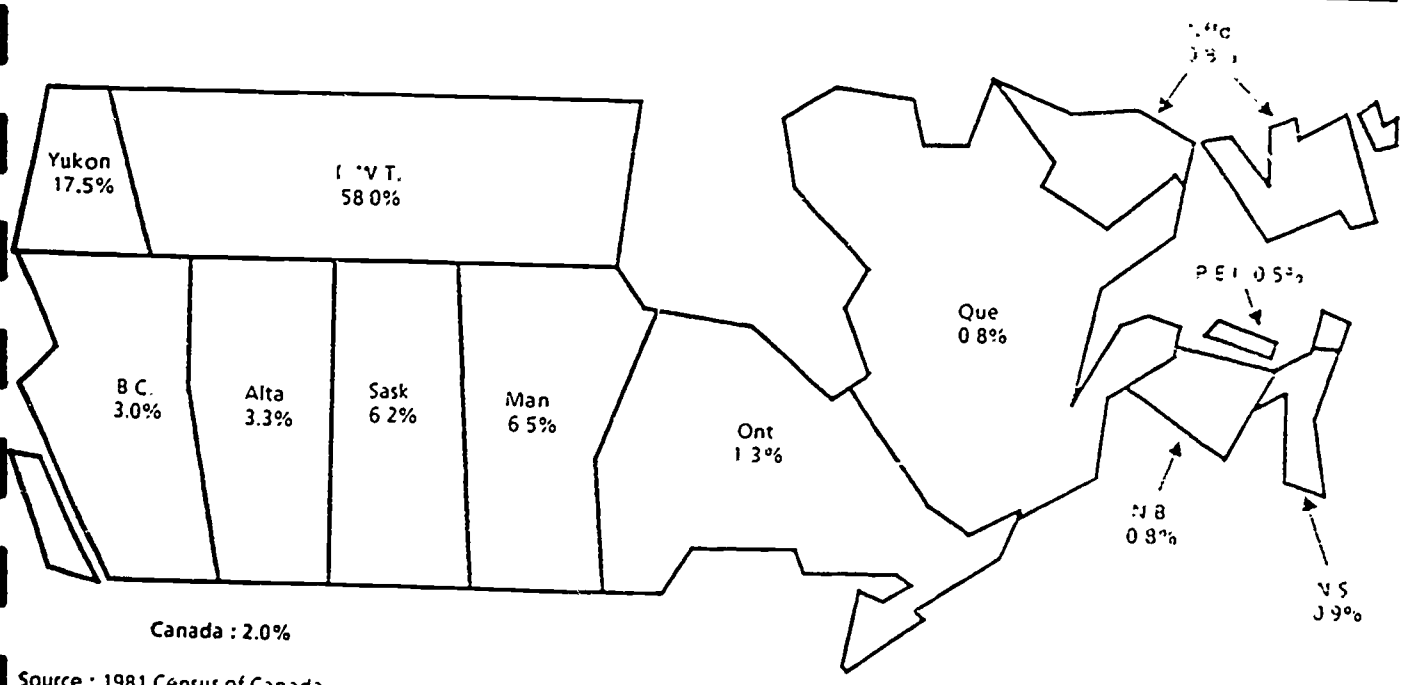
Native People Are a Small Proportion of Canada's Total Population

The 491,460 individuals who identified themselves as native people in the 1981 Census made up just 2% of the total population. However, they were not evenly distributed across the country. In the Northwest Territories they were the majority - nearly 60% of all residents - and about 20% of Yukon inhabitants were native people.

Among the provinces, Manitoba and Saskatchewan had the highest proportions of native people - more than 6%. Around 3% of the residents of Alberta and British Columbia claimed native ancestry. East of Manitoba, about 1 person in 100 was identified as native.

Chart 1

Native People as a Percentage of the Total Population, Canada, Provinces and Territories, 1981



Canada : 2.0%

Source : 1981 Census of Canada

from using them as the Canadians did the Ojibwa of northern Ontario. They have delayed recognizing any legal rights as with the peoples of the Amazon River Basin. Even when areas have been reserved and set aside (over 140 "parks" throughout the world), governments simultaneously support development projects that destroy the environment and make the region uninhabitable, like the massive hydroelectric project that will flood millions of hectares of the Xingu National Park, lands reserved for the Xingu and other tribal peoples of Brazil.

Resources

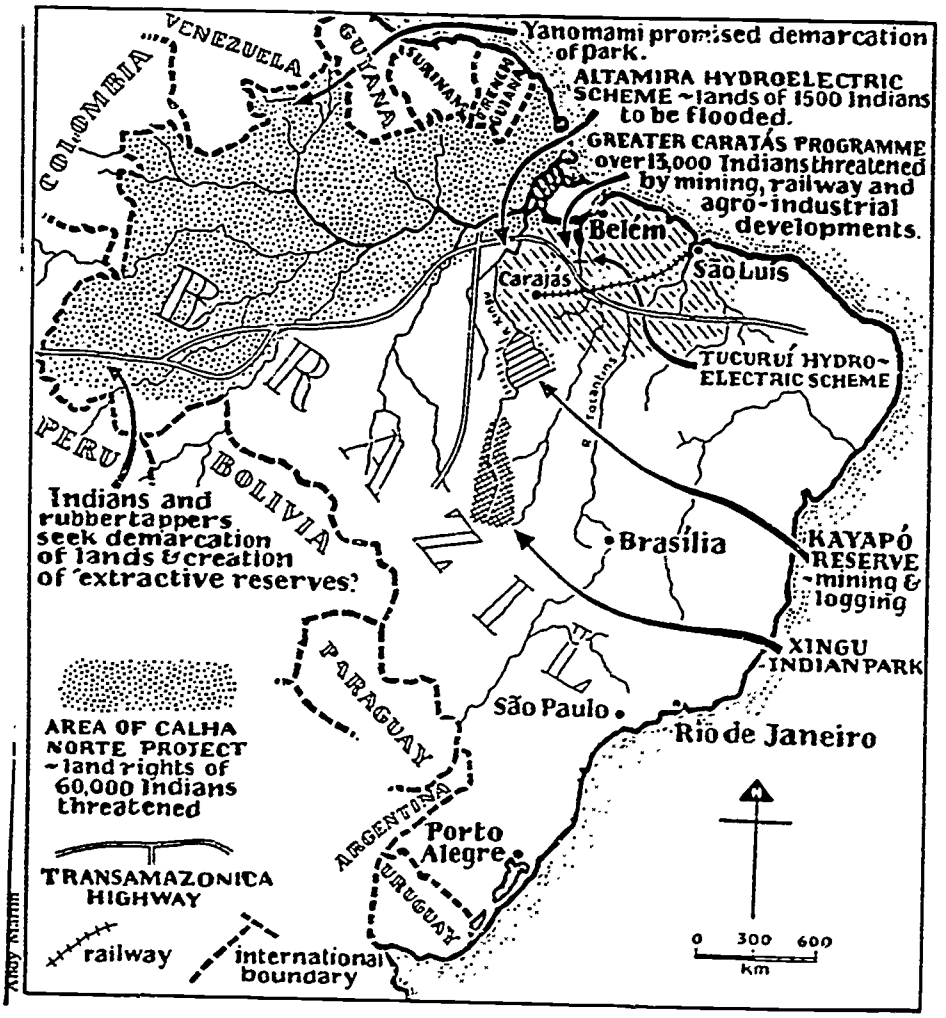
Not only land ownership, but land usage, divide indigenous peoples from the governments that claim authority over them. Different views about the relationship to the land make for different views about the uses of the land's resources. As the Australian Aboriginals explain, "It's impossible in our language to say we own the land. It is the land that owns us. We cannot own it. The land possesses us." According to indigenous leaders, it is the land not the people which determines the way of life.

In contrast, governments assert individual, corporate and state ownership of the land. To governments, advocates of the technological culture of the twentieth century, owners determine the uses of the land. In most instances, once owned the land is to be conquered, altered to suit short term definitions of national development and national security. Few, if any, concessions are made to the long term needs of the earth or its

inhabitants. Communal lands are divided, peoples forced to move, and environments irretrievably changed into mines for nickel, bauxite and copper, into sources of timber for paper mills, into livestock grazing areas, into new commercial plantations. Governments construct vast supra-dams over 150 meters high for prospective power needs in indigenous areas they plan to develop. The dams flood lands, alter river systems and displace peoples. The Chittagong-Karnaphuli Reservoir in Bangladesh filled 250 square miles, 40% of the cultivated land, and displaced 100,000 people, one-sixth of the population. (ICIHI, 1987)

In defense of their actions and the resulting deprivation of rights, government spokesmen explain that "indigenous issues [have] to be considered in the general context of the socio-economic development of a country and in accordance with the resources available to solve economic difficulties and to cover the needs of the society as a whole. The situation of indigenous populations [will] improve only with the overall improvement in a country." (See Report of the United Nations Working Group for Indigenous Populations, 1985, p. 11) No group denies the complexity of the issues and the decisions. Yet few can understand how the indigenous peoples will benefit in the long term if their way of life has been destroyed and they have been allowed to die as a result of decisions made for short term gains.

In many ways the recent history of the Amazon River Basin of Brazil, Venezuela, Colombia, Ecuador and Peru dramatizes all of these issues. In 1975 the governor of the Brazilian state of



Survival International News, Vol. 17 (1987), p. 2

Roraima spoke about the lands of the Yanomami peoples: "An area as rich as this, with gold, diamonds and uranium, can't allow itself the luxury to remain underdeveloped just because of a half dozen Indian tribes." Governments award transnational corporations exploration licenses, surface and sub-surface rights. The companies, Mitsui of Japan, and Volkswagen of Germany, cut hardwoods. Since 1950 FAO estimates that half of the Amazon forests have been destroyed. ALCOA, Bethlehem Steel, Agip, Shell, Petromer Trend, Rio Tinto Zinc drill for oil and mine for gold, tin, iron ore and uranium. Mercury from the gold mines pollutes the rivers. Swift Armour buys cattle from the colonists who came to the forests as part of national settlement programmes. United Brands Corporation supports the fruit groves. Palm plantations have become agribusinesses on the former lands of Ecuador's Quichua Indians.

International development agencies and intergovernmental organizations like the World Bank, USAID, the Asian Development Bank, the Commonwealth Development Corporation and the Inter-American Development Bank both in South America and around the world support projects like these. The World Bank and the EEC contributed $900 million to Brazil's Greater Carajas Programme to mine iron ore. Only world-wide protest halted the internationally funded Polonoroeste hydroelectric project in northwest Brazil. These protests led the Bank to issue new policy statements in 1982 directing that indigenous interests must be considered. Even so support continues for yet another hydroelectric project in another indigenous area, on India's

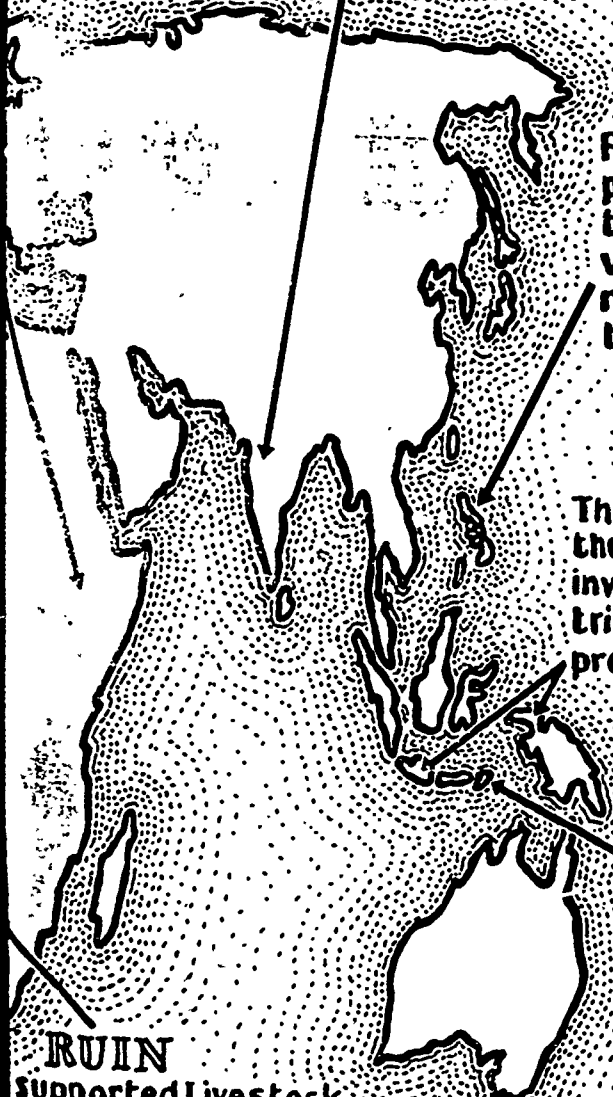
Narmada River. With more than one-half of the World Bank's voting rights controlled by industrialized nations, international development priorities and perspectives have not changed.

In the Amazon Basin legal definition of lands as belonging to indigenous peoples, or designation of their lands as special reserved areas has given no protection. The Polonoroeste project supported by the World Bank circumvented claims already awarded. A shared border with Venezuela turned indigenous lands from a reserved area into a Brazilian military zone from which the inhabitants were barred. Parks and National Forests become the means to ignore indigenous claims altogether. Indigenous peoples must leave or become tourist attractions themselves. Governments still issue licenses for exploration that mean drilling and blasting in the delicate tropical ecosystem. Just the building of roads can alter the environment and threaten the lives of the inhabitants. The construction of the Trans-Amazonian Highway brought diseases to the peoples, cut broad lines through the forest, and created access to all of its resources. The governments by their silence gave support to the illegal claims of the squatters' who followed. When colonists attacked tribal leaders who protested the invasion of their lands, governments did not prosecute the murderers.

The loss of the rights of these peoples and nations means a diminishing of the rights of all. The "first peoples" would argue that the attitudes condoning the destruction of their world presage the destruction of everyone's world, of the earth itself.

DISPOSSESSION

Bank supported hydro-power projects in India are causing the forced relocation of 100,000s of tribal people. Contrary to international law, many are not receiving compensation for the loss of their traditional lands.



WAR

Protests by the Kalinga and Bontoc peoples of the Philippines Cordillera, threatened by the Chico Dams, were violently suppressed by the Marcos regime. Escalating conflict has led to the bombing of tribal villages.

INVASION

The Indonesian Transmigration programme, the largest colonization scheme in history, involves the takeover of vast areas of tribal territory. West Papuans view the programme as a disguised invasion.

OPPRESSION

Since Indonesia invaded East Timor in 1975, an estimated one third of the population has died from bombing and war-induced famine. The Bank now supports the Indonesians' birth control programme in the area, which is not even recognized as rightfully theirs by the United Nations.

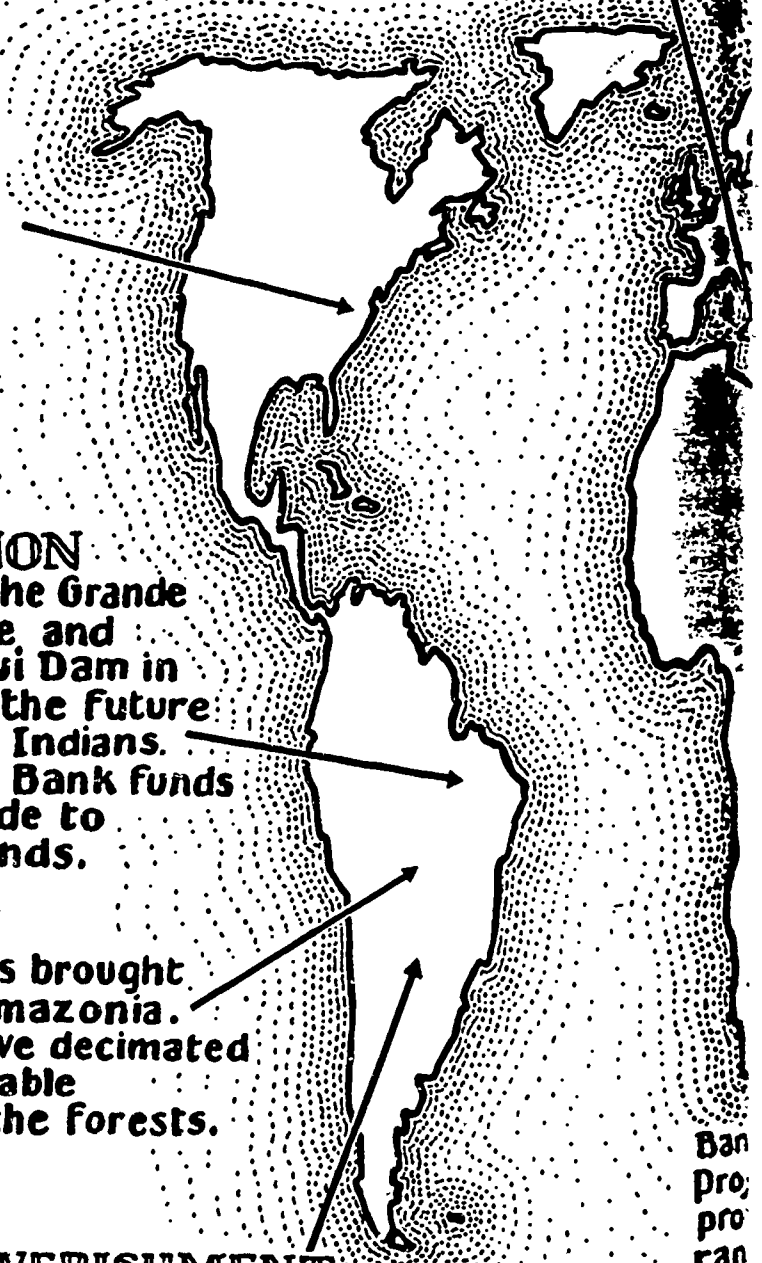
RUIN

supported Livestock
cts in Botswana have
oted the commercial
ing of tribal lands.
razing and the disruption
me has severely
ted the Bushmen.

DEVELOPMENT · The World Bank DESTRUCTION · & Tribal Peoples

FAMINE

The Bank's support for the Dams in Awash valley in Ethiopia, destroye grazing lands of 150,000 Afar pas A further 20,000 people were dis by plantations and became depen food aid. They viewed the project a 'punishment from God.'



BUREAUCRACY

Remote from the lands and lives of the people it is 'developing,' the Washington-based World Bank has only 3 of its 6000 staff devoted to environmental and tribal matters. They have to monitor 250 new projects a year!

EXPLOITATION

Bank funding for the Grande Carajas programme and associated Tucurui Dam in Brazil, threatens the future of 13,000 Amazon Indians. Only a fraction of Bank funds have been set aside to protect Indian lands.

COLONIZATION

The Polonoroeste project has brought thousands of settlers into Amazonia. Disease and land invasion have decimated the Indians while unsustainable agriculture has devastated the forests.

IMPOVERISHMENT

The Caazapa and Caaguazu rural development projects involve the settlement and ranching of Indian lands in eastern Paraguay. The Indians find themselves restricted to tiny pockets of their former territories.

vival International, "Special Report," 1987.

Self-determination

"Self-determination" has become a key issue for indigenous peoples. As distinct societies, they want recognition of their "sovereignty." Territorial states see this as a call for secession, as a threat to national sovereignty. They fear that the peoples want to establish themselves in separate countries. Indigenous peoples answer, "no." They propose no splintering of states. Rather they want autonomy within existing legal entities, and when necessary--as with the Mohawk of North America--across national boundaries. By "autonomy" they mean the right to "self-management," to determine their own local institutions, to give informed consent to the nature and pace of development of the lands they inhabit.

In asking for these rights indigenous people believe they are reclaiming powers taken from them by the nation states within whose boundaries they live. As the Haudenosaunee explained to the United Nations Working Group in 1987, conqueror governments created the "Plenary Power Doctrine" by which they could legislate on all aspects of indigenous life, even the end of treaties. Governments have assumed a unilateral cession of rights by indigenous peoples and acted accordingly. What governments view as a voluntary giving up of rights, the Yatama of Nicaragua call "aggression." The Moviemiento Revolucionario de Bolivia calls it "colonialism." Chief Salterry of the Union of British Columbia Indian Chiefs speaks of living under "imposed policies;" the Treaty of Six Bands protests "white dominion" and the suzerainty of the "non-indigenous European settler state."

Waynaheneque of the Federation of Saskatchewan Indians explains the indigenous view: his people are "a nation within a nation," a nation with an entirely different approach to governance. They believe in the collective rights of their peoples. Rights that are, as Gordon Peters of the Assembly of First Nations explains, "derived from our different and unique relation to our environment, lands, waters, and to our creator." Each group determines its collective destiny, not a more distant, central or federal authority like a national government. Within the group decisions arise from consensus, from a more direct democracy. As Hayden Burgess, a leader of the World Council of Indigenous Peoples explains, individuals find protection and sustenance in the communal rights of the people, not in the separate efforts of individuals. The "collective" is like a family. Protection of the collective, of the group, means protection of the individual, much as protection of the family means protection of the child.

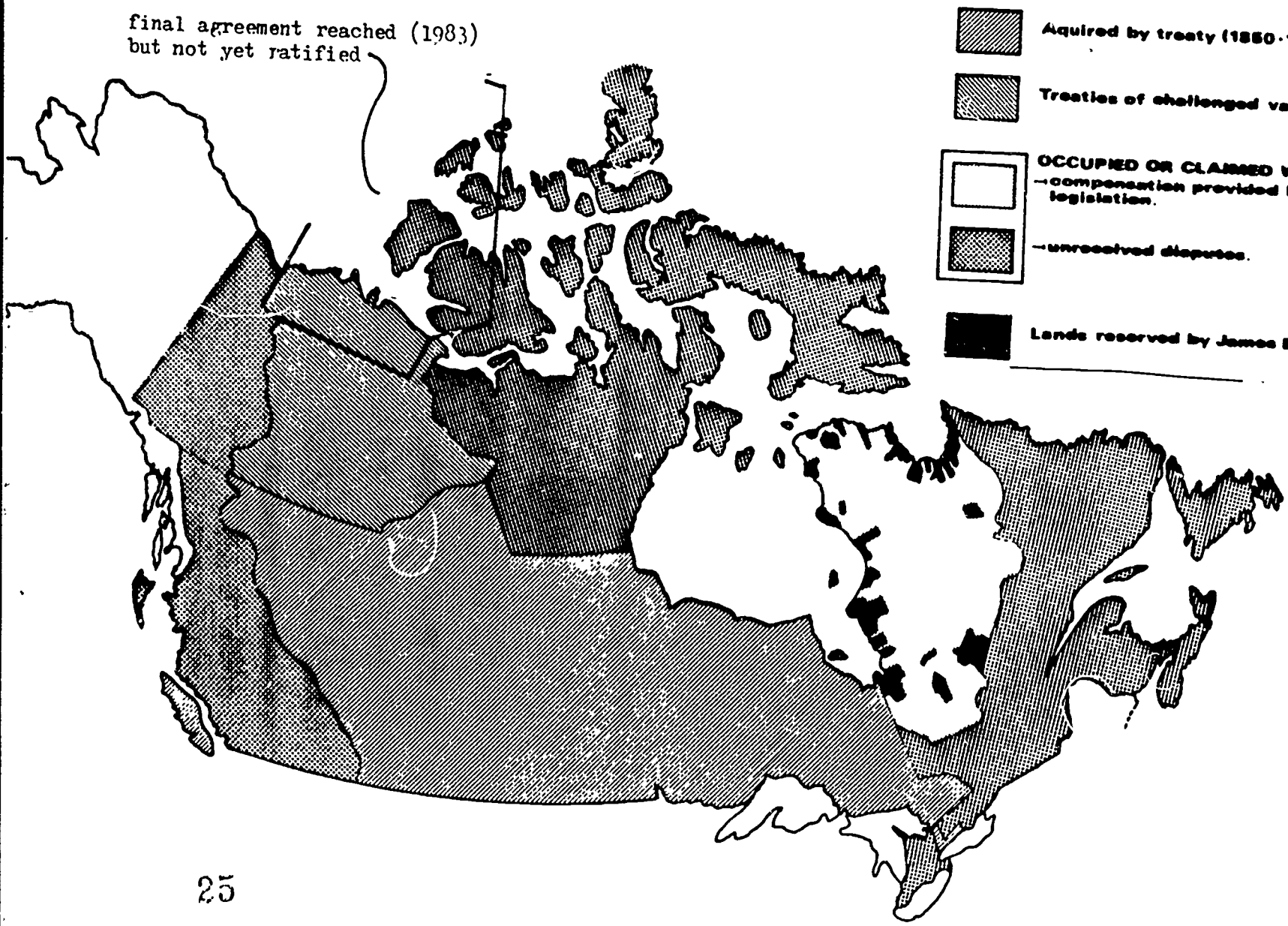
From the indigenous perspective, there is a continuum of the land and the peoples. Hinefara of the Maori of New Zealand calls the whites "visitors;" "only passing in the millennia of tribal history," according to the Southern Cheyenne of the United States. Mario Ibarra of the International Indian Treaty Council explains that the settlers' approach to development rather than honoring what already exists "swallows the culture and lands of indigenous peoples." Indigenous peoples do not oppose change or technology. Maori cultivators use chainsaws to clear the land, Inuit fishermen use explosive harpoons. But these are choices

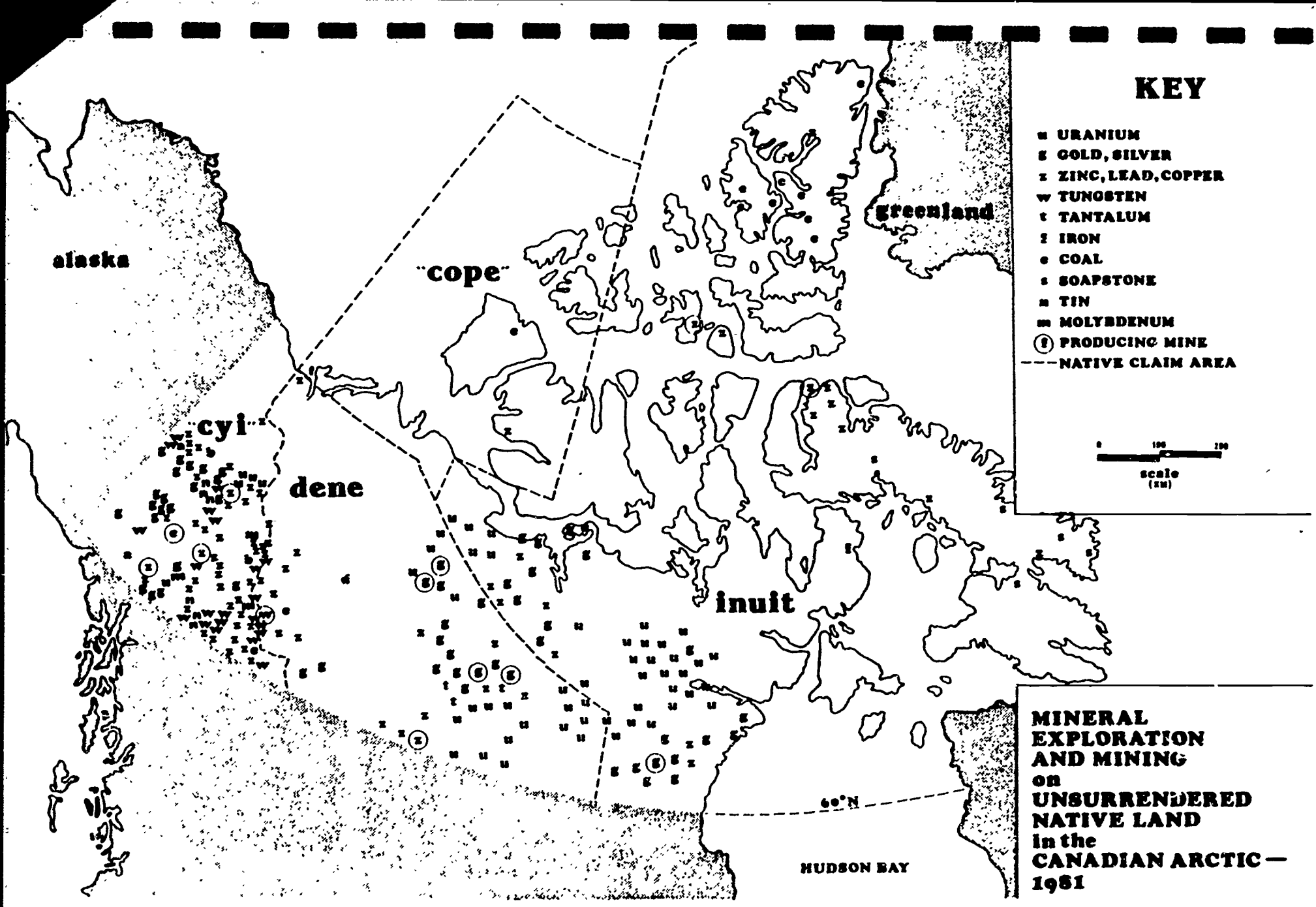
the nations have made for themselves. The Confederation of Amazonian Peoples of Peru (COWAP) speaks of "a search for our own authentic development." They wish to be consulted, to set their own priorities, and to be able to refuse.

Governments insist that they take the views of native peoples into account and protest claims for "self-determination." Even so, when states acknowledge land rights and grant separate status, it is always the question of consent, in particular, the right of refusal, that stalls negotiations and elicits ambiguous or hypocritical phrases from territorial governments. In 1983 President Reagan in his official policy statement on relations between the United States and Native Americans spoke of dealing "government to government" but then used words that belied that equality. He described administration requests for "suggestions from Indian leaders in forming the policies which we have announced," and intentions to "continue this dialogue with the tribes as these policies are implemented." Asking for "suggestions" does not mean consent. In fact, he was announcing predetermined "policies" favoring entrepreneurial and corporate exploitation of resources, and involuntary trusteeship of lands, policies which contradict all indigenous beliefs in collective rights to the land and true self-management by the group. In fact his intended "dialogues" discount any alternative view and presuppose agreement.

