
UNIT 4 INTERNATIONAL CONVENTIONS AND COVENANTS

Structure

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Indigenous People and Interventions of the UNO
- 4.3 ILO Convention 107 of 1957
- 4.4 ILO Convention 169 of 1989
- 4.5 UN Declaration on the Rights of Indigenous People
- 4.6 Indigenous People of Asia and India
- 4.7 Let Us Sum Up
- 4.8 Further Readings and References

4.0 OBJECTIVES

In this Unit, we shall discuss various international conventions and covenants in view of the tribes/Indigenous People across the world. United Nations Organization (UNO) is an international institution, which has played a significant role on the question of survival, livelihood, development, and identity assertion of the tribes/indigenous people. After going through the chapter you should know about:

- The interventions of the UNO for the preservation, promotion, and protection of the Indigenous people across the world,
- The International Labour Organization (ILO) Convention 107 and 169,
- The International Indigenous People' Decades, and
- The Issues of Indigenous people in Asia and India.

4.1 INTRODUCTION

There are about 300 million indigenous people across more than 70 countries, of whom approximately 70 per cent live in Asia. About 8.6 per cent Indian population are indigenous people. They are not always numerical minorities. They speak more than 5,000 languages, half of which are likely to disappear in a very short time. They maintain a distinct identity and culture. They hold a distinct world view. Indigenous people are a distinct people, who subscribe to a different development paradigm. They are increasingly asserting their rights, which historically have been denied to them. Indigenous people today remain poor and uprooted from their physical and cultural customary resource base. They suffer from health epidemics. They are exposed to armed conflicts. They are the worst affected by climate change.

The use of the term 'Indigenous People' for certain groups of people has been controversial. According to Xaxa (2008, p. 223) there was no problem in using

the expression before, but there is a contestation now in the use of the term. He draws our attention to the fact that the concept of indigenous people primarily came from international agencies such as the ILO and UNO that have worked out much of the available literature on them. The term 'indigenous people' was used for the first time in 1957 in ILO Convention 107. It gained wide currency with the declaration of the International Year of the Indigenous People in 1993.

The focus on Indigenous people is traced back to 1960s. The process of decolonization led to renewed emphasis on people's right to self-determination creating a larger political space in which new groups could begin to assert themselves in the new political mainstream. Anti-racism and women's movement in the West, through their defense of diversity paved the way for an incipient indigenous movement (ICIMOD, 2007, p. 2).

In 1977, the First Non-Government Organization (NGO) Conference took place on the discrimination against indigenous population. In 1978 a special rapporteur on discrimination against Indigenous people came out with a report. While ILO had started revising the 107 convention on indigenous people and tribal people, in 1982, there was engagement of the United Nations (UN) system through setting up of the 'Working Group on Indigenous Population' (ibid).

The Group also began to employ the working definition of indigenous people developed in 1972 by Martinez Cobo, a special rapporteur of the UNO. In 1986, Cobo in his final report 'Study of the Problems of Discrimination against Indigenous Population' defined indigenous people as follows:

"Indigenous communities, people and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories considers themselves distinct from other sections of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sector of society and are determined to preserve, develop and transmit to future generations their ancestral – territories, and their ethnic identity, as the basis of their continued existence as people, in accordance with their own cultural patterns, social institutions and legal systems" (as cited by Xaxa 2008, p. 225).

There are three important aspects in the above definition – existence before the onslaught of colonization; distinct socio-cultural, historical, economic, and political identity; and belonging to a non-dominant society.

4.2 INDIGENOUS PEOPLE AND INTERVENTIONS OF THE UNO

The First International Decade of the World's Indigenous people (1995-2004) was barely over, the United Nations General Assembly adopted resolution 59/174 on 20 December 2004, proclaiming a second International Decade of the World's Indigenous People to commence on 1 January 2005. The Under-Secretary-General for Economic and Social Affairs was appointed as the coordinator of the second Decade and a voluntary fund was established as a successor to the already-existing Voluntary Fund of the first Decade.

