

The University of Kansas

School of Law

March 14, 2001

From: Robert B. Porter
To: Managing Editor, Fourth World Papers Program
re: permission request

id: I.2.A.1

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Center for World Indigenous Studies
PMB 214, 1001 Cooper Point Rd, SW
Suite 140
Olympia, WA 98502-1107

Title: A Declaration of Sovereignty
Date Published: December 10, 1983
Pages: excerpt/s, see attached

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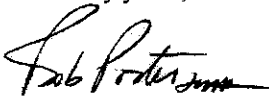
Author: Robert B. Porter
Title: *Sovereignty, Colonialism and the Future of the Indigenous Nations*
Pub. Date: Spring 2001
Binding: Hardcopy
Initial print run: 1,000 copies

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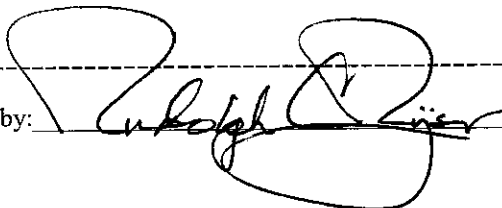
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Sincerely yours,



Robert B. Porter
Professor of Law and
Director, Tribal Law and Government Center

Date: April 5, 2001 Approved by:



CHAPTER 2. INDIGENOUS VOICES WITHIN OTHER NATION-STATES

A. WITHIN CANADA

1. **General Assembly of The Chilcotin Nation, *A Declaration of Sovereignty*, December 10th, 1983***

TERRITORY

From the Fraser River to the Coastal Mountains and from the territory of the Lillooet to the territory of the Carrier Nations is Chilcotin country. The heart of our country is the Chilcotin River and its tributary lakes and streams. This has been the territory of the Chilcotin Nation for longer than any man can say and it will always be our country; the outlying parts we have always shared with our neighbours—Nuxalk, Kwakiutl, Lillooet, Carrier and Shuswap—but the heartland belongs to none but the Chilcotin.

Our mountains and valleys, lakes, rivers and creeks all carry names given to them by the Chilcotin people: Anahim, Niut and Itcha, Chilko, Taseko and Chilanko, Tatla, Nemiah and Toosey. Our territory is that which is named in our language. All living things in our country—animals, birds, insects, amphibians, reptiles, worms and flies, fish, trees, shrubs, flowers and other plants also bear the names given to them in the language of the Chilcotin.

AFFINITY

The Chilcotin are part of the greater nation of the Deni whose language is spoken in territories that extend from Hudson's Bay to Alaska and Asia, from the northernmost forests to the equator. The Apache and Navajo are Deni. The Sekani, Tahltan, Kutchin, Nahani, Kaska, Sarcee and Chipewyan are Deni. So are the Carrier, the Hare, the Dogrib, the Yellowknife, the Salvey and the Beaver people. The Deni Nation is vast and we are part of it. We are the Chilcotin.

HISTORY OF ILLEGAL COLONIZATION OF OUR NATION

The first white men to enter our country did so only with our permission and when we told them to leave they left. When men settled in our country without permission, we drove them out. When the Queen of England extended to our nation the protection of her law, by including our territory in the colony of British Columbia in 1858, she did so without our knowledge or consent. When the colony joined the Dominion of Canada in 1871 it was done without our knowledge or consent. Since that time, whilst our people were suffering from the effects of European diseases, our country has been invaded and despoiled. Our people have been deceived, impoverished, oppressed, exploited, imprisoned and maligned. Our sovereignty has been encroached upon and our jurisdiction ignored. Yet we have survived and once again we thrive. We are the Chilcotin and we declare to all men and women that we are an independent nation, proud and free. We accuse the government of the United

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Kingdom of breach of trust. We accuse the government of Canada of invading the territories and jurisdiction of a neutral state whose sovereignty it is bound, by its own laws, to defend and protect. We accuse the government of the province of British Columbia of invading our territories and plundering our resources in clear violation of its own laws and ours. We accuse all three governments of conspiring to invade our nation; of conspiring to destroy the foundations of our ancient way of life and to oppress our people; of crimes against land, air and waters over which they have no jurisdiction; of permitting the slaughter of the native wild-life; of encouraging or ignoring the over-harvesting of our forests, lakes, rivers and mountains and the destruction of our natural gardens and orchards. We accuse these governments of repeated and shameless violation of their own laws and of international agreements and covenants.