In the last analysis the "settler states" have never wanted an equal relationship with the "first peoples," and have never believed their "self-determination" was compatible with the needs

SOURCES OF TITLE: CANAD AND THE ARCTIC




KEY
u URANIUM
g GOLD, SILVER
z ZINC, LEAD, COPPER
w TUNGSTEN
t TANTALUM
f IRON
c COAL
s SOAPSTONE
n TIN
m MOLYBDENUM
(f) PRODUCING MINE
NATIVE CLAIM AREA
0
100
200
scale
(KM)
alaska
"cope"
greenland
cyi
dene
inuit
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HUDSON BAY
MINERAL EXPLORATION AND MINING on UNSURRENDERED NATIVE LAND in the CANADIAN ARCTIC — 1981

of the governing society. Leaders of territorial nations have seen themselves as rightfully dominant over inferior races with misguided and outmoded views of "man's" relationship to the environment, and of the uses that should be made of the land and its resources. At best they are treated like children, their lands a trust to be administered; at worst they are considered vermin, obstacles, their lands a prize to be taken by the more deserving.

Ethnocide

Conquerors have always believed in the superiority of their culture and the rightness of their view of the world. They have assumed that their beliefs, customs and perspectives would prevail. Ultimately, their "nation building" means the subjugation of the other "nations" within their boundaries. Their values and attitudes supercede those of all other peoples. Territorial states have called the policy and this process, "assimilation." Indigenous peoples call it "ethnocide," the killing of cultures.

Assimilation comes about in a variety of ways. Governments encourage the native peoples to leave their communities and reserved areas. The Canadian and United States governments speak of "enfranchisement." Effectively, it means the giving up of Indian identity and the acceptance of the dominant culture. Outside of the tribe individuals find it that much harder to retain their separate beliefs and customs. They marry into other groups; they have children who have no language and no

association with the ancestral lands and traditional ways. The culture dies because the separate ethnic identity of the peoples dies.

Assimilation can mean that the peoples have no choice. In 1987 Guatemalan Indian communities have been forcibly relocated to "model villages," far from their traditional lands and neighbors. The Indonesian government policy of "transmigration" brings colonists from Java to Irian Jaya (West Papua) and favors their culture and way of life over that of the indigenous peoples. In Canada's Northwest Territories health care and cash benefits are tied to attendance at the government schools. This means that the Inuit peoples must live near "service centers," the settlements built by the whites involved in the gas and oil industries. To live in these settlements means to give up their traditional means of livelihood. At different periods in its history the United States government has tried to turn the Plains peoples into small-scale farmers by parcelling their tribal lands, and the Inuits into entrepreneurs by giving them shares in corporations that hold the rights to the development of their subsoil resources.

Attendance at schools controlled by the settler governments has always been viewed as a means of assimilation. The state provides education, but from its own perspective, in its own language, teaching the values it deems appropriate. An Indian farmer from Ecuador described this as "imperial education," by which his people had been "taught to be obedient." The children learn to devalue their own culture, to view their peoples as

almost a separate species. At the beginning of the twentieth century the United States took children from their families to special schools far from the reserved areas. There the teachers cut the children's hair, denied them their language and their customs, all in the name of "civilizing" them.

Some of the bitterest feelings of indigenous peoples have arisen because of religion. The conquerors assume the rightness and the truth of their doctrines. Even when dogma and practice have become less important in the secular times of the twentieth century, dominant cultures have rarely honored beliefs and ways of worship that differ significantly from their own. They have made conversion a corollary of conquest. They have imposed religious practices and forbidden others. They have desecrated l rial grounds and taken remains and relics to display in their museums. They have claimed sacred sites for their own uses: Ayers Rock in central Australia became a tourist attraction; the Black Hills of South Dakota, a proposed strip mining site.

In the names of "civilization" and "progress" the world's ethnic diversity has been diminished. In the service of "national development" whole cultures have been placed at risk.

Genocide

The "first peoples" that greeted Columbus and his seamen in 1492 disappeared as a separate ethnic group within the first 25 years of contact. The first fruit of the "Columbian Exchange," as historians call it, was genocide, the death of a race. The killing and the dying continue in the twentieth century. The

International Indian Treaty Council estimates that by 1997 another 92 distinct peoples will have disappeared from the Western Hemisphere. Contact with new diseases and forced integration into plantation economies will claim lives in the Amazon River Basin. In Brazil, as in Bangladesh, Indonesia and India, colonization of indigenous peoples' lands as part of government-sponsored development programs has always brought violence and more death.

In Guatemala between 1981 and 1986 disparate economic goals led to such blatant violations of human rights that the United Nations instituted an inquiry. The clash with the government began in the late 1970s when the success of the local agricultural cooperatives in the highlands cut down the labor available to the large landowners on the coast, and stood in the way of exploration for nickel and oil. The government wanted to reassert control of the peoples and the land. The government chose to treat the indigenous peoples as potential subversives, loyal to the guerrillas who want a revolution. They arrested leaders and slaughtered whole villages. They subjected the Mayans and other groups to what they called "strategic acculturation," uprooting communities, and moving peoples far away from their own lands. Rigoberta Menchú, a representative of the Mayans, called it "another way of assassinating our people." Given the unique relationship of native peoples to their environment, it is as an Andean campesino (farmer) of Ecuador says, "when they took away our land, they took away our life."

Even when governments can be perceived as acting to protect

WE, WHO WERE ONCE MEN

We, who were once men,
never, never will we
rove freely between the trees of the forest.

We will never leave
our Big Boss,
who put on a big chieftain's head-dress.

Now we will never again
find sustenance between our forefathers,
the trees of the forest.

Now we have forever left
our grandmothers, the great anteaters
far, far behind.

Now, out of the radiant shining great house of the sun
of our Great Father
ıe wide sleeping mats have been brutally ripped out.

Source: Cultural Survival

Now our daughters
live in big houses of the masters.
We can never weep together again.

Our daughters, already beautiful young girls,
are now in the houses of the big masters
completely tamed
from being shouted at so much.

Our girls, who were beautiful flowers
were stepped on by the whites
were carried off violently from far away
to the big houses with the whitewashed walls....

This song is for those who will never again be human.

Weeping Song of the Ache People, Paraguay.

indigenous peoples, the consequences are the same. When the Brazilian government moved the peoples of the Xingu River to a newly created reserve, an area far from developed regions, 25% died. On these reserves and national parks 100 hectares or less was allocated to each individual in the community. To maintain their traditional way of life, to live as gatherers and hunters in the rain forest, they need at least 765 hectares. Now there are plans for a supra-dam that will take more hectares from them. This is another kind of death.

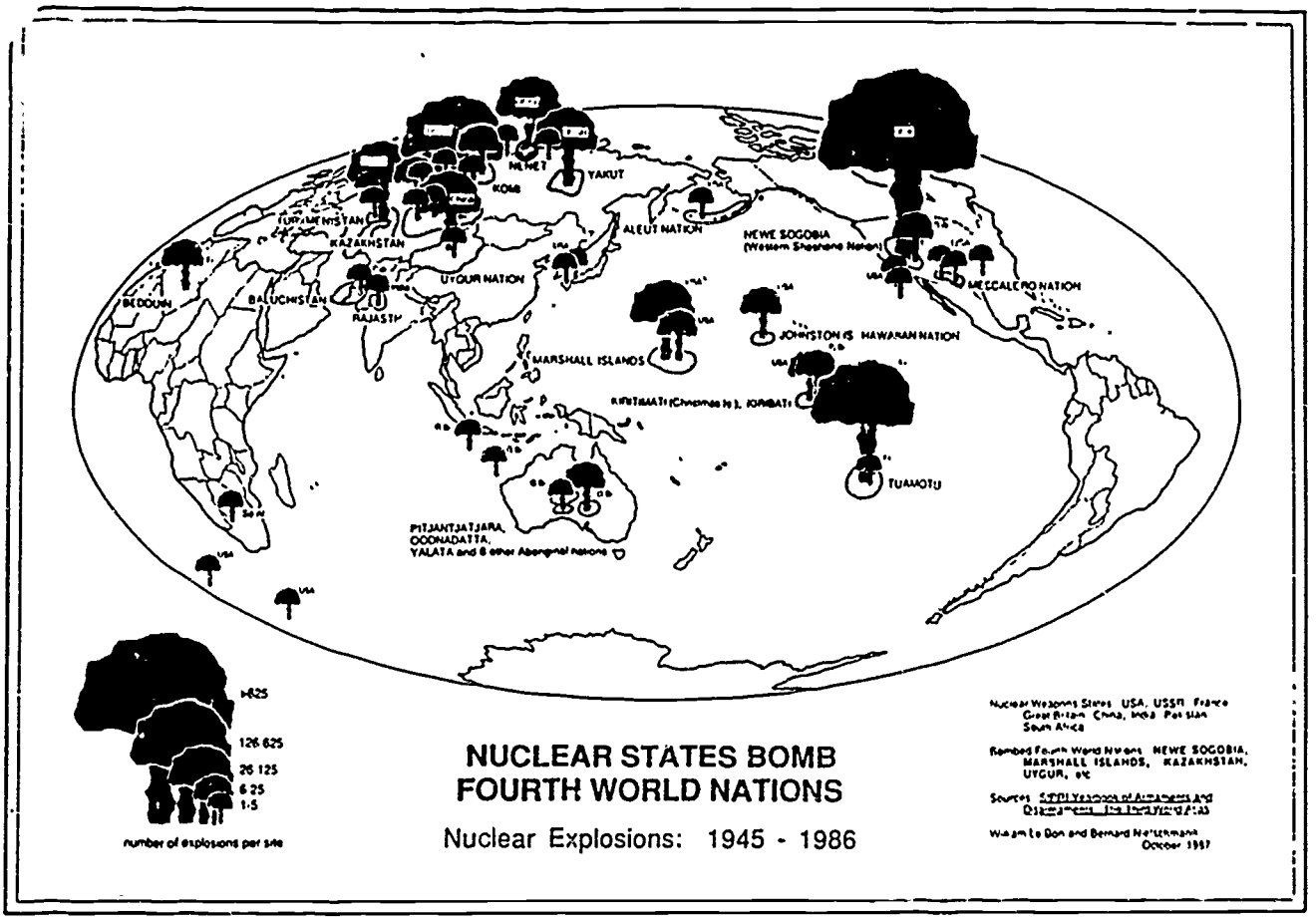
The slow deterioration of tribal peoples, though they are in theory protected, has been the history of other indigenous peoples in the Western Hemisphere and in other parts of the world. Violence and harassment continue. Chilean government security forces tortured and exiled Mapuche leaders. In 1964 133 Cheyennes and Arapahos were killed in southeastern Colorado in the United States. Federal officials arrested an Indian leader because he broke the endangered species laws by having eagle feathers, feathers sacred to his people. Aboriginals in Australia die in jails in inordinately high numbers. Infant mortality, tuberculosis, alcoholism, diabetes, suicide, all have rates significantly higher for indigenous reservation populations in many regions of the world. Housing is poor; health services are minimal; unemployment is chronic. Living conditions, the quality of life, the seeming lack of alternatives, brings a slow death, no less effective than the other kinds of genocide. A spokesman for the Grand Council of the Crees of Quebec explained it to the 1988 meeting of the United Nations Working Group:

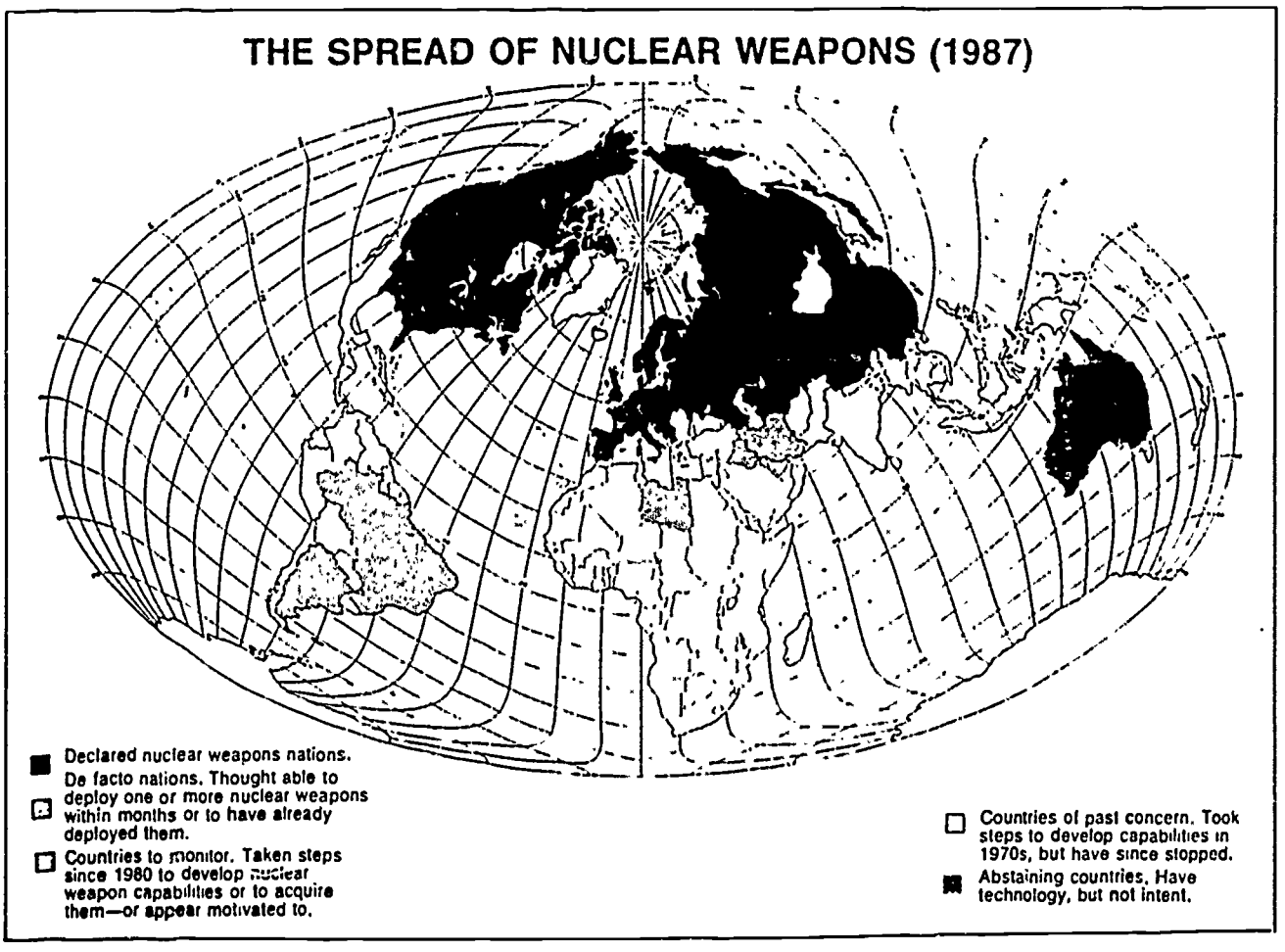
"...the strategy being used against us: delay while we seek definitions, delay while we consult and request instruction, delay, delay, delay. And while we wait, we die."

Militarization

Because many indigenous peoples live in areas separate from large cities and concentrations of population, they and their lands have been used for military purposes. The San of the Kalahari Desert have been enlisted into the armies of South Africa. The Mbuti of the Zaire River Basin have acted as scouts for the government forces. Parts of Australia, the Pacific Islands and the western United States have been used for nuclear testing and for storage of nuclear waste and chemical weapons. There have been 651 detonations on the lands of the Western Shoshone in the United States since 1963. The Inuit Circumpolar Conference has protested the use of the Arctic as "a strategic zone," the missile sites ringing the pole. They are asserting their right to peace, and to a safe and healthy environment. They demand the "right to life" for themselves and for all peoples.

Indigenous nations have long had a sense of responsibility for the world as a whole. A representative of an Amazonian Indian group pleaded for protective measures for the environment. Otherwise he predicted that "by the year 2000 [we would be] living in a desert in a desolate world." In 1948 the elders of the Hopi Nation first addressed the Secretary General of the United Nations. They told of a prophecy about "the gourd of


MARSHALL ISLANDS
TUAMOTU
PITJANTJATJARA, OODNADATTA, YALATA and 8 other Aboriginal nations
>625
126-625
26-125
6-25
1-5
number of explosions per site
NUCLEAR STATES BOMB FOURTH WORLD NATIONS
Nuclear Explosions: 1945 - 1986


THE SPREAD OF NUCLEAR WEAPONS (1987)
Declared nuclear weapons nations.
De facto nations. Thought able to deploy one or more nuclear weapons within months or to have already deployed them.
Countries to monitor. Taken steps since 1980 to develop nuclear weapon capabilities or to acquire them—or appear motivated to.
Countries of past concern. Took steps to develop capabilities in 1970s, but have since stopped.
Abstaining countries. Have technology, but not intent.

ashes," and the death of the peoples. They asked the "house of Mica," as they called the United Nations, to act, to ban nuclear weapons, rob the gourd of its potency, and thus prevent the fulfillment of the prophecy. They wrote similar letters in subsequent years. 1986 was the last. Without any response the Hopi have turned to other measures in their efforts to forestall what they believe to be the inevitable destruction of the earth.

Indigenous Organizations

Although the Hopi have ceased their appeals to the United Nations, their strength, their unity and their actions are characteristic of indigenous peoples throughout the world. Groups from every major region have publicized the dangers to their existence, have defined their own priorities, have been active on their own behalf. Local groups have joined together within a region: AIDESEP (1980) represents fifteen groups in Peru's Amazon jungle; UNI (1980) speaks for Brazil's Indians; CONFENIAE (1980) in Ecuador and ONIC in Colombia act for indigenous peoples. CISA represents the interests of Indians throughout South America. Similar organizations and federations have been founded in North and Central America both on reservations and in urban areas where indigenous peoples have migrated. Groups have joined political parties and created their own in Bihar in India, in Bolivia, Brazil and Nicaragua. Nations and tribes have besieged the agencies of territorial states, sued in the courts, gained the attention of the media. They have used the tactics of civil disobedience. They have been effective:

documenting their disadvantaged circumstances, protesting government policies, defending those arrested, regaining ancestral lands.

The Southern Cheyenne of the United States explain: "Sweet Medicine, our shining prophet, spoke of a dark time when peoples of many cultures would have to join together." In this "dark time" indigenous groups have cooperated internationally. By 1988 more than ten of their groups and federations had been accredited to the United Nations as Non-Governmental Organizations (NGOs); for example, NAILSS, the National Indian Youth Council, Grand Council of the Crees of Quebec, the Inuit Circumpolar Conference, CISA, the World Council of Indigenous Peoples, the International Indian Treaty Council. They see themselves as part of the broader movement for "decolonization." Like Africans and Asians formerly subject to European rule, they believe they are engaged in a struggle for "national liberation."

Together, they and their supporters around the world, brought about the creation of the Working Group on Indigenous Peoples and its mandate to write a Declaration of their special rights. In addition, since 1982 the members of the Working Group have been committed to "affirmative action" on behalf of indigenous peoples even before the formal definition of their rights has been completed. They agree with the Inuit Circumpolar Conference that territorial states have a "duty" and a "moral responsibility" to protect the indigenous inhabitants, to end discrimination against them and to improve the circumstances under which many must live.

The year 1992 has special significance for native peoples. It is the five-hundredth year since the first invasion of their lands by Europeans. They plan to use this occasion to dramatize their plight and their demands. With writings, marches, demonstrations, international meetings, they will disseminate their perspectives and seek recognition of the justice of their cause. Most important, as Paul Coe of NAILSS has explained, 1992 becomes "an opportunity to celebrate our survival." In the words of the Declaration of the World Council of Indigenous Peoples:

> "'We are the Indigenous Peoples, we are a People
> with a consciousness of culture and race,
> on the edge of each country's borders and
> marginal to each country's citizenship.'
>
> And rising up after centuries of oppression,
> evoking the greatness of our ancestors,
> in the memory of our indigenous martyrs,
> and in homage to the counsel of our wise elders:
>
> We vow to control again our own destiny and
> recover our complete humanity and
> pride in being Indigenous people."

BACKGROUND READINGS: REGIONAL STUDIES

REGION: Amazon River Basin (Bolivia, Brazil, Colombia, Ecuador, Guyana, Peru, Venezuela)

TYPE OF ENVIRONMENT: tropical rain forest

PEOPLES: Over 350 groups; among the most numerous are the Kayapo and Altimira-Xingu of Brazil, the Yanomami of Brazil and Venezuela, the Guambiano of Colombia, the Quichuas and Shuar of Ecuador, the Campa-Ashaninca of Peru, the Chiquitanos of Bolivia

SIGNIFICANT ISSUES: land claims, reserves and parks, internal colonization, land use and development, ethnocide and genocide

INDIGENOUS ORGANIZATIONS: CISA, COICA, UNI (Brazil), ACIPY (Venezuela and Surinam), ONIC and CRIC (Colombia), CONFENAIE and FOIN (Ecuador), AIDESEP (Peru), CIDOB (Bolivia)

PRINT MATERIALS:

Werner, Dennis, Amazon Journey. New York: Simon and Schuster, 1984. (Account of his time as an anthropologist with the Kayapo, gives descriptions of their lives and beliefs; selections for students)

VIDEOS: "The Delicate Giant" (United Nations film); 1985, 11 mins.; beautiful photographs of the Amazon, but gives the government and World Bank view of need for development

"The Kayapo:Crisis in the Amazon" (Grenada Television, purchase); 1988, 60 mins.; BBC film showing two leaders and the possible responses to encroaching developers and settlers, one fights, the other tries to turn contact to his peoples' advantage

"Nomads of the Rain Forest" (University of California Extension Media Center); 1984, 59 mins.; an ethnographic, observer's film of traditional life of Waoranis of Ecuador and of first contacts with technological culture through missionaries

"Home of the Brave" (Cinema Guild); 1985, 53 mins.; award-winning presentation of the views of indigenous peoples throughout the Western Hemisphere; interviews with leaders from Amazon, Bolivia and United States (Navajo)

Today there remain perhaps 800,000 Indians in the Amazon basin and adjoining lowlands. Any accurate estimate of numbers is made very difficult by two factors. First, whom does one consider as aboriginies where these people live in widely differing degree of relationship with Latin civilization, ranging from almost total isolation, as in the case of some of the forest tribes, to a high degree of absorption? Secondly, what degree of credence can one put in the often highly defective census results of the different republics? With these caveats, country-by-country estimates follow.

¶ The División de Comunidades Nativas de la Selva of the *Peruvian* Ministry of Agriculture puts the total of indigenes under its protection at a quarter of a million in 64 different reserves.

¶ The *Brazilian* indigenes could number up to 177,000. According to Darcy Ribeiro in his *Fronteras indígenas de la civilización* the number is somewhere between a minimum of 68,100 and a maximum of 99,700. Of these a majority are tribes with a Tupí language (10,450 to 14,350), an Arawak language (11,500 to 16,150) or a Carib language (10,250 to 14,150). But the 1972 Aborigines Protection Society mission found some 77,000 Indians under the protection of FUNAI, with another possible 100,000 outside.

¶ In *Colombia* three different sets of figures point to a total of around 150,000. A booklet published in October 1971 by the Colombian official statistical department (DANE) quotes Gerardo Reichel-Dolmatoff, a leading Colombian ethonologist, with a figure of 157,791 extracted from the 1951 national census; the Pontifical Missionary Organization with a figure of 150,280 (1971); and the Summer Institute of Linguistics (the Protestant Missionary Organization) with a figure of 163,000. (As if to underline the two points made at the beginning of this section DANE reports that the Colombian National Planning Commission puts the figure at 280,000, the Ministry of Government at 297,000, and the Agrarian Reform Institute at 344,000).

¶ In *Paraguay* the Department of Indigenous Affairs, an arm of the Ministry of Defence, estimates the total of tribal indigenes at 58,877 in 6 linguistic families and 198 tribes; but one must also point out that three-quarters of Paraguay's population of nearly 2½ million is of predominatly Guaraní descent and that Guarani is the lingua franca over much of the country.

¶ In *Bolivia* the Summer Institute of Linguistics, under contract to the Ministry of Peasant Affairs, has estimated the number of indigenes at around 83,000 – grouped into tribes ranging down from the 20,000 Chiquitanos to the seven remaining members of the Jorá group.

¶ *Venezuela* contains some 100,000 indigenes, according to an article in the June 1969 issue of the Paraguayan *Suplemento Antropológico* by Dr. Angelina Pollak-Eltz: the largest number of whom (40,000) are Goajiros living in the Maracaibo region, with a further 12,000 in the Orinoco delta.

¶ In *Ecuador* reliable statistics are particularly difficult to establish but a rough approximation would be between 25,000 and 50,000.

¶ In *Guyana* there are an estimated 33,000 Amerindians; while in northern *Argentina* along the border with Paraguay there are perhaps 50,000 more.

1973 Figures from Hugh Shaughnessy, "What Future for the Amerindians of South America," Minority Rights Group, No. 15 (London, 1973), p. 11.

AMAZONIAN PEOPLES

Historians estimate that six to seven million indigenous peoples lived in the Amazon River Basin when the Spanish and Portuguese first came to South America in the sixteenth century. In 1973 perhaps 800,000 still inhabited the region, in 1987 only 500,000. The peoples continue to die and those who survive find their environment threatened or destroyed and thus their way of life, their customs and their beliefs.

Indigenous groups of the Amazon River Basin tend to be small; allied communities of 1-2,000 in Peru, for example. There are a few large groups like the Yanomami of Venezuela and Brazil. Most tend to be concentrated in the less populated areas; 40% of Colombia's Amazonian peoples live in the state of Cauca. There is endless diversity among the peoples; over 220 groups have been identified in Brazil alone.

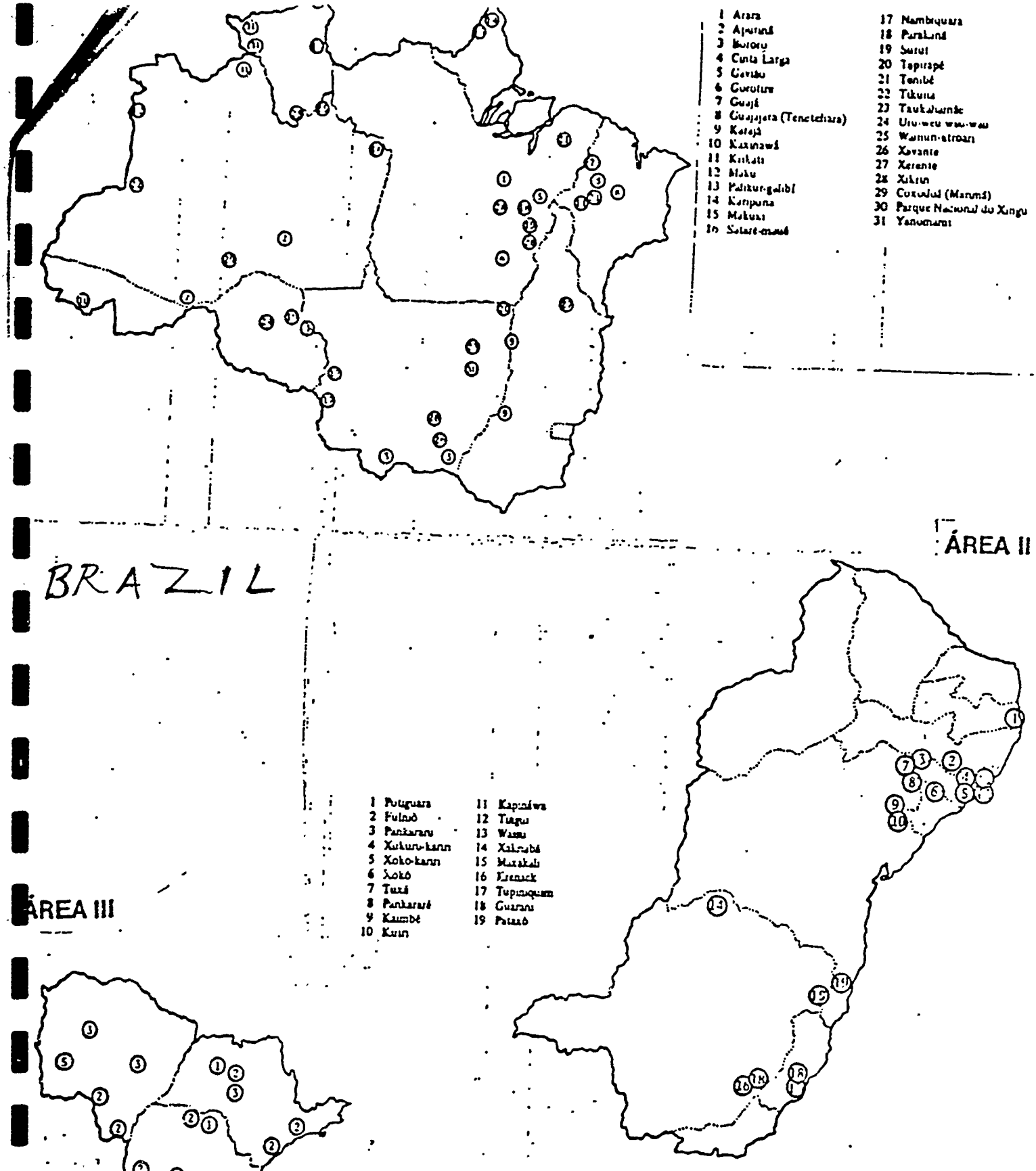
In the delicate ecosystem of the tropical rain forest, these gather-hunters are as vulnerable to technological culture in the twentieth century as their predecessors were in the first years of the European conquest of Latin America. The building of the Transamazonica highway financed in large part by the World Bank brought death from new diseases. BR 174 went through territory reserved to the Waimiri-Atroari. They protested the disruption of their lands, fought, and were killed by the road builders. Then an epidemic reduced their numbers from 3,000 to a little over 600. Measles, influenza, whooping cough, malaria, venereal disease, and tuberculosis killed one-third of the Yanomami Indians along the route of another part of the highway, BR 210.

All Amazonian governments speak with pride of their Indian peoples. The majority acknowledge Indian rights to lands, and then abrogate those rights. Measures for land reform and government institutes intended to protect the indigenous inhabitants become the means to develop, and despoil their lands and to destroy the groups themselves. Governments make no secret of the fact that "national interests," development of "unused" areas through colonization, through concessions to corporations, take precedence over all else.

The Ecuadorian government department responsible for Indian affairs is called the Institute for Agrarian Reform and Colonization. Thus its responsibilities are contradictory. It cannot protect the indigenous way of life while encouraging farmers to go into the rain forest.