Prior to the declaration of the first Decade, the year 1993 was declared as the first International Year of Indigenous people. When in 1993 the UN World

Conference on Human Rights in Vienna recommended the declaration of a Decade of Indigenous People 1995-2004, the goal set was 'to strengthen international cooperation for the solution of the problem faced by Indigenous People in the areas of human rights, culture, environment, development, education and health'. The theme of the Decade was '*Indigenous People: Partnership in Action*' (ICIMOD 2007:2).

The main objectives of the First Decade were: first, setting up of a Forum for Indigenous people within the UN; second, the development of activities, by specialized agencies of the UN system and other inter-governmental and national agencies, that benefit indigenous people; third, the education of indigenous and non-indigenous societies concerning the cultures, languages, rights and aspirations of indigenous people; fourth, the promotion and protection of the rights of indigenous people; fifth, the implementation of all the recommendations concerning indigenous people adopted by all high level international conferences; and sixth, the adoption of the draft Declaration on the Rights of Indigenous People, and the development of international standards and national legislation to protect and promote indigenous peoples' human rights.

The question obviously is why the need of declaring the second consecutive International Decade of the World's Indigenous People. Were the objectives of the First Decade unfulfilled necessitating thereby declaration of the second? In the resolution of the First Decade, the General Assembly had requested the Secretary-General to appoint the Assistant Secretary-General for Human Rights as the Coordinator of the Decade and established the Voluntary Fund to assist the funding of projects and programmes which could promote the goals of the International Decade of the World's Indigenous People. In its resolution, the General Assembly appointed the High Commissioner for Human Rights as Coordinator of the Decade. In its resolution of 23 December 1994, the General Assembly had adopted the short-term programme of activities for 1995. The comprehensive programme of activities was adopted by the General Assembly in its resolution of 21 December 1995. The General Assembly also authorized the establishment of the Voluntary Fund for the International Decade for the purpose of financing projects and programmes during the Decade.

The UN Commission on human rights draft declaration on the rights of indigenous people, as revised by the members of the working group on indigenous population seeks to promote right to diversity, equality, freedom, development in accordance with their own needs and interests, recognition to their rights– to their lands, territories and resources which derive from their cultures, spiritual traditions, histories and philosophies, as well as from their political, economic and social structures. There is also a mandate for the indigenous people organizing themselves, respect for indigenous knowledge and practices for sustainable development and management of the environment, human rights and right to self-determination.

In April 2000, the Commission on Human Rights adopted a resolution to establish the UN Permanent Forum of Indigenous Issues which was endorsed by the Economic and Social Council in resolution of 28 July 2000. The mandate of the Permanent Forum was to discuss indigenous issues related to culture, economic and social development, education, the environment, health and human rights. Several National Governments have also passed specific laws on the rights and special identities of indigenous people and their right to ownership over their traditional lands.

The UN General Assembly by its resolution decided to celebrate the International Day of the World's Indigenous People on 9 August every year during the International Decade of the World's Indigenous People. In 2004 the Assembly proclaimed a Second International Decade. The goal of this Decade is to further strengthen international cooperation for the solution of problems faced by indigenous people in such areas as culture, education, health, human rights, the environment, and social and economic development.

Check Your Progress I

Note: Use the space provided for your answers.

1) Who are the Indigenous People?

.....
.....
.....
.....

2) What were the goal and themes of the First International Decade of the World's Indigenous People?

.....
.....
.....
.....

4.3 ILO CONVENTION 107 OF 1957

The ILO Convention 107 of 1957 was adopted by International Labour Organisation on 5th June, 1957. It was a mandate for the protection and integration of the indigenous and other tribal and semi-tribal populations in independent countries. It affirms that “all human beings have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity”. It was also a mandate for improving “the living and working conditions of these populations by simultaneous action in respect of all the factors which have hitherto prevented them from sharing fully in the progress of the national community” (Retrieved August 18, 2009 from <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C107>).