JURISDICTION

The Chilcotin Nation affirms, asserts, and strives to exercise full control over our traditional territories and over the government within our lands. Our jurisdiction to govern our territory and our people is conferred upon us by the Creator, to govern and maintain and protect the traditional territory in accordance with natural law for the benefit of all living things existing on our land, for this generation and for those yet unborn. We have been the victims of colonization by Britain, Canada and the province of British Columbia. We insist upon our right to decolonize and drive those governments from our land.

CONSTITUTIONAL CONFERENCE

We have often declared our willingness to negotiate terms of union with Canada. We repeat that offer now. We make only one condition: The process for negotiation and the final settlement must carry the Consent of the Chilcotin Nation. We have asked the United Nations to supervise discussions between the Indian Nations and Canada to assist us in our decolonization. We feel that international assistance is necessary because Canada has stolen our lands and continues to have an interest in maintaining control over them. It is difficult to ask a thief to sit in judgement of his theft. Should the negotiations prove fruitful, they will define the terms and conditions of the union of the Chilcotin Nation with Canada. However, if Canada again refuses to negotiate or chooses to bring unacceptable conditions to the negotiations, the Chilcotin Nation will consider itself free to pursue whatever course of action it may decide upon. That will no doubt include the assumption of our rightful place in the United Nations' Organisation and other international groups, either as an individual nation or as a constituent member of a federation or alliance of nation-states.

"NON-STATUS" CHILCOTINS

To all those people who know themselves to be Chilcotin but who have been denied recognition by Canada, the Chilcotin Nation declares that they will be granted Chilcotin citizenship and that they should inform their local band (or regional) office of their desire to be so recognized.

INDIAN RESERVES

The Chilcotin Nation declares that the reserves established by Canada and British Columbia for the use and benefit of "Indian Bands" in the Chilcotin are inadequate and illegal, having never been approved nor consented to by the Chilcotin people. The Chilcotin Nation declares that all so-called

Crown Land within Chilcotin traditional territory is forthwith reserved for and owned by the Chilcotin Nation.

DECLARATIONS

To the governments of the Crown, the Chilcotin Nation declares that they should henceforward honour their trust and obey the Royal Proclamation of 1763 as the supreme law in their relations with us. Especially, to the government of the province of British Columbia the Chilcotin Nation declares that it should henceforward cease and desist its lawless plunder of the resources of our country.

The Chilcotin Nation declares that on (a date to be set) the laws enacted by Canada and British Columbia will have no force or effect in the Chilcotin country and that the laws of the Chilcotin Nation will prevail. Before that date, all holders of licenses, permits, deeds and other documents issued by those governments must seek the permission of the Chilcotin Nation to continue the operation of their interests following that date. They can do so at the following locations on Tuesdays, Wednesdays and Thursdays between the hours of 10:00 a.m. and 4:30 p.m. until (a date to be set): the band (or Chilcotin Regional) offices at Anaham, Alexandria, Nemiah Valley, Redstone, Stone and Toosey.

The Chilcotin Nation requests the recognition of all nations of the Earth, the understanding of the people of Canada, the trust and goodwill of the people of British Columbia and the active co-operation of all indigenous peoples.

RESPECT

To those people who have settled amongst us in our country the Chilcotin Nation declares that we bear no enmity towards you, as long as you respect us: it is the policies and practices of the governments, the courts and the churches of Canada that have done us so much harm and that must now change. We do not blame you; we ask you to understand that change must now take place and we invite you to assist us to the best of your ability. We invite you to work with us to make the Chilcotin a better place for all our children. We govern according to principles of consent. We ask you to understand that what we are saying is not unique or peculiar to the Chilcotins: it is happening throughout the Americas. The period or era of colonization and neo-colonialism is passing; the Fourth World is emerging.