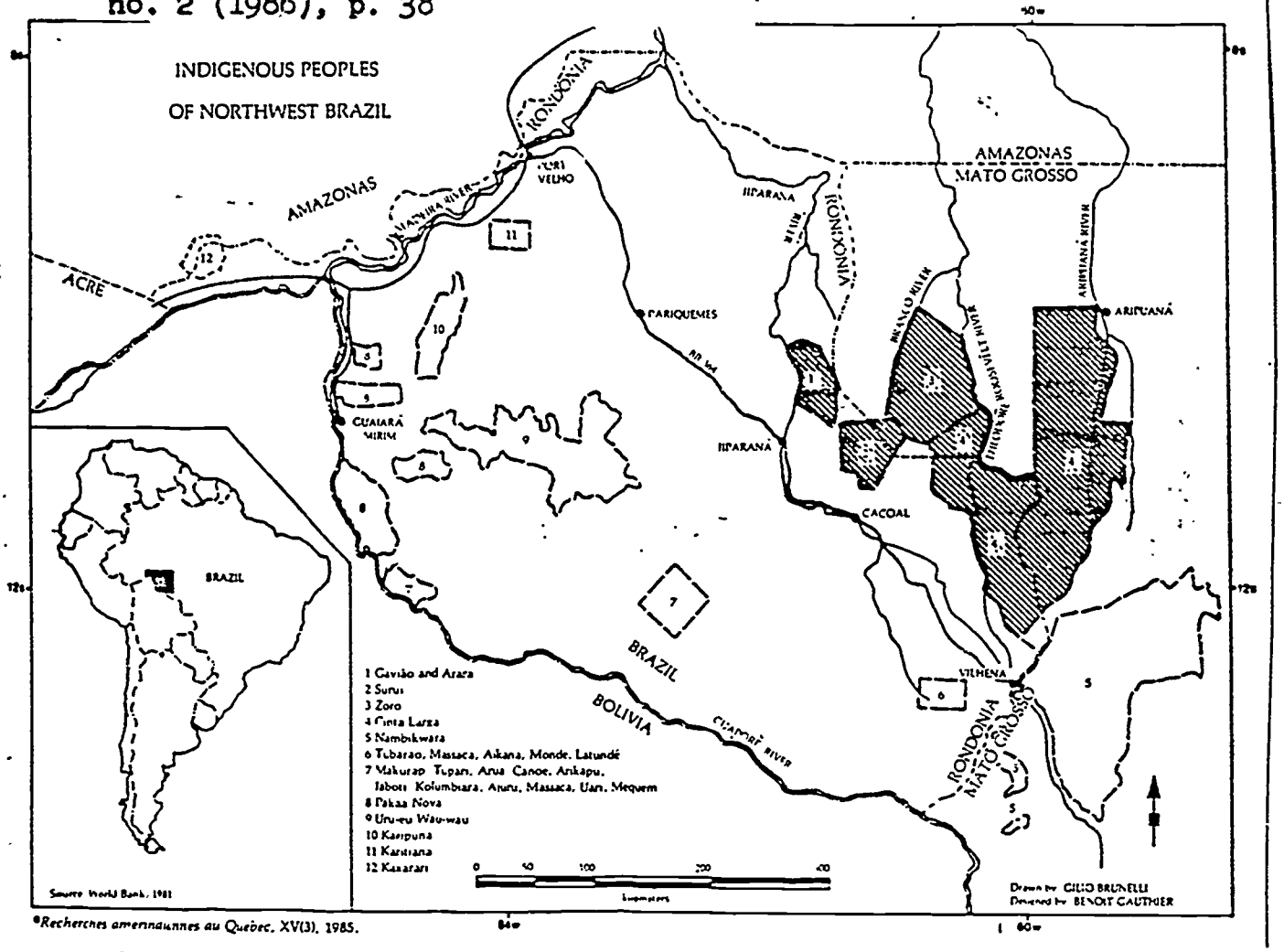
Peru's Ministry of Agriculture granted communal title to Indian groups by its land reform of 1974. The new law of 1978 called a halt to the procedures by which they can establish those titles. Beginning in 1979 the government started to speak of the "Conquest of Amazonia." 150,000 developers and laborers have moved into one area alone to cut the timber, and to raise cattle on the cleared land.

In theory the land reforms of the 1950's in Bolivia made the government protectors of the indigenous peoples. In fact the Law



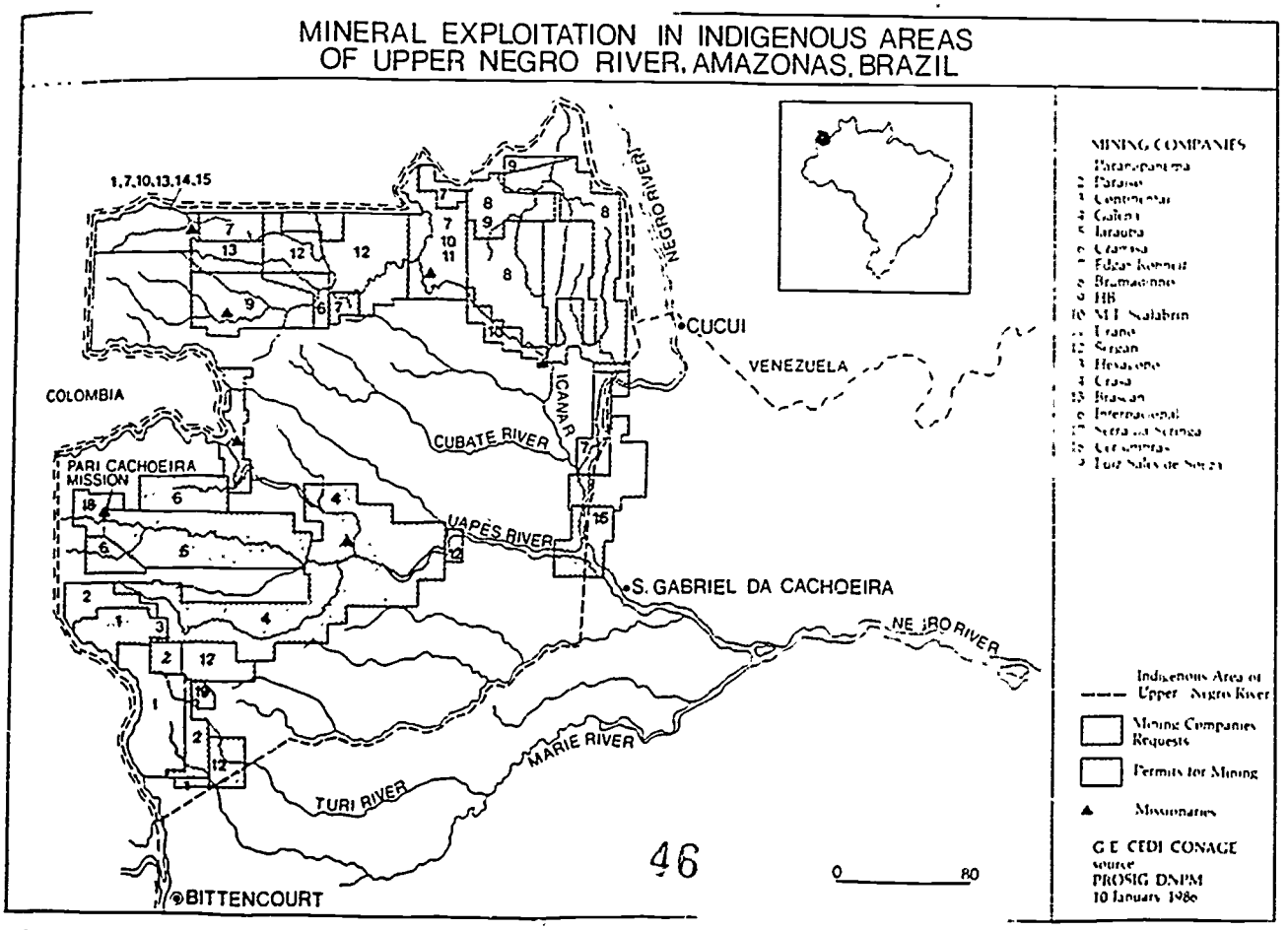
International League for the Rights and Liberation of Peoples (Rome), "The Situation of the Indians in Brazil" submitted to the Working Group on Indigenous Populations of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, 37th session.

Cultural Survival Quarterly, Vol. 10, no. 2 (1986), p. 38



*Recherches amérindiennes au Québec, XV(3), 1985.

Cultural Survival Quarterly, Vol. 10, no. 2 (1986), p. 47.



of Agricultural Property of 1953 claimed their land for the state,, called them "savages," and never intended anything but colonization of their lands. A 1974 national forestry law and the 1975 Law of Wild Life, Nature Reserves, Hunting and Fishing established the Forestry Development center to set aside reserved areas. Instead private companies are exploiting the wild life and the indigenous peoples have become a cheap source of labor.

The Amazon region of Brazil was opened to settlement in 1964. FUNAI was established in 1967 to oversee the rights of the indigenous inhabitants. A 1973 statute acknowledged the governments's duty to defend the many Indian groups and guaranteed their claims for lands already "occupied and inhabited." The law also stated, however, that the government still owned the land and could intervene for "public works of interest to national development," for national security, and to "work subsoil deposits of outstanding interest." By 1978 administrative language spoke of "emancipation" for the Indian groups and thus an end to special protections. Beginning in 1983 the Ministry of the Interior took the power to designate Indian lands from FUNAI and Presidential decrees could authorize mining and exploration licenses. The avowed policy towards the inhabitants changed to "integration," absorption into the dominant economy and society. "Integration" can be another word for ethnocide, destruction of a people's culture.

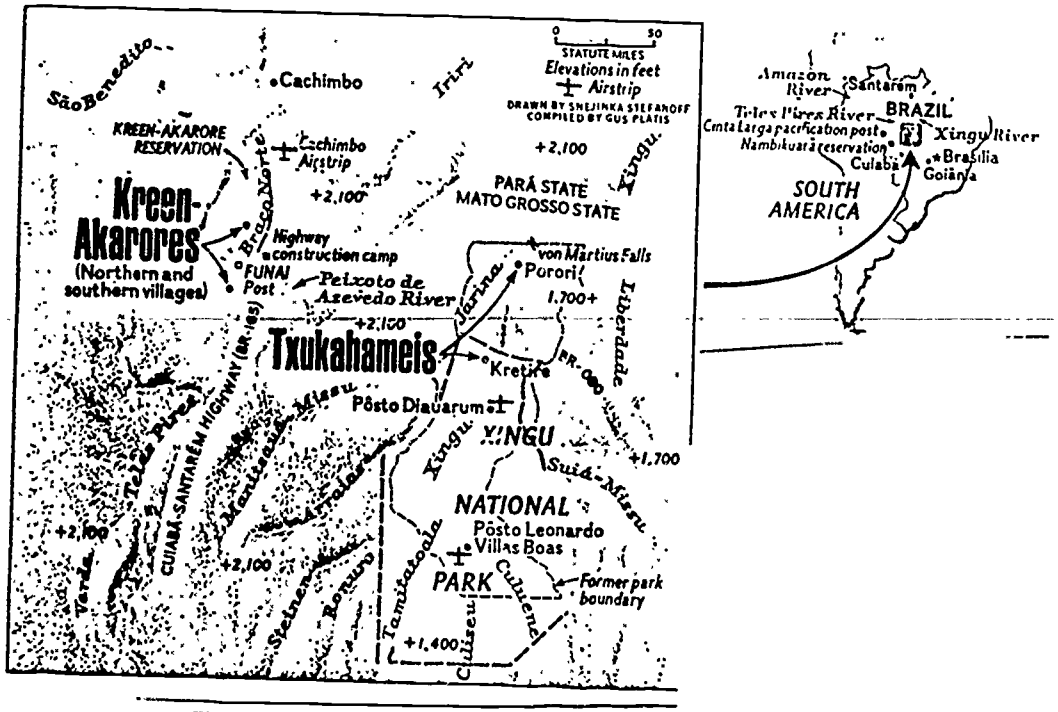
Polonoroeste, the World Bank funded development project for the northwest state of Rondonia ($434.4 million in loans between 1980 and 1985 when world protest finally halted the financing) illustrates what happens when national development is the only priority. Polonoroeste turned peoples like the Zoro into sharecroppers and laborers on the new rice and coffee plantations. Schooling for their children was in Portuguese. Government spokesmen now referred to the undeveloped areas as "empty." By 1982 500,000 colonists had moved into the state of Rondonia. By 1985 the number was 1.5 million.

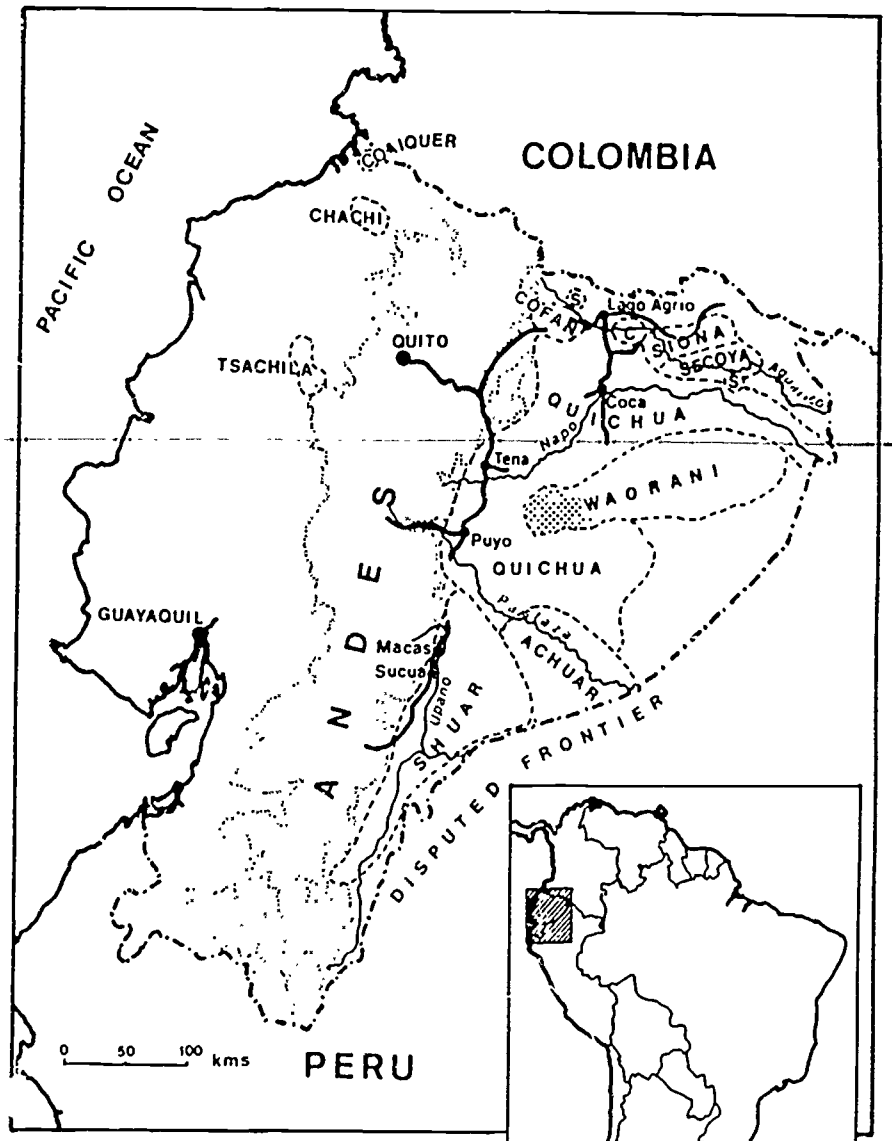
Even when governments have defined a group's separate identity and territory, granted them title, and reserved the lands as protected park areas, they have continued to use them and the peoples as they choose. Peru's Manu National Park founded in 1973 has gold mining and seismic exploration by Shell Oil. The Ecuadorian government established a protected zone for the Waorani Indians in 1969. Oil wells, pipelines and tourist facilities already dotted their lands. The national forest area designated in 1985 became the means to invalidate previously established indigenous land claims and to open the area to 250,000 colonists.

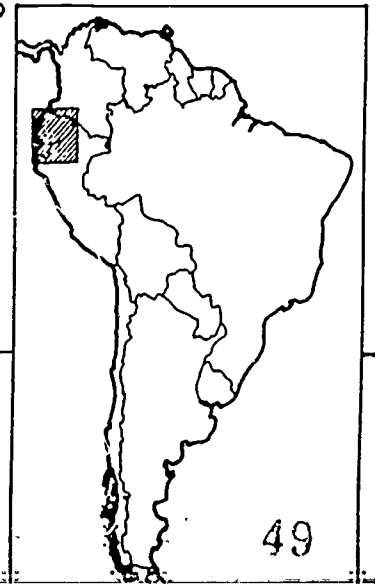
Brazil's national parks have been considered models for other countries. They granted land, established reserves and parks for many groups. Although given a territory in 1971, by 1981 the Waimiri-Atroari peoples had been decimated by epidemic and had lost one-third of their lands to tin mining and to the Balbina hydro-electric project. The Tucurui project in Para took 60-70% of the Parakana Indians' lands just in the preparations for building another dam. With completion of the dam, flooding affected them again. Between 1971 and 1977 the government moved

National Geographic (February 1975), p. 260

Hoping to shield forest innocents from the modern world, Brazil in 1973 set aside a temporary refuge for the Kreen-Akarores. In 1961, the nation had established the 8,500-square-mile Xingu National Park, now home to 16 tribes. Among them are the Kreen-Akarores' traditional enemies, the Txukahameis (pages 270-83). After highway BR-080 cut through the park, boundaries were shifted to make the road the northernmost limit.







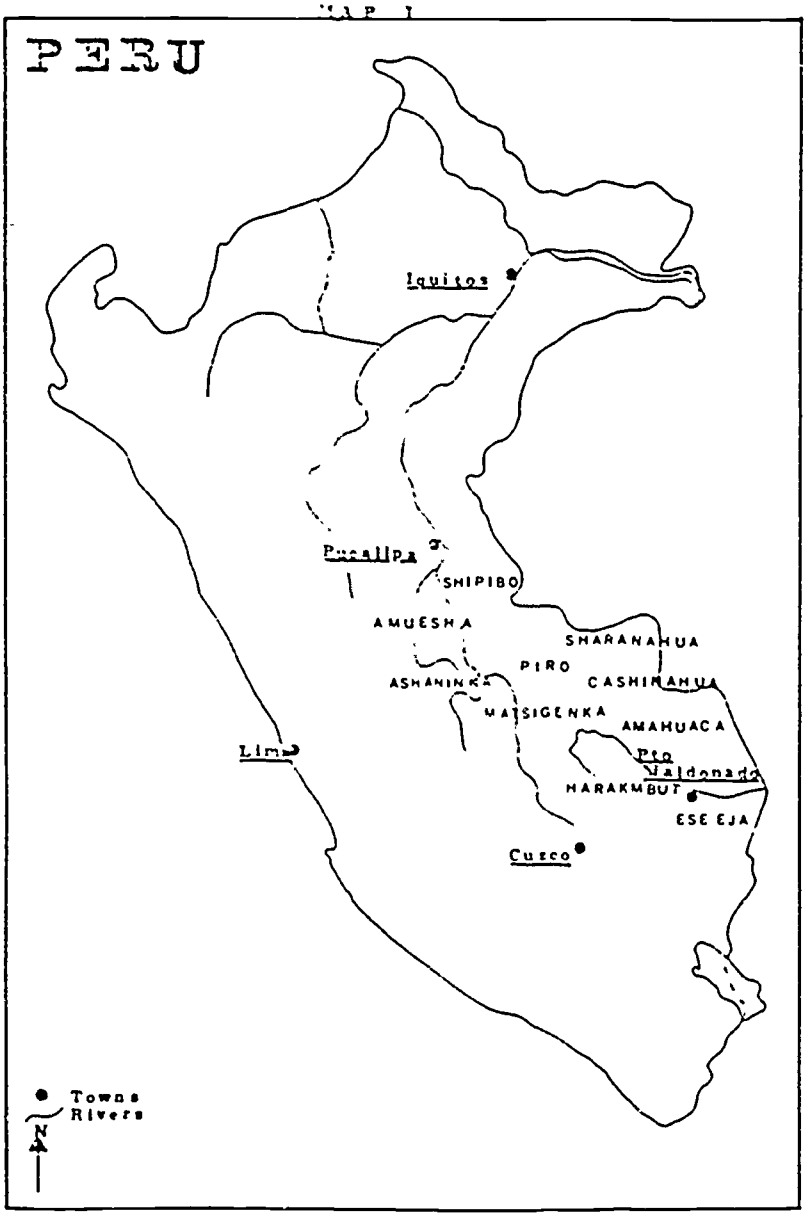
Lowland Indians in Ecuador

NAME	COMMON NAME	LINGUISTIC AFFILIATION	POPULATION
AMAZONIA			
Achuar	"Jivaro"	"Jivaro"	2,000
Cofan	"Cushma"	Cofan	300
Quichua	"Yumbo","Alama" &c	Quichua	35,000
Secoya	"Cushma"	Western Tucano	150
Shuar	"Jivaro"	"Jivaro"	25,000
Siona	"Cushma"	Western Tucano	150
Waorani	"Auca"	Wao	700
		AMAZONIA TOT.	63,300
COAST			
Chachi	"Cayapa"	Chibcha	5,000
Coaiquer		Chibcha	500
Tsachila	"Colorado"	Chibcha	1,000
		COASTAL TOTAL	6,500

Survival International Review, No. 44 (1985), p. 47

GENERAL MAP OF PERU INDICATING OTHER INDIGENOUS
GROUPS INHABITING THE HARAKMBUT

MAP 1



Gray, Andrew. And After the Gold Rush...? [Southeastern Peru] IWGIA Document 55, p. 20

the peoples five times. The Yanomami peoples received 7.7 million hectares in 1982 with promises of the establishment of a Yanomami Indian Park. The designation has never been honored. Already in 1984 tin mining companies had won government concessions. 60,000 are now excluded from 83 designated territories along the border with Venezuela, in theory for reasons of national security. In fact the area has been opened to mining and colonization. Part of the Xingu National Park, one of the oldest in South America and the reserve of the Kayapo Indians, has become part of the Altimira-Xingu hydroelectric project--a project to provide electricity for centers of population that do not yet exist, but will be created by opening the area to colonization.

Indian peoples have organized throughout the Amazon Basin. Many began with isolated actions on their own behalf. In 1980 Raoni, leader of a Kayapo Indian tribe, led a group to attack lumber company employees. They killed 20 people. In 1981 the Xavante sacked the fazendas(plantations) illegally established on their lands. In 1984 the Gaviao peoples took hostages and forced government recognition of their land claims.

Often churchmen have helped groups in their protests and then in their efforts to create broader organizations. Jesuits encouraged the Makiritare peoples of Venezuela in their efforts for self-determination, and the Waimiri-Atroari peoples in their protests. The Shuar Federation (SEEC) founded in 1964 with the help of Catholic and Evangelical missionaries spearheaded efforts to organize throughout the Amazon region of Ecuador. In 1980 the Shuar Federation joined with FOIN (Federation of Indian Organizations of Napo, representing the 25,000 Quicha along the upper Napo River) and with five other groups to create CONFENIAE (Confederation of Indian Nations of the Ecuadorian Amazon).

Indian peoples in other regions followed the same pattern, first establishing local groups and then uniting to form federations. In the beginning of the 1980's 220,000 forest peoples of Peru joined together as AIDESEP (Inter-Ethnic Development Association of the Peruvian Jungle). UNI (Union of Indian Nations) represents 85 different groups in Brazil, ONIC (National Indian Organization of Colombia) the Amazonian peoples of Colombia, CIDOB (Center of Indigenous People and Communities of Eastern Bolivia) the peoples of Bolivia and ACPY the peoples of Venezuela and Surinam. First CISA and then COICA (Coordinator of Indigenous Organizations of the Amazonian Basin) have attempted to unite all indigenous voices at the many international meetings that now take place.

Governments first responded with violence, murder and banishment of leaders. The violence continues but the peoples efforts seem to have had an effect. World opinion has been enlisted. World-wide criticism has halted some projects and has forced the development banks to consider the ramifications of their support. Many believe that such criticism led to changes in Brazilian government policies. Once again FUNAI has authority to designate land areas and to control mining licensing in Brazil's indigenous regions. The 1988 Brazilian constitution and law code promise recognition of indigenous lands and protection

of their traditional ways of life.

The problem for all of the Amazonian peoples is time. Assertion and establishment of rights takes much more time than their denial. Denial in the Amazon River Basin usually means death for the indigenous peoples. At the least it means the end of their traditional culture and their transformation into the disadvantaged poor of the region. The end of the rain forest may have broader significance. It also means destruction of a vast and significant portion of the planet's forests perhaps with disastrous consequences for all peoples.

REGION: Arctic Circle: United States, Canada, Denmark (Greenland), Norway, Sweden and USSR

TYPE OF ENVIRONMENT: arctic, tundra

PEOPLES: Inuit, Loucheux, Dene, Saami

SIGNIFICANT ISSUES: Rights to land, destruction of environment, surface and sub-surface rights, parks and reserves, self-determination and community rights, ethnocide, living conditions, militarization

INDIGENOUS ORGANIZATIONS: Inuit Circumpolar Conference, Dene Nation (Canada), Meti Association of the Northwest Territories (Canada), Independent Brotherhood of the Northwest Territories (Canada)

PRINT MATERIALS:

A Town in Greenland. Copenhagen: Royal Danish Ministry of Foreign Affairs, 1983. (Class set of this government pamphlet, well-illustrated, showing traditional and technological aspects of lives)

"Life in the North: The Way Young People See It," Inuktitut, no. 61 (Fall, 1985), pp. 30-41. (The magazine is a Canadian government publication; these are high school kids writing about their life and the two cultures they deal with.)

Steltzer, Ulli, Inuit: The North in Transition. Chicago: The University of Chicago Press, 1982. (An incredibly beautiful book of photographs and quotations from the peoples showing their way of life and their attitudes towards the changes in their world; selections given to students)

Dená'ína Sukdu'á, Traditional Stories of the Tanaina Athabaskans. Fairbanks: Alaska Native Language Center, University of Alaska. (Stories showing beliefs and way of life from another Arctic group)

Millman, Laurence, "Folktales from Greenland," Cultural Survival Quarterly, Vol. 10, no. 3 (1980). (Selections for students of stories showing beliefs and way of life)

VIDEOS: "Eskimo Artist: Kenojuak" (Fleming film); 1964, 20 mins.; National Film Board of Canada effort to show environment, art and views of famous woman sculptor from Baffin Island

"Sami Herders" (Fleming film); 1979, 28 mins.; shows the pastoral life of Saami peoples, including slaughter of reindeer and establishment of a winter settlement

"Summer of the Loucheux" (New Day); 1983, 27 mins.; a wonderful picture of traditional life of members of an Athabaskan group living north of the Arctic Circle, centering around the experiences of a young girl

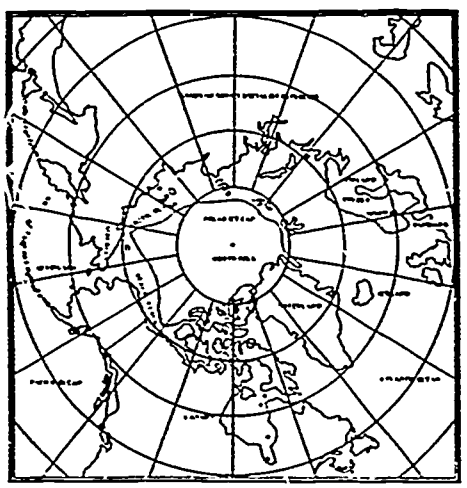
"Rope to Our Roofs" (Bordart); 1981, 30 mins.; a meeting of the Inuit Circumpolar Conference with delegates from all over the polar region speaking of their goals

"Inughuit: the People at the Navel of the Earth" (Cantor film); 1984, 85 mins.; excellent picture of the Arctic environment and a year in the life of peoples of Greenland

THE INUIT

Today there are about 105,000 Inuit in the world. There are approx. 30,000 Inuit in Alaska (U.S.A.), 30,000 in Canada, 42,000 in Greenland (Denmark), and between 1,500-3,000 in Siberia (USSR). Over 50% of all Inuit are under 18 years of age.

Though the Inuit live in remote communities often separated by vast distances and under four different national jurisdictions, these northern people have maintained a remarkable unity of culture, traditions and way of life based on respect for the land and its natural resources.



ALASKA

The Inupiaq and Yupik inhabit the northern, northwestern and southwestern regions of Alaska. In 1971, the Alaska Native Claims Settlement Act (ANCSA) was passed by U.S. Congress. The Alaska native peoples claimed the entire territory of Alaska; however, the settlement provided for 44 million acres of land and US$ 962.5 million in compensation for lands lost. The entitlements were channelled through 12 regional profit corporations and 200 village profit corporations. ANCSA and its consequences are presently being reviewed.

CANADA

The Canadian Inuit live in Labrador, Northern Quebec and the Northwest Territories. The Inuvialuit (Western Arctic) and the Inuit from Northern Quebec have reached comprehensive land claims agreements. In recent years, Canadian Inuit have sought greater recognition of Inuit rights through constitutional negotiations with federal and provincial First Ministers. In addition, negotiations concerning the creation of Nunavut (a new territory being formed by the division of the Northwest Territories) are taking place.