This convention was meant for (a) members of tribal or semi-tribal populations in independent countries whose social and economic conditions were at a less advanced stage than the stage reached by the other sections of the national community, and whose status was regulated wholly or partially by their own customs or traditions or by special laws or regulations; (b) members of tribal or semi-tribal populations in independent countries which were regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation and which, irrespective of their legal status, lived more in conformity with the social, economic and cultural institutions of that time than with the institutions of the nation to which they belonged (Article 1).

Articles 2-5 deal with the protection and integration of these populations with the national communities. These envisage promotion and integration of the matters in terms of socio-cultural change and exclusion. These also promote enhancement of the living standard of these people.

Article 3 deals with the right to citizenship of these populations without discrimination.

Article 4 deals with the protection of cultural and religious value of these people.

Articles 7-10 provide with the legal matters of these people that include protection of customary laws, customs, and institutions, practices of social control, and prevention from detentions and rehabilitation rather than confinement of prison.

Articles 11-14 deal with the matters concerned with the land of these people that include right to ownership of land, individual or collective transmission of rights of ownership and use of land and land grabbing, land alienation, and displacement.

Article 15 deals with the employment of the indigenous people. It also deals with the discrimination of these people in the offices, institutions and equal remuneration for the work. It promotes for the security of these people in the offices they work.

Articles 16-18 promote vocational training, and preservation and protection of their handicrafts, industries, including technologies. As these enable them to transcend their economic standards these articles also deal with the market of their knowledge. These articles encourage them to increase respect for their craft knowledge, technologies, artistic values, that show their cultural expressions and epitomes.

Articles 19-20 deal with the social security of indigenous people along with promoting their health standards through providing adequate health services.

Articles 21-26 deal with the development of their education and means of communication through various methods, such as promotion of mother tongues/ vernacular language, utilization of primary education, and translation of other languages to the mother tongue.

Finally, **Articles 27-37** deal with the administration of these people and duties of the member countries.

4.4 ILO CONVENTION 169 OF 1989

The ILO Convention 169 of 1989 is the revised version of the Convention No. 107 of 1957 (Retrieved from August 18, 2009 <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C169>). The ILO adopted this in the conference held on 7 June 1989 at Geneva. It was adopted with the view to remove the assimilationist orientation of the previous convention. It was made with a particular view to recognize the aspirations of these people to exercise control over their own institutions. The idea was also to decide for themselves their way of life; economic development; maintain and develop their identities, language and religions within the frameworks of the States, in which they live. The view was also to protect their fundamental rights, law, values, customs, and so on.

Further, it called for the ‘contribution of indigenous and tribal people to the cultural diversity and social and ecological harmony of mankind and to international co-operation and understandings’. As many as 44 Articles were amended in the

Convention on different aspects as given below. This convention was applied to (a) tribal people in independent countries whose social, cultural and economic conditions distinguish from other sections of the national community; and whose status is regulated wholly or partly by their own customs or traditions or by special laws and regulations; (b) people in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical regions to which the country belong, at the time of conquest or colonization or the establishment of present State boundaries and who, irrespective of their legal status, retain some or all of their social, economic, cultural and political institutions (Article 1).

Preservation of cultural rights and identity: Article 2-5 deal with promotion of socio-political and economic rights of the people.

Preservation of Value system: Articles 2-5 deal with the preservation and respect of the identity, and cultural traditions and customs of the indigenous and tribal people.

Protection of environment and territory (Articles 4&7): These Articles deal with the protection of the environment and the territories these people inhabit.

No discrimination/Freedom/self-determination (Articles 3, 4, 7): This deals with issues concerning freedom of the people and stopping of all forms of discrimination of these people.

Human rights (Articles 9-12): These articles deal with the legal aspects in relation to indigenous people, such as atrocities, punishment, prison, and so on.

Articles 13-19 deal with the issues concerning land rights, land alienations, forced displacement, rehabilitations, relocation, and public enquiries in these matters, compensations, land transformation, and so on. These also deal with the forest rights of these people including common property resources.

Article 20 specifically deals with employment that includes their respect, promotion, remuneration, occupational safety, and benefits irrespective of their sex.

