

Centre for Human Rights  
Geneva



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**The effects of racism and  
racial discrimination on the  
social and economic relations  
between indigenous peoples and States**

*Report of a Seminar*

*Geneva (Switzerland), 16-20 January 1989*



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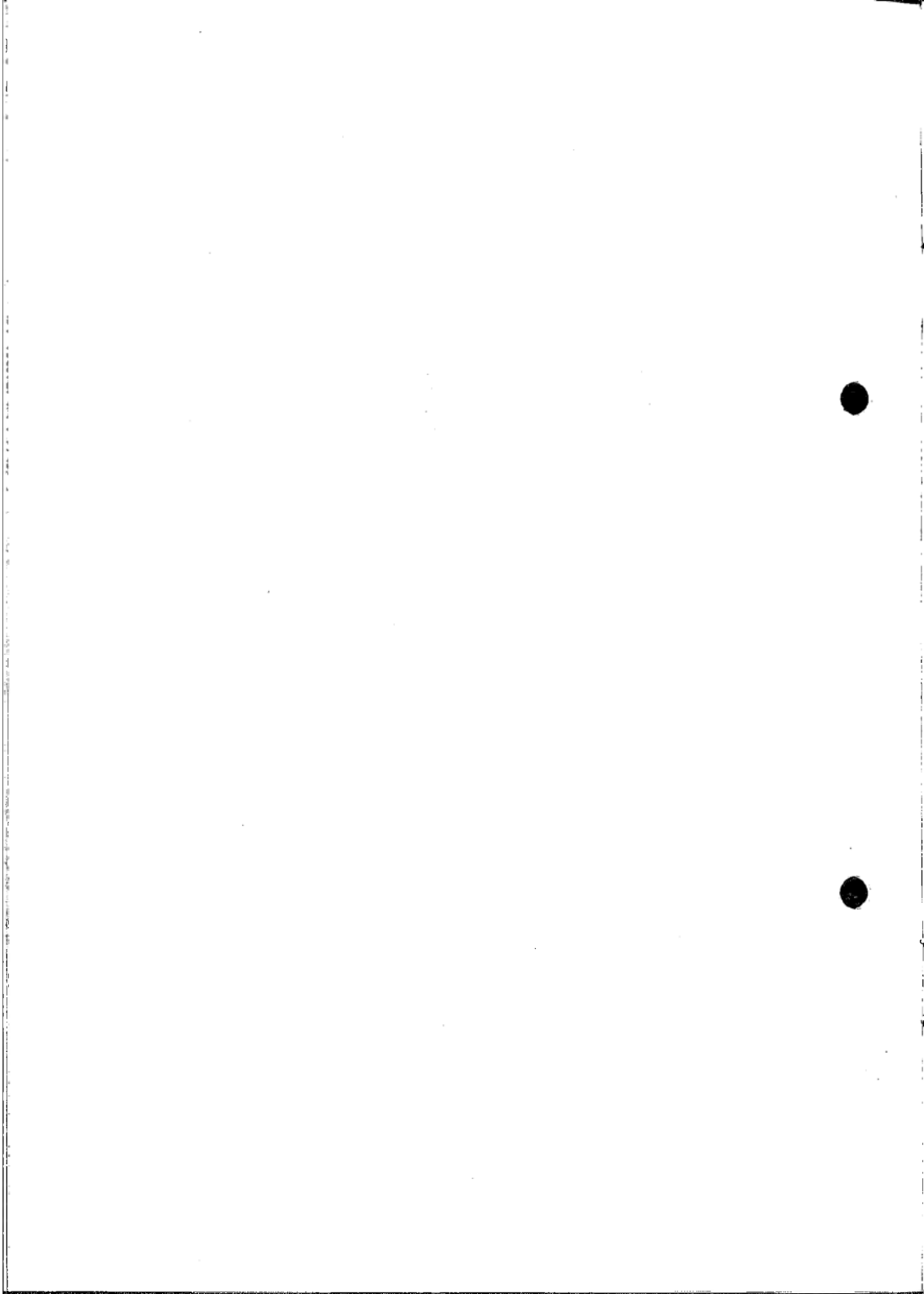
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## Introduction

A Seminar on the effects of racism and racial discrimination on the social and economic relations between indigenous peoples and States was held at the Palais des Nations, Geneva, Switzerland, from 16 to 20 January 1989. Invitations to nominate participants were extended to 15 Governments and 10 indigenous peoples' organizations, on the basis of geographical distribution, past participation in United Nations human rights meetings, interest in the subject and relevant experience to offer to the deliberations. Representatives from several indigenous peoples' organizations in consultative status with the Economic and Social Council as well as various United Nations bodies and specialized agencies were also represented at the Seminar (see annex).