GREENLAND

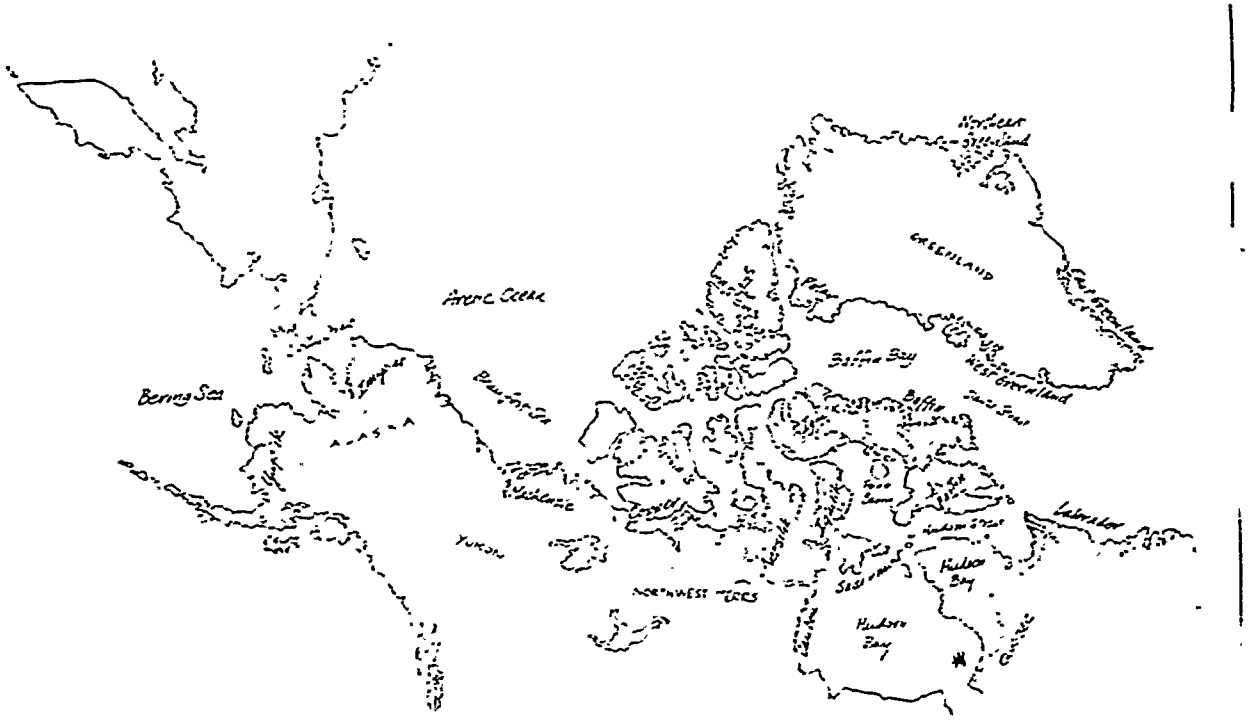
In 1979, the Greenland Home Rule Government was established. Since that time, Denmark has increased the areas of jurisdiction (except defense and foreign affairs) of the Home Rule Government. The Greenland economy is mainly based on renewable resources. As in other circumpolar regions, Inuit communities have been seriously hurt by the international anti-harvesting movement.

SIBERIA

The 1,500-3,000 Inuit here are close in language and culture to the Alaskan Inuit. Inuit in the three member countries have worked determinedly to have Soviet Inuit represented at ICC events but despite signs of progress this has not yet been achieved.

ALOOTOOK IPPUTIE

Inuit Circumpolar Conference Information Pamphlet. Anchorage, AK: 1986



Distribution of Eskimo tribes in North America and Greenland in historic times.

Source: Barry Lopez, Arctic Dreams.
New York: Bantam Books. 1986. p. 160.

INUIT, DENE, SAAMI

The Inuit are the most numerous of the Arctic peoples, approximately 105,000, living in the United States, Canada, Greenland (Kalaallit Nunaat) and the USSR. Governments have arrived at a variety of arrangements over land claims and land usage.

In the United States the Alaska Native Claims Settlement Act of 1971 granted 44 million acres to the native peoples, about 10% of the state, and $962.5 million in compensation for the 330 million acres retained by the government. The Inuit believed that all of the land was theirs. In an effort to encourage development of the region's natural resources and to foster entrepreneurial attitudes, the lands were divided into thirteen corporations and the shares given to the 52,000 claimants. No provision was made for tribal members born after the creation of the corporations. The shares are meant to be passed through inheritance from individuals and do not represent any continuing community right to the lands. From 1991 the shares may be traded, sold on the world's stock exchanges. This means that the shares and thus the corporations and the territory they represent could be sold away from the peoples. In addition, the lands can be taxed whether or not the lands have been "developed" or not. This could create an impossible financial burden for the peoples. Many communities' holdings are already at risk. The corporations have taken out loans using the lands as collateral. Failure to repay the loans could mean loss of shares and thus of access to their traditional lands.

The Canadian government has no treaties with the Inuit and Dene of the Northwest Territories. The Dene peoples claim 450,000 sq. mi. and with the Inuit have been successful in negotiating for some form of autonomy, modified degrees of self-government. Since talks began in 1982 the principal issue has shifted from recognition of the right to self-determination to protection of that right even if the peoples become minorities within their own region. The government sponsors immigration to their lands and they fear that they will be overwhelmed by settlers with no respect for the environment and no understanding of their culture.

Arguments over land use have centered on exploitation of oil resources and the development of hydroelectric power. The effects of seismic tests on the environment and the wildlife are known to be harmful but have never been evaluated and quantified scientifically. Pipelines destroy the delicate ecology of the tundra. The roads and settlements to maintain them create other dangers. Dene opposition forced a smaller version of a pipeline in 1984, but new exploration licenses have already been issued. The Inuit and Cree of James Bay successfully delayed a hydroelectric project and gained recognition of their land claims. The Grand Council of the Crees of Quebec celebrate the settlement date as a holiday. The Canadian government gave money in payment for land, money for development of the region and promises of government services. However, the agreement went

into force whether all tribes had agreed to it or not. A similar project on the George River in Labrador will affect caribou migration, spawning for salmon and char. Scientists have only begun to speculate on the consequences.

The United States, Canada, Denmark and Sweden have all unilaterally designated lands as parks. Land inhabited by the Lapps of Sweden has been set aside. In 1980 the United States established a "multi-use parkland system" administered by the government park services. Only in Canada in its 1979 agreement did the government accede to the idea of a "joint management regime," whereby the indigenous inhabitants would share in the administration. As of 1985, however, no such administration had been established.

In the Arctic region, instead of cooperation with the indigenous peoples in the management of natural resources, there has been criticism by philanthropic groups of their continuing to hunt and fish in traditional areas, especially when they have adopted aspects of new technology (for example, motor boats, rifles, explosive harpoons). The unspoken preference of governments seems to be that the peoples should either leave the park lands or live within them as another of the tourist attractions.

Living conditions for the Inuit and Dene of Canada and the United States show the peoples trying to negotiate between traditional ways of survival and those of the technological culture brought by government administrators, developers and settlers. "Assimilation," which is often advocated by governments, and the resulting loss of their own separate identity would mean ethnocide. The corporate trappings of the Alaska Native Claims Act can have that effect. The peoples adopt the economic ways of the dominant culture and because of forces outside their control endanger their rights to their traditional lands. Their lands and their culture are inseparable.

The Canadian government encouragement of life in permanent settlements can endanger the Arctic people's culture as well. Benefits are tied to schooling which means living in "white" areas. Life is ea ier but the peoples are dependent upon the government for shel .er and food. They must function in a money economy with few marketable skills. Government support for artists since the 1970's affects only a small number of individuals. In these settlements rates of infant mortality, tuberculosis and alcoholism for indigenous peoples have risen way above those of other groups.

Of the nations on the Arctic Circle, Denmark and Norway have made the most concerted efforts to recognize some form of self-determination and to protect the cultures and traditional ways of their indigenous peoples. The Danish Parliament granted "home rule" to Greenland in 1979. The schools teach their own language. They have the right of veto over development plans. Fishing, fish-processing and tourism provide employment and income. But conflict seems inevitable. Already there is discrimination against the Inuit (Kalaallit Nunaat) and favored status for the skilled Danish workers brought in by the government and outside

corporations.

In 1981 Norway decreed that all land inhabited by the Saami peoples belonged to the government. Yet the Norwegians have also made efforts to, in their words, "preserve and develop Saami culture." Norway, unique among the Western countries, has acknowledged a right asserted by indigenous groups at United Nations meetings, that the dominant government has a "moral responsibility" to its indigenous peoples. Saami study their language in their schools, their literature has been promoted, they continue to follow their traditional occupations herding reindeer herds, fur-trapping and boat building. In 1982 the Saami stopped a hydroelectric project. There are international agreements to protect the herds of reindeer. In 1987 the Saami Parliament was established with representatives elected by the peoples. The goal is to enable them "to live as a separate ethnic group," even though they have only an advisory relationship to the national government. If there is to be conflict, it will be the richness of their lands that will be the cause: the timber, the oil and the gold.

The Inuit Circumpolar Conference (ICC) has since its founding in 1977 spoken for self-determination, for shared management of wild-life, for the "retribalization" of land (land to be held by the tribe, not by artificially created corporations as with the Alaska Native Claims Act), for recognition of areas of Inuit expertise, for training programs in new endeavors. They speak of the "duties" of states to native peoples. Most importantly, they call for a multilateral Arctic policy and for the demilitarization of the area. They believe indigenous peoples should help plan research and development. They want the Arctic to become a nuclear-free-zone.

If the region is to be protected, and the rights of the peoples honored it will be because of the organization and determination of groups like the ICC. They demonstrate the effectiveness of the peoples, and speak for their needs in ways that demand attention and respect.

REGION: Central America (Guatemala)

TYPE OF ENVIRONMENT: highland

PEOPLES: Maya and other Indian groups

SIGNIFICANT ISSUES: discrimination, ethnocide and genocide against the majority population

INDIGENOUS ORGANIZATIONS: CUC, UNRG, and Organization of American States (on their behalf)

PRINT MATERIALS:

Nelson, Craig W. and Kenneth I. Taylor, Witness to Genocide: The Present Situation of Indians in Guatemala. London: Survival International, 1983. (Clear, brief account of the ways in which the government has acted towards the peoples)

The Monkey's Haircut and Other Stories Told by the Maya edited by John Bierhorst. New York: Morrow, 1986. (Collection of stories showing beliefs and way of life)

Menchú, Rigoberta, I Rigoberta Menchú: An Indian Woman in Guatemala edited by Elisabeth Burgos-Debray and translated by Ann Wright. London: Verso, 1988. (Selections given to students; vivid account by one of the leader's of the resistance of her life as a woman and of the experiences that led to her opposition to the government)

VIDEOS: "Popol Vuh: The Creation Myth of the Maya" (University of California Extension Media Center); 1986, 29 mins.; an exceptionally beautiful and informative animated film telling the first part of a great Mayan religious epic, included are the Creation, early gods and the first heros

"Todos Santos Cuchumatan" (Icarus); 1982, 41 mins.; shows the way of life in a Guatemalan village, the oppressive relationship between the peoples in the mountains and the plantation owners in the lowlands; "Under the Gun: Democracy in Guatemala" made in 1988 and also distributed by Icarus gives the most up-to-date picture of the conflict between the peoples and the military but is largely interviews

MAYA

As in Bolivia and Peru the indigenous peoples of Guatemala are the majority of the population. Numerical superiority has meant nothing, however. The rights of the Indians are not protected, they live a disadvantaged life, just like those who are in the minority. 2% of the population holds 65% of the fertile land. When the highland cooperatives created by the reforms from 1945-1950 (500 associations of 132,000 families had been established by 1975) began to succeed, providing food and surplus for the Indian communities, the government supported efforts to take their lands away. Protests, efforts to protect land claims against plantation owners and companies with licenses for mineral exploration, brought harsh government reprisals.

The period between 1981 and 1985 has been called the "third conquest" of the Maya. Describing villagers as "outlaws," "guerrillas," and "communists," the Guatemalan government declared "integration" as the way to stop "subversion." They forbade indigenous languages and clothing, destroyed forests, fields and villages, and executed an estimated 850 people a month. In 1984 the Inter-American Commission on Human Rights of the Organization of American States (OAS) published a report describing "acts of incredible abuse of force," outright "aggression committed against the Indians," including "despoil[ing] them of their lands," and "their physical destruction."

In one famous incident, 700 Kekchi Indians gathered in the town plaza of Panzos. They had followed "procedures" and filed "briefs" about the destruction of their lands. The army and local landowners opened fire on the crowd. They continued to shoot the peasants as they fled. Many drowned in the river trying to escape. Soldiers buried the dead in a common grave that had been dug even before the Indians had assembled. [E/CN.4/Sub.2/AC.4/1984/5, pp.2-3]

In response to the violence the peoples have abandoned their villages, fled into the mountains, sought refuge in Honduras. A United Nations investigation by the Commission on Human Rights has led to public condemnation and programs to try and alter the discriminatory patterns that color all aspects of Guatemalan life. The Indians themselves organized as the CUC (Committee of Peasant Unity) which has spoken on their behalf since 1971. The government has harassed, exiled and killed its leaders. About 3,500 Indians now fight with the URNG, a national revolutionary force.

The situation of the Maya and other Indian groups in Guatemala demonstrates the vulnerability of indigenous peoples even when they represent the majority of the population. The patterns of the European "discovery" and colonization of the Americas continue. The rights of the Indian peoples are ignored when they conflict with those of the dominant culture. Their lives are sacrificed when they oppose that domination.

REGION; East Asia (Australia)

TYPE OF ENVIRONMENT: desert

PEOPLES: Aborigines

SIGNIFICANT ISSUES: land claims. parks and reserves, use of land and resources, self-determination, ethnocide and discrimination

INDIGENOUS ORGANIZATIONS: NAILSS, National Federation of Land Councils, National Coalition of Aboriginal Organizations

PRINT MATERIALS:

The Australian Aboriginals. Canberra: Department of Aboriginal Affairs, 1987. (Class set)

Department of Aboriginal Affairs Annual Report 1986-1987. Canberra: Australian Government Printing Office, 1987. (Selections for students)

Burger, Julian, Aborigines Today: Land and Justice. London: Anti-Slavery Society, Report No. 5, 1988. (An up-to-date pamphlet giving state-by-state account of responses to Aboriginal demands)

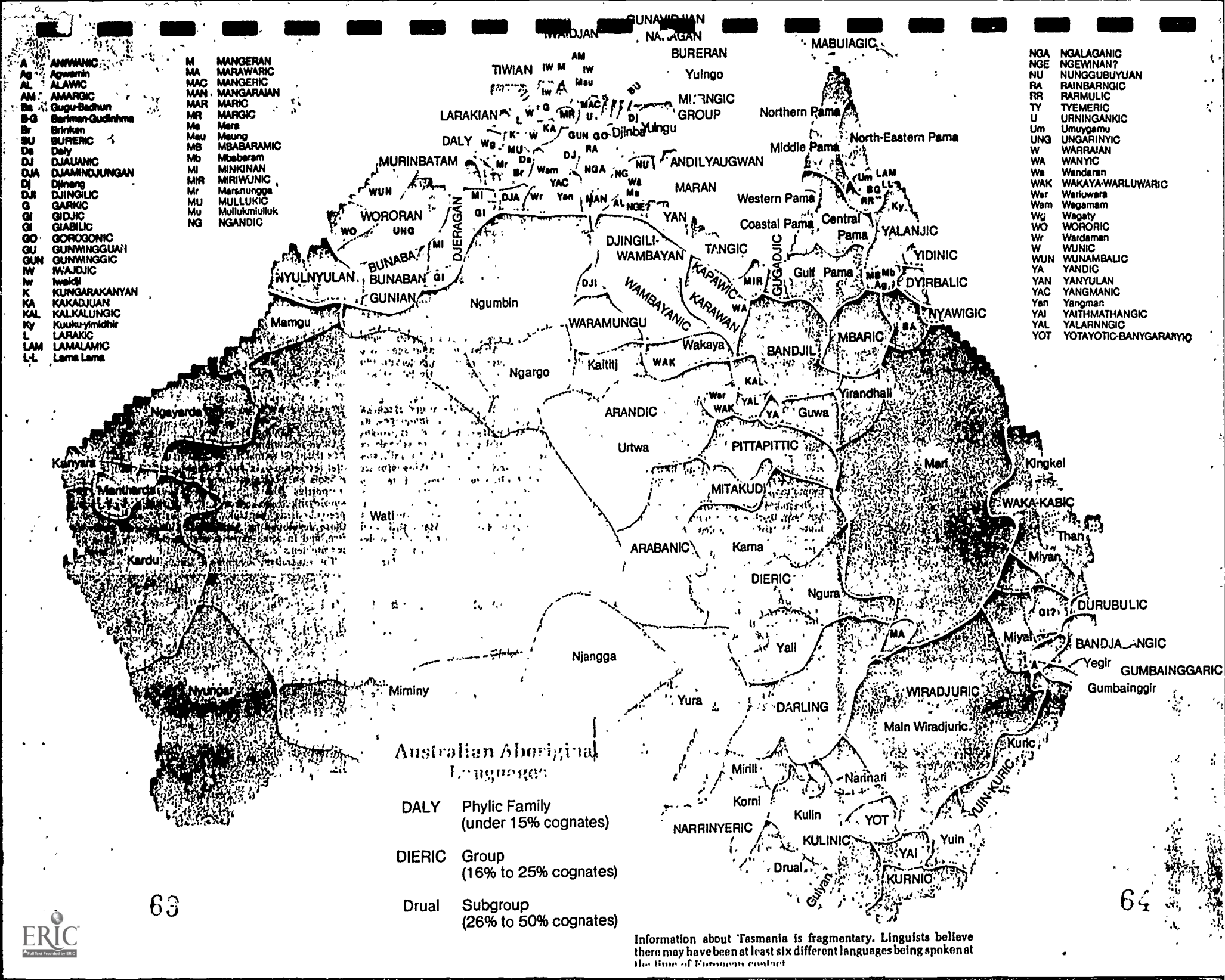
Caruana, Wally, Australian Aboriginal Art. Canberra: The Australian National Gallery, 1987. (Souvenir catalogue from a major exhibit of Aboriginal art)

Labumore, Elsie Roughsey, An Aboriginal Mother Tells of the Old and the New. New York: Penguin Books, 1987. (A woman from an island off the north coast gives clear pictures of the changes and choices for a person born in 1923; selections for students)

VIDEOS: "Familiar Places" (University of California Media Extension Center); 1981, 53 mins; sensitive portrayal funded by the Australian Institute of Aboriginal Studies of group trying to resettle on traditional lands and their problems

"Sons of Namatjira" (University of California Media Extension Center); 1982, 50 mins.; the sons of a famous Aboriginal artist try to carry on his work, deal with tourists and their own peoples; funded by Australian Institute of Aboriginal Studies

"Extinction: The Last Tasmanian" (McGraw Hill, purchase, University of California Extension Media Center, rental); 1980, 60 mins.; an award winning film on the extermination of an entire race by British colonists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LARAKIAN
Djinba
Yuingu
Northern Pama
DALY
North-Eastern Pama
Middle Pama
MURINBATAM
ANDILYAUGWAN
MARAN
Western Pama
Coastal Pama
Central Pama
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DJERAGAN
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Gulf Pama
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Njangga
Nyungar
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Main Wiradjuric
Kuric
YUIN-KURIC
Mirili
Narinari
Korni
Kulin
YOT
NARRINYERIC
KULINIC
Yuin
YAI
Drual
KURNIC
Gulyan
Australian Aboriginal Languages
DALY Phylic Family (under 15% cognates)
DIERIC Group (16% to 25% cognates)
Drual Subgroup (26% to 50% cognates)
Information about Tasmania is fragmentary. Linguists believe there may have been at least six different languages being spoken at the time of European contact.

Aboriginal land tenure and population: 12 November 1987

	Aboriginal population June 1986	*As % total population*	*Total land area (sq km)*	*Aboriginal freehold (sq km)*	*As % total land*	*Aboriginal leasehold (sq km)*	*As % total land*	*Reserve/ mission (sq km)*	*As % total land*
NSW & ACT	60 229	1.04	804 000	190	0.02	830	0.06	—	—
Vic.	12 610	0.30	227 600	31	0.01	—	—	—	—
Qld	61 267	2.30	1 727 200	5	0.00	27 467	1.59	6 628	0.3
SA	14 292	0.97	984 000	183 146	18.61	507	0.05	—	—
WA	37 788	2.60	2 525 000	28	0.00	42 596	1.68	185 192	7.3
Tas.	6 712	1.50	67 800	2	0.00	—	—	—	—
NT	34 740	23.20	1 346 200	448 633	33.32	24 828	1.84	45	0.0
Australia	227 638	1.42	7 681 800	632 035	8.23	96 228	1.25	191 865	2.5

Aboriginal and Torres Strait Islander population: 1971, 1976, 1981 and 1986 Censuses

	1971	*1976*	*1981*	*1986*	*As % total pop. in 1986*
New South Wales	23 873	40 450	35 367	59 011	1.04 (inc. ACT)
Victoria	6 371	14 760	6 057	12 611	0.31
Queensland	31 922	41 345	44 698	61 268	2.37
Western Australia	22 181	26 126	31 351	37 789	2.69
South Australia	7 299	10 714	9 825	14 291	1.06
Tasmania	671	2 942	2 688	6 716	1.54
Northern Territory	23 381	23 751	29 088	34 739	22.44
Australian Capital Territory	255	827	823	1220	inc. in NSW % above
Total	**115 953**	**160 915**	**159 897**	**227 645**	**1.43**

Source: Australian Bureau of Statistics, Census of Population and Housing

ABORIGINES

Over 500 different aboriginal groups existed in Australia when the first English settlers arrived in 1788. As Paul Coe, a leader of NAILSS (National Aboriginal and Torre Islander Legal Services Secretariat), describes it: they created a "state based on dispossession" and "mass murder." The English ignored not only the "first rights of the first peoples," but their very existence. Until 1988 the Australian government insisted on the doctrine of terra nullius, the idea of an empty land waiting to be settled and developed.

Though invisible in terms of their rights to the land, the Aboriginals fulfilled a very real function in the development of the "settler state." Many came to live and work on the edges of the European centers. Without them the "out stations," the vast sheep and cattle ranches, would never have existed, never have prospered. The Aboriginals are as essential to the history of modern Australia as the convicts who came as indentured labor.

Today, Aboriginals make up 1.42% of the population. It is as if they live in a separate world of ill-health, substandard housing, illiteracy and unemployment. Their babies die at four times the rate of white infants. Only 4% of them have education beyond the age of 15. Nine times as many of them cannot find jobs. A disproportionately high number are arrested and convicted. They live 20 years less than other groups. The Aboriginals see a direct relationship between the peoples' well-being and their lands. In 1984 the National Aboriginal and Islander Health Organization tied the peoples' deteriorating condition to the "unwelcomed intrusions by the alien and colonial forces of England," intrusions that separated the peoples from their land. In the 1980's government efforts to study and remedy the inequities brought cries of reverse discrimination. Mining and oil companies like Shell, Exxon, Kaiser, Alcan, Metallgesellschaft, Alusuisse financed propaganda like this to undermine Aboriginal efforts to establish their rights. Companies did not care so much about claims for an adequate standard of living, rather they wanted to discredit Aboriginal claims to land and its resources, claims that would conflict with the interests of the transnationals.

The Aboriginals view themselves as equal in international status to the Australian government. To demonstrate their place among the nations of the world in 1972 they established an Aboriginal Embassy in Canberra. Paul Coe explains that his peoples never agreed to the terms of settlement imposed by the British Crown or by their successors in title, the Australian Government. He has suggested that the International Court of Justice recognize the Aboriginals as a nation and thus exercise its right to arbitrate the conflicting claims.

Today all of the peoples' efforts go to protecting their rights to the lands they presently inhabit, to resettling lands returned to them, to gaining compensation and royalties on the lands they have irrevocably lost.

Through the efforts of groups like NAILSS, change has begun.

In 1964 the Australian government acknowledged the value of Aboriginal culture and the need for its preservation by establishing and funding the Australian Institute for Aboriginal Studies. A 1967 constitutional amendment granted Aboriginals full citizenship and gave the federal government (and not just the separate states) the right to legislate about their affairs. The Department of Aboriginal Affairs established in 1972 espoused exemplary goals: recognition of claims for lands held, restoration of lands and consent to development projects, compensation for lands taken. The Federation of Northern Land Councils proved effective in the Northern Territory: protesting low wages and terrible conditions on the cattle states; bringing about the Northern Territory Aboriginal Land Rights Act of 1976. Australians consider the act a model. The state returned lands, established procedures for claims and Aboriginal councils with a right of veto to negotiate development plans. Ayers Rock, a sacred aboriginal site, became a national park in keeping with the Heritage Protection Act of 1984. The government acknowledged the Aboriginals' prior rights, accepted a lease for the land and promised joint management. Similar desires for Aboriginal participation in their own governance prompted efforts in 1987 and 1988 to decentralize the Department of Aboriginal Affairs and to give more authority to the regional councils on which Aboriginals are represented. In 1988 came the major victory when the Australian government agreed to negotiate a formal treaty about the land.

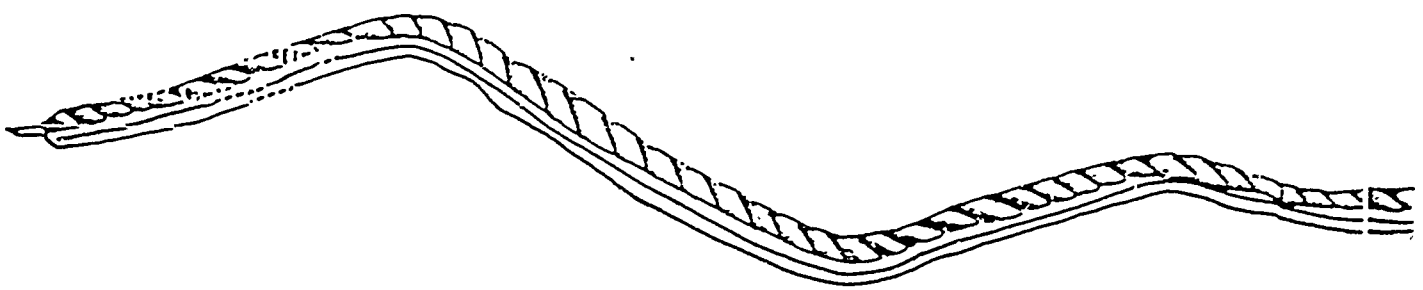
Yet for all the change, the battles continue. Although they hold almost 12% of the land in Australia, 99% of it is desert or hill country. The lands returned in the Northern Territories represented the worst in the state, and the leases granted by the government to cattle and sheep ranchers remained in force. In Queensland, where the most Aboriginals live, a 1984 Land Act established trusts by which the state decided which lands to return, gave no compensation for other lands claimed, and no right to consent to development projects or to the royalties paid by companies. In southern Australia no compensation has been given for lands the peoples were forced to leave because of atomic testing. Under the auspices of the Heritage Act the government designated protected sites in Western Australia, but has done nothing to enforce the regulations that would keep them safe. Aboriginal leaders are not optimistic about the promised land treaty. They believe that the overwhelming majority of white Australians live unthinkingly in the segregated society and will actively oppose the peoples' land claims. Paul Coe says that the Opposition party and the Opposition governments in many of the states will never agree to a treaty.

The Aboriginals must continue to assert their rights, continue to fight on their own behalf. They are still far from enjoying, as they describe it, "the land on our terms."

TIMELINE

from A Just and Proper Settlement (Australian Council of Churches). (Blackburn, Victoria: Collins Dove, 1987), pp. 28-30.

26 Jan.	1788	The First Fleet lands in Sydney Cove (Penal Settlement).
April	1789	Smallpox devastates Aboriginal population of Port Jackson, Botany Bay and Broken Hill tribes. Half the Aboriginal population reported to have died.
		Bennelong and Colby captured on the orders of Phillip.
		Pemulwy spears Phillip's gamekeeper. Phillip orders punitive expedition. Pemulwy and his son Tedbury lead resistance for several years.
	1791	Time-expired convicts are granted farms at Parramatta. It is assumed that Aboriginal people do not own land.
	1792	Bennelong and Yemmerrawanie accompany Phillip to England.
		Major Grose establishes military rule lasting 3 years.
	1793	Grose receives permission to grant land to military and civil officers. Land grants also made to encourage free settlers.
	1794	By August seventy colonists farming in Hawkesbury area, the Aborigines being dispossessed.
	1799	Two Aboriginal boys killed near Windsor. Five settlers found guilty, but acting Governor King is ordered to pardon them.
	1801	Governor King orders Aboriginal people to be driven from Parramatta, Georges River, and Prospect Hill Pemulwy outlawed. Killed in 1802
12 Sept.	1803	First settlement in Van Diemen's Land (penal).
	1804	Cumberland plain settled. Dharruk people dispossessed of land.
		First Aborigines killed in Tasmania.
		William Buckley escapes and lives with Aboriginal people for 32 years.
20 July	1805	Judge Advocate says Aboriginal people not fit to be brought to court, but should be pursued and given the punishment they deserve.
	1813	Settlers cross Blue Mountains.
	1814	School for Aboriginal children established. Children taken from parents to attend.
	1816	Attacks on farms around edge of Sydney. 14 Aborigines killed in reprisals.
		Passports or certificates issued to Aborigines 'who conducted themselves in a suitable manner' to show they are officially accepted by Europeans.
		Five agricultural reserves set aside for Sydney tribes, and the Aborigines who settle there given supplies for six months.
	1819	A 14-year-old Aboriginal girl takes first prize in an annual school examination, beating a hundred white children, thus challenging the myths about the mental capacity of Aboriginal people.
		Governor Macquarie refuses a land grant to Eliza Walsh on the grounds that it is bad practice to grant land to unmarried women.
10 Sept.	1824	Penal settlement established on Moreton Bay (Qld).
	1824	Land sales begin in NSW.
		Resistance at Bathurst led by 'Saturday'. As many as 100 Aborigines killed.
		'Saturday' later forgiven by Governor Brisbane.
25 Dec.	1825	Military Settlement established at King George Sound (WA).
2 May	1829	Formal possession taken of the western third of Australia by Captain Charles Fremantle.
	1830s	Liverpool Plains (west of Tamworth) settled and Kamilaroi people dispossessed.
	1830'	Black War' begins in Tasmania with 5 000 Europeans planning to drive the Aboriginal people into the Tasman Peninsula. The attempt fails, and Aboriginal people are moved to Flinders Island. However, the fabric of the society is destroyed and by 1850 only a few Aboriginal people have survived.
	1831	The start of assisted migration.
19 Nov.	1834	Henty Bros establish a settlement at Portland Bay (Victoria).
		'Battle of Pinjarra' on Swan River, which leads to Aboriginal people being dispossessed from their land.