Articles 21-23 deal with providing vocational trainings to these people so as to promote their economic livelihood and income. These also encourage them to respect and provide training for these people regarding the development, and marketisation of their handicrafts and industries.

Articles 24-25 deal with the health and social security of the indigenous people. These also ensure adequate health facilities, its delivery and utilization in the area they inhabit. These also deal with the cooperation with these people in matter of their traditional health care practices and traditional medicines.

Articles 26-31 deal with promotion of education among the indigenous people in addressing their needs, socio-economic aspirations, and formulation, implementation and evaluation of the programmes meant to develop their education. These encourage them to preserve the indigenous language and promote its use in their educational institutions.

Article 32 of the Convention deals with the issues of the protection of indigenous people, inhabiting on border areas, and their socio-cultural, economic and other needs.

Articles 33 deals with the administration of the indigenous people.

Finally, **Articles 34-44** deal with the provisions, administrations and the duties of the concerned member countries.

4.5 UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

This declaration was adopted by General Assembly Resolution 61/295 on 13th September, 2007. Guided by the principle of Charter of the United Nations, this Declaration affirms the equality of the indigenous people along with recognizing their rights. It also affirms their contribution to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind. It also affirms their freedom from discrimination, which they have been suffering since colonialism, so as to develop them according to their needs, interests and aspirations. The resolution also mandates respect and promotion of their inherent socio-political and economic rights, especially their rights to land, territories and resources. The Declaration recognizes respect for their knowledge, and cultural and traditional practices, contributing to sustainable and equitable development and proper management of the environment. It also emphasizes on the contribution of indigenous people to peace and socio-economic progress of the world. This Declaration adopted 46 Articles that emphasize various aspects of the development of indigenous people (The International Forum on Globalization & Tebteba Foundation, 2008). Some of the important provisions are grouped under various themes as follows:

- **Right to freedom and absence of discrimination:** Articles 1, 2, 5, 7, 15 of the Declaration deal with the right to freedom of the indigenous people in exercising their socio-political, legal, and economic rights along with their full participation as citizens of the country.
- **Right to Self-determination:** Articles 3, 4, 6, 20, 21, 23, and 33, deal with the ‘right to self-determination’ of the indigenous people in terms of their own identity, sense of belongingness to any religious faith and traditions.
- Articles 8 & 9 protect them from **forced assimilation or integration** so as to protect the culture and promote their right to belonging to any community or nation.
- Article 10 deals with the protection of indigenous people from **forced displacement**.
- **Revitalization of history:** Articles 11 to 13 give the indigenous people right to revitalize their cultural history to maintain and protect their cultural past, i.e. historical sites, religious and cultural sites, artifacts, designs, ceremonies, and technologies.
- Articles 14 to 17 recommend the protection of the **education system** including language of indigenous people. These encourage people to establish media in their own language so as to reflect the indigenous cultural diversity.
- Articles 18, 34, 35, deal with the **right to decision making process** of the indigenous people and to promote, develop, and maintain their institutional structure, and their distinctive customs, spirituality and traditions.

- Article 22 deals with the protection of the **rights of indigenous women, youth, children and person with disabilities**.
- Article 24 & 31 **protect the knowledge system** of the people in the matter of traditional medical and health practices including the conservation of medicinal plants and animals as well as manifestation of their own science, technologies and culture, traditional games and visual and performing arts.
- Articles 25-30 and 32 deal with the **right to land or territory** of indigenous people, including their laws, inheritance/ownership, conservation, and protection of the lands and forest resources, etc.
- Articles 36-38 recommend the **role of the State** in protecting the rights of the indigenous people. Similarly, Articles 39 and 40 deal with the right of the indigenous people to have the right to assistance from the States in finance and technical matters.
- Finally, Articles 41-46 deal with the **roles of the UN systems and other inter-governmental organizations** in ensuring the protection of the rights of indigenous people.

Thus the resolution of the United Nations pertaining to the Indigenous People takes a rights-based approach without which the real recognition of their diversity, and empowerment, seems to be a distant dream.

Check Your Progress II

Note: Use the space provided for your answers.