2. Ojibway-Cree Nation of Treaty No. 9, *Declaration of Nishnawbe - Aski (The People and the land) to the People of Canada, July 6, 1977*

[Delivered by the Chiefs of Grand Council Treaty No. 9 to Ontario Premier William Davis and His Cabinet in the City of Toronto.]

We will use a second language to speak to you, in recognition of your inability to understand our language. Once again we want you to understand us. For over 350 years you have failed to recognize the unique lifestyle of the Nishnawbe-Aski. It is so crucial that you understand today as tomorrow may be too late.

The University of Kansas

March 14, 2001

School of Law

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Center for World Indigenous Studies
PMB 214
1001 Cooper Point Rd, SW
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Olympia, WA 98502-1107

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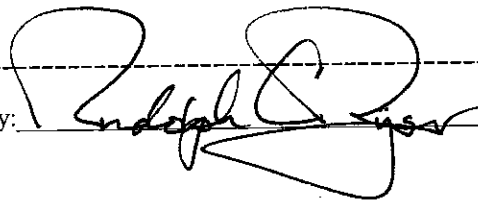
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We, the people and the land, declare our nationhood. We, of the Cree and Ojibway nation who come from within your boundaries of Ontario, Manitoba and Quebec, and who live in the Ontario North at the height of land known as the Arctic Watershed, declare ourselves to be a free and sovereign nation. We bring you a declaration of independence. We say to you that we have the right to govern our own spiritual, cultural, social and economic affairs. We will describe to you how we are going to secure our sovereignty. We are also here because we want your government to play a role in our return to our form of self-government. We ask that you become involved in our right to develop our individual communities. We intend to make them as viable as they were before the white man came.

You are the only people who have ever questioned our sovereignty. Our rights and entitlements to this land were inherited from our forefathers. Unlike you, we have no memory of an existence in other lands across the sea. We have prior rights to the custody of this land, which precede and supersede all of your claims. This custody must remain with us. It is our sacred duty to pass it on to our unborn children. We do not accept the illegal seizures of our land by the Europeans, and their descendants. We will protect these custodian rights by whatever means necessary.

We declare that all laws, rules, regulations, orders-in-council and acts passed on or enacted by you, and your federal, provincial and territorial governments, which interfere with our sovereignty, must be re-examined in the light of our position. The right to make laws which govern our people must be returned to our people.

On having regained the ability to govern ourselves we will insist that Treaty No. 9 be renegotiated. Your government has refused to live up to the terms, and the spirit of the Treaty. This Treaty reads in part, that "His Majesty the King hereby agrees with the said Indians that they shall have the right to pursue their usual vocations of hunting, trapping, and fishing throughout the land." We agreed to share. We lived up to the terms of our agreement. We kept the peace, paid honour to the European sovereign, allowed the white man to settle and live according to his laws, and permitted his religions and cultures to be introduced to our people. You agreed to share. You said our rights would never be lost. You did not live up to the agreement. You took most of our land, outlawed our religious beliefs and practices, destroyed much of our animal life and forest, restricted our movements, stopped us from using our languages, and tried to convince us that our music, dances, and arts were barbaric. Despite these overwhelming odds, we have survived the elements of conquest. Your cultural genocide is about to end.

In order to regain our freedom we must establish our own control, and return to our traditional philosophy of life. We recognize only one ruler over our nation—the Creator. He made us part of nature. We are one with nature, with all that the Creator has made around us. We have lived here since time immemorial, at peace with the land, the lakes and the rivers, the animals, the fish, the birds and all of nature. We live today as part of yesterday and tomorrow in the great cycle of life.

Unlike you, we have a sacred respect for the land. You have alienated life and land by the exploitation of the natural resources. As a result of your greed there is a real possibility that our environment will be destroyed. If it is, we also will be destroyed because we are part of nature. In 1977, Chief Simeon McKay stated "Today, we are here realizing that there is somebody here on earth that wants to destroy everything around us. Remember what our grandfathers have told us: "we

should try and retain what the Great Spirit has provided for us. We are trying to keep and retain our ancestors' ways before this means of livelihood is destroyed." In your rush for materialistic gain, you are threatening nature's very limits. Now, it is our sacred duty to slow you down before she is destroyed.