The Secretary-General of the United Nations was represented by Mr. Jan Martenson, Under-Secretary-General for Human Rights and Director-General of the United Nations Office at Geneva.

Mr. Ndary Toure (Senegal) was elected Chairman and Mr. Ted Moses (Grand Council of the Crees (Quebec, Canada)) was elected Rapporteur.

Mrs. Erica-Irene A. Daes, Chairman of the Working Group on Indigenous Populations of the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities, was invited by the United Nations Centre for Human Rights to address the participants.

## Agenda

1. Election of the Chairman and Rapporteur.
2. Adoption of the agenda.
3. Organization of work.
4. Presentation of background papers by experts and observers:
  - (i) The realization of indigenous social rights—Professor Viti Muntarbhorn, Faculty of Law, Chulalongkorn University, Bangkok, Thailand;
  - (ii) Indigenous participation in national economic life and the role of traditional indigenous economies—Professor Douglas Sanders, Faculty of Law, University of British Columbia, Vancouver, Canada;

- (iii) Effective protection and comprehensive development of the social and economic sectors in indigenous communities through international standard-setting activities—Professor Rodolfo Stavenhagen, Research Professor, Colegio de México, Mexico City, Mexico.
5. Discussion by participants:
- (i) Racism and racial discrimination and their effects in impeding the application of international standards and standard-setting activities to indigenous peoples' economic and social development;
  - (ii) International standards and standard-setting activities having relevance to the economic and social rights of indigenous peoples.
6. Conclusions and recommendations.

## Seminar meetings

The Seminar was opened by Mr. Martenson. He said the meeting was topical. It was organized at a time when very significant and far-reaching decisions were being made by both the United Nations and the International Labour Organisation in the field of standard-setting concerning indigenous rights.

The 40th anniversary of the Universal Declaration of Human Rights just concluded had witnessed a recommitment to the ideals of human rights by Governments, non-governmental organizations and individuals worldwide. Mr. Martenson stressed the two new priority areas of the United Nations human rights programme: advisory services and technical assistance and information/education. He stressed the triangular relationship that existed between legislation, implementation and information/education, which formed the core of United Nations action in the field of human rights.

Mr. Martenson reviewed the existing machinery to further the rights of indigenous peoples. He mentioned in particular the Working Group on Indigenous Populations and the report by José Martínez Cobo completed in 1984. Mr. Martenson emphasized that "the problem of discrimination against indigenous peoples not only has existed but continues to exist". He called on the participants to "identify and analyse the problems as well as the causes underlying them", and "to examine and evaluate possible ways and means of overcoming any and all discriminatory practices".

The three resource persons presented their papers, which were then discussed by participants.

Mrs. Daes stressed the hope that the Seminar would constitute a turning-point in the contemporary history of the indigenous peoples, and would throw some light on the social and economic relations between indigenous peoples and States. She emphasized that the adoption of specific conclusions and substantive recommendations would be of great assistance, not least in elaborating further and revising the principles contained in the draft universal declaration on the rights of indigenous peoples. Mrs. Daes pointed out that the theme of the Seminar was related to one of the most complex and perennial subjects, "The effects of racism and racial discrimination on the social and economic relations between indigenous peoples and States". These effects, while painful and innumerable, were not incurable in our time if there was political will.

According to Mrs. Daes, indigenous peoples throughout the world face continued loss of their cultural identity, their land and natural resources, as well as the destruction of their environment. The information and data, submitted orally and in writing to the Working Group, presented an irrefutable pattern of oppression and discrimination against millions of indigenous people. Governments concerned should take every legislative, administrative and economic measure and every form of affirmative action, to eradicate any kind of racism and racial discrimination, in particular from the domains of education, culture, health, housing, legal status, employment and economic status in general.

Mrs. Daes stressed that the challenge to both indigenous peoples and Governments was to resolve conflicts in a peaceful manner and to find just solutions.