1) What are some of the recommendations of ILO 107?

.....
.....
.....
.....

2) What are some features of ILO 169?

.....
.....
.....
.....

4.6 INDIGENOUS PEOPLE OF ASIA AND INDIA

Indigenous People' struggle found a space with the UN system in 2000 when the Permanent Forum on Indigenous issues was established. In this body Indigenous People and States were equally represented (Erni, 2008, p.13). So far it used to be the domain of the state governments.

On 13th September 2007, the General Assembly of the United Nations adopted the Declaration on the Rights of Indigenous People. Except for Bangladesh, all Asian governments voted for the Declaration. Bangladesh abstained from voting (Lasimbang, 2008, p.9).

The success of the international indigenous movement culminated in the adoption of the UN Declaration on the Rights of Indigenous People by the UN General Assembly. The Declaration was adopted by majority vote of 144 states. As many as 11 countries abstained. Only four countries voted against it – the US, Canada, Australia and New Zealand (Xaxa 2008, pp. 13-14). Until June 6, 2008, when Japan Parliament voted in favour of recognizing the AINU as the country's Indigenous People, only two Asian countries had officially recognized the existence of Indigenous people within the boundaries: the Philippines and Taiwan (Erni 2008, p.15).

According to Lasimbang indigenous people are subjected to many names or terms in their own countries. Asian governments have difficulties with the concept of indigenous people. The workshop on the 'Concept of Indigenous People' was jointly organized by the Asia Indigenous People Pact (AIPP), the International Workgroup for Indigenous Affairs (AWGIA) and Tebtebba Foundation in March. The deliberations showed that a definition of indigenous peoples' was not necessary and would be counterproductive in view of many positive developments at the international scene. A definition was not needed in view of the great diversity of Indigenous People in Asia (Lasimbang, 2008, p.9).

According to Erni (2008, p.13) over the past decades there has been an increasing presence of indigenous people in international processes and institutions dealing with issues such as human rights, sustainable development, forest and biodiversity conservation, international trade or intellectual property rights. The main agenda of these processes was to ensure the indigenous peoples' rights to prevent them from further marginalization or destruction of their livelihoods, cultures and societies (ibid).

Tribal/Indigenous People in India

[Download the original attachment](#)

The term 'indigenous people' or 'indigenous populations' is used in various senses. B.K. Roy Burman (2003, p. 8) uses it in three different senses, first, chronological; second, relational; and third, normative. Indigenous people or populations, in a chronological sense, means the 'earliest inhabitants if not autochthones' (available at www.krepublishers.com). He further points out that the ILO does not use the term 'universally for the same or analogous category of social entities'. In a relational sense the term 'indigenous' means the 'indigenous and tribal people' occupying 'almost without exception in the North and the South a poor and marginalized position in national societies'. These are the people who until recently are believed to have 'lived in isolation and whose traditional way of life is being slowly torn apart'. Further, 'in other regions of the globe, their resource base has been severely eroded and no alternative means of subsistence has been provided'. It has also been pointed out that in some regions, they may be better off. However, in general, they still form the 'lowest social strata'. Hence, Roy Burman uses the term 'indigenous people' in the sense of their 'isolation, techno-economic backwardness, distinctiveness from the dominant culture of the country and marginalisation' (pp.8-9). In a normative sense the term is used to identify those people who feel rooted in their surroundings, contain a custodial sense about their territory and resources, are bound together primarily through moral bindings, and carry a sense of reciprocity and mutuality reinforced by egalitarian ethos (p. 9).

