

PEW SCHOLARS GROUP ON ETHICS AND BIODIVERSITY CONSERVATION
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BIODIVERSITY RIGHTS AND RESPONSIBILITIES

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"When they first came, we had the land they wanted for their farms and so they invaded our land and ruined the forests. Then they told us we were on the land they needed for their cattle and sheep and so they took and ruined that land, too. Then they told us we were on the land that had the gold they needed for their economy and so they took the gold and destroyed the land. Then they told us we were on the oil they needed for their industry and cars and so they took the oil and ruined the land. Next they told us we were on uranium they needed for their bombs and wars and so they took the uranium and tested the bombs and destroyed the land forever. Now they tell us we are on biodiversity." -- A Short History of a Long Story.

PART I: BEGINNING CONCLUSIONS

THE NEXT GLOBAL RESOURCE

Diversity is itself a very valuable resource wherever it occurs. In biological systems, high diversity in species, genes and environments is concentrated in very few places around the globe. Because biological diversity -- biodiversity for short, is unevenly distributed -- all places have some but some places have most, its spatial concentration is a big part of its value and attraction. If biological diversity was as evenly distributed as oxygen in the atmosphere, it would be an essential, but not an exceptionally valuable resource. Biodiversity's value is due as much to where it

is located and its accessibility, as to what it is and what it does. Gold, for example, is useful because of its electrical and metallurgical properties, but it is valuable because it is found in significant concentrations in only a few areas.

Much of the world's biodiversity is found in very limited areas. Perhaps 90 percent of the planet's biodiversity is concentrated in less than 10 percent of its terrestrial and ocean area. This automatically produces have and have not places, have and have not countries, and have and have not peoples.

Because these biodiversity concentrations contain most of nature's genes and chemicals, plants and animals -- rare, endemic, endangered and unknown, and biologically productive and visually spectacular environments such as tropical rain forests and coral reefs, they attract disproportional interest and attention which makes these concentrations very valuable locations. As such, bio-prospectors, scientists, conservationists, ecotourists, and associated international business, banking, and governmental organizations seek to mine, study, save, swap, visit or claim these areas. However, these biodiversity concentration areas are already claimed and occupied by Third World states, non-state nations, indigenous peoples, and/or local communities. Though the world's biodiversity concentrations may appear to be geographically isolated and distant, many will soon be at the hub of considerable traffic in people, money, negotiations, and conflict.

The issue of who has rights to the world's biodiversity -- be it concentrated or diffuse, implodes First, Third and Fourth world

interests. The First World (basically the rich countries) position is that biodiversity is the planet's surviving natural heritage and must be protected and visited before it is lost to the ravages of unchecked population growth of the impoverished masses. The Third World (basically the poor countries) position is that biodiversity may be its last resource and that the West/First World should pay to protect it (debt-for-nature swaps, ecotourism, and subsidized sustainable development projects), or it will be converted to fields, pastures and fishing grounds for food and exports. The Fourth World (the some 6000 non-state nations) position is that almost all of the planet's biodiversity concentrations are located within nation territories, and that the First and Third world states have no right to negotiate, much less profit by, what they don't control, occupy or protect. In addition to the different state and nation interests and claims to biodiversity rights, are the many overlapping interests and claims by trans-national, regional, corporate, local, and NGO structures.

The Post Cold War world is fast becoming a different world. No longer is the state the only polity and national security the only excuse. Instead, a wide spectrum of competing and cooperating political/economic/cultural/scientific entities is emerging. This is happening at the same time -- and sometimes in the same place, as the growing alarm over threats to biodiversity regardless of how it may be delimited by boundaries and claims.

What is necessary to develop is an international convention on biodiversity rights and responsibilities that is inclusive, not

exclusive; that supports those who already wisely manage it, not those who destroy it; and that assists developing countries and indigenous peoples and nations, instead of favoring over-developed countries.

THE DISCOVERY OF BIODIVERSITY

The discovery of biodiversity has led to "The Great Biodiversity Rush" to survey, prospect, stake claims, give concessions, mine, assay, transform, negotiate, write treaties, defend, and fight over this new green ore. Biodiversity is coveted as either "the new petroleum" or "the last of Eden." Pursued for commerce and conservation, biodiversity advocates create fences, laws, proposals, publications, green politics, conservation strategies, investments, accords, allies and enemies. Some scientists, resource managers, travel agents, conservationists, and lawyers make their livings from simply discussing biodiversity. But the real stampede is to possess it, either in the name of saving humanity with new medicines, saving poor countries with sustainable use, or saving nature with international intervention.

Just as the concept of plate tectonics provided a new framework for understanding earth's geological processes, so, too, the concept of diversity promises to yield new understandings about earth's living systems. The concept that diversity itself is a valuable natural resource provides both a new way of thinking about things, and new things to think about.

Two parallel thinking paths are available to understand more about the plant's diversity of life: the integration and development of the western sciences, and the recognition and contribution of the non-western sciences (each of the world's some 6000 distinct peoples and many more thousands of local communities uses a scientific method and scientific classifications). Thus, biological diversity can be found both in nature and in systems of knowledge (of which there are thousands).

The fast-developing interest in and study of biological diversity are opening the way for new scientific frontiers, new knowledge, new economies, new geopolitics, new rights, new claims, and old conflicts.

THE VALUE OF BIODIVERSITY IS ITS LOCATION

In the rush to study, prospect, wisely use or negotiate biodiversity, several critical factors have been either overlooked or ignored which may impede or prevent achieving any of the many purported objectives. First, biodiversity is concentrated in limited areas in economically poor countries. Second, these biodiversity concentrations are almost always located in land-sea areas and territories that are owned/controlled/claimed by indigenous and local peoples. Third, almost none of these indigenous and local peoples have been included in The Great Biodiversity Rush, either as beneficiaries, owners, guardians, intellectual colleagues, or participants or partners in corporate, national or international accords, agreements, or bank accounts.

When biodiversity began to be surveyed and catalogued, it was found that biological variety was concentrated in specific locations that were then identified as biodiversity "hot spots". Countries having very high concentrations of biodiversity and many "hot spots" were classified as "megadiversity countries." When the biodiversity distributions in these megadiversity countries were examined more closely it was found that they coincided with locations of cultural diversity, and these co-existing biological and cultural patterns were then referred to as centers of "biocultural diversity". Biocultural diversity locations were then found in other, very circumscribed, areas of the world.

Evolutionary forces in nature and culture appear to produce variety which is manifested in many different life forms and life ways and their complementary environments. This variety of biological and cultural life is located in concentrated distributions in circumscribed environments. Perhaps 70 percent of the world's biological diversity and 60 percent of the cultural diversity are found in mountains, large continental islands, high, tropical oceanic islands, coral reefs, coastal areas, and tropical forests.

For example, Indonesia has the most biodiversity in the Eastern Hemisphere and second in the world in part because it is a large, tropical country made up of thousands of mostly mountainous islands. Of the world's 192 states, but 12 (6 percent) contain an estimated 60-70 percent of the world's terrestrial biodiversity (Australia, Brazil, China, Colombia, Ecuador, India, Indonesia, Madagascar, Malaysia, Mexico, Peru, and Zaire).

INDONESIA: BIOLOGICAL AND CULTURAL MEGADIVERSITY

	WORLD RANK	
LAND AREA	1,919,445 km ² 741,100 mi ²	#14
POPULATION (1993)	184,600,000	#4
BIOLOGICAL DIVERSITY		
Terrestrial		
Terrestrial Diversity	most in Asia	#2
Area Closed TRF Canopy	114,000,000 ha	#2
Flowering Plants	20,000	#6
Palm Species	???	#1
Mammal Species	515	#1
Primate Species	33	#5
Bird Species	1,519	#4
Parrot and Macaw Species	78	#1
Amphibian Species	270	#5
Reptile Species	600	#3
Swallowtail Butterflies	121	#1
Angiosperms	20,000	#7
Marine-Coastal		
Coastline	33,978mi	#2
Tropical Marine Diversity	most in world	#1
Tropical coastline		#1
No. of Islands	13,700	#1
Area of Mangroves	21,011	#1
Marine & Terrestrial Divr.	most in world	#1
Saltwater fish species	7,000+	
TREATS TO BIOLOGICAL DIVERSITY		
area deforested annually	10,000km2	#2
area of habitat loss	70,000km2	#8
% TRF Habitat Loss	49%	#9
area of mangrove destroyed	27,000km2	#1
area of coral reefs threatened	no data; possibly largest in world	
no of threatened bird species	126	#1 (126 of 1,519)
CULTURAL DIVERSITY		
No. of Nations	670	#1
TREATS TO CULTURAL DIVERSITY		
forced "acculturation" (ethnocide)		#1 in Southeast Asia
large army used against "citizens"		#1 in Southeast Asia
wars against nation peoples	2	Timor/West Papua
political prisoners		#2 in Southeast Asia
forced relocation camps	100's	#1 in Southeast Asia
state-directed trans-migration		#1
removal of people for "conservation"		#1 in Asia

These high concentrations of diversity in Indonesia and other "megadiversity" countries, occur not just because of isolation and ecologically favorable environments, but, importantly, because in today's world this great variety of life co-exists with the survival/persistence/resistance/maintenance of local communities' and indigenous peoples' territories and resource management systems. Within these 12 "megadiversity" states are also approximately 2300 (38 percent) of the world's some 6000 distinct peoples, as well as many hundreds of thousands of local communities.

MEGADIVERSITY STATE	NUMBER OF DISTINCT NATIONS/PEOPLES
Australia	250
Brazil	210
China	150
Colombia	60
Ecuador	35
India	380
Indonesia	670
Madagascar	20
Malaysia	20
Mexico	240
Peru	65
Zaire	210
	<hr/>
	2310

The geographic reality is that though many countries and peoples worldwide may make agreements and claims on biodiversity, most of it is situated in culturally-rich locations in economically-poor countries. Because bio-wealth and currency-wealth are located in different latitudes, northern vs southern, the economically-rich/biologically-poor countries of the north are dependent upon the biodiversity in the biologically-rich/economically-poor countries of the south.

In each of these "megadiversity states", the vast majority of the biodiversity is actually located within the territories of non-state nations and indigenous peoples, and within the territories of local communities. This is also the case in most of the world's other countries.

Much of the world's surviving biodiversity is located in humanized cultural landscapes and seascapes already claimed, occupied and protected by indigenous peoples and nations and local communities. And in many instances, this biodiversity is threatened because these peoples, nations and communities are threatened by the very states that claim them. Many central state government programs and policies for non-state peoples and local communities are but poorly disguised pretexts for takeover and suppression: assimilation (ethnocide), economic development (plunder and ecocide of other peoples' resources), nation-building (nation-destroying), political integration (invasion), and conservation (annexation).

Central government and international programs and policies targeted at the cultural and territorial integration of indigenous peoples and local communities, not only threaten cultural diversity, but also threaten to destroy the very cultural buffers that protect biodiversity. Similarly, programs and policies aimed at replacing local biodiversity control with national and international control, may very well endanger biodiversity, not protect it, and may impoverish, not develop local peoples and communities.

Because most biodiversity has long been claimed, used and protected by indigenous peoples and local communities, the multitude

of these new state and international rights and claims are contentious, misinformed, arrogant, and dangerous. The threat is that the new rights and claims could destroy what they seek to possess, biodiversity itself. Where biodiversity exists due to the presence of cultural diversity, the new imposed claims would wrest control from the peoples and communities that have the historic track record of protecting it, and leave biodiversity vulnerable, defenseless, and open to destructive exploitation.

While compensation for intellectual property rights or for permission to do biological prospecting or scientific research may address some of the current ethical concerns about outsiders' appropriation of biodiversity and biodiversity knowledge, these accommodations fall short of dealing with the very serious threats to biocultural diversity: resource invasions, resource concessions to trans-nationals, forced annexation and assimilation, expropriation of local biodiversity rights, the imposition of international and national treaties, agreements and laws, and the territorial expansion of outside populations.

The cultural and physical location of biodiversity is what is valuable, not simply the specimen, the gene plasma, or the cultural identification of a medicinal plant. Compensation for intellectual property rights would be like only paying the Saudis for information on what they know about oil, and biological prospecting rights would be like paying them for the right to go look for it. But the real value of the petroleum is in large part because of its location: first it is Saudi Arabian; second, not every country or people has it; and third, the peoples who use it

the most, don't have enough of it in their own locations and most go elsewhere to buy it. Biodiversity, similar to petroleum, has a value based on its limited location: some have it, some don't; those who need it are distant from those who own it; and those who own it, are not relinquishing control of it.