The Seminar dealt with a number of issues. First, there was the question of terminology. In particular the terms "indigenous", "indigenous populations", "indigenous peoples" and "social rights" were considered. There is still no international consensus on what constitutes the best definition, but there is now a more marked tendency to favour the term "indigenous peoples" over the term "indigenous populations", especially as it reinforces the right to self-determination.

Next, there was the categorization of indigenous groups. The categories are not all-embracing, and may include, for example, those living in the hinterland, in enclaves, in peasant communities, in urban areas, in Non-Self-Governing Territories, in Trust Territories or former Trust Territories.

The temporal factor is a key to understanding the dilemma of indigenous rights. It was noted that indigenous rights arise in relation to particular territories and are not in conflict with the rights of other peoples or populations to other parts of State territories. In relation to paradoxes involving certain traditional practices, it was noted that modern international human rights standards apply to States and to indigenous peoples.

The conflict between the "collective" approach to indigenous rights and the "individualistic" approach was mentioned by many participants. This should not obscure the premise that the collective nature of indigenous rights is complementary to the recognition of individual rights in international standard-setting. Collective rights exist in addition to individual rights; one reinforces the other.

The notion of indigenous rights is enhanced by the call for State obligations and duties towards indigenous peoples. This implies accountability, compensation for past violations of rights, prevention of future violations, and appropriate means of redress. It is also predicated as a counter-



influence to the argument of national security, which is invoked too frequently in many societies.

The emergence of "peoples" as international legal personalities was also mentioned extensively. Rights and duties are inherent in "peoples" regardless of whether they have achieved statehood or not. The advocacy of these rights at the international level enhances the notion that "peoples" should be regarded as having sovereignty, even though they are not States.

Although law is an essential component of the realization of indigenous rights, State policy is closely related to the welfare and development of indigenous peoples. All too often, States are unwilling to adopt a pluralistic policy which would enable indigenous peoples to preserve their identity. When integration or assimilation are the basis for policies, the result may be the destruction of an ethnic background. Hence, the need for recognition of diversity among the different groups, autonomy to protect the existence of each group, and full and informed consent of each group, if State policies are not to impinge on their respective livelihoods.

Racial discrimination against indigenous peoples is the outcome of a long historical process of conquest, penetration and marginalization, accompanied by attitudes of superiority and by a projection of what is indigenous as "primitive" and "inferior". The discrimination is of a dual nature: on the one hand, gradual destruction of the material and spiritual conditions needed for the maintenance of their way of life, on the other hand, attitudes and behaviour signifying exclusion or negative discrimination when indigenous peoples seek to participate in the dominant society.

Manifestations of racism are based less on traditional notions of superiority of "race" in a biological sense than on notions of predominance of the "superior" culture over the "primitive" culture.

The disintegration of the social, economic and cultural pattern of indigenous peoples is often caused by state policies which are detrimental to their rights. This is aggravated by development policies which are top-down in approach, and which neglect the real concerns of indigenous peoples. Without full participation of the latter in planning, implementation, benefit-sharing, and evaluation of development policies and projects, on the basis of the consent of the indigenous peoples concerned, there can be no genuine development of indigenous rights.

Social rights which need to be fostered should incorporate in their substance such concerns as social development, social welfare services, social security, an adequate standard of living and protection of traditional means of subsistence. These rights must include employment, education, basic needs (such as housing, food and medical care), access to legal resources, religion, language, information, land and other resources. All in

all, this implies the implementation of the right to self-determination which is crucial to the continued existence of indigenous peoples.

Greater political willingness on the part of States, as well as on the part of intergovernmental political and financial institutions which have an impact on the livelihood of indigenous peoples is needed to promote the attainment of indigenous rights and development. The promotion of social and political rights reinforces the economic need to identify and eradicate racism and discrimination, both *de jure* and *de facto*.

The realization of the rights of indigenous peoples is often hampered by certain preconceived ideas which perpetuate colonialism. They include, for example, arguments for the acquisition of territory based upon discovery, conquest, *terra nullius* and trusteeship, compounded by the role of religious missions. Such ideas must be discarded and appropriate redress provided.

There is also a danger of exploitation of indigenous peoples inherent in the current economic systems of certain States, which put at risk the traditional economies existing before the introduction of more recent forms of economic development. The conflicts between indigenous interests and the objectives of private developers, and also between the preservation of the livelihood of indigenous peoples and public policy or projects, should not be underestimated.