Thus, Roy Burman observes, “To me it appears that when ‘indigenous’ is projected in a chronological sense it has a power right dimension attached to it; when projected in relational term it is need-right or justice-right which is invoked. Projection of the concept of “indigenous” in normative sense on the other hand is an invocation of companionate value oriented praxis” (p. 9)

The Indigenous People, the original inhabitants, also known as tribals, *Adivasis*, *moolvasis*, aboriginals, hill tribes, ethnic minorities and ethnic nationalities in various parts of Asia, constitute a considerable number in the Continent. India is inhabited by 84 million indigenous populations, i.e. 8.2 per cent of the entire population of the country as per the 2011 census. The presidential order in 1950 provided that as many as 212 tribal communities in as many as 14 states were declared to be Scheduled Tribes. As per the Scheduled Tribes Order (Amendment 1976), nearly 300 tribal communities were listed in the Constitution. The Anthropological Survey of India under the People of India Project identified as many as 461 tribal communities in the country (as cited in Xaxa, 2008, p. 226). The term ‘adivasi’ is also in use meaning people living from ancient times or the first settlers. This goes beyond the communities listed in the Constitution as “Scheduled Tribes” (ibid).

However, the Government of India does not recognize the term indigenous as applicable to such people. There was unanimity in locating the situation of the Indigenous People in India as peculiar because whichever the ruling party, the position of the Government of India has been the same, i.e. ‘Indigenous People do not exist in India’. It was also pointed out that interestingly the Indian Government signed all documents pertaining to Indigenous People in international arena generously, but refused recognition to them within India. The position of the Indian Government has been, ‘All in India are indigenous’.

The Government of India enlists them as the ‘Scheduled Tribes’ (STs) as per the notification by the President of India under Article 342 of the Constitution of India, which was first issued in 1950. The main characteristics considered for notification were primitive traits, distinctive culture, shyness with the public at large, geographical isolation and socio-economic backwardness. In the Report of Commissioner for Scheduled Castes and Scheduled Tribes (1952) the following eight common features were mentioned: first, they live away from the civilized world in inaccessible areas – forests and hills; second, they belong to one of three stocks– Negrito, Australoids or Mongoloids; third, they speak the same dialect; fourth, primitive religion “animism”, worship of ghosts and spirits; fifth, primitive occupations: hunting, gathering of forest produce, shifting cultivation; sixth, largely carnivorous or meat eaters; seventh, primitive in dress and clothing; and eighth, nomadic habits and love for drink and dance. A total of 75 groups in the country are identified as Primitive Tribal Groups (PTGs) as they are more backward than the other groups with pre-agricultural stage of economy, very low level of literacy, and their numbers stagnant or declining.

It is indeed ironical that despite diversity and distinctiveness among different communities of the indigenous people in India, there is one thing in common, i.e. their underdevelopment. They still live in backwardness in terms of low literacy, high mortality, poor health and hygiene, malnutrition, indebtedness, lack of basic amenities of life, human rights violations, and so on. In order to address their problems a new Ministry of Tribal Affairs was created in October 1999 and, in

2003 a separate National Commission was set up for the Scheduled Tribes (94th amendment) by bifurcating the National Commission for Schedule Castes and Scheduled Tribes.

Situation of Indigenous People in India

Despite the fact that India has substantial constitutional provisions for safeguarding the interests of indigenous people, many legislations take away what has been given in their favour. The Government of India claims to have allocated significant amount of resources for tribal development, but the impact has been rather limited. The approach adopted has been more welfare oriented, and there has been less empowerment. The Acts on land acquisition, forests, environment, mining, industry, etc., have proven that under the garb of ‘national interest’ it is always the indigenous people who primarily have to make the supreme sacrifice. The indigenous people are even deprived of social and political constellation in the State. The States have assumed the ancestral and customary rights over natural resources (land, water, forest); value and meaning system; ideology, knowledge and traditions; and over economic and political rights of the indigenous people. Economic policies are oriented towards exclusively ‘economic’ ignoring other indicators of development, such as health, education, human rights, participation in the decision making process, and so on.

Despite these international conventions and national legislations, indigenous people continue to be marginalized. The displacement of their communities from their traditional lands and the militarization of the territories are some of the nightmares of their powerlessness. Most of the current issues impacting indigenous people in South and Central Asia stem not from natural disasters, but from processes associated with globalization, imperialism, and capitalism. There are number of issues, such as identity and full citizenship, democracy and participation in the political life of the state and country, development and displacement, ownership of land and custodianship of the forest and natural resources, education and health, human security, food security, and the right to sustained and dignified livelihood.