TIMELINE

29 May	1835	John Batman arrives at Indented Head, Port Phillip Bay.
		Batman signs a 'treaty' with Aborigines (the Douttagalla tribe) in which they are purported to have given him 24 812 hectares of land. (The 'treaty' was later disallowed. It was declared void by Governor Bourke.)
		Dunghutti tribe near Kempsey restricted to 40 hectares from the original 250 000 hectares.
20 July	1836	Settlers arrive at Kangaroo Island (SA).
28 Dec.	1836	South Australia is proclaimed a colony with the arrival of Captain John Hindmarsh.
		Despite the appointment of a protector for Aborigines, the Kaurna tribe near Adelaide is destroyed by settlement and dispossession.
	1838	A series of police and settler actions to 'solve' conflict with Aborigines. 60-70 Aborigines killed by mounted police on the Liverpool plains. 28 Aborigines killed at Myall Creek (7 Europeans were later hanged for the massacre).
		8 Europeans killed near Dubbo in fight over water. Border police killed almost all the males of the tribe invol ed
		Reports of poisoning of Aborigines.
		Transportation ceases in NSW.
	1830s	Economy based on government spending, maritime industry, and wool.
Jan.	1840	John Campbell becomes Queensland's first settler.
	1843	A number of squatters abandon their stations because of continued resistance by Aborigines.
	1848	The Board of National Education states the impracticability of providing education 'for the children of the blacks'.
	1851	Commercial quantities of gold found in eastern states.
Dec.	1854	Eureka Stockade. Protest over miners' licences and taxation without representation. 30 miners killed.
	1860	Protection policy initiated in Victoria.
	1867-8	All-Aboriginal cricket team tours England.
	1880	About 200 Aboriginal children enrolled in public schools.
	1881	A protector appointed in NSW.
	18831	6 Aboriginal children excluded from public school at Yass after complaints by white parents.
	1890	Beginning of depression.
		Maritime strike.
	1891	Shearers' strike.
		1892Coal miners' strike. Strikers gaoled through this period.
	1894	Vote for women in South Australia.
	1899	Vote for women in Western Australia. Other states followed.
	1900s	Following requests by the white community, Aboriginal children are excluded from public schools and Aboriginal schools
		established. The syllabus stresses manual activity and the teacher is usually untrained.
		Protection policies are introduced which place Aboriginal people on reserves, where they live in poverty with poor education and few job opportunities. They become dependent on governments.
	1901	Federation.
8 Nov.	1907	Justice Higgins hands down minimum wage decision -- 7s per day for unskilled workers.
25 April	1915	Australian troops at Gallipoli.
	1920	Aboriginal population had fallen to 60 000, and it is widely believed they are a dying race.
	1920s &	
	1930s	Depression.
	1936	Beginning of assimilation policies.
26 Jan	1938	The Aborigines Progressive Association observed the sesquicentenary of European occupation by declaring a Day of Mourning and Protest.
3 Sept.	1939	Due to close links with Britain, Australia considers itself to be at war.
		into the home when the troops return.
	1945	Department of Immigration established. Immigrants sought from Europe, while 'White Australia' policy defended.

	1947	Agreement for displaced persons to come to Australia.
	1956	Australian Council of Social Services founded.
	1957	Formation of the Federal Council for Aboriginal Advancement, and the National Aboriginal Day Observance Committee.
		ACTU Congress adopts 35-hour week policy.
	1958	Principle of equal pay for 'Work of the same or like nature' adopted.
	1960	Worker-participation schemes first introduced into Australia.
		Total wage concept adopted by the Conciliation and Arbitration Commission.
	1960s	Gurindji people walk off Wave Hill in protest at conditions and wages.
	1965I	ntegration policy introduced.
	1966	Margaret Valadian and Charles Perkins first two Aboriginal university graduates.
	1967	Federal referendum which leads to Aborigines being officially included in referendum, the federal government being given power to legislate for Aborigines.
	1968	Aborigines included in Northern Territory Cattle Industries Award.
	1970s	Royal Commission into Land Rights established after lengthy disputes between Aboriginal people and mining companies at Gove, and presentation of Bark Petition to Parliament.
	1971	Senator Bonner elected to Parliament.
		All Aboriginal people included in the census.
		1972Aboriginal Tent Embassy established in Canberra.
		Department of Aboriginal Affairs established.
		Principals of schools in NSW no longer able to exclude Aboriginal children because of home conditions or opposition from the community.
		First Vietnamese and East Timorese refugees admitted.
		'Equal pay for work of equal value' accepted as a principle by the Commonwealth Arbitration Commission.
	1973	NACC, later National Aboriginal Congress, established.
	1974	Woodward Royal Commission.
		Immigration policy applied uniformly without racial discrimination. End of 'White Australia' policy.
11 Nov	1975	Constitutional crisis. Government sacked by the Governor-General.
	1976	Census establishes Aboriginal population at 160 000.
		The Aboriginal Land Rights (NT) Act enables traditional Aboriginal land in the Northern Territory to be granted to Aboriginal land trusts.
	1976-7	Sir Douglas Nicholls serves as State Governor in South Australia.
	1977	National Aboriginal Conference established.
		Northern, Central, and Tiwi Aboriginal land councils established.
	1978	Northern Land Council signs Ranger uranium mining agreement.
		Land titles granted to 15 Aboriginal land trusts in Northern Territory.
		Immigration restricted because of high unemployment levels.
	9	Noonkanbah.
		Establishment of Australia's first all-Aboriginal shire councils at Aurukun and Mornington Island.
		Coe v. Commonwealth in High Court of Australia: unsuccessful challenge to the legal concept that Australia was once an uninhabited land which had been settled.
		Unpaid maternity leave of 6-52 weeks awarded.
		Pitjantjatjara Land Rights Bill.
	1980	1.8 million dairy cows in Australia, about half the number of the 1960s.
	1981	World Council of Churches' delegation releases report on the condition of Aboriginal people in Australia.
		Human Rights Commission established.
		First Aboriginal oral history course launched at Macquarie University.
		Australia's immigration policy revised.
	1982	High Court upholds the validity of the Racial Discrimination Act as a Commonwealth power superior to any inconsistent legislation of the states (Archer River Downs case).
		NSW Aboriginal Affairs Minister announces that government will legislate for Land Rights.
		Old Aborigines demonstrate for Land Rights during the Commonwealth Games.
		Freedom of Information Act.
		First Indo-Chinese refugees arrive under the Community Refugee Settlement Scheme.
	1983	Double dissolution of the federal parliament.
		A High Court decision supported the federal government's right to block construction of Tasmania's Gordon-below-Franklin dam.
		NSW Land Rights legislation.
	1985	Queensland legislates for Deeds of Grant in Trust.
		Western Australian Land Rights legislation proposed.
		Preferred National Land Rights Model proposed.
		Commencement of campaign for investigation into reasons for high number of Aboriginal deaths in policy custody.
	1988	Bicentenary.

REGION: North America (Canada and the United States)

TYPES OF ENVIRONMENT: woodlands, plains (prairies), mountains and desert

PEOPLES: Native Americans (groups referred to in these materials: Minto, Cree, Haida of Canada; Iroquois Confederacy, Creek, Cheyenne, Shoshone, Lakota Sioux, Navajo, Hopi of the United States)

SIGNIFICANT ISSUES: land claims and treaty rights, reserves and parks, control and use of land (surface and sub-surface rights), self-determination, ethnocide, disadvantaged living conditions, genocide

INDIGENOUS ORGANIZATIONS: The majority of the peoples have formed groups to represent their interests to the settler governments. Some of these groups are tribal organizations, some have achieved NGO status. The following are among the most active internationally: Haudenosaunee, Hopi, Navajo, Grand Council of Crees of Quebec, Four Directions Council (Grand Council of the Mikmac), National Indian Youth Council, World Council of Indigenous Peoples, International Indian Treaty Council

PRINT MATERIALS:

The Canadian Indian: Quebec and the Atlantic Provinces. Ottawa: Indian and Northern Affairs, 1973. (Government pamphlet on the history of relations with the Indian peoples of these provinces, supplements United States materials)

Bolton, R.P., New York City in Indian Possession. New York. Museum of the American Indian, Heye Foundation, 1975. (Wonderful block by block description of archeological sites and artifacts for Manhattan and immediate environs)

Hertzberg, Hazel W., The Great Tree and the Longhouse: the Culture of the Iroquois. New York: The Macmillan Co., 1966. (Class set of this classic junior high school text)

Russell, Howard S., Indian New England Before the Mayflower. Hanover, N.H.: University Press of New England, 1985 ed. (Selections for students about the plants and their uses, details of everyday life and beliefs)

Between Sacred Mountains: Navaho Stories and Lessons from the Land. Tucson, Ariz.: Sun Tracks and the University of Arizona Press, 1982. (Rich collections on all aspects of Navaho life and beliefs both in the past and today; written for their own children and full of information that could be used in Humanities, English and Science classes; selections given to students)

Earth Power Coming: Short Fiction in Native American Literature edited by Simon J. Ortiz. Tsaile, Ariz.: Navajo Community College Press, 1983. (Stories selected for students for effectiveness and for point they illustrate about life and beliefs; writers come from Indian nations all over the United States)

Harper's Anthology of Twentieth Century Native American Poetry edited by Duane Niatum. New York: Harper & Row, Publishers, 1988. (Selections for students from this superior collection of works, written by poets from Indian nations all over the United States)

Linderman, Frank B., Pretty Shield: Medicine Woman of the Crows. Lincoln, Nebr.: University Nebraska Press, 1972 ed. (Selections for students from this vivid account of a Plains woman's childhood and then life as an old grandmother on the reservation; essentially oral history)

Tehanetorens, Tales of the Iroquois. Rooseveltown, N.Y.: Akwesasne Notes, 1976, Vols. I-II. (Class sets; pictographs and stories of all varieties telling of beliefs in Vol. I, and of the history of the peoples, Vol. II)

Zitkala-Sa, American Indian Stories. Lincoln: University of Nebraska Press, 1979 ed. (Selections for students of stories showing way of life on the plains as remembered and imagined by this Yankton Sioux woman, and when she went to the Indian school and had to deal with the dominant culture)

VIDEOS: "Haudenosaunee: Way of the Longhouse" (Fleming); 1982, 13 mins.; excellent short video made by the Mohawk peoples showing their responses to changes and ways of passing on traditions

"Tahtonka: Tragedy of the Plains Indians" (Fleming film); 1971, 30 mins.; "How the West Was Won...and Honor Lost" (Fleming film); 1971, 25 mins.; two overviews of persecution and United States government efforts to destroy Plains peoples

"Walking in a Sacred Manner" (Fleming); 1983, 24 mins.; using Edward S. Curtis photographs and words of Native American leaders gives sense of their view of the land and their relationship to it

"Our Sacred Land" (Spotted Eagle Productions); 1984, 27 mins.; Native American filmmaker gives a vivid sense of the Oglala Sioux belief system and the controversy over their sacred land, the Black Hills

"Hopiit" (IS Productions, purchase; ATLATL, rental); 1984, 15 mins.; Hopi filmmaker gives an impressionistic view of life, with many beautiful images

"Seasons of the Navajo" (NAPBC, 3/4" video); 1984, 60 mins.; the life of the Neboyia family living in Canyon de Chelly, Arizona; very rich on attitudes and shows traditional pastoral ways and technological changes

"Running at the Edge of the Rainbow: Laguna Stories and Poems" (Norman Ross, purchase; ATLATL, rental); 1978, 27 mins.; Leslie Marmon Silko reads her poetry and tells traditional stories about coyote, the trickster, to her sons

"Jaune Quick-to-See Smith" (NAPBC); 1983, 29 mins.; poetic and vivid look at Nez-Perce painter at work in her studio, with her own attitudes on her training, her environment, the images she chooses to convey

"Songs in Minto Life" (NAPBC); 1985, 30 mins.; wonderful pictures of Minto attitudes and life with emphasis on power of song, shows a hunt and butchering of moose; the Minto are part of Athabaskan group living in the interior of Alaska

"Box of Treasures" (Documentary Educational Resources); 1983, 13 mins.; the successful efforts of Kwakuitl Indians of the northwest to regain artifacts from the Canadian government and the building of their own center

"Make My People Live: The Crisis in Indian Health Care" (Time-Life Video); 1984, 60 mins.; made for Nova, dramatically shows the kinds of government sponsored health care available to native Americans on reservations in four different parts of the United States and when they come to the city

"Home of the Brave" (Cinema Guild); 1985, 53 mins.; an award-winning presentation of the indigenous view from leaders throughout the Western Hemisphere; includes interviews with representatives of Amazonian, Bolivian and Navajo groups

Presidential Commission on Reservation Economics, Reports and Recommendations (Washington, DC: US Government Printing Office, 1984), p. 81.

POPULATION

In 1980 the Bureau of the Census reported there were 1,534,000 Native Americans living in the United States. The Bureau of Indian Affairs estimated that 755,201 American Indians and Alaska Natives lived "on or near" Indian reservations, trust lands, or Native villages. Census estimated that 631,574 Indians and Alaska Natives lived on Indian reservations or in Native villages. The principal difference between the two estimates is the Bureau of Indian Affairs included most of the Indian population in Oklahoma (120,525) which did not live on an Indian reservation, but did live "on or near" trust lands. The tables below show the number, location, and percentage distribution of the BIA reservation Indian population and the Bureau of the Census state Indian population for 27 of 50 states. Approximately 90% of the BIA reservation Indian population is concentrated in 11 states.

TABLE 1*
RESERVATION INDIAN POPULATION

Rank	State	Population	Percent Distribution
1.	Oklahoma	159,852	21.17 %
2.	Arizona	154,818	20.50 %
3.	New Mexico	105,973	14.03 %
4.	Alaska	64,970	8.60 %
5.	South Dakota	46,101	6.10 %
6.	Washington	39,726	5.26 %
7.	Montana	27,529	3.65 %
8.	California	23,625	3.13 %
9.	North Dakota	21,552	2.85 %
10.	Wisconsin	18,279	2.42 %
11.	Minnesota	18,260	2.42 %
12.	New York	11,167	1.48 %
13.	Nevada	8,259	1.09 %
14.	Utah	7,140	0.95 %
15.	Idaho	7,108	0.94 %
16.	North Carolina	5,971	0.79 %
17.	Michigan	5,829	0.77 %
18.	Wyoming	5,385	0.71 %
19.	Mississippi	4,487	0.60 %
20.	Nebraska	4,404	0.58 %
21.	Oregon	4,301	0.57 %
22.	Colorado	2,661	0.35 %
23.	Maine	2,261	0.30 %
24.	Kansas	2,243	0.30 %
25.	Florida	1,921	0.25 %
26.	Louisiana	717	0.10 %
27.	Iowa	662	0.09 %
		755,201	100.00 %

TABLE 2**
27 STATE INDIAN POPULATIONS

Rank	State	Population
1.	California	201,369
2.	Oklahoma	169,459
3.	Arizona	152,745
4.	New Mexico	106,119
5.	North Carolina	64,652
6.	Alaska	64,103
7.	Washington	60,804
8.	South Dakota	45,968
9.	Michigan	40,050
10.	New York	39,582
11.	Montana	37,270
12.	Minnesota	35,016
13.	Wisconsin	29,499
14.	Oregon	27,314
15.	North Dakota	20,158
16.	Florida	19,257
17.	Utah	19,256
18.	Colorado	18,068
19.	Kansas	15,373
20.	Nevada	13,308
21.	Louisiana	12,065
22.	Idaho	10,521
23.	Nebraska	9,915
24.	Wyoming	7,094
25.	Mississippi	6,180
26.	Iowa	5,455
27.	Maine	4,087
		1,234,687

Approximately 90% of the Census state Indian population is concentrated in 15 out of 50 states. Table 2 above includes Census data for non-federally recognized Indians.

The national Indian population is younger in age than is the national population. Approximately 31% of the Indian population is under 15 years of age, in contrast to 22.6% for the national population.

CANADIAN NATIVE AMERICANS

Chronology of Major Treaties since 1850:

1850	-	Robinson Superior Treaty - with Ojibeway Indians of Lake Superior
	-	Robinson Huron Treaty - with Ojibeway Indians of Lake Huron
1850-54	-	Douglas treaties with Indians of Vancouver Island
1871	-	Treaties 1 and 2 - with Chippewa and Cree Indians - southern Manitoba and southeastern Saskatchewan
1873	-	Treaty 3 ("Northwest Angle Treaty") - with Saulteux Tribe of Ojibeway Indians - northwestern Ontario/southeastern Manitoba
1874	-	Treaty 4 - with Cree and Saulteux Tribes of Indians - southern Saskatchewan and portions of Manitoba and Alberta
1875	-	Treaty 5 - with Saulteux and Swampy Cree Tribes of Indians - central and northern Manitoba
1876	-	Treaty 6 - with Plain and Wood Cree and other tribes of Indians - central Saskatchewan and Alberta
1877	-	Treaty 7 - with Blackfeet and other Indian tribes - southern Alberta
1899	-	Treaty 8 - with Cree, Beaver and Chipewyan Indians - northern Alberta, northwestern Saskatchewan, northeastern British Columbia, southeastern Mackenzie Valley
1905-06	-	Treaty 9 ("James Bay [Ontario] Treaty") - with Ojibeway and Cree Indians - central northern Ontario
1906	-	Treaty 10 - with Chipewyan, Cree and other Indians - northern Saskatchewan and a portion of Alberta
1921	-	Treaty 11 - with Slave, Dogrib, Loucheux, Hare and other Indians - Mackenzie Valley and southeastern Yukon

NATIVE AMERICANS

Approximately two million Native Americans live in Canada and the United States. More accurate figures vary depending on how the peoples are counted. Both Canada and the United States have created categories for native peoples, for example: those on reserves; those who "registered" in some specified year with government agencies; "non-status" individuals who are nonetheless identified as "Indian;" "non-federally recognized" individuals, or "enfranchised Indians," who in theory can make no claims on the government because they are deemed "non-Indian." The native peoples also have ways to determine tribal membership, and thus their numbers. Altogether Native Americans probably represent 1-2% of the population. Most bands, or tribes, are relatively small groups, less than 1,000 peoples. They speak a variety of languages, 58 in Canada alone.

Most Indian peoples live in rural situations in the plains/prairie and western states and provinces of North America. The majority live on or near reservations, areas to which they were restricted in the late nineteenth or early twentieth centuries. In the United States these reserved lands represent only 3% of the territories they once held. Another 53 million acres is held in trust and administered by the government's Bureau of Indian Affairs (est. 1824). Canada's Department of Indian and Northern Affairs (est. 1966) has similar responsibilities for the federal "guardianship" of the peoples and their lands. In theory band or tribal councils have the principal authority on the reservations, but they often appear to act more as agents for the federal authority than as advocates for Native Americans.

No where on the continent do the native peoples feel that their rights to the land are secure, that their voice determines policy, that they can guarantee a prosperous life to their children, that their culture will survive.

Instead history has shown them that the "white settlers" have but one goal, to take their lands, which, they believe, ultimately leads to their death as a separate culture and people. In the first centuries of contact, the settler governments negotiated with the Indian nations. But treaties and accommodation gave way to what the Haudenosaunee call the "military solution," or genocide. When tribes failed to "assimilate," to adopt an alternative culture and relinquish their rights willingly, bands of civilians and army regiments went to war. After 1871 the United States dispensed with treaty-making altogether and simply issued executive orders defining relations between the national government and the Indian nations. Canada followed a similar policy with its native peoples. Canadian Treaties #1-11, constitute according to the government, a process of "discovery, occupation, conquest and cession." Both governments used force to restrict the peoples to lands they demarcated.

Only moving off the reservation and away from their communities entitled Native Americans to equal rights with other

citizens. Even so, only in 1954 did Maine give them the right to vote, New Mexico waited until 1962. The new Canadian Constitution of 1982 finally acknowledged separate Indian rights. In urban areas they continue to suffer from economic and social discrimination. On the reservations the federal governments in consultation with hand-picked tribal councils rather than the traditional authorities, the chiefs, determined and continue to try and determine the use of the lands. The Canadian government by its Indian Act of 1876 retained the sole right to legislate on reserved lands and control of "band funds," thus control of all of the peoples resources. Only in the last decade have these laws and practices been modified.

Both the United States and Canada have followed policies of "forced assimilation," or ethnocide. By their laws and treaties the federal governments tried to "civilize" their wards by making all Indians farmers: Canada's Treaties #1-7 and the Dawes Act of 1887 divided community lands into family plots but without giving money for livestock, tools or seed. These reservation plots lay fallow for lack of funds and eventually many were sold. By this process tribes in the United States lost another two-thirds of their lands; from 136 million acres in 1869 to 50 million acres in 1934. Without land their culture and way of life were increasingly at risk.

In addition the governments outlawed traditional religious practices and encouraged Christian missionaries. Government-sponsored schools on the reservations and involuntary boarding at schools far away from Indian lands separated the children from the languages and the customs of the peoples.

Following the pattern of the Alaska Native American Claims Act a special Presidential commission recommended in 1984 that all native peoples be encouraged to become capitalist entrepreneurs with their lands turned into corporations complete with shares of stock. This is yet another way to force adoption of the attitudes and practices of the dominant culture.

All of these efforts to undermine the traditional ways, to force adoption of technological attitudes and occupations, have never been effective. Instead of creating like-minded, satisfied, independent minorities, the governments of Canada and the United States have created angry, dependent, disadvantaged ethnic enclaves. In the United States the policies have had different names -- "termination," "relocation, "self-sufficiency," "enfranchisement," "self-determination" -- but, sadly, always the same effect. Canadian policies, though less often articulated, have done the same.

Beginning in the late 1960's and early 1970's Native Americans began to act in new ways on their own behalf. They organized into groups like the American Indian Movement (AIM founded in 1968). They protested national legislation like the 1974 Navajo-Hopi Land Settlement Act which meant 4,800 Navajos have to move from their traditional lands. They filed suits in the courts (until 1952 such action was illegal in Canada without permission of the Superintendent General for Indian Affairs). Tribes in Maine, Massachusetts and California regained treaty lands. They forced the federal government to consider their

rights in proposed development plans. The Cree (and Inuit) of James Bay in Quebec received $150 million for the lands that would be lost to the flooding of a government-financed hydroelectric project. They took direct action: like occupying the offices of the Bureau of Indian Affairs in 1972. They joined together with native peoples all around the world in organizations like the International Indian Treaty Council (founded in 1974) and with actions like "The Longest Walk" to Washington DC in 1978. They have gained recognition from other countries and the United Nations.

For all of the indigenous peoples of North America, however, the battle has just begun. Their disadvantaged economic situation has not changed. In 1981 Canadian Indians had income only two-thirds that of other groups, lived in sub-standard, crowded housing in need of major repair, many without central heating or plumbing. 26.6% of the Indian population in the United States lives below the federal poverty line. Their median income in 1980 was 16% lower than other groups. A quarter of reservation housing needs to be replaced, one-half needs significant repair. In Canada unemployment rises to 50% for women and men on the reservations. By 1988 on the Pine Ridge Reservation in South Dakota over 85% were unemployed. In the United States 60% of reservation lands have been leased to non-Indians. Tribal groups receive only 27% of the Bureau of Indian Affairs budget, the rest goes for its own operating costs. Cutbacks in assistance programs in the 1980's were ten times greater for Indians than for others.

The Native Americans have had to fight for each concession, each agreement, each change. Nothing has been given to them. Nothing of the rights won seems secure. What they have is not enough to insure their survival as distinct peoples. Their hunting and fishing rights have been acknowledged, yet they are arrested and accused of violating endangered species legislation when members follow their traditional ways. Though guaranteed freedom of religion by the United States Supreme Court, the Sioux are denied the Black Hills, their most sacred site, and offered money instead. By the 1985 Indian Act, Canada allows a band to determine its membership, but with no extra land for the increased numbers in the community to live on. The Canadian government has sponsored and encouraged indigenous artists since 1970. In 1975 and 1978 The United States government authorized funding of tribal-run schools. The Shawnee Nation in Oklahoma employs 28 with a payroll of $660,000. The Northern Ute Nation has made Ute the official language of the reservation. Part of the James Bay settlement with the Crees in Quebec included control of their own schools and a court that would use their own language and customs. Yet almost 90% of Indian children in the United States still attend schools teaching the language and ways of the dominant culture. Special education programs and workshops for indigenous artists take funding that is easily cut when national governments view their priorities.

True "self-determination" and just recognition of treaty rights remain distant dreams. Federal courts have forced the United States government to negotiate. In this way tribes and

bands have regained lost territory, won compensation for lands illegally seized, won water rights, and access to surface and sub-surface resources. But the process is slow and costly. Protests do not guarantee the result the peoples want. The Western Shoshone have refused the money offered to them as compensation for the lands used for nuclear tests. The George River hydroelectric project goes on in Labrador despite the potential consequences for the peoples and the caribou, salmon and char they depend upon for their livelihood.

Since 1973 the Canadian government has been "willing to negotiate settlements" on claims to land not only on treaties but also on the basis of "traditional use and occupancy." There was optimism when Canada held its "First Ministers Conference" in 1983. Then, and in subsequent meetings in 1985 and 1987, groups had the right to "participate" in discussions and to present their separate proposals. The province of British Columbia agreed to relinquish control of lands, resources and services to the Sechelt Indian Band, but this was only one province, one band out of more than 500.

Most important, everything relating to native peoples' rights becomes what the governments call "specific claims." When it suits their purposes the governments choose to recognize the separate identities of the nations and to deal with each tribe as a separate people raising unique claims. In this way the rights granted to one group do not create precedents for others to draw upon. Each nation must present its own arguments and assert its own claims.

This takes money and time. Money must be raised and time is the great enemy. In this way the situation of Native Americans resembles that of indigenous peoples all over the world. For while rights lie unprotected, others take and use the lands, the lands that form the basis of the nation's identity and sense of community.

REGION: South Asia (examples from Bangladesh, Indonesia)

TYPE OF ENVIRONMENT: tropical forest and mountains

PEOPLES: Chittagong Hills Tribes, Peoples of Irian Jaya (West Papua), East Timor

SIGNIFICANT ISSUES: destruction of environment and spoilation of resources, non-recognition of land claims, internal colonization, ethnocide and genocide

INDIGENOUS ORGANIZATIONS: Chittagong Hill Tracts Peoples Solidarity Association, Shanti Bahini (Chittagong Hill Tracts Peoples), OPM (Irian Jaya), FRETILIN (East Timor)

PRINT MATERIALS:

Otten, Mariel, "Transmigrasi: Indonesian Resettlement Policy 1965-1985," IWGIA Document no. 57 (October, 1986). (Clear, brief description of the situation)

VIDEOS: "Across the Frontiers" (University of California Extension Media Center); 1975, 52 mins.; part of the Tribal Eye Series showing the effects on traditional art of contact with technological cultures first in New Guinea and then in Hawaii, clearly contrasts beginnings of contact and development of tourist market

II

The Chittagong Hill Tracts, the largest administrative district in the area is situated in the south-eastern part of Bangladesh. The district is bounded on the north by India and the east by Burma. On the west is the Chittagong district with its important port city.

Within the Chittagong Hill Tracts are some 600,000 indigenous people, often referred to as tribals (upajatis). They are divided into the following 13 groups with an approximate population given for each, drawn from the 1981 census. Given the prevailing tensions in the area when the census was taken, the figures can only be approximate:

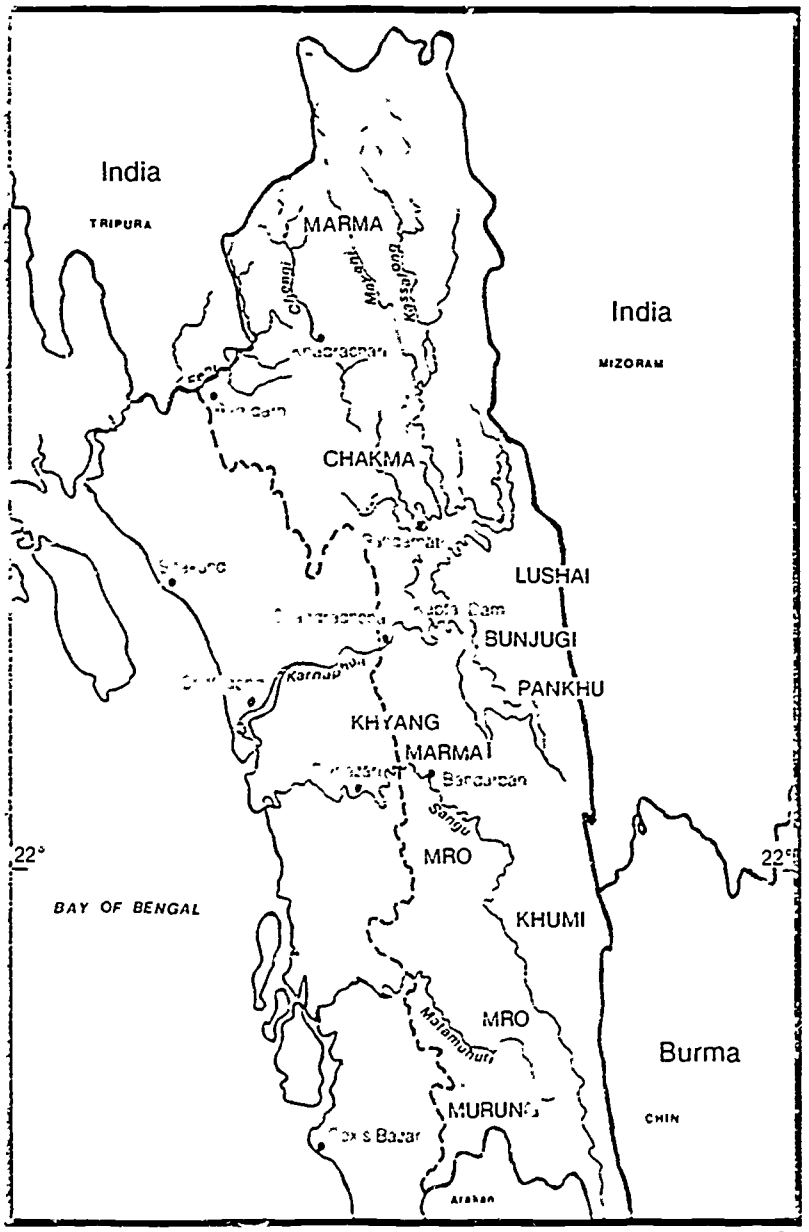
ETHNIC GROUP	POPULATION
Chakma	400,000
Tangsungya	80,000
Chak	20,000
Mogh	100,000
Khiang	2,000
Khumi	2,000
Tripuri (Tippera)	15,000
Murung	20,000
Mro	5,000
Lushai (Lushei)	2,000
Bown	3,000
Bonjugi (Bonjogi)	2,000
Pankhui (Pankho)	2,000
	653,000

This population belongs to the khmer-tibeto-burman language family and display mongoloid features.

The majority of this population is Buddhist, with Hindus and Christians making up a much smaller number.