BIODIVERSITY AND SELF-DETERMINATION

Increasingly, the survival of biological and cultural diversity is being determined more by the course of human history than by natural history. The maintenance of biological diversity can be best carried out by ensuring its survival where it occurs in the greatest concentrations, and those concentrations are coincident with local communities' and indigenous peoples' territories worldwide. Thus, supporting the survival of the diversity of local communities and indigenous peoples within their territories is perhaps the most effective global strategy for biodiversity conservation. Biodiversity conservation can also benefit local communities and indigenous peoples if it supports their initiatives for self-determination and demarcation and protection of their territories. At the same time, the old-style conservation strategy of creating parks without or in spite of resident people is still a pervasive model in many Third World countries. This type of imported conservation most often becomes an enemy instead of an ally to indigenous peoples. Similarly, the new-style colonialist claims to biodiversity (The Great Biodiversity Rush), serves to position scientists, resource managers, conservationists, funding agencies, and pharmaceutical company representatives as the shock forces to seize control of the planet's bio-wealth.

A TALE OF TWO CONVENTIONS

In 1992 the Biodiversity Convention brought together in Rio de Janeiro the largest gathering of world leaders in history to sign what was believed to be a far-reaching accord on the conservation and sustainable use of biodiversity. The 1992 agreements may prove to be difficult to follow because the world leaders who made them did not have the consent of the peoples who protect and use the biodiversity. This fatal flaw is a repeat of the same error that stymies the 1982 United Nations Law of the Sea. Similar to the Rio Convention, the 1982 UNLOS did not invite or permit sea-side peoples and sea-dependent, non-state nations to discuss their pre-existing rights and claims to and management of the ocean. By territorially and politically alienating sea-side peoples, the UNLOS made enemies of allies, promoted conflict instead of resolution, and proved to be ineffective because it gave no consideration to the peoples and nations that already had working and effective laws of the sea.

Before 1982, international states claimed varying widths of sea territory -- 3, 12, and 200 miles; after the 1982 agreement, international states claimed a uniform width of 200 nautical miles and agreed that any economic benefits derived from sea-floor mining beyond these 200-mile-wide Exclusive Economic Zones (EEZs), should be divided between the country doing the mining and a UN-run organization called "The Authority" that would divide the returns 50-50 between the mining states and the land-locked states. Disagreement over whether poor countries should receive "free" benefits from rich countries' sea-floor mining investments and

technology served to impede implementation of the treaty's 445 articles. However, this is the stuff of capital cities and board rooms; what is really hampering the UNLOS are the uninterrupted conflicts over rights to fishing space.

Most ocean and island coasts have long been claimed by resident fishing peoples and communities. Referred to as customary marine tenure (CMT), these sea territories have proven to be one of the best means to conserve and sustainably use the resources. The simple secret to why customary marine tenure was a successful and worldwide conservation strategy, predating by centuries the UN's Law of the Sea, is because CMT controls and regulates access to territory/location/place, instead of trying to manage marine species, fishing gear, or entire countries.

Two entirely different management regimes have been developed to sustainably use marine and coastal living resources. The state-centered management system seeks to regulate fisheries by regulating fishermen. This is done by top-down laws, quotas, gear limitations, seasons, and entry restrictions. Usually little or no attempt is made to decentralize regulation or to involve the fishermen themselves in regulation. Alternatively, the community-centered management system seeks to regulate fisheries by establishing fishing territories and then regulating access to these territories. Instead of managing fish or fishermen, community-centered management focuses on regulating marine areas/space/territory.

The world has many thousands of in-place, all-the-time, year-in-year-out local communities and indigenous peoples, but less than

200 internationally-recognized states, almost none of which actually has a day-to-day presence on mainland/island coasts and waters. Another way to state this is to consider that the world already has an in-place system of biodiversity management, be it marine or terrestrial.

Ocean and island edges were almost universally claimed and protected by the original colonizers, most of whom became the resident peoples. Though they promote sustainable use, these CMT claims often have been eroded by subsequent European colonization, laws, commerce and conservation. Instead of replacing decentralized, bottom-up, local strategies that worked, with centralized, top-down, foreign strategies that are yet to be proven, the alternative of recognizing and rebuilding customary marine tenure needs to be explored. Perhaps there is an analog to this suggestion for the conservation and sustainable use of biodiversity, be it oceanic or terrestrial.

BIODIVERSITY CLAIMS

Who will or should benefit from the rush to claim biodiversity? Rich countries and corporations that make the economic and legal investments to mine it? Poor new countries that inherit it within their political boundaries? Or long-standing peoples and communities that have studied, used and protected it within their territories?

To understand the implications and potential impacts of these new claims to biodiversity, it is necessary to first assess the

rules, rights, and responsibilities they claim and promise. Working for two Pew Biodiversity Scholars, Ashok Gadgil and Bernard Nietschmann, research assistant Tegan Churcher contacted 210 organizations located in 35 countries to request information on their policies on the study and use of biodiversity. These organizations included governments, research institutes, scientific societies, corporations, NGOs, foundations and universities. Responses were received from 106, about 50 percent. This report examines the material in these responses in an effort to highlight the present and potential future conflicts over biodiversity rights and to chart a course of beneficial alliances by recognition of pre-existing biodiversity rights which are territorial, not simply intellectual.

PART II: ANALYSIS OF DATA FROM THE SURVEYS

PART III. CONCLUSIONS

PART IV. RECOMMENDATIONS

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international

2.

WHO CLAIMS IT, WHO STUDIES IT, WHO CONTROLS IT, WHO BENEFITS FROM IT, WHO HAS IT.

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science, state, nation

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arctic to tropics

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INSERT #4 (Place anywhere)

Cultural and biological diversity are threatened globally by ethnocide and ecocide. A wide variety of conservation approaches have been developed to defend against ecocide, just as a range of self-determination strategies have been created to defend against

ethnocide. Most often, conservation and self-determination objectives and movements have been in opposition. Conservation's traditional focus has been to protect environments and biota with endangered species legislation, national parks, debt-for-nature swaps, and, biodiversity protection strategies. These were done by coalitions made up of state governments, international conservation organizations, and, oftentimes, international development agencies and banks. To claim the right to conserve a piece of nature, these groups universally denied or ignored indigenous peoples' and non-state nations' rights over the environments and wildlife that were to be "saved". Non-state nations that had pre-existing territorial rights and claims were excluded from conservation agreements and sometimes exiled from their homelands. As a result, indigenous and other non-state peoples seeking political and territorial self-determination -- land rights, independence, autonomy, home rule, confederation, etc. -- saw traditional conservation as simply another invasion-occupation tactic. However, international conservation is changing to include programs for sustainable development, grassroots environmental management, support for local environmental NGOs, debt-for-indigenous management swaps, and, less often, self-determination. These changes in the international conservation community are due to several factors:

- 1) greater understanding of indigenous environmental management,
- 2) greater awareness that the overly-centralized structure of most states and transnationals fosters ecocide and ethnocide, and
- 3) increased realization that the vast bulk of surviving

biodiversity is located in indigenous and non-state peoples' land and water territories.

If one were to map for almost any world region, concentrations of terrestrial-coastal biodiversity, and cultural diversity, the resulting map would display their striking geographic correspondence. In any region where there is cultural diversity, there will also be biological diversity and vice versa. This "bio-cultural symbiosis" is an extremely strong geographic phenomenon of immense significance to indigenous peoples, local communities, conservationists, and governments and NGOs promoting sustainable development based on sustainable environments and indigenous rights. Conversely, regions of suppressed or displaced cultures usually co-exist with degraded environments. Many of the same forces that degrade environments and reduce biological diversity, also displace, disperse and destroy cultural diversity (local communities, indigenous peoples, nation peoples). To defend against the joint destruction of environments and peoples -- ecocide and ethnocide -- self-determination and conservation movements increasingly are joining forces and combining demands and goals: conservation by self-determination and self-determination through conservation. For example, Aborigines, Maoris, Mayans, Sherpas, Massai, Inuit, Dene, Miskitos, and Kunas are determining their own conservation regions and strategies, and coordinating with national and international groups for technical, legal and financial support.

A Second Geography

The expansion of colonial empires and modern-day states, and the concomitant resistance of indigenous nations and peoples have produced two very different world-scale geographies. Firstly, a world of state environments dominated by state culture, state people, usually in large and dense numbers, environmentally unsustainable, centrifugal economies, biological impoverishment, and, most often, a razed landscape and a polluted coast. Secondly, a world of indigenous nation and local community environments with long-resident peoples with ecologically adapted, centripetal cultures and economies, surviving biological richness, and variegated, healthy landscapes and seascapes. This second geography is the place to make a stand.

State-building by the invasion, occupation and devastation of indigenous nations is becoming politically and economically unsustainable as increasingly the returns are less than the costs, and the shortfall can no longer be made up by Superpower allies. World War II demonstrated that the European colonial powers were overextended and vulnerable. A resultant post-war wave of decolonization swept the world and dismantled European overseas empires, more than doubled the number of Third World states which continued the occupation of indigenous nations. Another global wave of decolonization began in the late 1980s as states became increasingly overextended by the negative economics of occupation, repression and environmental devastation. The 1990s will be the decade of nation self-determination and the territorial and political rearrangement of states. Already, the

world's two largest countries have been dramatically changed: the USSR broke into independent nations and Canada decentralized with the recognition of northern Dene and Inuit nations, the rejection of new, state-saving constitutional amendments and the likelihood of self-determination for Quebec. War against the state broke up Yugoslavia and decentralized Ethiopia. With the February 1, 1992 end of the Cold War came the end or severe cutbacks of military subsidies to Third World allies (India, Pakistan, Afghanistan, Turkey, Guatemala) which will weaken their occupation of nations. Debt-for-nature swaps, green politics, and international environmental cooperation will increasingly provide opportunities for indigenous nations and local communities to promote their self-determination through conservation (for example, in 1990 Colombia recognized indigenous land rights to 50 percent of its Amazon claims -- the size of Washington State; in 1991 Brazil and Venezuela recognized the Yanomami nation's territory -- the size of Portugal; and in 1991 Brazil recognized the Kaiapó nation's homeland -- an area the size of Costa Rica). Hundreds more nations are pressuring states for control over their territories, cultures and natural resources.

One of the most pressing global challenges is to find ways that states and nations can work together to mutually develop by cooperatively maintaining biological and cultural diversity and healthy environments.

The discovery of biodiversity was made possible by reconsidering information from several fields in the Biological, Earth and Human sciences. Each field had accumulated, identified, classified and compartmentalized a considerable amount of information about either biota, genetic materials, environments, people, or supporting ecological relationships. The breakthrough was not made by simply assembling the whole from the parts -- for that has been done and redone several times over the last 100 years or so, but in realizing that variety itself was the key to everything else. The insight that variety was the common denominator of all living systems led to new ways of thinking about the value and essence of diversity.

Science is pretty much based on the identification and classification of phenomena into groups that share similar characteristics. This produces science's emphasis on how things are alike, instead of how they are different. Focus on differences creates a slightly different approximation of natural systems, which in turn encourages an emphasis on the connectivity of diversity --

how things are connected by their differences.

- 1991 "Miskito Coast Protected Area," National Geographic Society Research and Exploration, Vol. 7, No. 2, pp. 232-234.
- 1993 "Nicaragua's New Alliance for Indian-Latin America," National Geographic Research and Exploration, Vol. 9, No. 3, pp. 270-271.

NATION ENVIRONMENTS AND STATE ENVIRONMENTS

At present the world is composed of 190 internationally recognized states and some 5000-8000 internationally unrecognized non-state nations (distinct peoples with distinct histories, identities, cultures, territories). What was the USSR was also the territory of about 130 nations. More than 350 nations comprise India. There are about 670 nations in Indonesia, 90 in Ethiopia, 22 in Guatemala, 12 in Burma, and 6 in Nicaragua. Most of these and other nations in the world have not consented to be part of the occupying states (Nietschmann 1987; Clay 1990; Mander 1991).

States are but central governments without environments or resources; it is the pre-existing nations that have the land,

fresh water, fertile soils, forests, minerals, fisheries, wildlife, genetic diversity, hands-on knowledge and management experience, and sustainable economies and cultural adaptations. As such, most states exist only by invasion and takeover (called nation-building, economic development, political integration, regional pacification) of unconsenting nations' environments and resources. Based on an ideology of expansion and centrifugal growth, many states commonly use ecocidal and ethnocidal methods to extract the biological wealth and to suppress the culture of nations (Kohr 1957, Cabral 1973, Nietschmann 1987).