Although the attainment of their rights does not imply that indigenous peoples should not adapt to more modern conditions, safeguards to protect their life-styles are still lacking, and the result is their marginalization in many regions. This emphasises the fact that the element of choice and participation in decision-making on the part of indigenous peoples is a precondition of the adaptation process, interlinked at the same time with their right to choose appropriate technology to ensure their development.

The land question is at the heart of indigenous peoples' rights. It has a spiritual and social dimension which goes far beyond the material notion of land as a resource for productivity. The problem of ignoring the need for the full and informed consent of the indigenous peoples concerning use of land persists in many societies. Greater respect for indigenous peoples' decisions in regard to land and other related resources is needed.

The danger that States may use certain state services and policies to destroy indigenous cultures should not be underestimated. This threat may, for example, take the form of restrictive population policies, as well as the use of an official or "national" language as instruments to absorb indigenous cultures. Multilingualism is an important component in the protection of indigenous cultures.

Immediate attention should be given to certain national measures. These include an appraisal of treaty arrangements between indigenous peoples and the State. Where such treaties exist, they should be scrutinized to assess their effectiveness, and the degree to which they promote equitable relations between different peoples. Where such treaties do not yet exist, they should be proposed as a means of ensuring protection of indigenous peoples' rights.

Existing legislation concerning indigenous peoples' rights at the domestic level should be evaluated to appraise its impact in terms of fairness and full participation of indigenous peoples in choosing their own paths in development, including population policies.

Constitutional principles, judicial and other existing mechanisms should be re-examined with a view to enhancing protection of indigenous peoples' rights. National ombudsmen and traditional indigenous peace-keeping institutions may contribute to this process.

At the international level, standard-setting, as exemplified by the current draft universal declaration on the rights of indigenous peoples, is of fundamental importance, and should be accelerated. The process should be reinforced by more effective monitoring mechanisms—by means, for example, of an international ombudsman and/or special rapporteur; and/or by more extensive use of existing mechanisms (such as the United Nations Commission on Human Rights), and national ombudsmen and peace-keeping institutions.

Those instruments which exist at the international level but which reflect earlier notions of uniformity and assimilation require reform. In this context, the work of the International Labour Office to revise ILO Convention No. 107 was noted.

In the context of development, better co-ordination is required between various agencies—not necessarily those which identify themselves as human rights-oriented—to foster the rights of indigenous peoples. Development strategies at all levels should thus incorporate indigenous rights as a means to an end.

## Conclusions

The Seminar concluded that:

(i) Indigenous peoples have been, and still are, the victims of racism and racial discrimination, and of the imposition of arbitrary and imposed administrations and régimes which inevitably deny their human rights and fundamental freedoms;

(ii) The concept of “*terra nullius*”, “conquest” and “discovery” as modes of territorial acquisition are repugnant, have no legal standing, and are entirely without merit or justification, to substantiate any claim to jurisdiction or ownership of indigenous peoples’ lands and ancestral domains, and the legacies of these concepts should be eradicated from modern legal systems;

(iii) Colonial laws and colonial concepts are used to justify the imposition of “trusteeship”, and other demeaning, prejudicial and racially founded systems which prevent indigenous peoples from exercising their human rights and fundamental freedoms, and result in their impoverishment, disenfranchisement, debasement, demoralization and disintegration;

(iv) The effective protection of the individual human rights and fundamental freedoms of indigenous peoples can not be fully attained without the recognition of their collective rights;

(v) The principle of self-determination as set forth in the Charter of the United Nations and in article 1 of the Covenant on Civil and Political Rights and the Covenant on Economic, Social and Cultural Rights is essential to the enjoyment of all human rights by indigenous peoples. Self-determination includes, *inter alia*, the right and power of indigenous peoples to negotiate with States on an equal basis the standards and mechanisms that will govern relationships between them;

(vi) Racial prejudice, injustice, and economic, social and political deprivation have destroyed and marginalized indigenous peoples and their economies;

(vii) Treaties and agreements between indigenous peoples and States, and treaties between States that affect indigenous peoples, should be subject to international supervision to secure their enforcement;

(viii) Racism, and racial discrimination against indigenous peoples, are practised through the rejection of indigenous economic, cultural, and social values, and the utilization of so-called “modern” economic and social justifications for development, land expropriation, labour exploitation, and other practices which destroy indigenous economies and societies;