The Chittagong Hill Tracts: Militarization, Oppression and the Hill Tribes. London: Anti-Slavery Society, Report No. 2, 1984

Map 3 Main Tribal Distribution in the Chittagong Hill Tracts



CHITTAGONG HILL TRACTS PEOPLES, PEOPLES OF IRIAN JAYA AND EAST TIMOR

Although the peoples of the Chittagong Hill Tracts in Bangladesh and of the eastern islands of Indonesia--Irian Jaya, and East Timor--live very differently: the former are settled agriculturalists, the latter gather-hunters, they have all suffered from their contact with modern industrial cultures. All have seen their lands despoiled and overrun by government-sponsored companies and groups of settlers. Neither the government of Bangladesh nor of Indonesia believes that the separate ethnic identity of these peoples entitles them to keep their lands or to any special protection.

Both governments see their territories as available for the service of the country, as underdeveloped regions, that must be used according to national not local priorities. Between 1959 and 1963 Bangladesh with USAID money built the Karnaphuli River dam, flooding 400 sq. mi. and displacing 100,000 Chakmas, the most numerous of the Hills Tracts Peoples. Having declared the region a "special economic zone," the government declared a five-year development plan to convert the area to rice and fruit plantations. Only world-wide protest stopped Swedish and Australian moneys for a deforestation program. Because of such protests the government established the Chittagong Hill Tracts Development Board in 1976 to approve projects and in theory to guarantee consultation with the indigenous peoples. The Board, however, is controlled by government-picked hillsmen.

The Indonesian government has taken similar actions in the name of national development. In 1985 the Indonesian government leased 800,000 acres of Sarawak for logging. It has development plans for both islands--Irian Jaya and East Timor--that would transform them from tropical forest to plantations and small farms.

In many ways the indigenous peoples are, in fact, an obstacle in the government development plans. It would be better if they were not there. In a way, both Bangladesh and Indonesia now act as if they were not. Both governments have followed a policy of "internal colonization," moving peoples from very populous sections of the country to these other regions. "Transmigration," as it is called by the Indonesian government, has become a part of their development strategy. The indigenous inhabitants' rights are ignored. The new peoples become the landholders. Since 1976 Bengalis have moved into the Chittagong Hill Tracts. Since 1950 Javanese have been brought to the Southern Moluccas, Irian Jaya and East Timor. Even after new policy statement on the protection of indigenous peoples and their rights, the World Bank and the Asian Development Bank loaned $350 million to the Indonesian government to support its "transmigration" program. The World Bank favors it as a way to solve the problem of "over population" in Java and to use valuable untapped resources.

The peoples themselves and the world community call this "colonialism." The Chittagong Hill Tracts Peoples are Buddhist with very different customs from the Bengali Muslims who have

come into their lands. There has been forced conversion of whole villages, raids on monasteries, all the abuses of ethnocide. Sheer numbers will have their effect: in 1951 the indigenous peoples represented 90% of the population of the region, other groups, 9.09%; in 1974 they were 76.86%, the others 23.14%; in 1981 after 5 years of heightened immigration, the Tracts Peoples were only 59.16% of the region's population, the others had risen to 40.84% [Cultural Survival, Vol. XI, no. 4 (1987), p. 25].

In the face of such policies the peoples have turned to direct action, to fighting for their rights. In 1972 the Hills Tracts Peoples organized the Chittagong Hill Tracts Peoples Solidarity Association; as the Shanti Bahini, they turned to direct action in 1975. From the mid-1960's the peoples of Irian Jaya fought through the OPM (Free Papua Movement). The peoples of East Timor organized FRETILIN in 1983.

Both governments have responded with brutal reprisals, and with all of the techniques of modern technological warfare. Sympathetic observers charge that this is genocide: systematic killing of leaders and their families, the massacring of whole villages in Bangladesh--50 in April of 1986, another 35 in June--burning crops, and killing refugees as they flee. The United Nations High Commissioner for Refugees reported 10,000 from Irian Jaya in 1988 alone. 40,000 Indonesian troops were sent to East Timor in 1986. In Irian Jaya government troops use napalm, chemical warfare, even tapeworm-infected pigs to stop the resistance. As Bangladesh army officers explained in May of 1979, "We want the soil not the people."

Destruction of their environment, seizure of their land, victimization by modern weaponry, these peoples have suffered ethnocide and genocide. Their worlds have been irrevocably changed. Without outside intervention, their very survival is at risk.

REGION: Southern and Central Africa (Botswana, Namibia, Zaire)

TYPE OF ENVIRONMENT: desert, tropical rain forest

PEOPLES: San (Bush People) of the Kalahari Desert; Mbuti of the Ituri Forest

SIGNIFICANT ISSUES: destruction or alteration of environment (livestock; timber); water rights; establishment of reserves and park lands; forced assimilation; militarization

INDIGENOUS ORGANIZATIONS: None; NGOs like Cultural Survival and the Minority Rights Group speak on their behalf

PRINT MATERIALS:

Anthropology Curriculum Study Project, Studying Societies: Patterns in Human History. New York: The Macmillan Company, 1971. (Class set of the now classic text on the San and the Mbuti written for junior high school students)

"The San in Transition," Cultural Survival. Vol. 2, no. 13 (July, 1984). (A clear description of problems created by intrusion of technological culture with different goals and priorities for the land)

Shostak, Marjorie, Nisa, The Life and Words of a !Kung Woman. New York: Vintage Books, 1983. (Selections for students on family, life in the bush, changes she dealt with)

VIDEOS: "The Hunters" (Fleming film); 1958, 72 mins.; the story of the San hunt is long, detailed, excerpts are in "The Kalahari Desert People" (UNIS); 1975, 24 mins.; Marshall, the anthropologist of the San, returns to the Kalahari and discovers the changes brought about by 20 years contact with the technological culture; made by National Geographic

"Nai, The Story of a !Kung Woman" (Documentary Educational Resources; rental from University of Pennsylvania); 1980, 59 mins.; made for the Odyssey series, gives Nai's life in the Kalahari and her comments on changes, is vivid and affecting

"Children of the Forest" (Fleming film); 1985 ed.,28 mins.; new edition of old film showing Mbuti life in the forest, an elephant hunt and butchering of carcass

THE SAN (BUSH PEOPLE)

In the 1960's when anthropologists first made contact with them, the San numbered between forty-five and fifty-five thousand. They constituted about 3.6% of the population of Namibia. The majority lived in the Kalahari Desert which crosses the borders of Namibia and Botswana.

From the beginning the official government policies have presumed government control of the San's lands and resources. The governments of Botswana and South Africa (which administered Namibia) have sought to develop the lands for livestock. They want to "integrate" the peoples into the mainstream of the economy which is overwhelmingly rural and dependent on cattle raising. They have presumed that the peoples' traditional culture and way of life would die out gradually.

Everything the South African government has done has worked to achieve those goals. In 1970 the government established "Bushmanland," intended as a "homeland." This homeland was part of their policy of apartheid (the creation of segregated areas for different groups of the population). Theoretically, the San could continue to follow their traditional ways in this area. In the designation of boundaries, however, the San lost two of their significant gathering and hunting areas. Until 1978 it was illegal for them to leave without a pass even to go into bordering traditional areas.

To encourage the adoption of a different way of life, the South African government has sponsored formal settlements and dug bore holes for water. The results for the San have been increasing dependence on others for their survival. There is incredible population density at the water sites. 75% work as laborers herding cattle for the new ranches or for cattle acquired by their community. They have come to rely on the cash economy for their food, and other necessities. Government schools teach in languages other than their own. Death rates are inordinately high from the deterioration in their diet, tuberculosis and alcoholism. Recently the South African government has begun to recruit men for the army: a job made appealing for the benefits offered, but further alienating the peoples from their traditional values and priorities.

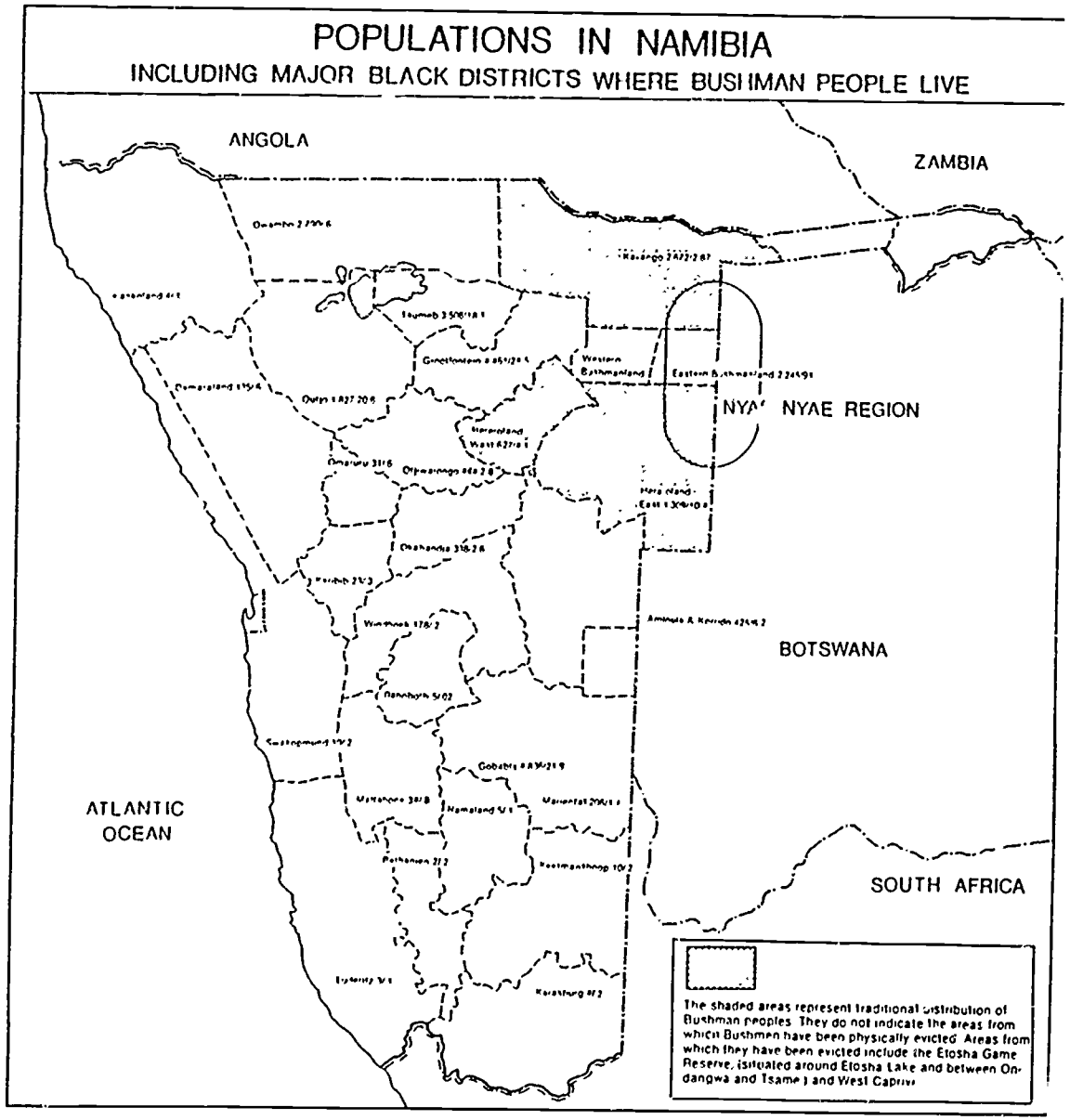
The government of Botswana has also implemented policies which undermine the old ways of life without adequately providing for the San within the dominant society. Botswana, like South Africa, favors centers of settlement as more "efficient" use of the land. There is not enough land, reasons the government; large tracts cannot be set aside for foraging when they could be better used for mining, lumbering, and livestock. The government wishes to integrate the San into the overwhelmingly rural, cattle raising economy and culture.

The government believes it has made concessions to preserving the traditional ways of the San. Botswana created the Central Kalahari Game Reserve, constituting almost 22% of the country. Of this 100,000 sq. km. is a reserve for the peoples; 128,000 sq. km. is a "wild-life management area" in which there

Cultural Survival Quarterly, Vol. 10, no. 2 (1986), p. 26.

POPULATIONS IN NAMIBIA

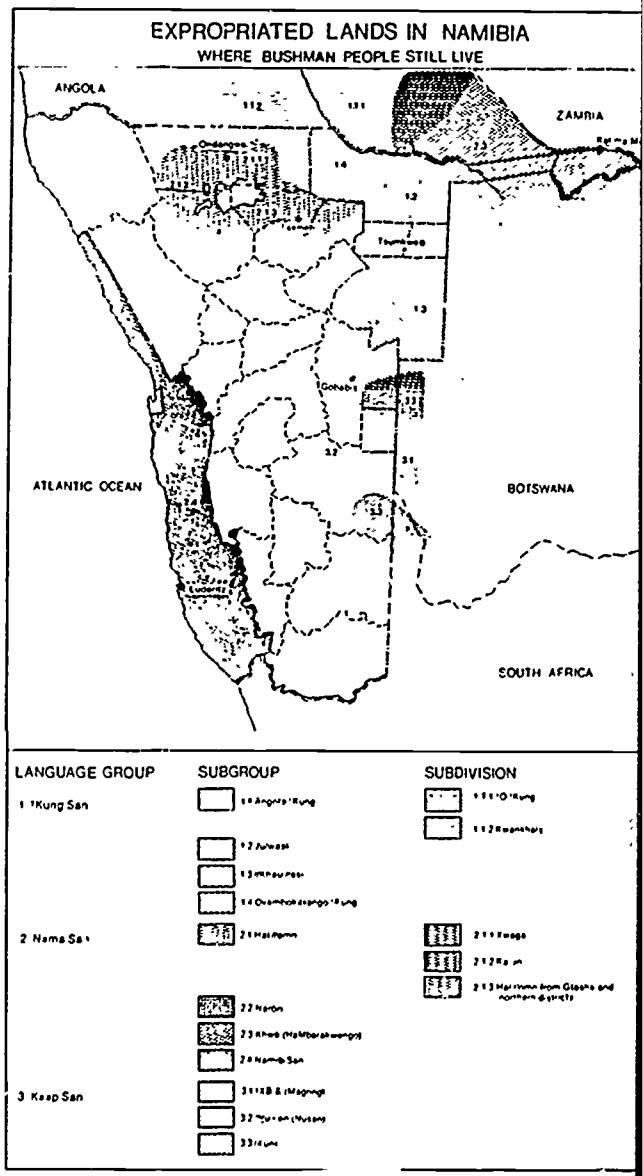
INCLUDING MAJOR BLACK DISTRICTS WHERE BUSHMAN PEOPLE LIVE



Cultural Survival Quarterly, Vol. 10, no. 2 (1986), p. 28.

EXPROPRIATED LANDS IN NAMIBIA

WHERE BUSHMAN PEOPLE STILL LIVE



can in theory be no farming and no livestock. The San have hunting rights and may go in and out of the reserve area as they choose. Although the San have been allowed to remain, the principal purpose of the Reserve is not protection of indigenous rights. The Reserve already forms the basis of a thriving tourist industry, and it is this that the government wants to protect and expand. Such expansion can only work to the disadvantage of the peoples, who at the least lose access to more land and at the worst become "tourist attractions" themselves.

The numbers of the San are small. They already live in disadvantaged circumstances with little real protection. Many have accepted the technological ways and what is in many respects an easier existence. Without pressure from outside groups and organizations, they will continue to die and their culture with them.

THE MBUTI

The Mbuti have lived as gatherers and hunters in the Ituri Forest of northern Zaire. Everything about their way of life and their environment has been changed by pressures from the other peoples living in Zaire. They had for many decades been integrated into the trading economy of the villagers, Moslem, Swahili speakers, who lived on the edges of the forest.

The government acknowledges no special claims for them to their lands and has made all decisions about development of its resources. They want the Mbuti as unskilled labor for the villagers, as guides for mining prospectors, lumber companies and wild animal traders and hunters. From the late 1970's the government has embarked on a policy of deforestation, both for timber and for intensive agriculture. The civil wars have also invaded the forest forcing the Mbuti to move from traditional areas.

Already the patterns of their lives are changing. More and more of the Mbuti have turned to the settlements for employment and have become dependent on the cash economy for their survival. No provisions have been made for preservation of their customs and language, for designation of reserved areas for them.

Without outside pressure, their lands will be transformed and their culture lost.

BACKGROUND READINGS: INDIGENOUS PEOPLES AND THE UNITED NATIONS

INDIGENOUS PEOPLES AND THE UNITED NATIONS

Indigenous peoples have been active in their own countries. They have formed regional associations. They have allied with international humanitarian groups. They have formed their own international councils and federations. Each type of action has brought them into contact with the United Nations in one way or another. Now it is the United Nations that has recognized their special circumstances, their unique needs, and has called for a Declaration of the Rights of Indigenous Peoples. From the perspective of native peoples the process has been slow, especially given the urgency of their situation, given the numbers who have died and will continue to die because of the destruction of their environment, their ways of life, their customs and beliefs. It demonstrates, however, how issues come to the attention of the United Nations, how the concerns are defined, validated and acted upon. The story of indigenous peoples and the United Nations shows the interaction between the international community and national governments on human rights violations. Most important, it shows the ways in which humanitarian groups and the various parts of the United Nations work to redress grievances and guarantee fundamental freedoms to all peoples.

The Role of Non-Governmental Organizations

Non-Governmental Organizations (NGOs) have a long history of effective advocacy and involvement with the United Nations and its agencies. Many are philanthropic groups formed to monitor

and protect the rights of peoples unable to act for themselves. Once granted "consultative status" these NGOs become expert advisers who may be called upon by the United Nations or who may take the opportunity to speak at meetings convened under the auspices of the United Nations. In the last two decades NGOs with similar interests have convened their own conferences and meetings and formulated their own declarations and proposals. For example, the NGO Forums that preceded the United Nations Conferences during the Decade for Women (1975-1985) had thousands of participants from groups all over the world and gradually saw many Forum issues become part of the official conference resolutions.

NGOs have played a key role in bringing the concerns of indigenous peoples to the attention of the United Nations and its agencies. Survival International, a British NGO founded in 1969 by a group of European anthropologists to aid Amazonian peoples, advised the Group of Experts convened by the International Labor Organization (ILO) and contributed to ILO's decision to revise its Convention on the Rights of Indigenous Peoples. Their report on the killing of Guatemalan Indians led to a United Nations investigation in 1981. As native peoples have created their own organizations and federations, they too have learned to use the United Nations as a forum for their grievances. They look to the Working Group created under the auspices of the Commission on Human Rights as the means of presenting and validating their world view. They look to the Declaration of the Rights of Indigenous Peoples that it has been authorized to draft as the

beginning of international protection and a guarantee of their survival amidst dominant cultures hostile to all that sustains them.

NGOs sponsored the first international meeting to address the plight of indigenous peoples. Such international conferences provide a forum for the peoples and create the network of concerned activists needed to bring about change. This first International NGO Conference on Discrimination against Indian Populations of the Americas met in Geneva in 1977. The participants issued the first draft declaration for the defense of the indigenous nations and peoples and suggested the creation of a United Nations Working Group to study their situation and make recommendations. The declaration drafted at the Conference voiced many of the peoples' major concerns: their "special relationship" to the land; their need for enough good land to live according to their own traditions and to develop "at their own pace;" control of the land's resources; recognition from governments of their organizations, their land claims and of their right to negotiate.

Subsequent meetings convened by NGOs like the World Council of Churches and by indigenous NGOs themselves like the International Indian Treaty Council, the World Council of Indigenous Peoples, the Inuit Circumpolar Conference, listed other principles and defined the separate and unique character of their peoples: they are the original inhabitants, sometimes the majority not the minority, groups kept subordinate and dependent through "invasions, colonisation, brutal subjugation, and

genocidal practices." (See Swepston and Plant, 1985) Through the efforts of these NGOs, other internationally active indigenous groups, and sympathetic members of the United Nations commissions and sub-commissions concerned with human rights, the Working Group on Indigenous Peoples was finally established in 1981 with its mandate to draft a declaration.

Beginning with the first meeting of the Working Group in 1982, NGOs have performed and continue to perform a variety of functions. All publicize the grievances and demands of indigenous peoples in magazines, newsletters and books. Humanitarian groups like Amnesty International and the Anti-Slavery Society, spoke against the murder of indigenous populations in Colombia and Brazil, against mistreatment of peoples in Bangladesh and the Philippines. Survival International protested against the Polonoroeste Development Project in Brazil and helped bring about the World Bank's reassessment of its role. The Independent Commission on International Humanitarian Issues (ICIHI) submitted recommendations for the proposed declaration of rights. NGOs like these administer the Indigenous People's Fund established by the Working Group to finance indigenous groups' attendance at the meetings in Geneva.

They all play a major role in publicizing the concerns of the nations and tribes throughout the world: Cultural Survival in the United States, the Minority Rights Group in England, the International Work Group for Indigenous Affairs (IWGIA) in Denmark, have all published reports on the peoples' traditional

ways of life, of the dangers to their survival, of their disadvantaged circumstances. In NGO magazines and newsletters the peoples have been able to give their own accounts of their plight and their demands.

Organizations of indigenous peoples themselves, like the World Council of Indigenous Peoples, the Indian Council of South America (CISA), the Inuit Circumpolar Conference (ICC), the National Aboriginal and Islander Legal Services Secretariat (NAILSS), and others have gained NGO status. Of these the International Indian Treaty Council founded in 1974 at the Standing Rock Indian Reservation in South Dakota has played a primary role. It was the first indigenous group to gain consultative status, to make presentations to the Commission on Human Rights. Its members have remained leaders at NGO-sponsored meetings both outside the United Nations and in preparatory sessions before the Working Group convenes.

Without the work of the Non-Governmental Organizations little would have been done for the indigenous peoples of the world.

United Nations Organs and Intergovernmental Organizations

Just as groups outside of the United Nations have concerned themselves with the rights of indigenous peoples, so, from time to time, have parts of the United Nations itself. In 1933 and again in the 1970's the International Court of Justice made decisions affecting "first peoples" land claims, declaring that: Denmark could not rest title to Greenland on "right of conquest,"

that the Western Sahara with its "territories inhabited by tribes...having a social and political organization" could not be regarded as "empty," as "terra nullius." (Morse, pp. 40,36)

Other organs and intergovernmental agencies have acted to affirm other rights of indigenous peoples. In 1981 UNESCO sponsored a meeting of experts to consider the destruction of cultures, and charges of ethnocide in Latin America. The San José Declaration issued as a result of the deliberations affirms peoples' cultural and especially language rights. It gives support to education in mother tongue languages and now favors a declaration of linguistic rights. UNESCO's 1986 meeting of the International Council of Museums favored return of stolen artifacts to indigenous groups and the peoples' involvement in museums established to preserve and display their cultural traditions.

The World Health Organization (WHO) and the Food and Agriculture Organization (FAO) have monitored the disadvantaged circumstances of indigenous peoples and the effects of changes in their environment. The United Nation High Commissioner for Refugees has dealt with the thousands of refugees created by conflicts between governments and "first peoples" in Guatemala, in Irian Jaya, in Honduras. In 1982 the World Bank officially agreed that support should not be given to development projects "that knowingly involve encroachment on traditional territories being used or occupied by tribal people, unless safeguards are provided." It recommended that projects "be designed so as to prevent or mitigate" ill effects. (E/CN.4/Sub.2/AC.4/1988/3)

The International Labor Organization (ILO) has taken a special interest in indigenous peoples since its founding in 1919. In the 1920's and 1930's it established the first international standards to protect these peoples from being used as cheap labor, or from not being paid at all. After World War II, ILO studies, like the one commissioned in 1953, showed the survival of the old labor practices and the disadvantaged lives of the peoples. ILO's solution, however, was not just to recognize the rights of these groups. Through the Andean Indian Programme initiated in 1953 (with assistance from FAO, UNESCO, UNICEF and WHO) and the Indigenous and Tribal Populations Convention #107 drafted in 1957, it hoped to facilitate integration of the peoples into the economy, society and culture of the dominant population.

The Andean Programme eventually became a multi-national development project for Andean communities from 1971-1973. The Convention, ratified by twenty-six governments, including fourteen in Latin America, satisfied no one. Both governments and indigenous advocacy groups criticised its provisions. Even so, it remains the only "international instrument" that specifically protects native peoples. Each year ILO reported countries where provisions of the Convention were being applied.

Groups like the World Council of Indigenous Peoples and Survival International pressed for revision of the ILO Convention because of its paternalistic phrasing and its emphasis on "integration" of the peoples into the dominant culture. Those two NGOs participated when ILO agreed to review criticisms in

1986. ILO convened a revision committee in June of 1988 and a new draft convention is scheduled to be completed by 1990.

In some cases the goals of ILO, participating governments and indigenous peoples agree. All wish to remove the superior, fatherly tone, and any suggestion of forced assimilation into the dominant culture. All wish an "adequate consultative process" with indigenous peoples.

There the common understanding of the peoples and governments ends. As the Secretary General said to the revision Committee in its 1988 meeting, the rights of native peoples have "often conflicted with the perceived needs for the development of society as a whole." Governments universally assert that national rights and needs supercede those of any group within the society.

ILO does not wholly agree with the native peoples perspective. Its representatives still favor provisions which would eventually lead to cultural assimilation. In addition, ILO must have ratification of the revised convention by governments. It favors sacrificing certain principles in order to have approval.

Noemí Beatriz Ahiaba, the representative for the Indian Council of South America (CISA) listed the native peoples' demands: there must be understandings about the land, guarantees of "fundamental territorial and resource rights," of self-determination, of cultural rights, and mechanisms provided for resolving disputes. Without these, Ahiaba explained, there would be no real guarantee of change. She also spoke about the

significance of her peoples to all inhabitants of the earth: "We view ourselves as an integral part of nature's ecosystem. In a dynamic and profound manner, we continue to be inseparable from our territories and environments. We feel that by ensuring protection for our way of life, which includes a harmonious relationship with the natural world, the ILO will also be helping to safeguard the integrity of the global environment." (ILO Conference Provisional Record, 75th session, #36, 1988, p. 23)

United Nations Working Group on Indigenous Peoples

The Charter of the United Nations specifically states that one of the organization's obligations is to protect and promote the "human rights and fundamental freedoms" of the world's peoples. In 1946 the Economic and Social Council, one of the United Nations' main organs, established the Commission on Human Rights, to take on this task. At its first meeting in 1947 it created the Sub-Commission on Prevention of Discrimination and Protection of Minorities to study and make recommendations on cases of racial, religious or linguistic discrimination throughout the world.

Concern for indigenous peoples began in this Sub-Commission. In 1971 the group authorized a study of their situation. Ten years later four volumes of description, analysis, documents and recommendations were formally presented by the Special Rapporteur José R. Martinez Cobo. The study surveys all previous United Nations' actions that might relate to indigenous peoples: work of committees, specialized agencies, intergovernmental

organizations. It comments on the relevance and application of existing conventions protecting all kinds of human rights: economic, social, cultural, civil and political; on conventions against specific practices like racial discrimination, enslavement, and genocide. It gives the recommendations of the NGO-sponsored international conferences. It presents a definitive study of indigenous peoples circumstances: government policies, administrations and social service programs; disadvantaged living conditions; discriminatory education and the gradual death of traditional languages and cultures; exploitative training and employment practices. The last volume contains recommendations about the peoples' access to the land and its resources, their political and religious rights.

The Report, in conjunction with the efforts of indigenous and philanthropic NGOs, led to the creation of the Working Group on Indigenous Peoples (originally "Indigenous Populations") and recognition of these nations and tribes as unique. The United Nations has accepted that they are separate peoples, defined by unique criteria. They live in unique circumstances and have been denied their rights in ways others have been spared. More significantly, unlike other groups, such as racial or ethnic minorities, indigenous peoples need more than just protection against loss of rights, they need active promotion of the enjoyment of rights. With their cultures and their environments under attack, not only their rights but also their traditional ways of life, and in some cases their survival, are in danger.

Having accepted these views, the United Nations sees a

specific role for itself: to define the "basic moral and legal principles that should govern the relations between governments and the indigenous and tribal peoples living in their countries." (Sweptson, p. 453) These principles will become another human rights declaration. The Working Group was proposed and authorized to carry out this role. It has met annually since 1982 (except in 1986 because of United Nations' "economy" measures) and reports to the Sub-Commission on the Prevention of Discrimination. Five members chosen from the major regions of the world meet for one week in August in Geneva. They hear presentations on indigenous concerns and circumstances, on government perspectives and actions. They then discuss how to turn these concerns and perspectives into "the basic moral and legal principles" governing relations between peoples and governments. Beginning in 1985 they have worked to turn these principles into standards, standards that will become the Universal Declaration of Indigenous Rights. The Group's efforts have already been rewarded. The Chair, Erica-Irene A. Daes, presented the first draft declaration in 1988.

Part of the reason for the Working Group's success has been the unorthodox procedures and special measures that it has inaugurated. From the first meeting in 1982 the Chair has allowed broad participation in the discussions. Even representatives without official status, that have no NGO affiliation, have been encouraged to speak and to submit recommendations. As most indigenous groups have very limited financial resources, in 1986 the Working Group established a

Voluntary Fund to enable even more representatives to attend the meetings. This kind of "grass roots" participation is without precedent in the history of the official meetings of the United Nations. The Group has, in a sense, circumvented the United Nations' own rules of procedure in acknowledgement of the unique character of indigenous peoples and in order to right the centuries of injustice.

The Working Group's significance and its achievements go way beyond new procedures and the nature of the dialogue they have made possible. With the help of the Voluntary Fund and with the increasing activism of indigenous groups, participation in the annual meetings has increased dramatically each year. In 1988 over eighty different peoples had representatives. Participants initially came from the Americas. Now they travel from Europe, Asia, the Arctic Circle, and the Pacific.

In the course of its meetings from 1982-1988 all of the major issues and concerns of indigenous peoples have been raised and discussed. The validity of the Cobo Study and its recommendations goes unquestioned now. The Working Group members accept the special nature of indigenous peoples' relationship to the land. They generally agree with native peoples when they speak of the significance of their land and the group's right to collective access to its resources. This access not only compensates for "years of oppression, but also... [is] the only basis for ensuring the future of indigenous peoples." The Working Group favors compensation for lands lost, negotiation over claims, and consultation about uses.

Many government policies have been condemned implicitly or explicitly: broken treaties, land divisions and reservations, exploitation of resources without consultation or compensation, transnational and government development projects, abused trust arrangements, and forced colonization. The Working Group speaks of "the right to life" and the need for ways to protect indigenous peoples from government violence: forced labor, torture, massacres.