In many areas of the world such as these "megadiversity states", biological and cultural diversity are threatened because of invasions and occupations by outside people, governments and corporations that destroy environments and dislocate nation peoples. Most indigenous peoples do not leave their national territories to take resources from other territories. This simple geographic difference has produced environmental histories and could produce different environmental futures.

INDIGENOUS PEOPLES AND BIOLOGICAL DIVERSITY

The vast majority of the world's more than 5000 distinct nations are the original surviving peoples indigenous to a homeland area which is almost always a center of surviving biological diversity and ecological variety. Because most indigenous peoples -- nation peoples -- depend on local biological resources that occur within their historic, traditional territories, they have evolved lifeways adapted to

sustaining environments and conserving biological diversity. This is what I call the Rule of Indigenous Environments: where there are indigenous peoples with a homeland there are still biologically-rich environments. Take out a world map and see for yourself. Almost all areas and regions of surviving biological diversity and healthy environments are populated by indigenous peoples: lowland and highland South America, eastern Central America, western and northern North America, the hills and mountains of insular and mainland Southeast Asia, the mountains of South Asia, the lowland forests of tropical Africa, the far northern areas of Asia, Europe and America. The converse is equally striking: the non-indigenous environments almost always are areas of destructive deforestation, desertification, massive freshwater depletion and pollution, and large-scale reduction of genetic-biological diversity.

CENTRAL AMERICAN INDIGENOUS ENVIRONMENTS

Resistance not isolation protected these environments and peoples. The Miskito have resisted invasion and absorption for 500 years and the Kuna resisted incorporation into Colombia and Panama in the early 20th century (Nietschmann 1988). Indigenous self-determination movements have been based on protecting Indian identity and environments within demarcated territories. The Miskito, Sumo and Rama have autonomous homelands within the the Nicaraguan state (Región Autónoma del Atlántico Norte -- RAAN,

and Región Autónoma del Atlántico Sur -- RAAS). The Kuna have an autonomous Kuna Yala homeland within the Panamanian state. Almost all other Central American indigenous peoples have territorially-defined self-determination movements.

Thus, in Central America as in other world regions, biological richness still occurs in some areas because indigenous peoples have persisted despite centuries of attempts by colonialists, statistes, capitalists and marxists to displace them and to take their lands, waters and resources.

BIODIVERSITY RIGHTS AND RESPONSIBILITIES

please expand and fill in this brief outline
organize information into categories

summaries ---> C&N article ----> Bhutan position paper

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WHO CLAIMS IT, WHO STUDIES IT, WHO CONTROLS IT, WHO BENEFITS FROM IT, WHO HAS IT.

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BIODIVERSITY RIGHTS AND RESPONSIBILITIES

What rights are being claimed over biodiversity and what responsibilities do and should those rights entail?

extract information from the source materials

rights: come from how biodiversity is defined
come from who is claiming it
come from where it is located when it is claimed
come from who is using it
come from those who know about it

responsibilities:
who uses it, maintains it
who benefits from it, maintains it
who has it geographically, maintains it
who studies it, maintains it

How and by whom are rights to biodiversity claimed?

United Nations:
any states:
nations:
local communities:

Most biodiversity is located in the terrestrial and marine tropics and most biodiversity is located in nation lands and waters, not state lands a

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Center for World Indigenous Studies

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Chair, Women's Medicine Working Group

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To: RCR;
From LEK

Attached please find per your request a brief outline of proposed courses for the Fourth World institute. This represents a start. I look forward to your comment and request for additional information. In a related matter, i am going to complete an application to the Union Institute Ctr for Women for Project Entheos: Womens Traditional Medicine Initiative.

The Fourth World Institute

Traditional Healing Arts and Sciences program

The purpose of the THAS program is to provide comprehensive training to individuals in the areas of traditional healing arts and science.

The program provides individual on-site seminars, computer-based education, 5 and 10 day international trainings, internships and fellowships. A program of study may be undertaken to supplement current on-going academic training at the undergraduate, graduate or professional level, provide continuing education credits for health (mental, physical and spiritual) and service professionals and to provide a specialization track for the Masters in Indian Affairs degree offered through the university

All the seminars and trainings integrate didactic education with practical experiential applications which are self-directed. The program is committed to the integration of the whole person and her/his community. Program components address the dimensions of physical, mental, emotional and spiritual aspects of human experience within a socio-political context. Multiple learning styles are honored by an integration of theoretical, experiential and self-determined methods.

Programs offered:

Traditional healing Arts and Sciences. explores and integrates concepts and applications of selected approaches to healing. Includes Healing systems from around the world, examines similarities and diversity . explores the politics of traditional medicine from an international health perspective as well as the role of alternative medicine and complementary medicine practices in the U.S.; explores issues of integration of systems from a practical perspective with public and private sector agencies: including Indian health service, public service agencies.

Community and Personal trauma

provides a comprehensive analysis of trauma and the individual and community levels. Examines Psychobiology of trauma and the sequelae of Post traumatic Stress, intergenerational trauma and the cultural effects of bigotry, examines the relationship between trauma and self-medication (addictions), approaches to assessment and treatment from a holistic, cultural-specific and universal perspective. examines international research, integrates current mental health paradigm with concepts of social action and the role of traditional healing arts and rituals as mechanisms for healing personal and community dissociation,

Somatics: Clinical Seminar

Integrates a holistic approach to the philosophy and treatment which is focussed on the body mind and spirit. Incorporates hands-on energetic therapies, postural assessment, experiential anatomy and physiology and understanding the psychobiology of consciousness and healing. Counseling skills.

Advanced Somatic therapy and Altered States of Consciousness

Continues the work of the beginning somatics seminar. participants deepen their understanding and practice of hands-on healing and the use of trance induction, Counseling skills, understanding parasympathetic dominance and somatic empathy.

The Wounded Healer: Ethics, conduct and the healing relationship

Explores issues in the healing relationship, Issues of power and control, how language affects issues of power, explores the meaning of the fiduciary relationship. Treatment issues in working with people who have been abused or assaulted by authority figures and professionals, examines different paradigms of ethics, and boundaries; how the professional safeguards integrity, maintains personal safety and prevents burn-out, the role of peer support and supervision.

Healing the Bleeding Heart: clinical seminar

Training on the use of bodywork for the treatment of PTSD and the dissociative disorders. integrates state-of-the-art knowledge about psychological trauma with a feminist paradigm of healing. learn assessment techniques, understanding biphasic responses in PTSD, decision-making for appropriate treatment., understanding dissociation, indications and contraindications of treatment, triage with other

professionals, understanding the language of trauma. Special issues in the healing relationship.

Nutrition, medicinal plants and International Vegetarian Cuisine.

Explores the various approaches to nutrition and the intersection of culture and nutrition. explores the history and therapeutic role of entheogenic (God-within) medicines, ethnopharmacology of medicinal plants, methods of determining appropriate supplemental interventions for selected imbalances. Includes research findings and role of chlorophyll and lactobacilli. Class will also address needs of participants. Plants and foods discussed will be prepared and enjoyed by participants

International Seminars: MEXICO

Advanced training and Internship program in Mexico. 10 days of intensive study and application of advanced concepts in healing and their integration into professional practice in the United States and other countries, combined with adventure for personal renewal and transformation. Integrates body therapies, nutrition and herbs, counseling skills, career development, adventure and nature skills with opportunities to work and meet with local population

Fourth World Institute Fellow in the Traditional Healing Arts and Sciences

Opportunity for post-graduate to do self-determined research under the direction of Leslie Korn. Includes discussion, supervision and assessment of research interest, plan, methods, and evaluation of writing. Opportunity for publication in Fourth World Journal

Fourth World Institute Intern:

Opportunities may include assisting in research and writing , program development implementation and evaluation, teaching assistant, supervision of clinical and or research.

Fourth World Institute

Continuing Education Division

P.O. Box 2574

Olympia, WA 98507-2574

303/956-1087

email: <cwislka@wco.com>

Fourth World Geopolitics for States' Governments Seminar

Between Nations and States: Coexistence and Consent

The Center for World Indigenous Studies **Fourth World Institute** offers Graduate Studies and Continuing Education programs in accord with the principle: Access to knowledge and peoples' ideas reduces the possibility of conflict and increases the possibility of cooperation between peoples on the basis of mutual consent. This prospectus describes a seminar offered under the Continuing Education Division

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Purpose:

Provide seminars for states' government officials involved in international relations designed to maximize the effectiveness of policy formulation and decision-making (internally and externally) based on a thorough and informed understanding of the relations between nations and relations between nations and states in the world generally and in regions specifically.

Learners can expect:

- a systematic analysis of the role of nations in the formation and stability of states
- gaining an understanding of culture as a key identifier of nations and their economic, social and political policies.
- gaining an understanding of the rights of nations under international law and in international agencies from the conventional perspective of *realpolitik* and from the Fourth World Geopolitical perspective.

- an analysis of the geopolitical role of nations in the stability and collapse of states and the issues giving rise to wars between nations and states and cooperative relations.
- a review of transitions in international relations marked by the collapse of the U.S.S.R., and Yugoslavia.
- concepts of nation and state collaboration showing a new political future for nations and a redefinition of the state.

Goal:

Provide participants with an intensive, practical learning experience that explores and applies the basic principles of Fourth World Geopolitics, explaining the causes of underlying tensions between nations and states, and the conduct of relations between states and Fourth World nations to maximize mutual coexistence, cooperation and peaceful relations.

Who?

This seminar is designed specifically for individuals in the employ of a state government concerned with the development and implementation of foreign policy, conduct of foreign affairs and the conduct of diplomatic relations with states and Fourth World nations. A seminar requires up to thirty-five (35), but no fewer than ten (10) seminar participants.

Designing and Presenting Fourth World Institute Continuing Education Seminars:

Each seminar is presented as a series of predefined courses tailored to the needs of the particular government. The design of a seminar begins with initial states' government representative consultations with a **Fourth World Institute** Seminar Coordinator. An overview of the current needs and scope are discussed, along with tentative timeline for presentation of Seminar.

Seminars are presented over five consecutive days for eight hours each day (including three breaks). From one (1) to three (3), five day seminars may be developed and presented during the course of one year as continuing offerings for a group of learners. Each seminar deepens the previous discussion and learning components and integrates new material arising from implementation of an "action plan" from the previous seminars. Parallel seminars may be offered for different participants in different parts of an agency or a different agency within a government (e.g., Foreign Ministry regional desks, internal agency of administering relations with internal Fourth World nations.).

Seminars present key components that are tailored to the specific needs of the state's government. This state-specific material is gathered and interpreted by Institute researchers and coordinators in cooperation with states' government directors for each seminar.

This method of information gathering emphasizes the importance and validity of the ministry's knowledge as a part of the process of learning and presenting. "Participant-determined" documentation and seminar design is integrated with the **Fourth World Institute's** seminar framework that consists of the components described below. Seminar content, information interpretation, materials and style of presentation are all directly influenced by the states' government agency environment, but they are evaluated and interpreted from a Fourth World Geopolitical perspective.

On-line Learning:

The Fourth World Institute incorporates on-line learning opportunities through the award winning **CWIS Fourth World Documentation Project** World Wide Web site located on the Internet at <http://www.halcyon.com/FWDP/fwdp.html>. Learners may also access the CWIS site at <http://www.halcyon.com/FWDP/cwisinfo.html>. Opportunities may be provided, if designed into the original seminar plan, to provide periodic On-line consultations and additional resources to seminar learners to supplement their seminar experience and support the implementation of their "policy-options plan."

Evaluation:

Learners and presenters are evaluated throughout the seminar. In order to ensure that learners gain maximum benefit from the presentations and to confirm that presenters were appropriate and supportive to the process, evaluations will be carried out both in writing and in discussion. Group-determined goals set at the outset of the seminar process determines the learning objectives.

Sponsorship Fees:
Negotiated

Certification:

Each Learner, after evaluation, will be presented with a **Fourth World Institute Certificate of Accomplishment** which describes the seminar and the components the Learner completed.

Seminar Content and Format

Each seminar integrates lecture, discussion, experiential activities, and audio-visual aides designed to maximize learning and a diversity of learning styles. The order of the modules presented below remains the same for each seminar. However, the emphasis and time spent on each module is determined during the initial consultations. Further refinements and adjustments are undertaken during the subsequent collaboration between ministry personnel, coordinators and the Institute team. Each Seminar emphasizes these components:

Section I: Causes of tensions between nations and states.