(ix) Indigenous peoples’ rights issues are not generally well known or understood because the public lacks necessary information on these rights. This shortcoming may itself lead to racism and racial discrimination;

(x) Indigenous identity and cultural survival has been threatened through the deprivation and suppression of indigenous languages, spiritual and religious practices;

(xi) Indigenous peoples are not racial, ethnic, religious and linguistic minorities;

(xii) In certain States, the indigenous peoples constitute the majority of the population; and in certain States, indigenous peoples constitute the majority in their own territories;

(xiii) Indigenous peoples' control over their own affairs and destiny is essential for the elimination of the effects of racism and racial discrimination on economic and social relations between States and indigenous peoples;

(xiv) States' respect for implementation of the collective rights of indigenous peoples would make a significant contribution to avoiding conflict, alleviating the adverse social and economic conditions in which indigenous peoples live and achieving indigenous peoples' self-sufficiency.

### **Recommendations**

#### The Seminar:

(i) Recommends that States implement the principle that their relations with indigenous peoples will be based upon free and informed consent and co-operation, rather than merely consultation and participation and that this be respected as a right;

(ii) Recommends that indigenous peoples be recognized as proper subjects of international law;

(iii) Confirms the need to recognize the collective rights of indigenous peoples;

(iv) Calls upon the international community, particularly States, to explicitly recognize indigenous rights, and apply comprehensively existing international human rights instruments for the promotion and protection of the rights of indigenous peoples; and recommends that appropriate and practical mechanisms for assuring compliance be established; calls upon those States which have not yet acceded to the relevant international human rights instruments, including the two Covenants and the Optional Protocol to the International Covenant on Civil and Political Rights, to do so and to implement them accordingly;

(v) Supports the decision by the Working Group on Indigenous Populations that the drafting of a universal declaration on the rights of indigenous peoples should be completed, with full participation of indigenous peoples, at the earliest possible time and should be the first step in standard-setting in the field of indigenous peoples' rights; the adoption and proclamation by the United Nations General Assembly of the universal declaration should be followed by the elaboration and adoption of an international convention on the rights of indigenous peoples; the draft universal declaration is strongly supported in principle as a most positive contribution;

(vi) Recognizes that a limited monitoring capacity has been established at the international level, but calls for more efficient and comprehensive means of monitoring, to prevent violations of indigenous peoples' rights through, for example, the appointment of a United Nations commissioner for indigenous peoples;

(vii) Recommends that a commissioner should be appointed by the United Nations Secretary-General and be attached to the United Nations Centre for Human Rights, in order to study the treatment, problems and developments concerning the recognition, protection, realization and restoration of indigenous peoples' rights; and to prepare, when necessary, reports with comments, observations and suggestions to the United Nations Commission on Human Rights and to the Governments concerned;

(viii) Confirms the need to devise new communications procedures, to facilitate and maximize the access of indigenous peoples to these procedures, at the United Nations, its affiliated agencies, and other organs, with a view to providing redress for grievances;

(ix) Requests that the United Nations undertake, in consultation with indigenous non-governmental organizations, a public information programme on the rights of indigenous peoples, and assure the dissemination of information on indigenous peoples' rights as widely as possible;

(x) Requests that United Nations seminars and training courses in the field of human rights should be held within indigenous communities;

(xi) Calls for the establishment of programmes of affirmative action on the part of international, regional and national organizations and Governments, for the practical realization of indigenous peoples' rights;

(xii) Cites the utility of co-ordinated action in the field of indigenous peoples' rights by international, regional and intergovernmental organizations;

(xiii) Demands full recognition of, and respect for, the right to human dignity of all indigenous peoples and particularly the individual and collective right of indigenous peoples to life;

(xiv) Urgently calls upon the international community to take immediate measures to assure that the basic rights of indigenous peoples to food, shelter, health care and other basic needs are attained and treated with the highest priority, and that adequate resources be allocated with the full consent of indigenous peoples;

(xv) Recommends that indigenous peoples are entitled to long-term sustainable incomes by their communities without external interference;

(xvi) Demands that all States and relevant entities recognize and respect indigenous peoples' rights to lands and resources, and provide for just restitution and compensation for past infringements of these rights;