The members of the Working Group endorse the separate and unique status of indigenous groups as distinct peoples whose needs are not met by guarantees of rights for minorities. In particular, these peoples and nations must have the right to "self-determination." They must have autonomy in their own affairs and the right to decide when and how they want to change. At the same time they must have rights to guarantee the preservation of all that they do not want to change. The Working Group members condemn what has been described as the "systematic destruction" of indigenous culture, of their language, their customs and their religious beliefs and practices. Members favor "affirmative action" by states to remedy the injustices of the past, to guarantee rights in the present and to improve indigenous peoples disadvantaged circumstances for the future.

There is general agreement that there must be affirmative action on the international level as well. A study of treaties has been initiated that will define and clarify past agreements between states and indigenous peoples and suggest how treaties may contribute to their future relationships. Neutral tribunals

for settling disputes, and an international group "to monitor progress" towards realization of indigenous rights, have both been suggested.

The Draft Declaration submitted by the presiding officer of the Working Group, Erica-Irene Daes gained the general approval not only of the members but also of indigenous representatives. Native peoples want more explicit references or elaboration on key issues like the significance of land and its resources to indigenous populations, the collective nature of their rights, self-determination in deciding their own affairs and "the nature and pace of development." They want more emphasis on treaties, on mechanisms to insure that future negotiations will be "balanced and representative." They ask that new rights be added: to "humanitarian assistance," to a safe and healthy environment, and to peace.

Another way of measuring the effectiveness and success of the Working Group is by the very evident change in government attitudes. Three governments attended the first meetings in 1982. In 1988 thirty-three sent representatives, others submitted statements. Countries that once questioned the need for a declaration, asked what "would be appropriate?" or denied the unique rights of indigenous peoples altogether, now accept the Cobo Study, the Working Group's unorthodox procedures and its mandate to set standards and write a separate declaration. Governments who once insisted that indigenous peoples already had "equal" protection, that their claims were being attended to, that they "suffered" no more than the rest of the population

now report on measures for "Home Rule," on constitutional amendments and revisions, on consultative conferences, and promise commissions to study violations of rights. Australia has acknowledged prior indigenous claim to the land and agreed to negotiate a treaty. Many national representatives describe the establishment of schools, museums and other organizations to help preserve indigenous cultures. Many report donations to the Voluntary Fund.

There are still governments who deny unique status to the indigenous peoples within their boundaries, who see no deprivation of rights, and who believe the Working Group is being used by disaffected minorities. Some governments do not even attend all the meetings even though indigenous citizens from their country are among the most active and vocal. But these governments are in the minority. Overall there is acceptance of the wrongs done in the past, of the present disadvantaged circumstances, and a desire to come to some just accommodation, to some fair set of universal standards.

With the first meeting of indigenous peoples in 1977 and the presentation of a draft declaration in 1988 the process may seem slow by ordinary measurements of time. In the context of international negotiations, given the complexity of the issues and the vast economic and political implications of indigenous peoples' demands, the progress has been rapid. Indigenous nations and peoples have created their own organizations and international networks. They have become expert advocates on their own behalf. The United Nations has quantified and

validated their concerns. It has created a forum for them and the means for their participation in the setting of international standards. With the completion of the Declaration the United Nations will again have proved its effectiveness in the area of human rights.

ANNEX V

Declaration of Principles adopted by the Indigenous Peoples

Preparatory Meeting, held at Geneva 27-31 July 1987

"1. Indigenous nations and peoples have, in common with all humanity, the right to life, and to freedom from oppression, discrimination, and aggression.

"2. All indigenous nations and peoples have the right to self-determination, by virtue of which they have the right to whatever degree of autonomy or self-government they choose. This includes the right to freely determine their political status, freely pursue their own economic, social, religious and cultural development, and determine their own membership and/or citizenship, without external interference.

"3. No State shall assert any jurisdiction over an indigenous nation and people, or its territory, except in accordance with the freely expressed wishes of the nation and people concerned.

"4. Indigenous nations and peoples are entitled to the permanent control and enjoyment of their aboriginal ancestral-historical territories. This includes air space, surface and subsurface rights, inland and coastal waters, sea ice, renewable and non-renewable resources, and the economies based on these resources.

"5. Rights to share and use land, subject to the underlying and inalienable title of the indigenous nation or people, may be granted by their free and informed consent, as evidenced in a valid treaty or agreement.

"6. Discovery, conquest, settlement on a theory of terra nullius and unilateral legislation are never legitimate bases for States to claim or retain the territories of indigenous nations or peoples.

"7. In cases where lands taken in violation of these principles have already been settled, the indigenous nation or people conerned is entitled to immediate restitution, including compensation for the loss of use, without extinction of original title. Indigenous peoples' right to regain possession and control of sacred sites must always be respected.

"8. No State shall participate financially or militarily in the involuntary displacement of indigenous populations, or in the subsequent economic exploitation or military use of their territory.

"9. The laws and customs of indigenous nations and peoples must be recognized by States' legislative, administrative and judicial institutions and, in case of conflicts with State laws, shall take precedence.

"10. No State shall deny an indigenous nation, community, or people residing within its borders the right to participate in the life of the State in whatever manner and to whatever degree they may choose. This includes the right to participate in other forms of collective action and expression.

"11. Indigenous nations and peoples continue to own and control their material culture, including archaeological, historical and sacred sites, artefacts, designs, knowledge, and works of art. They have the right to regain items of major cultural significance and, in all cases, to the return of the human remains of their ancestors for burial according with their traditions.

"12. Indigenous nations and peoples have the right to education, and the control of education, and to conduct business with States in their own languages, and to establish their own educational institutions.

"13. No technical, scientific or social investigations, including archaeological excavations, shall take place in relation to indigenous nations or peoples, or their lands, without their prior authorization, and their continuing ownership and control.

"14. The religious practices of indigenous nations and peoples shall be fully respected and protected by the laws of States and by international law. Indigenous nations and peoples shall always enjoy unrestricted access to, and enjoyment of sacred sites in accordance with their own laws and customs, including the right of privacy.

"15. Indigenous nations and peoples are subjects of international law.

"16. Treaties and other agreements freely made with indigenous nations or peoples shall be recognized and applied in the same manner and according to the same international laws and principles as treaties and agreements entered into with other States.

"17. Disputes regarding the jurisdiction, territories and institutions of an indigenous nation or peoples are a proper concern of international law, and must be resolved by mutual agreement or valid treaty.

"18. Indigenous nations and peoples may engage in self-defence against State actions in conflict with their right to self-determination.

"19. Indigenous nations and peoples have the right freely to travel, and to maintain economic, social, cultural and religious relations with each other across State borders.

"20. In addition to these rights, indigenous nations and peoples are entitled to the enjoyment of all the human rights and fundamental freedoms enumerated in the International Bill of Human Rights and other United Nations instruments. In no circumstances shall they be subjected to adverse discrimination.

"21. All indigenous nations and peoples have the right to their own traditional medicine, including the right to the protection of vital medicinal plants, animals and minerals. Indigenous nations and peoples also have the right to benefit from modern medical techniques and services on a basis equal to that of the general population of the States within which they are

located. Furthermore, all indigenous nations and peoples have the right to determine, plan, implement, and control the resources respecting health, housing, and other social services affecting them.

"22. According to the right of self-determination, all indigenous nations and peoples shall not be obligated to participate in State military services, including armies, paramilitary or 'civil' organizations with military structures, within the country or in international conflicts."

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Sub-Commission on Prevention of
Discrimination and Protection
of Minorities
Fortieth Session
Item 12 of the provisional agenda

DISCRIMINATION AGAINST INDIGENOUS POPULATIONS

A working paper by Ms. Erica-Irene A. Daes containing a set of draft preambular paragraphs and principles for insertion into a universal declaration on indigenous rights

I. INTRODUCTION

At its fifth session, the Working Group on Indigenous Populations recommended to the Sub-Commission that the Chairman/Rapporteur of the Group at its fifth session be entrusted with the task of preparing a set of draft principles and preambular paragraphs for insertion into a future declartion on indigenous rights which could provide the basis for a more concise and concrete discussion on new standards at the Group's sixth session in 1988. Subsequently, the Sub-Commission by resolution 1987/16, the Commission on Human Rights by resolution 1988/49 and the Economic and Social Council by resolution 1988/36 have endorsed the request. Hence this working paper.

In preparing the text, a number of sources has been consulted. These include existing human rights instruments adopted by the United Nations and by other intergovernmental organizations, in particular those of the International Labour Organisation and of the United Nations Educational, Scientific and Educational Organization, as well as drafting suggestions and comments submitted to the Group by both Governments and non-governmental organizations. In this regard, frequent reference was made to the "Analytical

compilation of existing legal instruments and proposed draft standards relating to indigenous rights, prepared by the Secretariat in accordance with Sub-Commission resolution 1985/22". Recommendations made by Special Rapporteur José R. Martínez Cobo in his Study on the Problem of Discrimination against Indigenous Populations (E/CN.4/Sub.2/1986/7 and Add.1-4) have likewise been taken into account. The 14 draft principles in preliminary wording already adopted by the Working Group (E/CN.4/Sub.2/1987/22, annex II) are maintained with a few minor changes and additions and in a different order for reasons related to the longer listing of rights, internal consistency and appropriate chapter groupings.

Throughout the exercise, every attempt has been made to follow the guidelines contained in General Assembly resolution 41/120 of 4 December 1986, entitled "Setting international standards in the field of human rights".

II. UNIVERSAL DECLARATION ON INDIGENOUS RIGHTS: A SET OF DRAFT PREAMBULAR PARAGRAPHS AND PRINCIPLES

The General Assembly,

Considering indigenous peoples equal to all other human beings in dignity and rights in accordance with existing international standards, while recognizing the right of all individuals and groups to be different, to consider themselves different and to be regarded as such,

Considering that all peoples and human groups have contributed to the progress of civilizations and cultures which constitute the common heritage of humankind,

Recognizing the need to promote and protect those rights and characteristics which stem from indigenous history, philosophy of life, traditions and social structures, especially as these are tied to the lands which the groups have traditionally occupied.

Concerned that many indigenous peoples have been unable to enjoy and assert their inalienable human rights and fundamental freedoms, frequently resulting in insufficient land and resources, poverty and deprivation, which in turn may lead to rebellion against all forms of oppression,

Convinced that all doctrines and practices of racial, ethnic or cultural superiority are legally wrong, morally condemnable and socially unjust,

Reaffirming that indigenous peoples in the exercise of their rights should be free from adverse distinction or discrimination of any kind,

Endorsing calls for the consolidation and strengthening of indigenous societies and their cultures and traditions through ethnodevelopment and comprehensive participation in and consultation about all other relevant developmental efforts,

Emphasizing the need for special attention to the rights and skills of indigenous women and children,

Believing that indigenous peoples should be free to manage their own affairs to the greatest possible extent, while enjoying equal rights with other citizens in the political, economic and social life of States,

Calling on States to comply with and effectively implement all international human rights instruments as they apply to indigenous peoples,

Acknowledging the need for minimum standards taking account of the diverse realities of indigenous peoples in all parts of the world,

Solemnly proclaims the following rights of indigenous peoples and calls upon all States to take prompt and effective measures for their implementation,

Part I

1. The right to the full and effective enjoyment of all fundamental rights and freedoms, as well as the observance of the corresponding responsibilities, which are universally recognized in the Charter of the United Nations and in existing international human rights instruments.

2. The right to be free and equal to all other human beings in dignity and rights and to be free from adverse distinction or discrimination of any kind.

Part II

3. The collective right to exist and to be protected against genocide, as well as the individual rights to life, physical integrity, liberty and security of person.

4. The collective right to maintain and develop their ethnic and cultural characteristics and identity, including the right of peoples and individuals to call themselves by their proper names.

5. The collective right to protection against ethnocide. This protection shall include, in particular, prevention of any act which has the aim or effect of depriving them of their ethnic characteristics or identity, of any form of forced assimilation or integration, of imposition of foreign life styles and of any propaganda directed against them.

6. The right to preserve their cultural identity and traditions and to pursue their own cultural development. The rights to the manifestations of their cultures, including archeological sites, artifacts, designs, technology and works of art, lie with the indigenous peoples or their members.

7. The duty of States to grant - within the resources available - the necessary assistance for the maintenance of their identity and their development.

8. The right to manifest, teach, practise and observe their own religious traditions and ceremonies, and to maintain, protect and have access to sacred sites and burial grounds for these purposes.

9. The right to maintain and use their own languages, including for administrative, judicial and other relevant purposes.

10. The right to all forms of education, including in particular the right of children to have access to education in their own languages, and to establish, structure, conduct and control their own educational systems and institutions.

11. The right to promote intercultural information and education, recognizing the dignity and diversity of their cultures, and the duty of States to take the necessary measures, among other sections of the national community, with the object of eliminating prejudices and of fostering understanding and good relations.

Part III

12. The right of ownership and possession of the lands which they have traditionally occupied. The lands may only be taken away from them with their free and informed consent as witnessed by a treaty or agreement.

13. The right to recognition of their own land-tenure systems for the protection and promotion of the use, enjoyment and occupancy of the land.

14. The right to special measures to ensure their control over surface resources pertaining to the territories they have traditionally occupied, including flora and fauna, fresh+salt waters and sea ice.

15. The right to reclaim land and surface resources or where this is not possible, to seek just and fair compensation for the same, when the property has been taken away from them without consent, in particular if such deprival has been based on theories such as those related to discovery, terra nullius, waste lands or idle lands. Compensation, if the parties agree, may take the form of land or resources of quality and legal status at least equal to that of the property previously owned by them.

16. The right to protection against any action or course of conduct which may result in the destruction, deterioration or pollution of their land, air, water, sea ice, wildlife or other resources without free and informed consent of the indigenous peoples affected. The right to just and fair compensation for any such action or course of conduct.

17. The duty of States to seek and obtain their consent, through appropriate mechanisms, before undertaking or permitting any programmes for the exploration of exploitation of mineral and other subsoil resources pertaining to their traditional territories. Just and fair compensation should be provided for any such activities undertaken.

Part IV

18. The right to maintain within their areas of settlement territories their traditional economic structures and ways of life, to be secure in the enjoyment of their own traditional means of subsistence, and to engage freely in their traditional and other economic activities, including hunting, fresh- and salt-water fishing, herding, gathering, lumbering and cultivation, without adverse discrimination. In no case may an indigenous peoples be deprived of its means of subsistence. The right to just and fair compensation if they have been so deprived.

19. The right to special State measures for the immediate, effective and continuing improvement of their social and economic conditions, with their consent, that reflect their own priorities.

20. The right to determine, plan and implement all health, housing and other social and economic programmes affecting them, as far as possible through their own institutions.

Part V

21. The right to participate fully in the political, economic and social life of their State and to have their specific character duly reflected in the legal system and in political institutions, including proper regard to and recognition of indigenous laws and customs.

22. The right to participate fully at the State level, through representatives chosen by themselves, in decision-making about and implementation of all national and international matters which may affect their life and destiny.

23. The collective right to autonomy in matters relating to their own internal and local affairs, including education, information, culture, religion, health, housing, social welfare, traditional and other economic activities, land and resources administration and the environment, as well as internal taxation for financing these autonomous functions.

24. The right to decide upon the structures of their autonomous institutions, to select the membership of such institutions, and to determine the membership of the indigenous people concerned for these purposes.

25. The right to determine the responsibilities of individuals to their own community, consistent with universally recognized human rights and fundamental freedoms.

26. The right to traditional contacts and co-operation, including cultural and social exchanges and trade, with their own kith and kin across State boundaries in accordance with established laws and practices.

27. The duty of States to honour treaties and other agreements concluded with indigenous peoples.

Part VI

28. The individual and collective right to access to and prompt decision by mutually acceptable and fair procedures for resolving conflicts or disputes between States and indigenous peoples, groups or individuals. These procedures should include, as appropriate, negotiations, mediation, national courts and international human rights review and complaints mechanisms.

CLASSROOM MATERIALS AND TEACHING TECHNIQUES

VIDEOS AND FILMS

The ideal of the project is to create a list of videos for purchase either by the film cooperative (Fleming) or by the school. These videos could then be available for teachers to use in classes and for students to use in their own research. The New York Public Library is now in the process of creating a circulating video collection. This would be my goal as well, to establish a select group of videos that would circulate like books, that students could sign out and use at home. Videos are a particularly important resource for Middle IIs. Much of the printed material on indigenous peoples reads like jargon and fails to convey the wonders of each environment or the emotional aspects of the issues.

Given the expense of the videos, I have endeavored to chose those that could have a multi-purpose use: for Middle II through Tutorial III; for Humanities, History, Anthropology, English and Science classes. There are videos for each major region and kind of society, ideos representing the various issues and indigenous responses. In addition, I used a variety of other criteria to select cinemagraphically significant videos. I chose those: that give a vivid and artistic picture of the environment; that clearly show the perspective of the indigenous peoples; that value their traditional way of life and their beliefs; that have been acknowledged within the profession as exceptional film work.

The list could not have been compiled without the advice and guidance of Elizabeth Weatherford and Emelia Seubert of the Museum of the American Indian. Their two-volume annotated guide,

Native Americans on Film and Video (New York: Museum of the American Indian, 1988), provides the basis for any list of visual resources on indigenous peoples. Also useful were catalogues from Pennsylvania State University and the University of California Extension Media Center. In addition, the American Anthropology Association and the African Studies Center of Michigan State University publish film and video guides.

The following list is arranged alphabetically by distributor. .Please note that more detailed descriptions of the videos and additional suggestions appear in the sections on the separate regions and indigenous groups.

ARTHUR CANTOR FILMS 2112 Broadway, Suite 400, NY NY 10023 (212) 496-5710

"Inughuit: The People at the Navel of the Earth," 1985, 85 mins.; although very long, this is the best depiction of the life of Arctic peoples

CINEMA GUILD 1697 Broadway, NY NY 10019, (212) 246-5522.

"Home of the Brave," 1985, 53 mins.; leaders of indigenous groups in three parts of the Western Hemisphere speak of their concerns (Amazon, southwestern United States, highlands of Bolivia)

DOCUMENTARY EDUCATIONAL RESOURCES 101 Morse St., Watertown, MA. 02172, (617) 926-0491.

"Box of Treasures," 1983, 30 mins.; Pacific northwest peoples win back their artifacts

"Nai, the Story of a !Kung Woman," 1980, 59 mins.; an individual's life in the midst of vast changes in the Kalahari Desert

ICARUS FILMS 200 Park Ave. South, suite 1319, NY NY 10003 (212) 674-3375

"Todos Santos Cuchumatan: Report from a Guatemalan Village," 1982, 41 mins.; village life and economic and political conflicts

IS PRODUCTIONS PO Box 747, Hotevilla, AZ 86030

"Hopiit," 1984, 15 mins; vivid images of Hopi life by indigenous filmmaker

NAPBC/NATIVE AMERICAN PUBLIC BROADCASTING CONSORTIUM PO Box 83111, Lincoln NE 68501 (402) 472-3522

"Songs in Minto Life," 1985, 30 mins.; wonderful diverse picture of indigenous life and beliefs of peoples living in the interior of Alaska

NORMAN ROSS PUBLISHING 1995 Broadway, NY NY 10023 (212) 873-2100

"Running at the Edge of the Rainbow: Laguna Stories and Poems," 1978, 27 mins.; a wonderful example of the films made with an artist or poet as the central speaker: Leslie Marmon Silko on the Pueblo Indian traditions of the southwest United States

SPOTTED EAGLE PRODUCTIONS 2524 Hennepin Ave. South, Minneapolis MN 55405 (612) 377-4212

"Our Sacred Land," 1984, 27 mins.; the classic film on the Black Hills controversy, with many speakers from the Sioux community describing the issues and explaining their militancy

TIME-LIFE VIDEO 100 Eisenhower Dr., Paramus NJ 07652 (201) 843-4545

"The Kayapo," 1988, 60 mins.; though long, an exceptional account of two alternative responses by indigenous peoples of the Brazilian Amazon to settlers and technological development

"Make My People Live: the Crisis in Indian Health Care," 1984, 58 mins.; showing different problems and kinds of health care for North American indigenous peoples on reservations in different parts of the country and in a city

UNIVERSITY OF CALIFORNIA EXTENSION MEDIA CENTER 2176 Chattuck Ave., Berkeley CA 94704 (415) 642-0460

"Popol Vuh: The Creation Myth of the Maya," 1986, 29 mins.; the award-winning animated version of part of the great Mayan religious epic

"Sons of Namatjira," 1982, 50 mins.; funded by the Australian Institute of Aboriginal Studies to show how sons of a famous artist try to deal with tourists and their own peoples

BOOKS AND ARTICLES

The following list forms the basis of a good reference library on the topic of indigenous peoples and the United Nations. There are secondary and primary works, those from the perspective of indigenous groups, governments and international organizations. The vast majority will be useful to teachers and to tutorial house students. Those that would be appropriate to Middle II have also been listed and described in the sections for each region.

General Books and Articles

Ashworth, Georgina ed., World Minorities. Sunbury, Eng.: Quartermaine House Ltd., 1977, Vols. I-II. (An old classic giving one page descriptions of the world's minorities.)

Burger, Julian, Report from the Frontier. London: Zed Press, 1988. (The most up-to-date, region by region account of the conditions of indigenous peoples.)

Moody, Roger ed. Indigenous Peoples: Voices and Visions. London: Zed Press, 1987, Vols. I-II. (The statements of indigenous peoples on their struggles today and on their unique view of the world.)

World Commission on Environment and Development, Our Common Future. New York: Oxford University Press, 1987. (United Nations-sponsored study that reflects the perspective of indigenous peoples towards the environment; see especially "conceptual guidelines" in the last section "Towards Common Action: Proposals for Institutional and Legal Change.")

Clay, Jason W., "Parks and People," Cultural Survival, Vol. 9, no. 1 (February, 1985), pp. 2-5.

Eilers, Horst, "Protected Areas and Indigenous Peoples," Cultural Survival, Vol. 9, no. 1 (February, 1985), pp. 6-9.

Nietschmann, Bernard, "Economic Development by Invasion of Indigenous Nations," Cultural Survival Quarterly, Vol. 10, no. 2, 1986, pp 2-12.

Invasions, Tribal Peoples & the Struggle for their Land, Anti-Slavery Society, London.

Indigenous Peoples and Human Rights, International Work Group for Indigenous Affairs, Copenhagen.

Amazon River Basin

Denslow, Julie Sloan and Christine Padoch eds., People of the Tropical Rain Forest. Berkeley: University of California Press, 1988. (Beautifully illustrated account of the world's tropical forests and the peoples who inhabit them; done in cooperation with the Smithsonian Institution.)

Hemming, John, Amazon Frontier: The Defeat of the Brazilian Indians. Cambridge, MA: Harvard University Press. (The second volume in his excellent narrative of the conquest of Brazil's indigenous peoples, taking the account to 1910 and the founding of Brazil's Indian Protection Service; volume I Red God: The Conquest of the Brazilian Indians told of the 15th-18th centuries.)

Schmink, Marianne and Charles H. Wood, Frontier Expansion in Amazonia. Gainesville: University Presses of Florida, 1985. (Gives accounts of Indian policy, colonization, ecological problems, and role of state and private capital.)

Werner, Dennis, Amazon Journey. New York: Simon and Schuster, 1984. (The informal account of this anthropologist's life with an Amazonian group.)

Chernela, Janet M., "Potential Impacts of the Proposed Altamira-Xingu Hydroelectric Complex in Brazil," LASA Forum, Vol. XIX, no. 2 (summer, 1988), pp. 1-7.

"Deforestation: The Human Costs," Cultural Survival, Vol. 6, no. 2. (The entire issue is devoted to the subject, covering Central America, Mexico, the Amazon River Basin and Zaire.)

"The Aripuana Park and the Polonoroeste Programme," #59, (1987), International Work Group for Indigenous Affairs, Copenhagen.

Arctic Circle

Kaiper, Dan and Nan, Tlingit: Their Art, Culture & Legends. New York: Universe Books, 1981. (Clear, well-illustrated, brief description of life and beliefs.)

Lopez, Barry, Arctic Dreams: Imagination and Desire in a Northern Landscape. New York: Bantam Books, 1986. (Wonderful evocation of arctic environment and peoples.)

Steltzer, Ulli, Inuit: The North in Transition. Chicago: The University of Chicago Press, 1982. (A photographer's picture of the many ways of adapting to the incursions of the technological culture, complete with statements from the Inuit, as if they are talking with the photographer and the viewer.)

Sukdu'á, Dená'ína, Traditional Stories of the Tanaina Athabaskans. Fairbanks: Alaska Native Language Center, University of Alaska.

Millman, Lawrence, "Folktales from Greenland," Cultural Survival Quarterly, Vol. 10, no. 3 (1986).

Self-Determination and Indigenous Peoples: Sami Rights and Northern Perspectives, #58, (March, 1987), International Work Group for Indigenous Affairs, Copenhagen.

Summary of the First Report from the Norwegian Sami Rights Committee, Government of Norway.

The Inuit of Canada, (1983), Minority Rights Group, London.

Central America

Bierhosrst, John ed., The Monkey's Haircut and Other Stories Told by the Maya. New York: Morrow, 1986.

Menchú, Rigoberta, I Rigoberta Menchú:An Indian Woman in Guatemala edited by Elisabeth Burgos-Debray, translated by Ann Wright. London: Verso, 1988. (Famous first-person account of life, and of the struggle for rights by one of the leaders of CUC, the party representing indigenous interests.)

Central America's Indians, (1984), Minority Rights Group, London. (Basic pamphlet account with maps and statistics.)

Nelson, Craig W. and Kenneth I. Taylor, Witness to Genocide: The Present Situation of Indians in Guatemala, (1983), Survival International, London. (An account of the situation at the height of the repression.)

Guatemala: UN Whitewash?, (August, 1984), Anti-Slavery Society, London. (Contesting United Nations report.)

"National Peoples and Economic Development: Six Case Studies for Latin America," Cultural Survival, no. 16, (December, 1984).

We Continue Forever: Sorrow and Strength of Guatemalan Women, (1983), WIRE, New York. (Testimony, poetry and political statements by women in the movement.)

East Asia

Bennett, Gordon, Aboriginal Rights in International Law, Occasional Paper no. 37. London: The Royal Anthropological Institute, 1978. (Historical study of international instruments and national court cases and how affect rights of Aboriginals.)

Burger, Julian, Aborigines Today: Land and Justice, Report no. 5, (1988), Anti-Slavery Society, London. (History of peoples coming to consciousness with descriptions of activities in each state.)

Caruana, Wally, Australian Aboriginal Art. Canberra, Australia: The Australian National Gallery, 1987. (The catalogue from a major exhibition.)

Hercus, Luise and Peter Sutton, eds., This Is What Happened: Historical Narratives by Aborigines. Canberra, Australia: Australian Institute of Aboriginal Studies, 1986. (Aboriginal accounts of contact with Europeans, shown in original languages with free translations into English.)

Hughes, Robert, The Fatal Shore. New York: Knopf, 1986. (The newest history of European settlement.)

Labumore: Elsie Roughsey, An Aboriginal Mother Tells of the Old and the New. New York: Penguin Books, 1987. (The first-person account by an aboriginal woman who lived on an island off the north coast.)

Moorehead, Alan, The Fatal Impact: An Account of the Invasion of the South Pacific. New York: Harper & Row, 1966. (The original description of the first European incursions into the Pacific.)

Government of Australia, Annual Reports of Department of Aboriginal Affairs, (1986-87, 1987-88); Ranger Uranium Project: Deed of Assignment, (1980). (Government statistics on aboriginal employment, health, education, etc.; the legal arrangements between an aboriginal group and the government for extracting uranium from the peoples' lands.)

North America

Handbook of North American Indians. Washington DC: US Government Printing Office, 1978-present. (15 volumes are planned for this definitive description of the life of Native Americans; Northeast, Southwest, Arctic, and Subarctic volumes already completed.)

Presidential Commission on Indian Reservation Economics, "Report and Recommendations to the President of the United States," November, 1984. (Available through the Bureau of Indian Affairs.)

The Canadian Indian. Ottawa: Ministry of Indian Affairs and Northern Development, 1986. (Most recent illustrated government pamphlet on Indian peoples within their borders.)

Between Sacred Mountains: Navajo Stories and Lessons from the Land. Tucson: Sun Tracks and the University of Arizona Press, 1982. Written by the Navajo for their children, this is a beautifully produced, rich collection of history, environmental science, beliefs, and responses to pressures and incursions from the technological culture.)

Bolton, R.P., New York in Indian Possession. New York: Museum of the American Indian, Heye Foundation, 1975. (Listing of all Indian groups and archeological sites for New York City and environs, with map.)

Debo, Angie, A History of the Indians of the United States. Norman: University of Oklahoma Press. (The classic history by a Native American historian.)

Deloria, Vine, Jr. and Clifford M. Lytle, American Indians, American Justice. Austin: University of Texas Press, 1983. (An account of the legal battles by an activist Native American.)

Green, Rayna, That's What She Said: Contemporary Poetry and Fiction by Native American Women. Bloomington: Indiana University Press, 1984. (A rich collection of poetry and short stories by women from many of the tribes included in the project.)

Harrison, Julia D., Metis. Vancouver, BC: DW Friesen & Sons Ltd., 1985. (Beautifully illustrated account of Canadian Metis; life in the 19th century and activism in the 20th.)

Hauptman, Laurence M., The Iroquois Struggle for Survival: World War II to Red Power. Syracuse, NY: Syracuse University Press, 1986. (The detailed account for those who wish to follow the story presented in Hertzberg to the present.)

Jennings, Francis, The Invasion of America: Indians, Colonialism and the Cant of Conquest (1976); The Ambiguous Iroquois Empire (1984); Empire of Fortune: Crowns, Colonies, and Tribes in the Seven Years War in America (1988). New York: WW Norton & Company. (The three volume history of the early contacts between northeastern peoples and Europeans.)

Josephy, Alvin M., Jr., Now That the Buffalo's Gone: A Study of Today's American Indians. Norman: University of Oklahoma Press, 1986. (Comprehensive, vivid account of Native Americans experiences with non-Indians and their efforts on their own behalf; organized thematically so different issues can be explored in depth.)

Moses, LG and Raymond Wilson eds., Indian Lives: Essays on Nineteenth-and Twentieth-Century Native American Leaders. Albuquerque: University of New Mexico Press, 1985. (Short biographies of leaders of many of the peoples included in the project.)