- **Social and Political History**

Learners will learn about the people and events contributing to the social, economic and political conditions being experienced by the learner's state. What were the conditions like for the nations in a state or region before settlement and formation of the state? What were the relations like between learner's state and the nation when settlements began or when the state was formed? What was gained and what was lost? How are past experiences similar to or different from current conditions? Who made the decisions that brought about current conditions? Have those who direct and control the nations always had the same level of power in the past? Institute researchers working with selected ministry personnel develop a compact, understandable and thorough historical analysis. A technique called "participant-determined research" is used to collect and render in accessible forms the important social and political history that forms the basis of common heritage among learners and their understanding of nations. Learners examine historical documents and consider discussions of important events and personalities and interpret history from one's community perspective.

- **Political and Economic Relations between Peoples**

Learners will gain an understanding of the beneficial and not so beneficial power relationships between nations and states and various strategies for changing those relationships to maximize benefits to one's nation (i.e., US Bureau of Indian Affairs relations with Indian nations or the FUNAI and its relations to Indian nations in Brazil). What are the kinds of political relations between nations and between nations and states? How can governments effectively conduct relations with neighbors and how do members of a nation or a state benefit from these activities? Nations and states have histories that developed from their relations with neighbors, how did states get control over some nations? Have nations changed their political and economic relationship with their neighbors? Presenters deliver lectures and lead discussions with audio and visual aids. Role-playing simulation is used to give learners a direct experience with changes in relations between a nation and a state.

- **The Geopolitical Dialectic between states and nations**

Learners will increase their understanding of the social, economic, political, historical and cultural cross-currents that place states and nations in frequently hostile and sometimes violent confrontations. What are the stakes over which states and nations contend? Can states survive without the willing cooperation of nations? In what ways do states activate counterproductive forces when they confront nations? Presenters engage learners in a thorough exchange that puts light on the frequently obscure interdependence of states and nations. The emphasis of

this unit is reveal the self-destructive aspects of states' policies and how these policies undermine the aspirations of the state.

Section II: Models for Coexistence and Cooperation

- **Constitutions and the People's Covenant**

Learners will understand the concept of "constitution" for nations and states, what it means, how it originates and the different forms constitutions take among nations and states. Culture, custom, civil law and social practice are the central points of discussion. Do all nations and states have constitutions? Can a nation exist and prosper without a written constitution? Where do constitutions come from? Do constitutions make it legal for one nation or state to control another nation or state? Do constitutions make law or does law make a constitution? Learners examine samples of different constitutions and consider the advantages and disadvantages of different types of constitutions. Lectures amplified by visual aids prepare learners to participate in a simulation game which permits each learner a "hands on" opportunity to develop a constitution and consider issues that a covenant between the people suggest.

- **Sovereignty, Jurisdiction and the Culture of Nations**

Learners gain an understanding of the different ways nations and states exercise power, how nations and states originate power and the relationship between culture and sovereignty. Learners acquire an understanding of the difference between the "original sovereignty" of nations and the "proclaimed sovereignty" of states and how these conflict in the areas of political and legal jurisdiction, and how culture defines the sovereign duties of each nation. What is sovereignty? Where does sovereignty come from. Who is sovereign? How do nations define and exercise sovereignty differently? What is "jurisdiction" and how is it exercised? What is culture and how does it define sovereignty and jurisdiction? Presentations are given as lectures, audio visual aids and through game simulation which employs instruments of the learner's nation in a fictional exercise.

- **When Nations Make Treaties**

Learners will gain an understanding of treaties (their own if appropriate) and other international agreements including the *International Covenant on Civil and Political Rights* and the *International Covenant on the Rights of Indigenous Peoples* and how these political and legal instruments influence the daily life of a nation's members. What are treaties? Who defines and authorizes a treaty? How do treaties between nations and states relate to state domestic law and nation domestic law? How is a treaty changed and can new treaties be made by nations with each other and with states? When parties violate provisions of treaties between nations and states, what does the offended party have as a recourse? What is international law and how might such law affect the people of a nation? A presenter leads a discussion and slide-show presentation describing the treaty-making process and how parties see the process similarly and how they see it differently. Inter-national relations and the role played by nations and by states is presented in lecture form with visual aids.

- **Toward Coexistence based on Consent**

Learners will gain an understanding of different ways people make decisions as they govern themselves or are governed by others, and they develop a practical policy-options plan for state-nation relations as a model for state policy after the seminar. What are the different forms of government created by nations and by states? How are the different forms of colonization (social, economic or political) influential in the way people are governed. What is self-government? What is a fully-self-governing people or a partially self-governing people? Learners will participate in a "decision-making simulation game" which gives "hands on experience" dealing with issues of colonization and self-government and gives learners an opportunity to define an action plan for exercising the "sovereign powers of my nation."

Fourth World Institute Faculty: (* Presenters vary from seminar to seminar)

Rudolph C. Rýser, Ph.D. (*International Relations, Politics, Fourth World Geopolitics*) Dr. Rýser is the principal architect of the Fourth World Geopolitical perspective and a scholar in International Relations. He is a member of the Cowlitz Indian Tribe. Dr. Rýser is the former Special Assistant to World Council of Indigenous Peoples President Chief George Manuel, and was an advisor to YATAMA in peace negotiations between Indian nations (YATAMA) and the government of Nicaragua in the 1980s. He advised the government of the Russian Federation on the organization of an international conference on indigenous peoples and later served as Rapporteur responsible for drafting the **International Covenant on the Rights of Indigenous Nations**. He founded and became Chair of the Center for World Indigenous Studies, U.S.A. in 1984. Dr. Rýser is the author of **Fourth World Wars: Fourth World Geopolitics, Coexistence and the New International Political Order** (1996). Other of his works include: **The Rules of War and Fourth World Nations** (1985), **Solving Intergovernmental Conflicts** (1992), **Europe's Fourth World Nations in a "Common European Home"** (1990), and **Anti-Indian Movement on the Tribal Frontier** (1991).

Richard A. Griggs, Ph.D. (Cultural Geography) Dr. Griggs is a scholar in Fourth World Geopolitics, contributing extensively to the literature, and he has undertaken extensive work in cultural and environmental geography. He is on the faculty of the University of Capetown, South Africa. Dr. Griggs is the author of **The Role of Fourth World Nations and Synchronous Geopolitical Factors in the Breakdown of States** (1993). He is also author of, **The meaning of "Nation" and "State" in the Fourth World** (1992).

David Hyndman, Ph.D. (Cultural Anthropology) Dr. Hyndman is an Australasia and Fourth World nations scholar who has conducted extensive research and written extensively on nations of Australia, the Philippines and the Pacific Region. He is on the faculty of Queensland University, Australia. Dr. Hyndman is the author of **Ancestral Rain Forests & the Mountain of Gold** (1994). He is also author of **Organic Act Rejected in the Cordillera: Dialectics of a Continuing Fourth World Autonomy Movement in the Phillipines** (1991), **Conservation through Self-determination: Promoting the Interdependence of Cultural and Biological Diversity** (1995)

Willie Jones. Mr. Jones is the Secretary of the Lummi Nation and he is a member of the Lummi Nation Council. He has served on the Council for seventeen years. Mr. Jones is an authority on American Indian government.

Leslie Korn, Ph.D., M.P.H. (*Behavioral Medicine, Traditional Medicine and Medical Humanities*) Dr. Korn is the Research Director for the Center for World Indigenous Studies. She practiced traditional medicine for ten years in rural Mexico and she contributed extensively to international health and traditional medicine scholarship. She earned her MPH at Harvard University emphasizing international health. Dr. Korn is the author of **Rhythms of Recovery** (1997)

Carol J. Minugh, Ed.D. (*Community Determined Education, Research*) Professor Minugh is a member of the Gros Ventre Tribe and is the Director of the Reservation-based Liberal Arts Program at the Evergreen State College, U.S.A. She is author of **Freedom to Learn** (1993).

Rosalee Tyzia (*Community Education, Community Organization*) Ms. Tyzia is a member of the Gwichin Nation and is the Research Director for the Royal Commission on Self-Government (Canada). She holds appointment to the George Manuel Chair for Fourth World Politics at CWIS. She is the author of **Fourth World Nations' Realities in Canada** (1990).

people can also have access to some of my course that may be relevant to their interest--or at the very least are invited to participate in the morning exercise classes that intergate cross-cultural and traditional modes of movement and exercise.

All this gets created as a package

After reviewing these ideas I suggest that we discuss your ideas and you outline 5 broad days organizing it in the way you make sense of it--or we can together and then I will write it up and return it to you for review
we give CWIS interns a discount

forgive the spelling

Russell Jim:

* Seminar II. Spring 97 - Nuclear Power and The Fourth World. - Fourth World Powers
Yakama

* Conference facilities - 20 - 25 people.

Fourth World Institute: Degree Granting Status.
under Yakama Authority.

Rebate.

CALIFORNIA INSTITUTE OF INTEGRAL STUDIES

COURSE DESCRIPTION AND SYLLABUS

INSTRUCTOR

QTR YR

PROG NUMBER COURSE TITLE

UNITS

DESCRIPTION OF COURSE CONTENT

SUMMARY OF EDUCATIONAL PURPOSE

LEARNING OBJECTIVES

AFTER COMPLETING THIS COURSE, STUDENTS WILL BE ABLE TO:

- 1.

LEARNING ACTIVITIES

PERCENT

OF CLASS TIME

1. LECTURE, DISCUSSION
2. EXPERIENTIAL (E.G., MOVEMENT, GROUP PROCESS, MEDITATION)
3. PRACTICAL/APPLIED (E.G., RESEARCH/CASE PRESENTATIONS, FIELDWORK)
4. OTHER (SPECIFY)

CRITERIA FOR EVALUATION (SPECIFY WHEN DUE AND PERCENT CONTRIBUTION TO FINAL GRADE)

WRITING PROJECTS

OTHER:

LEVEL OF INSTRUCTION

M.A.

PH. D.

PREREQUISITES

ENROLLMENT LIMITATIONS

NONE: OPEN TO ALL STUDENTS

LIMITED TO PROGRAM

PRIORITY TO PROGRAM STUDENTS

CLASS SIZE

MAXIMUM

GRADING OPTIONS

LETTER ONLY

PASS/NP ONLY

STUDENT'S OPTION

COURSE DESCRIPTION AND SYLLABUS
PAGE 2

REQUIRED TEXTS:

RECOMMENDED READINGS:

RESEARCH BIBLIOGRAPHY

LIST ALL MAJOR PRIMARY AND SECONDARY SOURCES USED IN LECTURES AND RECOMMENDED FOR CONSULTATION BY STUDENTS, WITH COMPLETE PUBLICATION DATA. ATTACH ADDITIONAL SHEET IF NECESSARY.

COURSE DESCRIPTION AND SYLLABUS
PAGE 3

COURSE SCHEDULE AND READING LIST

INDICATE MATERIAL TO BE COVERED, SPECIFYING SOURCES AND NUMBER OF PAGES OF READING ASSIGNMENTS OR ESTIMATED TIME REQUIRED FOR OTHER PROJECTS

<u>WEEK</u>	<u>TOPICS / ASSIGNMENTS / ESTIMATED TIME REQUIRED FOR ASSIGNMENTS</u>
1	
2	
3	
4	
5	
6	<i>MID-QUARTER ORAL EVALUATION OF INSTRUCTION*</i>
7	
8	
9	
10	
11	
12	

* This informal procedure is designed to provide feedback to the instructor halfway through the course. The instructor is asked to leave the room for 5 - 10 minutes while the students select a facilitator and voice their estimation of course progress to date. Their comments and suggestions are shared with the instructor in a constructive spirit.