In Chief Emile Nakogee's statement of 1977 he said, "I am not against employment, it is a good thing. But the most important thing we must take into consideration is the land around us. It is also our income and we must not make decisions that might destroy it." We are here with another unalterable principle: "Nishnawbe-Aski are not for sale!" We remember the legacy of Old Joseph, as he spoke to his son Chief Joseph in 1871: "My son, my body is returning to my Mother Earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country . . . this country holds your father's body. Never sell the bones of your father and your mother."

This is a sad day, but we have been a sad people for many years. However, to our people, today is also an historical day. It is not often that a nation makes a formal declaration of independence. We are not a new nation like you. Only a few days ago we watched as you celebrated your Canada Day, and as we did, we thought what Canada Day meant to us. To the Treaty No. 9 Cree and Ojibway, 110 years of our disintegration. While you celebrated we felt anger, frustration, regret and tolerance. We can no longer permit the progressive rape of our mother earth, and its life-giving forces. We have our children to save. The continued existence of our race is a sacred mandate passed on to us by our ancestors.

Today our relationship with you must change. We will only accept your meaningful involvement. It will be on our terms, or not at all. To ensure our survival on the land we say that our aboriginal hunting and fishing rights will never be taken away. We do not recognize the fish and game laws which have eroded our way of life. We encourage and support our people: (a) to hunt and fish in any part of Treaty No. 9 for their own consumption during any season; (b) to trap anywhere in the Treaty No. 9 area; and (c) to trap without the infringement of tax regulations. If necessary, we will encourage our people to fill your courtrooms in our fight for our aboriginal rights.

We will defend our right to self-determination. However, we realize that this self-determination may take many different forms. Therefore, we are open to new, and innovative directions. Only in this context are we prepared to establish the legislative foundation of local government. The success of our future will depend on our leaders of tomorrow. These young people are adjusting to new forms of knowledge. Our experience will also strengthen their involvement. We expect that you in turn will encourage your young people to understand our lifestyle.

Today we are here to tell you who we are. We, the Nishnawbe-Aski, have inalienable rights. They are:

1. The right to self-government;
2. The right to receive compensation for our exploited natural resources;
3. The right to receive compensation for the destruction and abrogation of our hunting and fishing rights;

4. The right to re-negotiate our treaty;
5. The right to negotiate with the elected governments of your society through appropriate levels of representation;
6. The right to approach the judicial, governmental and business institutions of your society in our quest for self-determination and local control;
7. The right of our elected chiefs to deal with your society's elected cabinets on an equal basis;
8. The right to approach other world nations to further the aims of the Cree and Ojibway nations of Treaty No. 9;
9. The right to use every necessary alternative to further the cause of our people;
10. The right to use all that the Creator has given us to help all of mankind.

The solutions to our problems must come from within our local communities. The right to deal with those problems must rest with our people. We will regain our independence only through Canadian legislation that recognizes and supports our form of local government. Our nationhood itself is sacred and cannot be negotiated. However, we are ready to start negotiating the implementation of this nationhood. For any nation to exist, it must have legislation from its neighbors that enhances its self-reliance and its local control.

3. Grand Chief Matthew Coon Come, Grand Council of the Crees (of Quebec), *A Message Regarding the Rights of the Crees and other Aboriginal Peoples in Canada, October, 1995**

We are *Eeyouch*. We are a people. We have our own land, *Eeyou Astchee*. We are an organized society of Aboriginal people forming part of the community of the world's indigenous peoples. We are the original inhabitants of our territory, and have occupied our land and governed ourselves for the past 9000 years.

At least four times—in 1670, 1870, 1898, and 1912—*Eeyou Astchee*, our traditional lands and waters, have changed status, purportedly, transferred between kings as gifts, or deeded between colonial companies and governments, all without our knowledge, and certainly without our consent. It has always been assumed that we the James Bay Crees, the actual owners and occupants, simply passed with the land, without voice, without the right to determine or even know what was being done with us.