(xvii) Recognizes the fundamental relationship between respect for indigenous peoples' rights and protection of the world's environment, and recommends that this relationship be recognized explicitly in the work of the United Nations Environment Programme, in co-operation with indigenous peoples' organizations;

(xviii) Condemns the imposition of non-indigenous social, cultural and economic judgements and values upon indigenous peoples, and calls for the prohibition of assistance and support by United Nations agencies and other international, regional and national organizations for projects and development that threaten the human rights and fundamental freedoms of indigenous peoples, or adversely affect indigenous social, cultural, and economic rights;

(xix) Urges full recognition of the indigenous peoples' right to development, and the requirement for the full participation and consent of indigenous peoples in the selection, planning, implementation, and evaluation of development projects, consistent with the indigenous peoples' right to benefit from and control their own lands and resources;

(xx) Requests that every possible effort be taken by States, national, regional and international organizations, to prevent foreign or alien adoption of indigenous children, which is prohibited as a genocidal practice;

(xxi) Recommends the incorporation of indigenous rights in the work of all States and international organizations involved with the development process, with the direct participation of indigenous peoples, and calls for closer co-operation among States and international organizations to utilize their resources more effectively to promote indigenous peoples' rights;

(xxii) Requests the United Nations Secretary-General to organize an international conference with the participation of competent United Nations bodies and those of the United Nations system, Governments and indigenous peoples in order to develop concrete measures for the implementation of recommendation (xxi);

(xxiii) Recommends that the advisory services programme of the United Nations in the field of human rights, and other international technical assistance programmes, should be made available to indigenous peoples to promote and protect human rights;

(xxiv) Calls upon States and all international agencies to include indigenous peoples' rights and participation as a key component of development planning, in particular, in national development plans and regional and global development strategies; and to emphasize their interrelationship with human resources development;

(xxv) Requests that Governments recognize that the realization of indigenous peoples' rights in the economic, social and cultural fields will result in breaking the cycle of poverty and misery;

(xxvi) Requests the United Nations Secretary-General to give the report of this Seminar the widest distribution possible, including distribution to: the United Nations General Assembly at its 44th session; the United Nations Commission on Human Rights at its 45th session; the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities at its 41st session; and to the Working Group on Indigenous Populations, Governments and competent international and regional organizations; and that this report be issued as a United Nations publication.

*Adoption of the report*

At its 9th meeting, on 20 January 1989, the Seminar adopted the report (doc. E/CN.4/1989/22), as amended, without a vote.



## ANNEX

### List of participants and observers

#### A. Participants

- Mr. James Anaya, Associate Professor, University of Iowa College of Law. Teaching and scholarship in constitutional law, indigenous peoples' rights, civil rights and international human rights, National Indian Youth Council.
- Mr. Russel L. Barsh, Chief Administrative Officer of FDC, General Agent and Legal Counsel for the Mikmaq Grand Council, Four Directions Council.
- Ms. Lidija Basta, Senior Research Fellow, Institute of Comparative Law, Belgrade, Yugoslavia.
- Mr. Hayden F. Burgess, Vice-President, WCIP, Attorney at Law, Interim Director at Pacific and Asia Council of Indigenous Peoples (PACIP), Hawaii, World Council of Indigenous Peoples.
- Mr. Paul Coe, Chairman, National Aboriginal and Islander Legal Services Secretariat.
- Mr. Robert T. Coulter, Executive Director of ILRC, Member of the Bar of the State of New York and the District of Columbia, Indian Law Resource Centre.
- Mr. Roberto de Mello Ramos, Executive Secretary to the Council for the Defense of the Rights of the Human Person (CDDPH), Ministry of Justice, Brazil.
- Ms. Roxanne Dunbar Ortiz, Director of IWA, Professor, Department of Ethnic Studies, California State University, Hayward Campus, Indigenous World Association.
- Mr. Asbjørn Eide, Director, Institute for Human Rights, Oslo, Norway.
- Mr. Laafif Garbouj, Counsellor, Ministry of Foreign Affairs, Tunis, Tunisia.
- Mr. Joachim Heintze, Professor, Institute for International Studies of the Karl Marx University, Leipzig, German Democratic Republic.
- Mr. Yaw Konadu-Yiadom, Assistant Director, International Organizations and Conferences Bureau, Ministry of Foreign Affairs, Accra, Ghana.
- Mr. Ted Moses, Grand Chief, Grand Council of the Crees (of Quebec).
- Mr. Asuncion Ontiveros Yulquila, General Coordinator, Indian Council of South America.
- Ms. Purificacion V. Quisumbing, Assistant Secretary for Human Rights and Humanitarian Affairs, Department of Foreign Affairs, Manila, Philippines.
- Mr. S. Rama Rao, Legal Officer, Legal and Treaties Division, Ministry of External Affairs, New Delhi, India.
- Ms. Mary Simon, President of ICC, serves on the Board of Directors of the Canadian Institute for International Peace and Security, Inuit Circumpolar Conference.
- Mr. Ndary Toure, Magistrate, Counsellor of the Supreme Court, Dakar, Senegal.
- Ms. Pat Turner, First Assistant Secretary, Program Policy Division, Department of Aboriginal Affairs, Australia.