**Tribal Sovereignty Workshop
February 16th-17th, 1996
Barona Reservation**

AGENDA

Friday, February 16th

- 9:00 A.M.** **Opening Bird Songs**
Opening Prayer (*Albert Phoenix, Barona Band of Kumeyaay Indians*)
Opening Remarks/Welcome
(Clifford M. LaChappa, Chairman, Barona Band of Kumeyaay Indians)
- 9:15 A.M.** **San Diego County Historical Perspective** (*Mike Connolly, Campo*)
- 10:15 A.M.** *Dr. Florence Shippek*
- 10:45 A.M.** **Break**
- 11:00 A.M.** **Tribal Courts** *Denis Turner, Executive Director, S.C.T.C.A.*
Virginia Hill, Dir. of Social Services, S.I.H.C.
David Casey, Attorney (Aluet)
- 11:45 A.M.** **The Sovereignty of Native Nations** (*Larry Kinley, Lummi Nation & Rudy Ryser*)
- Indigenous Spiritual Nations
 - The Long History of Institutionalized Racism
 - U.S. Colonial History
 - U.S. Governmental Structure
 - The Question of Political Integrity in Indian Country
- 12:30 P.M.** **Lunch**
- 2:00 P.M.** **Organizing for Sovereignty** (*Rudy Ryser*)
- The History of Sovereignty
 - The History of Indian Organizations
 - The Significance of the Self-Government Movement
- 2:45 P.M.** **Networking and Communicating with the Cultural Other**
(Kurt Russo, Lummi Nation & Chenoa Egawa)
- Principles of Networking
 - Illustrations of Successful Networking at the National Level
 - Working Effectively with the Cultural Other
 - Branches of Networking: The International Arena

3:30 P.M.

Break

3:45 P.M.

Programs for Cultural Preservation (*Bill James, Lummi Nation*)

- Saving the language
- Developing Language Preservation Programs
- Institutionalizing the Language
- Language and Culture
- Archives Documentation of Information for Community
- Burial Grounds Repatriation
- Importance of Territory (spiritual & historical places)

4:15 P.M.

"Native Spirituality in the Pacific Northwest"

(*Cha-das-ska-dum Whichtalem, Lummi Nation*)

"Native American Veterans' Programs" (*Frank Cordero*)

5:15 P.M.

End of Day One

Saturday, February 17th

9:00 A.M.

Opening Prayer (*Albert Phoenix or Steve Banegas, Barona*)
Opening Remarks

9:15 P.M.

Report on the National Unity Campaign

(*Anthony Pico, Chairman, Viejas Band of Kumeyaay Indians
and Henry Cagey, Chairman, Lummi Nation*)

- Vision of the National Unity Campaign
- Mission of the National Unity Campaign
- Goals and Objectives of the National Unity Campaign

10:00 A.M.

Full Circle Visioning Process (*William E. Jones*)

12:00 P.M.

Lunch

1:30 P.M.

Goal Setting and Action Plans (*William E. Jones*)

5:00 P.M.

Traditional Dinner

Bird Singers

Peon Game

Date: Sun, 22 Oct 1995 22:41:05 -0700 (PDT)
From: Center For World Indigenous Studies <jburrows@halcyon.com>
To: "Rudolph C. Ryser" <cwislka@wco.com>
Subject: indigenous rights degree (fwd)

Rudy -- FYI

John

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////////////////////////////////////  
John Burrows, Executive Director                jburrows@halcyon.com <or>  
Center For World Indigenous Studies            The Quarto Mundista BBS  
http://www.halcyon.com/FWDP/cwisinfo.html     FidoNet 1:352/333 360-786-9629  
////////////////////////////////////
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----- Forwarded message -----
Date: 23 Oct 1995 01:25:48 -0500 (EST)
From: jones@ax.apc.org
To: Recipients of conference <saiic-1@igc.apc.org>
Subject: indigenous rights degree

From: Jones de Freitas <jones>

From: Camiones para Nicaragua <fstuart@Uni.Rain.NI>
Message-Id: <199510221915.NAA11757@uugate.uni.rain.ni>
Subject: indigenous rights degree
To: fstuart@Uni.Rain.NI (Camiones para Nicaragua)
Date: Sun, 22 Oct 95 13:15:46 CST

URACCAN OFFERS DEGREE IN INDIGENOUS RIGHTS

Caribbean-coast Nicaraguan University trailblazes

"For more than five centuries others have spoken for us. Today we want to begin to speak with our own voices on this October 12, when we commemorate once more the history of resistance of indigenous peoples of the American Continent and as we launch a Degree Course in Indigenous Rights in our own university -- the University of the Autonomous Regions of the Caribbean Coast of Nicaragua."

With that invocation to the more than 500 years of indigenous resistance on the American Continent, Dr. Mirna Cunningham, Rector of the new university URACCAN began her address inaugurating a degree course in indigenous rights -- a speech that showed that this new post-secondary educational institution in Nicaragua is dedicated to take the forefront of the struggle to defend and extend the rights of the Caribbean Coast peoples. Above all, URACCAN will be innovative and open to serve the real needs of the Caribbean Coast mosaic of minority peoples -- Miskito, Sumo, Rama, Garifuna, Blacks -- who have been historically marginalized and oppressed by the Nicaraguan state.

The inauguration of the Degree Course in Indigenous Rights took place in Bilwi (Puerto Cabezas), capital of the RAAN (North Atlantic Autonomous Region). Marcos Hoppington, Governor of the RAAN and Alta Hooker, president of the Regional Autonomous Council also spoke as special guests at the event attended by

about 200 students, teachers, regional community and political leaders, church leaders, and representatives of international NGOs such as Oxfam UK, CUSO Canada, and SAIH (Norway).

The Degree in Indigenous Rights now being offered by URACCAN is a Bachelor level diploma that will be recognized as a basis to enter Master or Doctoral level degree courses in Nicaragua. The URACCAN Department supervising this course is headed by Yuri Zapata; courses will be taught by Dr. Hazel Lau, well known Miskito leader and lawyer.

"We are merely demanding," Cunningham asserted, "a fundamental right for indigenous peoples and ethnic communities of the Caribbean Coast...our systematic and effective participation in the development of our own educational programs and in achieving integral and sustainable growth." The national educational system and national universities, she pointed out, "had no roots in our culture and thus could not respond to the urgent problems of our communities. Education and training of professionals and technicians has not been rooted in our cultural reality."

Mirna Cunningham is well known as a continental indigenous leader. In 1992 she presided the work of convoking and assembling the Third Continental Encuentro of Indigenous, Black, and Grassroots Resistance, held in Managua the week of October 12, the 500th anniversary of the European arrival on this continent. She is a member of the Nicaraguan Parliament representing the Puerto Cabezas [Bilwi] region. She is also one of the principal architects of the autonomy process that led the Sandinista government in 1987 to enact the Autonomy Law, a Constitutional provision that recognized autonomous status for the north and south Caribbean Coast regions.

Cunningham sees URACCAN as something more than just a Nicaraguan success story. She sees it as an instrument of significance to indigenous and marginalized ethnic groups up and down the continent that indigenous peoples know as Abiyala.

"It's no secret that indigenous peoples the world over are among the most marginalized and impoverished. Stats in a recent World Bank study on Latin American poverty show that indigenous peoples make up a big part of the rural poor. They live in the backwoods, usually without land...to be Indian is to be poor.

"The study shows that there are enormous differences between indigenous and non indigenous poor. Also shown is a strong correlation between restricted access to education and indigenous origin...this correlation is more extreme in the case of indigenous women."

Indigenous peoples on the Nicaraguan Caribbean Coast face similar marginalization; unemployment in the RAAN is now around 90% and for the RAAS (South Atlantic Autonomous Region) it is 70%. "The Atlantic Coast area has the highest levels of mortality for early maternity, 13/14 years. Three out of every four unemployed persons are women, and there is an increase in rape and abuse brought about by social decomposition and drug consumption."

"Faced with this grim panorama we ask ourselves - what

possibilities are there really for Miskitos, Sumos, Ramas, Blacks, Mestizos, Garifunas on the Atlantic Coast to develop as subjects with individual and collective rights and to deepen our own development model, our regional autonomy? Obviously the first condition to be satisfied if we are to become subjects is to survive physically. It is indispensable that we deal with hunger, unemployment, communicable diseases, ecological and natural disasters. But just physical survival does not necessarily give us the social and cultural dimension that we deserve as human beings.

"In the struggle for autonomy for indigenous peoples and ethnic communities of the Atlantic Coast the educational-cultural front has had pre-eminent importance - the task of developing alternatives to the system of domination that has destroyed the cultures and crushed the peoples' identity, especially those of indigenous and black peoples. Thus the challenge of our educational system is to reclaim original indigenous cultures and develop them in tandem, in that way making links between the past and the future we are creating...

"The autonomy of the Caribbean Coast regions aims to set up a juridical framework that can enable us to recuperate our economy and our way of doing politics as valuable elements in the resistance of our peoples for their emancipation. But autonomy also means promoting and strengthening the many cultural expressions not just as demands, but also as effective tools for the recovery and emancipation of the peoples. This is so because the very deep social changes that we want to carry out on the Atlantic Coast will not come about just through structural economic measures but also through our collective outlook.

"URACCAN's commitment is, therefore [as we have said from the beginning] to aid the economic and social development of the Nicaraguan Caribbean region through the formation of specialists who know the region from top to bottom and who can utilize rationally and carefully our natural resources to fully satisfy the needs of the Costeno people. Our goal is to form professional and technical resources in the communities - women, men, youth, indigenous, blacks, mestizos - through scientific instruction and a dynamic, integral education that recognizes the political, economic, social and cultural rights of indigenous peoples and ethnic communities. In that way we can assure equality in diversity and thereby strengthen national unity."

"It is this outlook," the URACCAN Rector explained, "that led to the decision to offer a Degree in Indigenous Rights. We are taking up practically what indigenous people have been saying in many different occasions; for example, that we have to give priority to training and education at the grassroots; that we have to motivate people to become actively involved. Or, that we have to promote ongoing measures to teach and disseminate the cultural values and expressions of original indigenous peoples and Afroamericans on the American continent...that ongoing training of local leaders and the grassroots is essential to strengthening community organizations; it is among the grassroots where our autonomy is always being given a critical eye; we need an ongoing renewal of leadership to assure a closer relation between leaders and ranks to avoid a fragmentation of our

autonomy."

"We think that education of Costenos must be in the hands of Costenos; that educational content must be based on the philosophy and cosmovision of indigenous peoples and ethnic communities living on the Atlantic Coast; that the spirituality, language, traditions, wisdom, and customs of indigenous peoples and ethnic communities must be included within that education.

"We hold that the functionaries of the institutions, community leaders, and communicators of the indigenous peoples and ethnic communities should be at the head of our distinctive programs. We think we should not continue to be the objects of research but that rather we should begin to do research; that we have to train ourselves to become protagonists of our own culture...we need not just to reclaim our culture and cosmovision but also to become creators of a new culture. Therefore the two dimensions of cultural advocacy cannot be separated; you can't reclaim the past without rewriting history; rewriting history means writing it from a global alternative outlook. This is not a repetitive nor archaeological approach, but rather a creative approach. The fundamental issue is the democratization of education that means the active participation of each and all, deepening discussions on democracy, self-determination, autonomy, territory, defence of life, women's rights, children's rights, and to promote coordination between social and economic research groups, groups working on technological and environmental alternatives that based on broad scientific knowledge can lead to integral development on behalf of Costenos.....

"Our autonomous, humanist, cultural and religious values infuse our passion for an autonomous way of life at once indigenous, black, mestiza, creole, youthful, feminist, masculine, our hope in the possibility of the utopia of the kingdom that so many have shed their blood and given their lives to achieve."

For information about URACAN contact us:

Email: fstuart@uugate.uni.rain.ni

Fax: 505-2-682145

*****@

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u>

To: Multiple recipients of list <indknow@u.washington.edu>
Subject: Indigenous Peoples' and Environmental Assessment

BARNE/
BioDiversity

DISCUSSION PAPER

where ever nations banded.

INDIGENOUS PEOPLES AND ENVIRONMENTAL ASSESSMENT

a new economic
Emphasis.

The World Council of Indigenous Peoples (WCIP), the Centre for Traditional Knowledge (CTK), the International Study of the Effectiveness of Environmental Assessment (Effectiveness Study) and the Canadian Environmental Assessment Agency (CEAA) are working to prepare a discussion paper to generate and enhance dialogue on indigenous peoples and environmental assessment (EA). This discussion paper is being coordinated by the Centre for Traditional Knowledge, and is part of a program of activities contributing to the Effectiveness Study.

The discussion paper will identify trends, issues, lessons learned, and challenges related to the following two themes:

- the participation of indigenous communities in EA - for example the scoping and conduct of studies and research, validation of information and analysis, participation in Panel Reviews, formulation of recommendations, project implementation, and monitoring;
- the role of traditional (indigenous) ecological knowledge in the EA process: the complementary nature of traditional knowledge management systems and western-based science.