Indigenous people continue to be among the poorest and most excluded and marginalized—politically, economically, educationally, and socially. There are exacerbated threats to their lands and resources under the pressure of globalization. There is increasing evidence of identity related conflicts often rooted in socio-economic discontent. Addressing indigenous people’ poverty requires a ‘new development paradigm’. They need policies substantially different from those currently being applied.

Check Your Progress III

Note: Use the space provided for your answers.

1) Who are the Indigenous People in India?

.....

.....

.....

.....

.....

2) What is the position of Indian Government on Indigenous People?

.....
.....
.....
.....

4.7 LET US SUM UP

There are about 300 million indigenous people across more than 70 countries of which approximately 70 per cent live in Asia. India accounts for about 10 per cent of 8.6 million indigenous people of the country. The use of the term ‘Indigenous People’ for certain groups of people has been controversial. The focus on Indigenous People can be traced back to 1960s. The process of decolonization led to renewed emphasis on peoples’ right to self-determination creating a larger political space in which new groups could begin to assert claims, marginalization of indigenous groups in the ‘new’ political mainstream. The ILO Conventions 107 of 1957 and 169 of 1989 have provisions for preservation, protection, and promotion of the Indigenous Populations. The year 1993 was declared as the first International Year of Indigenous People. In 1993 the UN World Conference on Human Rights in Vienna recommended the declaration of a Decade of Indigenous People 1995-2004. Again, 2005-2015 was declared as the second International Decade of the World’s Indigenous People.

4.8 FURTHER READINGS AND REFERENCES

1. Behura, N.K. (2002). ILO Convention: indigenous and tribal people—An Analysis. In R. N. Pati & J. Dash (Eds.), *Tribal and Indigenous People of India: Problems and Prospect*. New Delhi: APH Publishing Co., 29-38.
2. C107 Indigenous and Tribal Populations Convention, 1957. Retrieved August 18, 2009 from <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C107>).
3. Convention No. 169 concerning Indigenous and Tribal People in Independent Countries, Adopted on 27 June 1989 by the General Conference of the International Labour Organisation at its seventy-sixth session. Retrieved August 18, 2009 from <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C169>
4. Erni, C. (2008), (Ed.). The Concept of Indigenous People in Asia. In *The Concept of Indigenous People in Asia, A Resource Book*. (pp. 13-25). Copenhagen/Chiang Mai: IWGIA & AIPP.
5. Gupta, A. (2005). (Ed.). *Human Rights of Indigenous People*, Volume 1 (Protecting the Rights of Indigenous People). Delhi: ISHA Books.
6. *Human Rights of Indigenous People*, Volume 2 (Comparative Analysis of Indigenous People). Delhi: ISHA Books. (2005)
7. ICIMOD. (2007). *First International Decade of the World’s Indigenous People in Asia, 1995-2004, Assessment Synthesis Report*. Kathmandu: ICIMOD.

8. Lasimbang, J. (2008). Foreword. In Christian Erni (Ed.), *The Concept of Indigenous People in Asia, A Resource Book*. (pp. 9-10). Copenhagen/Chiang Mai: IWGIA & AIPP.
9. Roy Burman, B. K. & Verghese, B. G. (1998). *Aspiring to be: the Tribal/Indigenous Condition*. New Delhi: Konark publishers.
10. Roy Burman, B. K. (2003). Indigenous and Tribal People in World System Perspective. *Studies of Tribes and Tribal*, Vol. 1 (1), 7-27.
11. The International Forum on Globalization and Tebteba Foundation (2008). *Implementing the United Nations Declaration on the Rights of Indigenous People, A Summary Report*. Washington DC, October 27-28.
12. Xaxa, V. (2008). The Concept of Indigenous People in India. In Christian Erni (Ed.), *The Concept of Indigenous People in Asia, A Resource Book*. (pp. 223-239). Copenhagen/Chiang Mai: IWGIA & AIPP.



ignou
THE PEOPLE'S
UNIVERSITY