Niatum, Duane, ed., Harper's Anthology of 20th Century Native American Poetry. New York: Harper & Row, 1988. (An excellent, very representative collection of poetry by the best known poets.)

Niethammer, Carolyn, Daughters of the Earth: the Lives and Legends of American Indian Women. New York: Collier Books, 1977. (Most examples are from the Plains and Southwest; describes daily life and concerns of women.)

Ortiz, Simon J., ed., Earth Power Coming: Short Fiction in Native American Literature. Tsaile, Ariz.: Navajo Community College Press, 1983. (Representative collection of writings from groups all over the United States.)

Powers, Marla N., Oglala Women: Myth, Ritual, and Reality. Chicago: University of Chicago Press, 1986. (Account of how women of this Plains group have adapted to changes and shows their leadership on the Pine Ridge Reservation.)

Prucha, Francis Paul, ed., Documents of US Indian Policy (1783-1973). Lincoln: University of Nebraska Press, 1975. (Standard collection of treaties, laws and court decisions.)

Russell, Howard S., Indian New England Before the Mayflower. Hanover, NH: University Press of New England, 1985 ed. (The historical account of the material covered from an anthropological perspective in Hertzberg.)

Stewart, Irene, A Voice in Her Tribe: A Navajo Woman's Own Story. Socorro, NM: Ballena Press, 1980. (The autobiography of an activist member of the tribe.)

Swann, Brian and Arnold Krupat, eds., I Tell You Now: Autobiographical Essays by Native American Writers. Lincoln: University of Nebraska Press, 1987. (Well-known writers from different tribes give accounts of life and concerns.)

Tehanetorens, Tales of the Iroquois. Rooseveltown, NY: Akwesasne Notes, 1976, Vols. I-II. (Pictographs and stories showing beliefs in first volume, history of the people in the second.)

Thompson, Ruth, ed., The Rights of Indigenous Peoples in International Law: Workshop Report. Saskatoon: University of Saskatchewan Native Law Centre, 1987. (An account of the legal issues from a Canadian perspective.)

Zitkala-Sa, American Indian Stories. Lincoln: University of Nebraska Press, 1979 ed. (Reminiscences and stories by a Sioux woman.)

Canada's Indians, #21, (1982 ed.), Minority Rights Group, London.

Strategies and Conditions of Political and Cultural Survival in American Indian Societies, #21, (December, 1985), Cultural Survival, Cambridge, MA.

Schöler, Bo, "USA: Literature and Politics among North American Indians," IWGIA Newsletter, no. 48 (December, 1936), pp. 78-110.

Welch, Deborah, "American Indian Women: A Report from the Field of History," unpublished.

South Asia

The Chittagong Hill Tracts: Militarization, Oppression and the Hill Tribes, #2 (1984), Anti-Slavery Society, London. (The Anti-Slavery Society has published a series on indigenous peoples that also includes pamphlets on the Philippines, Papua New Guinea and Thailand.)

The Naga Nation and Its Struggle Against Genocide, #56 (1986), International Work Group for Indigenous Affairs, Copenhagen. (An indigenous group in India, most numerous of the Chittagong Hill Tracts peoples.)

"Banking on Disaster: Indonesia's Transmigration Programme," The Ecologist, Vol. 16, no. 2/3 (1986).

Otten, Mariel, Transmigrasi: Indonesian Resettlement Policy 1965-1985, #57 (October, 1986), International Work Group for Indigenous Affairs, Copenhagen.

Retboll, Torben, ed., East Timor: The Struggle Continues, #50 (1984), International Work Group for Indigenous Affairs, Copenhagen.

Southern and Central Africa

Duffy, Kevin, Children of the Forest. New York: Dodd, Mead & Co., 1984. Colin Turnbull, The Forest People. New York: Simon & Schuster, 1961. (The first is by a film-maker, the second by the young anthropologist who did the original field work with the Mbuti; both present idyllic accounts of their life.)

Shostak, Marjorie, Nisa, the Life and Words of a !Kung Woman. New York: Vintage Books, 1983. (Vivid personal account of life in the Kalahari and encounters with technological culture.)

Thomas, Elizabeth Marshall, The Harmless People. New York: Vintage Books, 1959. (The personal account of the San of the Kalahari written by a participant in a university study team from the United States; still useful for its pictures of the environment and the individuals in the group.)

San of the Kalahari, #56 (1982), Minority Rights Group, London. (Describes ways in which the peoples are being absorbed into the Tswana cattle-raising economy, raises questions about tourism and life on their reserves.)

The San in Transition, Vol. 2, no. 13 (July, 1984), Cultural Survival, Cambridge, MA.

Shrive, Carmel and Robert Gordon, eds., The Former Foragers in Australia and Southern Africa, #18 (1985), Cultural Survival, Cambridge, MA.

Indigenous Peoples and the United Nations

Cobo, José R. Martinez, Study of the Problem of Discrimination Against Indigenous Populations, E/CN.4/Sub.2/1986/7 and Addenda. New York: United Nations. Vols. I-IV. (The United Nations study that defined the issue and justified action by the Commission on Human Rights.)

Coulter, R.T., The Evolution of International Human Rights Standards: Implications for Indigenous Peoples. Washington DC: Indian Law Resource Center, 1984.

Daes, Erica-Irene, "International: Native Peoples Rights," IWGIA Yearbook, (1986), International Work Group for Indigenous Affairs, Copenhagen, pp. 95-108. (Clear summary of issues by presiding officer of the United Nations Working Group on Indigenous Peoples.)

Sanders, Douglas E., Formation of the World Council of Indigenous Peoples, no. 29, Cultural Survival, Cambridge, MA. (Story of evolution of one of the oldest and most active of the indigenous peoples NGOs.)

Stavenhagen, Rodolfo, "Human Rights and Peoples' Rights: The Question of Minorities," Transnational Associations, Vol. 38, no. 6 (November/December, 1986). (A summary of the issues in the context of minority rights.)

Swepston, Lee and Roger Plant, "International Standards and the Protection of the Land Rights," International Labor Review, Vol. 124, no. 1 (January/February, 1985), pp. 91-106. (Very useful summary article; Swepston often represents ILO at meetings on indigenous questions.)

Swepston, Lee, "Indigenous and Tribal Populations: a Return to Center Stage," International Labor Review, Vol. 126, no. 4 (July/August, 1987), pp. 447-454. (Excellent summary of the interest in indigenous populations at the United Nations and the ways in which rights are to be protected.)

"Organizing to Survive," Cultural Survival, Vol. 8, no. 4 (December, 1984). (The entire issue of the magazine devoted to the indigenous organizations, their evolution and their activities.)

TEACHING TECHNIQUES FOR THE CLASSROOM

Overall Curriculum Goals

The recommended teaching techniques, and, in particular, the adaption of Bard College methods are designed to fulfill the overall curriculum goals for the Middle II year. In terms of content, the techniques become strategies that: give more opportunity for the study of the interrelationship between environment and peoples (their use of resources, social organization and beliefs); foster understanding of the attitudes and circumstances of indigenous peoples today; show the ways in which they have acted on their own behalf; bring appreciation of the unique role that the United Nations can play in guaranteeing human rights.

In terms of the designated skills for the Middle II students, the techniques will enhance their ability to: read and understand a variety of texts; formulate significant questions; use videos as sources of information; write and speak in support of generalizations; categorize facts and ideas; see and describe comparative points; research a short, independent project.

The descriptions of techniques that follow suggest numerous ways of approaching the wealth of material available. Teachers must decide how much or how little they wish to do. The Declaration of the Rights of Indigenous Peoples should be considered the minimum. It alone can give the students a sense of the issues and of all that the peoples have done on their own behalf. See the exercise on KEY ISSUES AND TERMS.

With more time, additional classes could be devoted to

giving current information on the indigenous groups already studied from an anthropological and historical perspective: the San, Mbuti and Iroquois. (All teachers do some of this already.) There are materials on their lives today, on the conflicts and problems caused by the clash of traditional and technological cultures, and on actions taken to secure their rights.

Existing units could also be supplemented in other ways, with materials on indigenous peoples in similar and/or different situations; for example, on the Inuit of the Arctic Circle, the Plains and Prairie groups of central North America, on the peoples of the tropical rain forests of South America or Indonesia. All make rich comparisons of everything from Creation beliefs and roles of women and men, to ways of gathering honey and caring for a new-born infant.

With even more time, the materials that have now been added to the library's vertical files make possible a wide-variety of activities for students at all levels of the secondary school. There can be short, independent projects that make straight comparisons between peoples. There can be a full six-week unit on the issues, the work of the United Nations and the activities of each of the indigenous groups. (I plan to experiment with this for the International Baccalaureate Higher History. Hilary Ainger hopes to use the materials for a unit of Higher Anthropology.) There are more than enough primary sources--government documents, speeches and position papers, United Nations reports--for a role-play where the students could represent the different interests and try to formulate a

Declaration of the Rights of Indigenous Peoples. This would be a particularly exciting way to use the materials for older students, ages 15-18, and good practise for activities like the Model UN.

The Declaration of Rights of Indigenous Peoples

Nothing else so dramatically illustrates the circumstances of indigenous peoples and how far they have come in gaining recognition of their rights. Teachers should make every effort to devote at least two or three class periods to the document.

As with any United Nations declaration, the teacher has to find ways to make the language come alive, to give it meanings that the students can identify with. The following strategies have been successful.

1. Make a list of the key issues and terms raised by the Declaration. (A sample list is included in this report. See KEY ISSUES AND TERMS) Show one of the videos in which the groups speak for themselves: "Our Sacred Land" or "Home of the Brave." With the video and through class discussion define and discuss the key issues and terms. Examples can come from their general knowledge and from the cultures studied as part of the regular curriculum.
2. Make a study of an actual draft Declaration. The one submitted by the indigenous groups themselves has the clearest, most accessible language and addresses all of the issues. The draft Declaration formulated by Erica-

Irene A. Daes (Chair of the United Nations Working Group on Indigenous Peoples) would be appropriate for older students who can cope with the international law language and see what has been left out. Activities can include categorizing the demands from an anthopological focus (environment, resources and technology; social organization, family, roles of women and men, leadership; beliefs, values and attitudes, rituals) or from an historical focus (environmental, political, economic, social, religious, cultural); making picture collages for each demand; writing or acting dialogues or stories about each of the demands; describing actual experiences of indigenous groups that illustrate the enjoyment or denial of each of the rights.

Bard College Thinking and Writing Techniques

The activities formulated by the Bard College Institute for Writing and Thinking emphasize valuing the student's immediate response to pieces of writing such as a story or a personal memoir, to visual images such as a photograph or a video, to experiences such as a visit to a museum to view a special collection. Bard suggests beginning with a "free" written response. The students simply write anything that comes to mind as a result of the reading, viewing or experiencing: what they see, feel, hear, think? what does it remind them of? what does it mean? why is it important? why effective? why do they like

or dislike it?

Or teachers might begin with a "focused" response. This would be about a word, a sentence, an image, a picture, a character, an event, an artifact that the teacher or the student chooses. Students would respond in the same way, writing whatever came to mind but now beginning from a specific point, not just at random.

Bard then has exercises that allow the students to work with the material in new ways and to explore different methods of conveying their responses and opinions. They can read the piece of writing aloud in different voices to show different perspectives, to illustrate different points. They could write or act out a dialogue that would show different views and emphasize one or another aspect of their response to the story, video or exhibit. They could write a diary of, or pretend to be corresponding with someone, suggested by the story, poem, memoir, video, or artifact.

I strongly recommend that teachers experiment with these techniques. The exercises help students retain information and perfect skills. The exercises serve another function as well. Only a part of the indigenous peoples' attitudes and cultures can be conveyed with word lists and logical paragraphs of statistics and incidents. The peoples themselves value the spiritual and the affective, and it is this also that students must understand. These techniques often release such responses for the students and enrich the discussion for themselves and for the teacher.

BARD RESPONSES TO READINGS

The following are more specific examples of Bard techniques for eliciting responses to readings (I-memoirs, poems, stories; II-more formal documents).

I. Read the selection to yourself. Then read it aloud.
Choose the images that you think are most important
or that you like the best
or that you dislike
or that you can visualize.
Chose a sentence, copy it out, write a response.
What questions come to mind?
Make a visual representation of some aspect.

Continue the story.

Imagine the individual twenty years before
twenty years after
in another situation.

II. Read the document or text. Read it aloud. Put it aside.
List the points or facts you remember.
Circle three significant ones.
Looking at the text describe one of points or facts in detail.
Write a paragraph about what is common among the three.
Write a paragraph on the point you want to make about the subject.

BARD RESPONSES TO PHOTOGRAPHS, VIDEOS, MOVIES

The following exercises can be used with visual materials.

1. Looking at the picture, or after seeing the video, "free" response writing: what did it make you feel? what images do you remember? what struck you? what is like your life? different from your life? what meaning did it have for you? what questions did it raise? what do you want to say to individuals in the video? to the filmmaker?

2. In one or two sentences state an opinion inspired by the picture or video.

3. Write a paragraph supporting your opinion. Imagine the strongest opposing argument. Try to answer it.

4. In a group, read your paragraph aloud. Let the group add supporting points, raise new questions.

5. Look at the photo again, watch the video again. Then write your opinion paragraph again.

BARD TECHNIQUES FOR MUSEUMS

New York City has many museums exhibiting artifacts and works of art from indigenous cultures all over the world. The Museum of the American Indian has a fine North American collection with particular emphasis on the Iroquois Confederation. The Metropolitan has a special wing devoted to African, Northwest, Central and South American, and Pacific cultures. The Brooklyn Museum has a small, but superb collection illustrating North and South American, and Pacific cultures.

The following Bard techniques could be used for museum visits.

I. Pick four objects. Picture someone using each one.
Draw the object in its world.
Write a dialogue with the object about its former owner.
Write a page in the diary of the former owner.

II. Pick four objects. Write a story using as many of the objects as you can.

III. Pick four objects. Write about the equivalent in your world.

IV. Pick four objects. Write a response to each one:
What does it make you see? feel? hear? remind you of?
What does it mean to you?
Why do you like it? dislike it?
Why did you pick it?

KEY ISSUES AND TERMS

The Declaration of Rights of Indigenous Peoples

The Issues

LAND

resources

surface and sub-surface rights

genocide

TREATIES

international law

RIGHTS OF THE COMMUNITY

collective rights

individual rights

SELF-DETERMINATION

development

autonomy

assimilation/integration

ethnocide

self-government

The Terms

indigenous peoples vs. immigrants

non-governmental organization

United Nations Working Group on Indigenous Peoples

declaration of rights

PROJECTS

Short independent projects have always been part of the Middle II curriculum. They give the students an opportunity to learn how to use the card catalogue, the reference sections of the collection, how to find answers to questions in books, the vertical files and in periodicals. The list of topics and questions that follow entail use of these skills and in addition, they emphasize comparison, the principal skill continually asked in this year, and experiment with the idea of videos as an additional resource.

Comparisons of Two Societies

1. Make a comparison of two societies: two indigenous societies, your own society and an indigenous one. Consider Environment and Resources, Social Organization, Beliefs and Rituals. How are they alike? different? What accounts for the similarities? the differences? [see "Nomads of the Rain Forest," "Todos Santos Cuchumatan"]

2. Using the videos/reading selections describe the similarities and differences between two societies, between your own and another society.

3. Using the videos/reading selections compare your responses: images? what did you like? dislike? what did they make you think of? feel? see? hear? What do you think made your responses alike? different?

4. Describe the main characteristics of two environments. What has been the role of these environments in the formation of the social organization, beliefs and rituals of the two societies?

5. Compare the roles of women and men in two societies in terms of use of resources, social organization, beliefs and rituals.

6. Using the videos/reading selections [see Nisa, Inuit] compare the attitudes towards and the roles of children. How are they seen in the community? what can they do and not do? what are they expected to do? How do their

lives and responsibilities compare with yours? Why do you think they are alike? different?

Detailed Comparison of One Aspect of Two Societies

1. Choose two societies (two indigenous societies or one indigenous society and your own) and compare:

   Beliefs and Rituals (including explanations for natural phenomena and social arrangements, sources of authority, hierarchies); what is the relationship between beliefs and the environment? [see the videos "Our Sacred Land," "Popol Vuh"; and the reading selections]

   Beliefs and Rituals using the reading selections for two different societies, describe what they tell you about the values and institutions of the societies. Why do you think they are alike? different? Describe what a belief from your society tells about values and institutions of your culture.

   Music and Song [see "Songs of Minto Life"]; what is the power of music in two societies? of song? how is it used? what is the equivalent in your society?

   Time; how is time described and measured? what is the view of the past? the present? the future? what is the role of time in the culture?

   Origins and Creation [see Between Sacred Mountain, Earth Power Coming and other reading selections, see "Popol Vuh"]; what questions are the peoples trying to answer? how are the answers alike? different? what does a scientific explanation add? what do beliefs give a scientific explanation does not?

   Relation to Plants/Animals [see Between Sacred Mountain, Inuit]; what do the stories tell of the relation of animals to each other? of their relation to human beings? what are the stories meant to tell the listeners? how are the stories related to the environment of the society in which they are told?

2. Create your own society: imagine an environment and its resources, then the social organization, beliefs and rituals

Study One Issue Raised by Contact Between an Indigenous Culture and the Dominant Culture/ Between Traditional and Technological Ways of Life

1. Relation to the land and development of resources: what are the views of the indigenous peoples? what are the views of the dominant society (government and corporation)? how are the views alike? different? what accounts for the differences, if any? what resolution of the conflict could you imagine?

2. Decision-making (self-determination) ["Home of the Brave"]: what are the issues according to the indigenous peoples? what are the issues according to the dominant society? how do the indigenous peoples govern themselves? what rights do they have in the dominant society? what resolution of the issues could you imagine?

3. Uses of modern technology [see "Seasons of a Navajo," "Nai, The Story of a !Kung Woman," "Familiar Places,"]: what have the peoples adopted of modern technology and how does it meet their needs? what changes has it meant in their lives? how has it combined with their traditional ways? what are the advantages? what are the disadvantages? how has it changed their relationship to their environment?

4. Education: what have the indigenous peoples experienced with dominant society educational efforts? why have they protested? what means have they developed to create their own educational institutions? how have they preserved and passed on their language, their peoples' history, their attitudes towards life and the environment?

   What gives a people a sense of their own culture? how can you keep your culture? what have indigenous peoples given up? why? what makes them reclaim aspects of their culture? in the same kind of situation what would you choose and why?

5. Tourism: what is the indigenous view of tourists? how are they with tourists? what is the dominant society's view of tourists? what conflicts arise about the environment, uses of the land and its resources, beliefs? what resolution of the conflict can you imagine?

6. Life in the Technological Society [see "Make My People Live"]: what has changed in the indigenous peoples' lives, for example, with roles of men and women? employment? housing? health care? education? what do they feel they have gained? why do the majority live in disadvantaged situations? what is the attitude of the dominant society towards them? what remedies would you suggest?

7. Survival of Peoples and their Cultures [see "Contact Across the Frontier"]: what do peoples need to survive as a distinct culture? (consider: land, resources, social organization, beliefs and rituals, language) what would you be prepared to give up of your culture? under what circumstances? what would you want to keep and why?

Study How Indigenous Peoples Have Been Active on Their Own Behalf

1. Pick three issues or goals, then describe how effective indigenous peoples have been in resolving the issue or achieving their goal; what obstacles have they encountered?

2. Try to determine what caused two groups of indigenous peoples to act; for example, when did they see their treatment as wrong? when did they start to protest and what did they do? when did they start to actively assert their rights? which tactics have been effective? which tactics have failed and why?

3. Read the proposed Declaration of Indigenous Rights, read the Declaration of Human Rights; find five similar provisions, find five provisions that are very different; why do indigenous peoples believe they need a separate declaration? what rights that indigenous peoples want would you want for everyone? why?

APPENDIX

DESIGN AND EXECUTION OF THE PROJECT

Acknowledgements

The idea for this project arose out of discussions with my colleagues in the Humanities Department. I am grateful to them for their support and for their help in defining questions and analyzing needs. Marian Weinert, Director of the Media Center, encouraged me to create yet more vertical files and to propose a multi-purpose collection of videos. Elisabeth Fox, Assistant Director for Academic Affairs, and the members of the Committee on Faculty Project Leave made it possible for me to have a full semester for my research. The Director, Dr. Joseph Blaney, listened patiently to my impassioned descriptions of the project and helped make it possible for me to attend the meeting of the United Nations Working Group in August of 1988. Throughout the project, from the first mention of an idea to the last search for a reference, Rosalind Cutforth, a colleague in the Junior House, gave generously of her encouragement and her experience. It was she who first taught the UNIS community to value knowledge of and association with indigenous peoples. In many ways this is but a continuation of the project she began for her classes, now translated into materials and activities appropriate for other grades.

The Director of the International Baccalaureate, Dr. Roger Peel, Nancy Weller, the Executive Director of IBNA, and John Addison, Chief Examiner in History, helped me with funds, with travel arrangements, and believed with me that this project would be of use not only to UNIS teachers, but also to others developing units for IB History and Anthropology.

My work began at the United Nations, where Sylvia Fuhrman, Special Representative to the Secretary General, and the staff of the reference library and the Woodrow Wilson Collection, assisted me in locating and duplicating relevant books and documents. Else Stamatopoulou-Robbins, liaison to the Commission on Human Rights and a Rapporteur of the United Nations Working Group on Indigenous Populations, made all of the most rewarding aspects of the project possible. She gave me my first understanding of the complexity of the issues. She guided me through the documents. She introduced me to Ingrid Washinawatok (MADRE), who in turn sent me to Isabelle Schulte-Tenckhoff (International League for the Rights and Liberation of Peoples). In New York and in Geneva, these women shared their expertise and introduced me to their friends and colleagues. Through them I was able to speak with leaders of indigenous groups and with the journalists and film-makers who have joined in advocacy for native peoples. Without their help and encouragement the project would have been just one more superficial account that would have bored both students and teachers.

I collected the lists of print materials and videos from two main sources. I researched books and periodicals at Columbia University. The suggestions for videos came from consultations

with Elizabeth Weatherford and Emelia Seubert, curators of the Film and Video Center at the Museum of the American Indian. They helped me select from the many possible titles found in video catalogues, allowed me to preview those they had in their collection, and patiently listened to my naive questions and enthusiastic responses as I watched videos for the first time. Juan Aguilar of the Media Arts Center gave me guidance in the initial phases of my studies.

To develop new teaching techniques I attended the Bard Writing Workshop and consulted with members of the UNIS English Department. Caroline O'Neil has always been very encouraging as I tried to adapt her original and effective techniques to humanities classes.

Officers of the Missions and Consulates of the following governments met with me and contributed materials for the project: Australia, Botswana, Brazil, Canada, Denmark, Ecuador, Guatemala, Norway, United States (Bureau of Indian Affairs, US Department of State).

In New York, London and Geneva, I was able to consult with writers and representatives of the following advocacy groups: Amnesty International, Anti-Slavery Society, CHANGE, Cultural Survival, DoCip, International Bureau for Humanitarian Issues, International Work Group for Indigenous Affairs, Minority Rights Group, Survival International.

In Geneva, representatives of indigenous groups allowed me to attend their meetings, to ask questions, and shared their materials and their time. Whatever life and understanding this project shows comes from them. I would particularly like to thank the representatives of the Treaty Six Chiefs who allowed me to sit with their delegation during the meetings, the Four Directions Council, Haudenosaunee, Inuit Circumpolar Conference, National Aboriginal and Islander Legal Services Secretariat, National Indian Youth Council, and the World Council of Indigenous Peoples.

Materials

Supplemental print materials for Middle II classes were the first priority: readings on the cultures already included in the curriculum that show their way of life both before and after extensive contact with technological societies. Selections from the following have been distributed to teachers:

> Shostak, Marjorie. Nisa, The Life and Words of a !Kung Woman (New York: Vintage Books, 1983), on Family Life (pp. 69-78), Life in the Bush and Change (pp. 87-102)
>
> The Canadian Indian: Quebec and the Atlantic Provinces (Ottawa: Department of Indian and Northern Affairs, 1973), on the Mohawk (pp. 13-14), European contact (pp. 17-27), Comparison of Canadian and United States administration of Indian lands (pp. 30-32)

Russell, Howard S. Indian New England Before the Mayflower (Hanover, N.H.: University Press of New England, 1985 ed.), on Villages, Foods, Plants (pp. 23, 73, 200-202, 209-215) and a Glooscap Tale (p. 115)

Haudenosaunee "Statement to United Nations Working Group on Indigenous Peoples," 1987.

"Statements of Principals," Non-Governmental Organizations Preparatory Meetings in Geneva in 1987

"Discrimination Against Indigenous Populations" (draft declaration submitted by Working Group on Indigenous Peoples, 21 June, 1988). E/CN.4/Sub.2/1988/21.

Additional materials for classroom use and for the library collection were selected according to the following criteria: 1) to represent the other major environments and continents, 2) to show the lives of other types of cultures, 3) to describe the wide range of current living circumstances of indigenous peoples both on their own lands and outside in the dominant culture, 4) to illustrate the principal issues confronting indigenous peoples, 5) to show the ways in which indigenous peoples have organized on their own behalf, have used the United Nations, and what they have accomplished. The following have been made available to teachers:

The Australian Aboriginals (Canberra: Department of Aboriginal Affairs, 1987). Class set.

Selections from Department of Aboriginal Affairs Annual Report 1986-87 (Canberra: Australian Government Printing Service, 1987), pp. 2, 19, 23-30.

Labumore: Elsie Roughsey, An Aboriginal Mother Tells of the Old and the New (New York: Penguin Books, 1984), pp. 12-17, 49-57, 60-63, 97-103, 114-119, 148-157, 160-161, 186-189, 224-225 on Childhood, Beliefs, Life at the Mission and in the Bush.

Werner, Dennis. Amazon Journey on the Kayapo Indians (New York: Simon and Schuster, 1984), Origins pp. 13-23; On Trek pp. 101-117; Women Sing pp. 165-181; Honey Bees pp. 183-190; In the Gardens pp. 149-164.

Menchú, Rigoberta (Mayan). I Rigoberta Menchú: An Indian Woman in Guatemala edited by Elisabeth Burgos-Debray and translated by Ann Wright (London: Verso, 1988), The Nahual; Ceremonies pp. 53-55; The Natural World; The CUC pp. 157-162; Kidnapping and Death of her Mother; Fiestas; Lesson Taught her by her Mother.

Earth Power Coming edited by Simon J. Ortiz (Tsaile, Ariz.: Navajo Community College Press, 1983), Peter Blue Cloud (Mohawk) "Stinkbug;" Elizabeth Cook-Lynn (Crow-Creek-Sioux) "The Horses;" Nora Dauenhau~ (Tlingit) "Egg Boat."

Zitkala-Sa (Yankton Sioux), American Indian Stories (Lincoln: University of Nebraska Press, 1979 ed.), Childhood Reminiscences pp. 57-61, 127-135, 137-153.

Between Sacred Mountains: Navajo Stories and Lessons from the Land (Tucson, Ariz.: Sun Tracks and the University of Arizona Press, 1982), Selections on History, Environment, Beliefs, Resource Development, Conflicts with United States Government, Conditions on Reservations pp. 4-5, 46-49, 62-69, 92-93, 115, 146-149, 204-205, 220-221.

A Town in Greenland (Copenhagen: Royal Danish Ministry of Foreign Affairs, 1983), Class set.

Millman, Laurence, "Folktales from Greenland," Cultural Survival Quarterly, Vol. 10, no. 3 (1986).

Steltzer, Ulli, Inuit (Chicago: The University of Chicago Press, 1985), pp. 131, 145, 150, 155, 169 on Life, Opposition to Government Development Plans.

Kaiper, Dan and Nan. Tlingit: Their Art, Culture & Legends (New York: Universe Books, 1981), Beliefs pp. 48-50, 64-67.

Lopez, Barry. Arctic Dreams: Imagination and Desire in a Northern Landscape (New York: Bantam Books 1986), Selections on Environment, Animals and Eskimo (Inuit) Perspective pp. 66, 168, 180, 238-245, 250-251.

"Life in the North: The Way Young People See It," Inuktitut, no. 61 (Fall, 1985), pp. 30-41 give high school students views on their life and the mixing of cultures.

In addition, new materials, BACKGROUND READINGS, were written for teacher reference or classroom use: a general survey of THE ISSUES; REGIONAL STUDIES of indigenous peoples selected to show the many different environments, the kinds of societies, the range of problems they have encountered, the types of action they have taken; INDIGENOUS PEOPLES AND THE UNITED NATIONS including the work of Non-Governmental Organizations, United Nations organs and intergovernmental organizations, and the United Nations Working Group on Indigenous Peoples.

The library collection has been supplemented in three ways: 1) additions to the vertical files on indigenous peoples. their

circumstances, their involvement with the United Nations and its affiliated agencies, the work of NGOs on their behalf; 2) books recommended for purchase; 3) videos to be purchased by UNIS or through the Fleming Film Cooperative. It should be noted that these library materials can have a variety of uses. They are appropriate for other Humanities classes; for example, the Human Rights units in Senior I, the Development units in Tutorial I, the International Baccalaureate Anthropology and History classes. In addition, many emphasize the indigenous view of the environment, ways of resource development and management that would be suitable for Science classes in both the senior and tutorial house.

The videos have been selected with the idea that they would be of value at all grade levels and for many different departments: Humanities, Science, English, and Art, in particular. All were chosen because of their cinematic value, the vividness of their portrayal of the environment, their presentation of the issues, and because they are truly representative of the views of the indigenous peoples themselves. Junior and Middle House students would appreciate them on one level, older students on many others. Because of the potential multiple uses of these videos, they are perhaps the most important and original component of this project. They could form the basis of a UNIS video collection available for classroom viewing and as part of the circulating library collection (an idea that public libraries are just beginning to explore).

Activities

Teachers can easily find ways to incorporate the new print and video materials into the Humanities Department skills sequence: making notes and categorizing information from reading and discussion; learning to outline; writing logical paragraphs, developing simple comparisons. There is a word list of "Key Issues and Terms" that could be the one, basic activity for the teacher unable to include more. For those able to devote a week or more to the study there are new techniques suggested that use the Bard College writing and thinking exercises. There are sample questions and ideas for readings and for the videos. Lastly, for those with time for a library project, there are lists of "Independent Projects" that utilize the new materials. All relate to the themes of the Middle II syllabus: interaction between societies and their environment, comparisons of societies, indigenous peoples' responses to technological societies, effectiveness of the United Nations.