The purpose of the discussion paper is to examine these themes in depth, to elicit current practice, barriers or obstacles, the needs of both indigenous people and donor communities, and approaches that show promise for addressing these needs. This document will be distributed for review at the International Association for Impact Analysis 95 Conference being held in Durban, South Africa in June, 1995 and will be used extensively in a series of interregional workshops and meetings to be held from June 1995 to May 1996.

There are three steps in the preparation of the discussion paper;

- the development of a draft outline for the discussion paper preferably by April 8, 1995
- a call for submissions relevant to the outline of the discussion paper; and
- compilation and editing of the discussion paper by the Centre for Traditional Knowledge.

We invite you to participate in the first step, the development of a draft outline for this discussion

paper. Please list, on the attached sheet, specific trends, issues, lessons learned and challenges which you feel should be addressed within each theme.

If you would like to prepare a submission for inclusion in the discussion paper, please indicate the specific topic/case study you wish to address.

The discussion paper will contain proposals and recommendations for follow up action. It is anticipated that the draft discussion paper will be approximately 50 pages in length. Invited contributors will be asked to keep their contributions short and concise to allow for a wide range of perspectives.

Please respond to the Centre for Traditional Knowledge as soon as possible:

Tel: (613) 566-4750
Fax: (613) 912-9693
E-mail: jtinglis@magi.com

Thank you for participating!

Theme One: The Participation of Indigenous Communities in Environmental Assessment

Trends:

Issues:

Lessons Learned through Case Studies:

Challenges:

Theme Two: The Role of Traditional (Indigenous) Ecological Knowledge in the Environmental Assessment Process

Trends:

Issues:

Lessons Learned through Case Studies:

Challenges:

Please indicate your interest in participating in any of the following:

1. Development and review of the outline for the discussion paper.

2. Contributing to sections of the discussion paper.

3. Reviewing, compiling and editing the discussion paper.

NAME:

ADDRESS:

FAX:

TELEPHONE:

E-MAIL:

For further information please contact:

Susan Guy
Centre for Traditional Knowledge
Box 3443, Stn D
Ottawa, K1 P 6P4
TEL: (613) 566-4750
FAX: (613) 952-9693

DRAFT: October 21, 1994

THE PEW PROTOCOLS

GUIDELINES FOR RESEARCHERS AND LOCAL COMMUNITIES INTERESTED IN ACCESSING, EXPLORING AND STUDYING BIODIVERSITY

Developed by the Pew Scholars Ethics Group
Pew Scholars Program
School of Natural Resources and Environment
University of Michigan
Ann Arbor, MI 48109-1115

The Pew Scholars in Conservation and the Environment are a group of activist-scholars committed to advancing policy and programs for biodiversity conservation. Each year 10 scholars are selected internationally and are funded by the Pew Foundation to promote conservation. To date there are 50 Pew Scholars.

In 1993, several of the Pew Scholars formed a working group on Ethics and Biodiversity Conservation in order to recommend new protocols for researchers and host communities involved in the study and use of biodiversity. The goal of the working group is to promote equitable, democratic and honest relationships and benefits between the researchers who access, explore and study biodiversity, and the local communities and peoples who protect, create and own biodiversity.

"The Pew Protocols" were ~~was~~ developed at a workshop supported by the Pew Scholars Program held outside of Tucson, Arizona in October 1994.

Preamble

Biodiversity in both developing and developed countries has been accessed¹ for a long time by outside researchers and corporate prospectors as well as by local communities. Such activities are carried out for various purposes. Sometimes plants, animals and habitats are merely described, other times the goal is to extract for profit. These activities have helped to advance knowledge and create awareness of how precious biodiversity is. These activities have also generated many products that contribute to the health and well-being of global consumers, but may not necessarily provide benefits to their original stewards.

Research has also focused attention on particular features of biodiversity. For example, we realize today that most of the regions of high biodiversity are inhabited by people considered to be economically poor by most international standards. We also recognize that, in many cases, the biodiversity will disappear if economic conditions of the communities do not improve as a result of their stewardship of the resource.

Biodiversity has been conserved, both by local community traditions, and by more formal means, with varying degrees of effectiveness.

¹ The term "prospecting" is used commonly for denoting what this group prefers to call "accessing", due to the purely negative connotations associated with extractive prospecting. Some participants in "accessing" biodiversity do not necessarily exploit resources, and a few do return benefits to communities.

One recently proposed means is the Convention on Biological Diversity. That convention has been ratified by a large number of countries and has stimulated global concern over this issue. It has provided a framework for conserving biodiversity. At the same time many local communities, NGOs and people's organizations are advancing alternative ways to conserve biodiversity and cultural diversity. In many places, the conservation of biodiversity and the protection of cultural diversity are inescapably intertwined. Despite strong links between biodiversity and the land and water management traditions of the 6000 linguistically distinct cultures, the Convention on Biological diversity focuses on nation-state sovereignty over biodiversity. We believe that local communities should have greater say in whether and how diversity is studied, extracted and commercialized. We consider prior informed consent to be a necessary requirement of such explorations, as is equitable sharing of any benefits arising from them.

From our perspective, the Convention on Biological diversity generated lots of hope, but also some concerns. For instance, should researchers who merely want to understand the lives of certain plants or animals be treated differently from those extracting raw material for corporations? Will the Convention generate ethically responsible behavior of those who wish to benefit from developing new plant and animal products for sale? Will local communities and indigenous peoples really be accorded more than token participation?

We see a clear need for clarification of ethical norms to guide all those involved in the exploration of biodiversity. While knowledge may be advanced, profits earned, and new products made available from such exploration, this does not guarantee that conditions of these communities will be improved. In many cases, these conditions have become worse due to depletion of local resources. Many researchers have obtained knowledge about biodiversity and its uses from local innovators, communities and institutions, but have not adequately acknowledged their contribution or shared with them the benefits accruing from research. Some researchers may have done so without any intention of betraying the trust of the people; ironically they actually have conformed to the prevailing professional norms. These norms must change, for they have been inadequate in ensuring equity and respectful exchanges.

Principles underlying these guidelines

- 1.) Research is an educational process leading to mutual learning among researchers and the collaborating individuals, communities and institutions.
- 2.) Just as the proprietary rights of scientific knowledge are well established and respected, such rights are due to the producers and providers of traditional knowledge and contemporary innovations from local communities.
- 3.) Research should be based on respect for the local cultural values and norms.
- 4.) Benefits should accrue to all partners in a fair and equitable manner.

Scope of the guidelines

In these guidelines, the term "researcher" refers both to the individual conducting the research and to the sponsoring or contracting institutions on whose behalf the individual conducts the research.

Several other aspects of ethical obligations of or towards local communities, nation state governments, consumers, and future generations remain to be explored. However, in these guidelines, we recommend protocols for conduct of researchers (academic or commercial) and professional societies, bodies or institutions. It should be pointed out that some studies carried out with no commercial motive may produce results that subsequently acquire commercial value, and so protocols must take this into account.

These guidelines are intended to cover many types of research, including:

- a) Non-Extractive Non-Commercial Research: Biologists document the evolution of species and ecological patterns and processes through observation, simulation etc. , without collection of samples.
- b) Extractive but with primarily Non-Commercial Research:
This might involve collection of samples of organisms for description, or for analysis of the interrelationships among species.
- c) Non-Extractive Research with Possible Commercial Potential:
Ethnobiologists may study plants and animals without collection of samples. These studies may involve documentation of local innovations, traditional knowledge and practices, development of data bases of such knowledge, publication of books, films, or other forms of dissemination of local knowledge, for instance electronic communication, CDs etc. This local knowledge may be documented to preserve or share within the community or beyond it.

d) Extractive Research intended for Commercial Development: Extraction could be in small quantity such as for bio-technological laboratories or in large quantities for natural product development. Such research done by students, academic researchers, corporate researchers or local communities, may be intended to develop new products based on biodiversity traditionally used by local communities or elaborated by individual innovators. It may also involve screening and analyzing biodiversity, without making any reference to local uses.

We offer this note of caution as we attempt to respond to indigenous peoples' concerns. These guidelines are not intended to provide a definitive set of procedures which every biodiversity accessor must follow to ensure appropriate ethical standards. The objectives of researchers are highly varied, as are the political, cultural, social, environmental and economic contexts in which they work. These make it difficult for a single set of guidelines to be universally applicable.

These guidelines are intended to promote good, ethical and responsible research as well as equitable exchanges among the communities and institutions which access biodiversity: industries, professional organizations concerned with conservation, indigenous or local communities, government and inter-governmental agencies, as well as donors or philanthropists supported research and conservation.

These guidelines must be adapted to function in a wide range of political circumstances. For example: indigenous communities may be governed by national or state governments that are either sensitive or insensitive to their needs and rights. In addition, explorers may be engaged with either private, public or commercially-owned natural resources. They may be involved in projects which can be small or large, as these obviously affect how these guidelines can be implemented.

The reader can undoubtedly think of economic, cultural or geographic variables that could generate similar lists.

In light of these diverse circumstances, we classify each recommendation in these guidelines into one of three categories: 1. actions that we believe all ethical biodiversity assessors must carry out; 2. actions that are usually, but not always appropriate, and 3. actions that are sometimes but by no means generally appropriate. We distinguish between these categories as follows:

1. Some recommendations will hopefully be universally applied. For example, few would disagree with the contention that all assessors of biodiversity must reveal their methods and objectives to the local people on whose land or in whose waters they are proposing to work. We thus preface our descriptions of these actions with the phrase "assessors must."
2. Some actions appear to be of wide but not invariable applicability. In such circumstances we preface our recommendation with the phrase "assessors should."
3. Finally, there are actions that are clearly required of ethical biodiversity assessors in some circumstances but not in others. For example, monetary compensation is often appropriate for those who provided valuable knowledge or access to biological resources that belong to them. Sometimes, however, such compensation is refused. Here we preface our recommendation with the phrase "assessors should consider." Thus considering compensation in such alternative forms as a trust fund or scholarship to benefit the community involved.

Another issue involves placing conditions on compensation, such as requiring that it not be used for socially or environmentally destructive purposes. Conservation organizations tend to favor such arrangements, but communities often believe that they should have the right to use compensation for use of their biodiversity as they see fit. Thus we recommend that biodiversity assessors consider such restrictions.

Guidelines

In cases where local communities have their own guidelines these may have precedence over what we discuss below. Guidelines under sections 1 and 2 apply to all researchers and explorers with or without commercial motives. However, sections 3 and 4 apply more particularly to those researchers who have commercial interests and motives. Section 5 deals with the obligations of professional societies and academic institutions.

1. Approval

In most cases the researchers should obtain clearance from the appropriate central or state government authority and, where applicable, from institutions of indigenous peoples.

2. Initial disclosure of Information

When first contacting a community or individual to seek access, the researcher:

- should carry out all communications in the local language
- must explain the nature and purpose of the proposed research, including its duration, the geographic area in which research would take place, and research and the collecting methods
- must explain the foreseeable consequences of the research for resources, people, and accessors, including potential commercial value
- should explain the potential non-commercial values, such as academic recognition and advancement for the researcher
- should explain any social and/or cultural risks
- must notify the community at large by some means, e.g. , public meeting
- should consider explaining the guidelines that the researcher is following, as well as his/her practice in previous similar research projects
- should be willing to provide copies of relevant project documents, or summaries thereof, preferably including the project budget, in the local language. In the case of commercial prospecting, researchers must share such documents.
- must agree on a protocol of acknowledgments, citation, authorship, inventorship as applicable, either citing local innovators or conservators, or respecting request for anonymity.
- must share findings at different stages with the providers
- must not engage in bribery or making false promises

3. Involvement/Negotiation

In negotiations, the researcher:

- must make a reasonable effort to identify and negotiate with those with the proper authority to negotiate.

- should conduct initial discussions with small groups (but obtain final approval from higher legitimate authority wherever applicable)
- should consider, where there is no existing authority or capacity for such negotiations, helping the community develop the institutional capacity to appraise and (if it chooses) enter into such agreements.
- should be willing to provide copies of relevant project documents, preferably including the project budget
- must disclose commercial interest or other possible interest of present or future third parties
- should include a local institution as partner in research, where an appropriate one exists
- should consider drawing up a collaborative agreement
- if such an agreement is made, the researcher should consider depositing a copy of it with a relevant regional/sub regional body
- should ensure that the actual entity that is directing the research is a party to the agreement whether they are carrying out the work themselves or through contractors

4. Compensation and Other Terms of Access

The researcher:

- must make every effort to ensure that providing communities and counterpart institutions will share equitably in the benefits.
- shall make every effort to develop effective mechanisms for benefit-sharing, (recognizing that no proven universal methods exist, and that cultural and other circumstances will vary widely from one case to the next).