#### B. Member States represented by observers

##### *Australia*

- Mr. Rob Winroe, Deputy Secretary, Department of Aboriginal Affairs  
Mr. William Barker, Counsellor, Permanent Mission, Geneva

*China*

Mr. Shanxiu Wu, Second Secretary, Permanent Mission, Geneva

*Union of Soviet Socialist Republics*

Mr. Vladimir Boulychev, Diplomat, Permanent Mission, Geneva

**C. Representatives of United Nations organs**

*Office of the United Nations High Commissioner for Refugees*

Mr. Salvatore Lombardo, Associate Legal Officer, Division of Refugee Law and Doctrine

*Special Political Questions, Regional Co-operation, Decolonization and Trusteeship*

Ms. Patricia Kabbah, Special Assistant to the Under-Secretary-General, New York

*Department of Technical Co-operation for Development*

Mr. Mourad Cheraït, Chief, Technical Assistance Recruitment and Fellowships Office, Geneva

**D. Representatives of specialized agencies**

*International Labour Office*

Mr. Lee Swebston, International Labour Standards Department, Geneva.

**E. Resource persons**

Mr. Vitit Muntarbhorn, Associate Professor, Faculty of Law, Chulalongkorn University, Bangkok, Thailand.

Mr. Douglas Sanders, Professor, Faculty of Law, University of British Columbia, Vancouver, Canada.

Mr. Rodolfo Stavenhagen, Research Professor, Colegio de México, Mexico City, Mexico.

**F. Representative of the United Nations Working Group on Indigenous Populations**

Mrs. Erica-Irene A. Daes, Chairman/Rapporteur

**G. Observers for non-governmental organizations in consultative status with the Economic and Social Council**

*Bahá'í International Community*

Ms. Machid Fatio

Ms. Diane Alai

*Four Directions Council*

Ms. Emily Mimde

Ms. Theresa Bull

*Grand Council of the Crees (of Quebec)*

Mr. Bill Namagoose, Executive Director  
Mr. Robert Epstein

*Indian Council of South America*

Ms. Beatriz Ahiaba, Permanent Representative, Geneva  
Mr. Tomás Condori, United Nations Representative

*Indigenous World Association*

Ms. Allene Cottier, Co-Director

*International League for the Rights and Liberation of Peoples*

Ms. Verena Graf  
Ms. Odette Billard

*International Organization for the Elimination of All Forms of Racial Discrimination  
(EAFORD)*

Mr. Hussein Raiani

*Inuit Circumpolar Conference*

Ms. Dalee Sambo, Special Assistant Director, Alaska Office

*National Aboriginal and Islander Legal Services Secretariat*

Mr. Terry O'Shane, Secretariat

*World Council of Indigenous Peoples*

Ms. Puanani Burgess

*Women's International League for Peace and Freedom*

Ms. Edith Ballantyne, Secretary-General  
Ms. Els Vyftigschild, Intern

**H. Other indigenous peoples' organizations**

*Aboriginal Women's Organization*

Ms. Kate George

*Movimiento Indio Tupak Katari-MITKA 1 = MIL-Wiphala*

Mr. Constantino Lima Chávez

*Haudenosaunee*

Mr. Kenneth Atsenhaienton *Deer*  
Mr. Joagquisho Oren R. *Lyons*  
Mr. Katase, Markus *McComber*  
Mr. Gano Ge Da We, Bernie *Parker*  
Mr. Kahnasaraken Loran *Thompson*