Parties should arrive at the scope, extent and form of compensation keeping all the following stages¹ in mind.

- a. when accessing is done,
- b. when a new use is discovered
- c. when a product is developed
- d. when commercialization is done

¹*In case of a book, film, or other such products stage a and b may not apply.

Arrangements for compensation should incorporate the following obligations:

- i. The community's right to any organism or part thereof extracted by any biotechnological or other method must not be exhausted merely by publication or collection. The community can assign these rights or associated intellectual property rights (IPRs) to anyone it feels appropriate.
- ii. The community has the right to refuse collection by any researcher even after the initial research has shown its utility.
- iii. Any research collecting from an alternative location/community/species/country should take into account the contribution of the original source in generating commercial returns.
- iv. The period of production should be considered to be valid as per the law in force for the property or form of accessed material being commercialized.
- v. At stage 'b' or 'c' above, researchers must negotiate with the source community the terms of profit-sharing from commercialization, even when knowledge is provided by an emigrant belonging to that community.
- vi. Researchers should consider helping to set up local/community-managed institutional funds or other augmentative mechanisms for local community development in cases where individuals/communities refuse(s) monetary compensation.

5. Professional Societies, Academic institutions and Funding Agencies:

- should encourage citation of intellectual contributions of local innovators, communities and groups
- should ensure sharing in the local language the insights gained from local communities or innovators either by the prior agreement or by the time of publication, or within reasonable time but not beyond one year of publication.
- should help set up a system of registration of innovations/practices so that IPRs of local communities or innovators are not exhausted
- should set up rules of good conduct and practice by researchers
- should recognize, support and reward ethical practices in research
- should set up bioethics committees to protect the rights of researchers, communities and individuals contributing to the conservation of biodiversity.



August 23, 1996

Dr. Leslie Korn
Center for World Indigenous Studies
P.O. Box 1064
Occidental, CA 95465

Dear Dr. Leslie Korn,

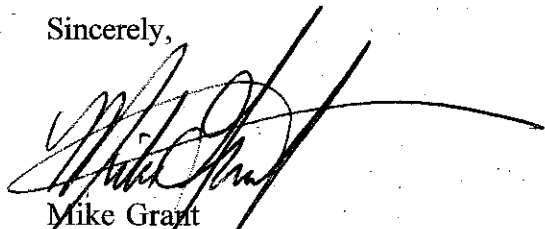
Thank you for your interest in Walker Creek Ranch. The enclosed brochure provides an overview of our conference and retreat facilities, the services we offer, and our current rate sheet. Please feel free to contact us if you have any questions, would like to make a reservation, or to arrange for a visit and tour of the Ranch.

Available dates for our conference and retreat facilities are normally booked 4 to 6 months in advance, and in some cases a year or more in advance. A 25% booking deposit is required to reserve space. If you are interested in using our facilities please call right away to check on available dates.

Walker Creek Ranch is owned and operated by the Marin County Office of Education, and is the site of a unique and successful Outdoor Education program which operates weekdays during the school year. Our overnight conference and retreat facilities are available to groups from Friday afternoon through Sunday evening during the school year, and 7 days a week during the summer months. Day-use facilities are available year round to conduct meetings, seminars and training sessions.

Again, thank you for your interest, and we hope to see you at Walker Creek Ranch.

Sincerely,



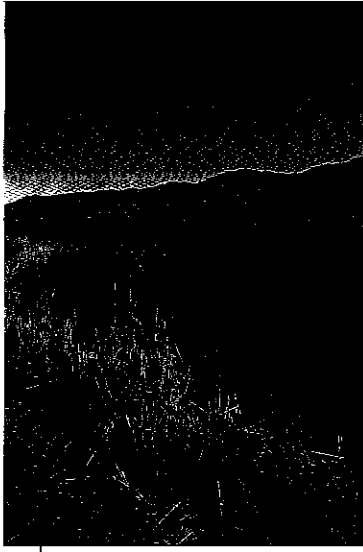
Mike Grant
Conference Manager
Walker Creek Ranch

1700 Marshall / Petaluma Road • Petaluma, California 94952 USA

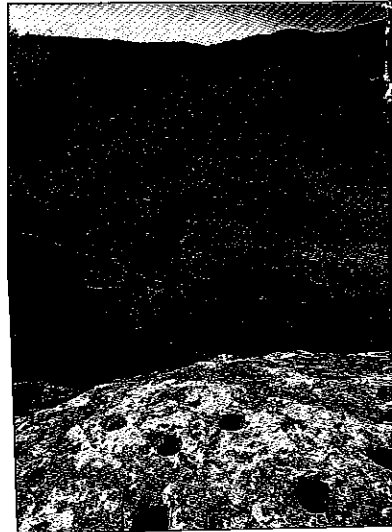
415 / 491-6600 - OFFICE • 415 / 663-9245 - FAX

A MARIN COUNTY OFFICE OF EDUCATION FACILITY • MARY JANE BURKE, SUPERINTENDENT

◀ Pond at Walker Creek Ranch



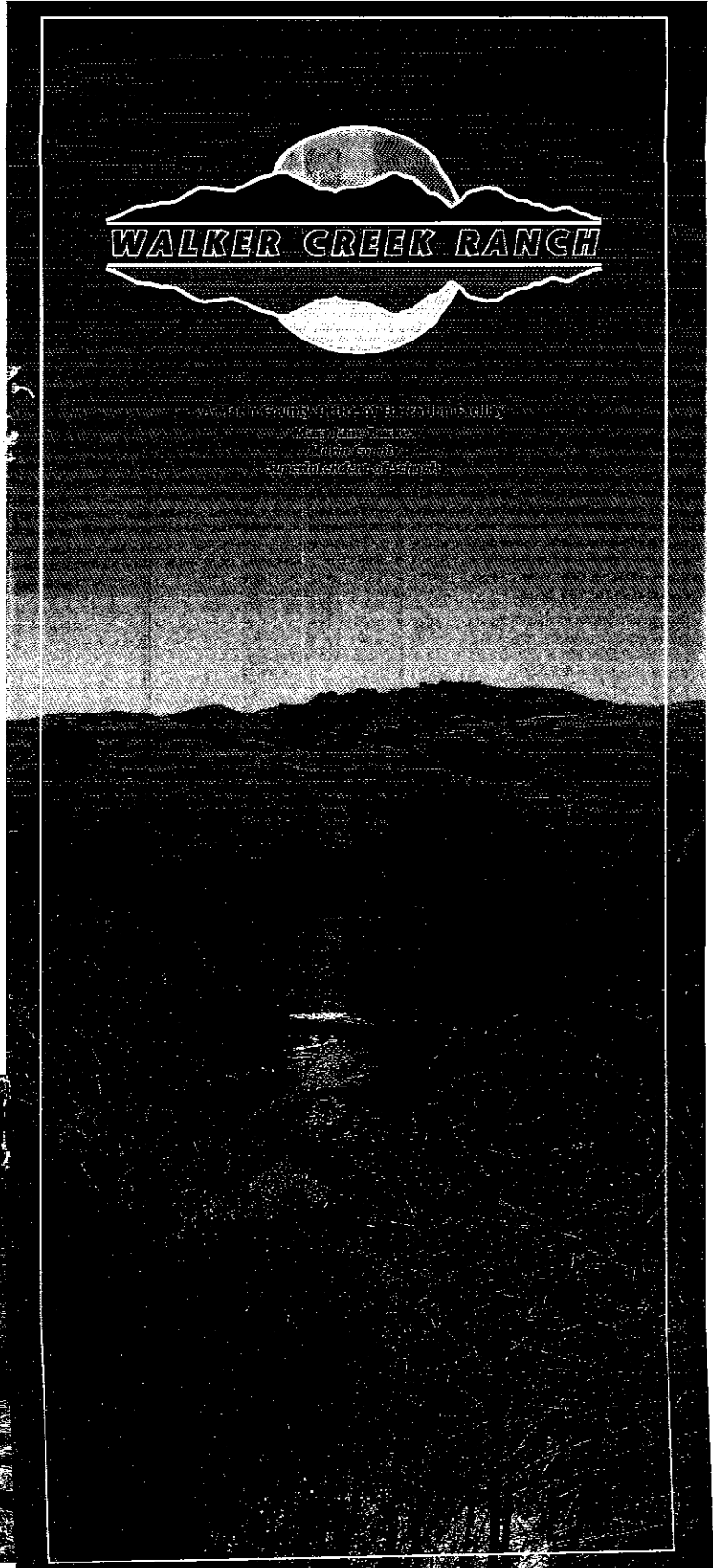
1700 Marshall/Petaluma Road Petaluma, California 94952 USA
415/491-6603 OFFICE 415/472-4110 SAN RAFAEL 415/663-9245 FAX



Miwok Indian grinding rock ▶

*Design, Typography, & Digital Prepress
George Mattingly Design / Berkeley*

Photography: Richard Blair / Inverness



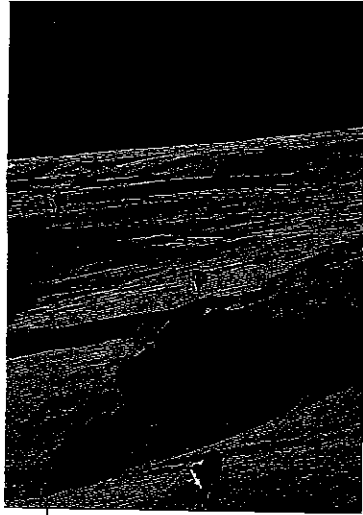
Walker Creek Ranch

Only 60 minutes north of San Francisco, Walker Creek Ranch is situated on more than 1700 acres of rolling hills in western Marin County. The Ranch is as rich in history as it is in beauty and serenity having been home to the Coastal Miwok, dairy ranchers, and now the educational, agricultural, environmental and non-profit community.

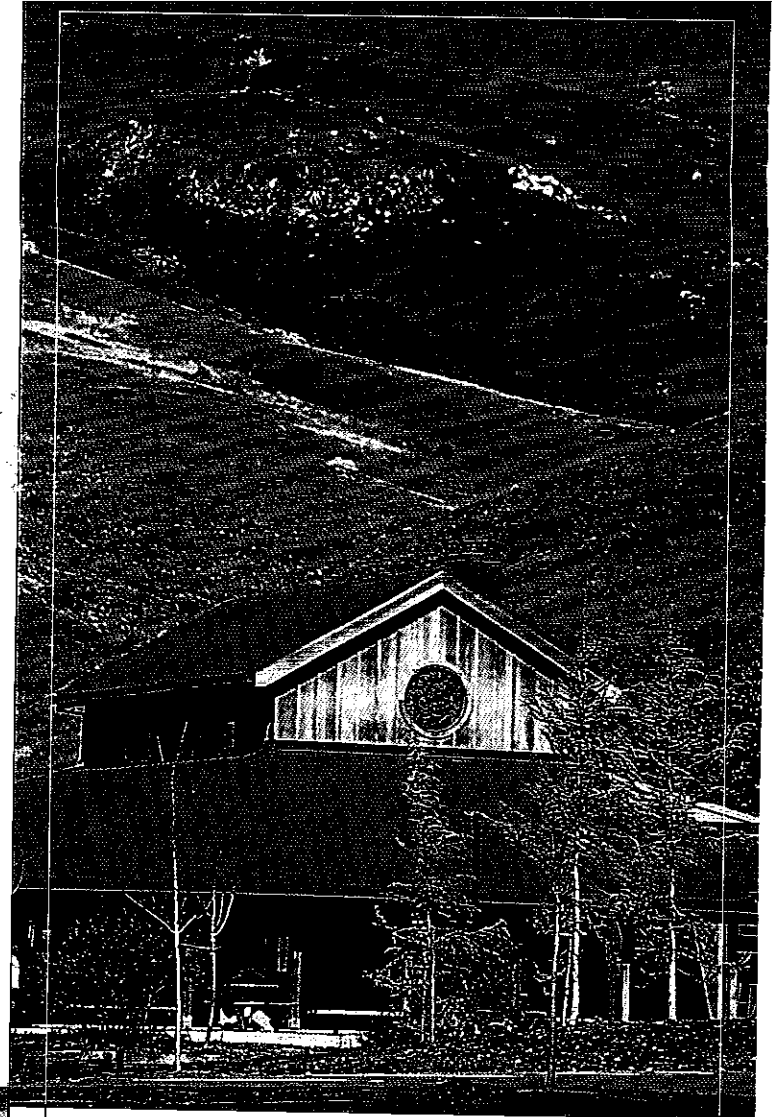
Complementing your group's activities is the availability of hiking, running, and bicycle trails as well as superb opportunities for bird-watching, wildlife observation, and nature photography. There is a large open playfield, low-element challenge course, volleyball court and large spaces suitable for square dancing and other large-group physical activities.

Within a half hour's drive you can visit West Marin's thriving oyster farms, explore Point Reyes National Seashore, or visit Stinson Beach. An hour away are the Napa and Sonoma valleys, home to some of the world's finest vineyards, Muir Woods, home of virgin Coast Redwoods, and Mount Tamalpais State Park.

The towns and villages of Marin County offer a variety of dining, shopping, and cultural opportunities.



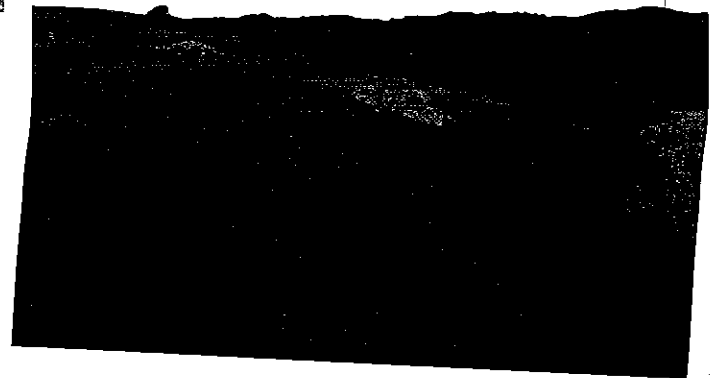
▲ Ranch Visitors

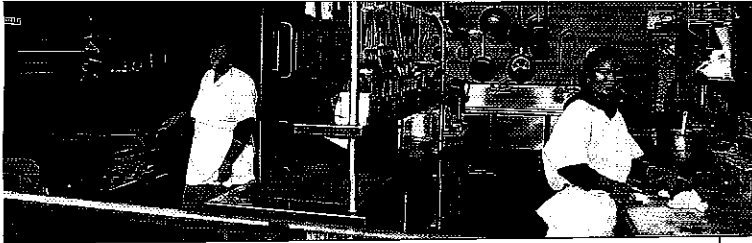


▲ Walker Creek Ranch Dining Hall



► Ranch Reception





The Staff

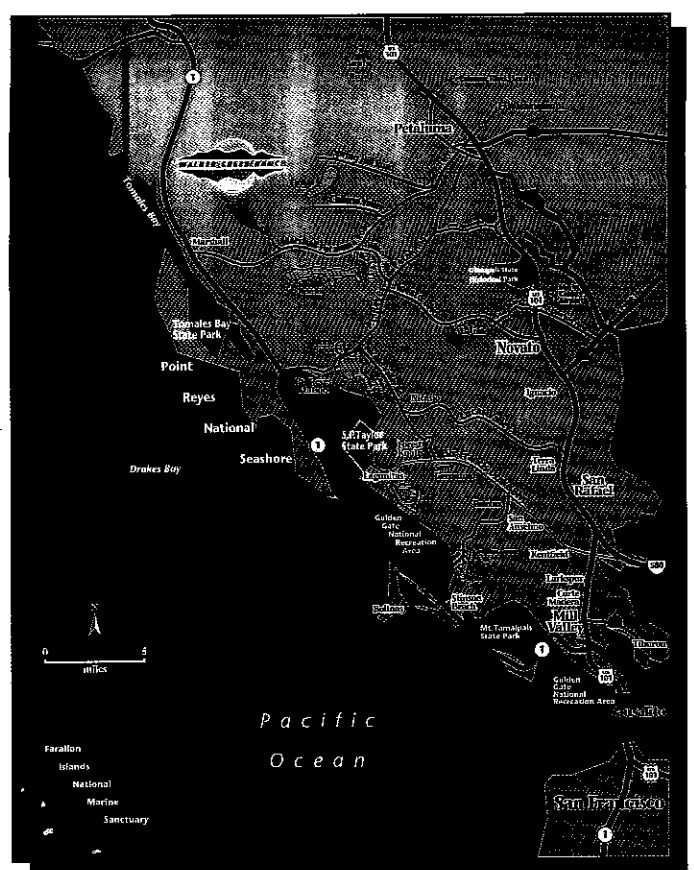
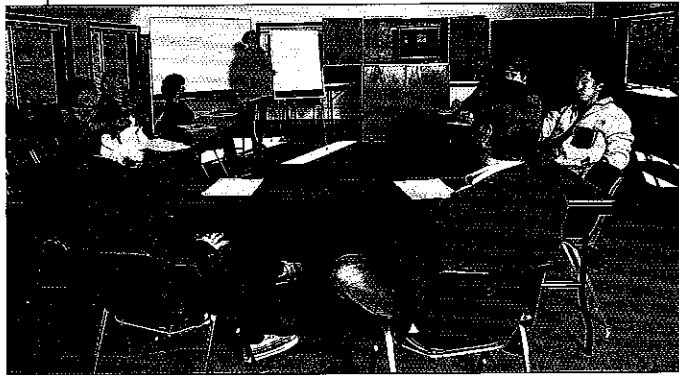
Our professional staff will work closely with you to ensure that your Walker Creek stay is successful. From room logistics to meal planning, our staff is available to customize services for your group's unique needs. We would be happy to have you visit the Ranch.

For further information and an appointment, call the Ranch Office: 415 / 491-6603.

Meeting Facilities

The Ranch provides you with flexible meeting spaces, both inside and outdoors. Meeting rooms for large groups; classroom, studio space, and breakout rooms for small groups are all available.

Most rooms are appropriate for social events as well as work, study and conference activities. Audio-visual equipment available includes flip charts, overhead projectors, slide projectors, VCR setups, and other meeting support materials.



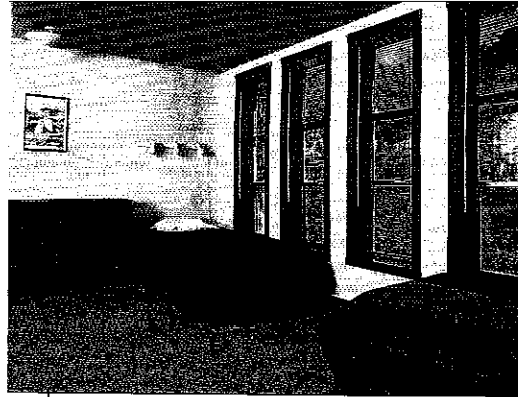
NORTHBOUND:

- U.S. 101 to San Marin/Atherton exit in Novato. Turn left, cross over freeway. ■ Take San Marin Drive to Novato Blvd. Turn right.
- Drive until you reach Point Reyes/Petaluma Road. Turn right.
- Drive to Wilson Hill/Hicks Valley Road. Turn left.
- Drive to Marshall/Petaluma Road. (Wilson Hill/Hicks Valley Road dead-ends at Marshall/Petaluma Road.) A sign will say Marshall 1 1 miles / Petaluma 8 miles.) Turn left. ■ Proceed 5 miles on the Marshall/Petaluma Road and you will see a sign for Walker Creek Ranch on the right.

SOUTHBOUND:

- U.S. 101 south to E. Washington exit in Petaluma. ■ Proceed west on Washington St. to Petaluma Blvd. ■ Turn left onto Petaluma Blvd. ■ Turn right onto Western Ave. ■ Continue on Western Ave. approx. two miles. (You will see a sign for Walker Creek Ranch.)
- Make a sharp left turn onto Chileno Valley Road (Chileno Valley Rd. becomes Marshall/Petaluma Rd.) ■ Drive approximately 14 miles. Ranch entrance is on the right.





◀ Semi-Private Room



Lodging

Our remodeled, comfortably-equipped lodging facilities offer your group two choices:

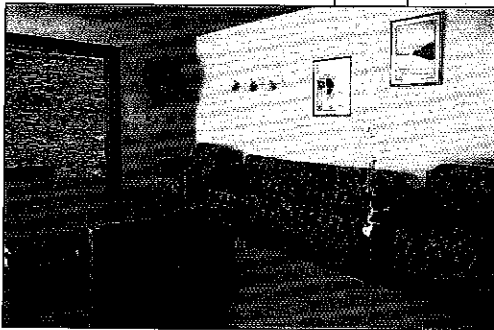
- Semi-private rooms suitable for adults, sleeping 2-4 people; and
- Dormitory/cabins suitable for either youth or adults, sleeping 10-15 people.



Both are carpeted, heated, spacious and well-lit. To insure the ultimate in stress-free surroundings, our lodgings do not come equipped with telephones or television sets. Instead, we offer you comfortable beds, clean facilities and a serene, restful environment. Most facilities at the Ranch are wheelchair-accessible.

▲ Semi-Private Room;
▲ Dormitory/cabins for youth or adults;

▶ Typical Meeting / Lounge
in Semi-Private Lodges



▲ Walker Creek Ranch Dining Hall (interior)

Food Service

We serve a variety of buffet-style menus with vegetarian options. Seasonal outdoor barbecue meals can be arranged for a casual dining experience. Most special dietary requests can be accommodated.





Day Meeting Package

Our day use package includes use of a Conference Room, coffee and tea service, a muffin or pastry and juice in the morning, and a hot entree buffet luncheon served in the Dining Hall. The Day Meeting Package also includes use of AV equipment, easels, dry erase boards, and sales tax (based on the value of meals served).

10 - 49 people \$ 25/person
.50 + people \$ 20/person

A la Carte Rates

Semi-Private Lodging \$ 45.40
Private Lodging \$ 73.40
Economy Lodging (60-99) \$ 25.40
Economy Lodging (100+) \$ 23.40
Day Use Fee \$ 10.00
Breakfast \$ 5.00 + tax/person
Lunch \$ 7.50 + tax/person
Dinner \$ 9.50 + tax/person

Special Services

Snack Service \$ 1.50 + tax/person
Cold Beverage Service \$ 1.50 + tax/person
Hot Beverage Service \$ 1.50 + tax/person
Extra Meeting Room \$100.00/day
Naturalist Hike \$100.00/4 hour block (for 25 people)
Fishes Course Activity \$100.00/4 hour block (for 25 people)
Lifeguard for Turtle Pond* \$100.00/4 hour block
TV with VCR \$ 50.00/day
PA System \$ 25.00/day
Overhead Projector w/ screen \$ 25.00/day
Slide Projector w/ screen \$ 25.00/day
Fax Service \$ 1.00/page
Photo Copying .15/copy

Ask about direct access to the internet via our 56K Frame Relay.

Call (415) 491-6603

to make reservations or to schedule a tour.

Rates effective as of July 1, 1996. and are subject to change.

Walker Creek Ranch: Conference Rates

Overnight Lodging Packages

Rates listed below are per person, and reflect our basic conference package, which includes meals, lodging, and a meeting room. Sales tax, based on the value of meals served is also included. Please see other side for Special Services available in addition to our basic package.

Semi-Private Lodges

Our most popular and comfortable accommodations for retreat and conference groups. Seven lodges sleep up to 120 people. Linen service is included.

	3 meals & lodging	Weekend Rate*
Semi-Private (2-4 per room)	\$ 69.00	\$ 138.00

Private (1 person per room) \$ 97.00 \$ 194.00

Economy Cabins - Dormitory Style

A minimum of 100 people for 1 night, or 60 people for 2 nights are required. Smaller groups may make reservations on short notice (less than 3 months in advance) based on space available. Guests provide their own pillows and bedding.

	3 meals & lodging	Weekend Rate*
Economy (60-99 people)	\$ 49.00	\$ 98.00

Economy (100+ people) \$ 47.00 \$ 94.00

Day Guests

Guests joining conferences for the day will be charged a \$10.00 day use fee, in addition to the cost of any meals taken.

Group Size

Minimum group size is 15 people and the maximum is 200. At least 60 people on site are required for the Ranch to operate.

Children's Rates

Infants up to 3 years old are free, and children from 4 to 7 years old are half price.

Day Meetings and Special Services

See other side. ▶

Call (415) 491-6603

to make reservations or to schedule a tour.