Now in 1995, although we live in a modern and democratic state, protected by the Canadian Constitution with its Charter of Rights and Freedoms, our people and our territory may once again be transferred from sovereign to sovereign, this time from Canada to what may become the newly independent state of Quebec. And although there is now a United Nations, with a Universal

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The University of Kansas

March 14, 2001

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Olympia, WA 98502-1107

Title: Statement of What the Elders Said to the United Nations General Assembly
Date Published: August 29, 1982
Pages: excerpt/s, see attached

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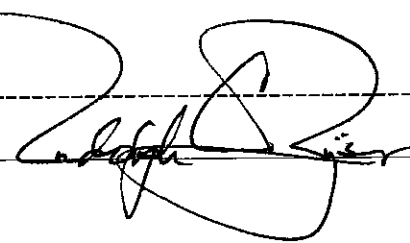
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Robert B. Porter
Professor of Law and
Director, Tribal Law and Government Center

Date: April 5, 2001 Approved by: 

4. Stol:lo Nation, *Statement of What the Elders Said to the United Nations General Assembly, August 29, 1982**

Brothers and sisters the natural law is the final and absolute authority governing "*Etinohah*"—the earth we call our mother. This law is absolute, with retribution in direct rasion to violations. This law has no mercy: it will exact what is necessary to maintain the balance of life. This law is timeless and cannot be measured by the standards of mankind. All life is subject, absolutely, to this authority.

Water is our bodies, water is life. Fresh water is maintained by the thundering grandfathers who bring rain to renew the springs, streams, rivers, lakes and oceans. We are nourished by our mother—the earth—from whom all life springs. We must understand our dependence on her and protect her with our love, respect and ceremonies.

The faces of our future generations are looking up to us from the earth: and we step with great care not to disturb our grandchildren. We are part of the great cycle of life, with four seasons and endless renewal as long as we abide by this absolute law. When we disturb this cycle by interfering with the elements, changing or destroying species of life, the effects may be immediate or they may fall upon our children who will suffer and pay for our ignorance and our greed.

The natural law says that the earth belongs to our children—seven generations into the future—and we are the caretakers who must understand, respect and protect "*Etinohah*" for all life. The natural law is that all life is equal in the great creation: and we the human beings are charged with the responsibility (each in our generation) to work for the continuation of life. We the human beings have been given the original instructions on how to live in harmony with the natural law. It now seems that the natural world people are the only ones who have kept to this law.

The Elder circle of indigenous people of the Great Turtle Island, charged with keeping the first law of life (spirituality), are concerned that the validity of this law no longer is recognized in today's life. We are concerned that the basic principles of the law are no longer being passed on to the next generation. This could be fatal to life as we know it. The natural law will prevail regardless of man-made laws, tribunals and governments. People in nations who understand the natural law are self-governing, following the principles of love and respect that ensure freedom and peace.

We come together because we are alarmed by the destruction of vital life structures. Our faith is intertwined with one another: what affects one will affect all. Water is primary to life: corn is next. Poison water will poison all life: lack of water causes droughts, deserts and death.

The nations that sit in the great council of the United Nations must relearn the natural law and govern themselves accordingly, or face the consequences of their actions. There are people in nations among you who understand this message. We ask you to stand with us and support our songs and ceremonies in defense of "*Etinohah*" (our mother the earth). We are, respectfully, a traditional circle of Elders.

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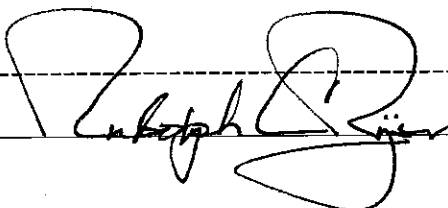
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Director, Tribal Law and Government Center

Date: April 5, 2001

Approved by: 

- 5.6 Develop strategies to utilize international forums.
- 5.7 To coordinate a plan for community and Nation implementation of the strategies.
- 5.8 The Committee will establish its own operating procedures including appointing a chair and securing regional representation.

BE IT FURTHER RESOLVED THAT the meeting on September 23, 1996 with the Minister of Indian Affairs cannot be construed as consultation.

B. INDIGENOUS VOICES WITHIN LATIN AMERICA

1. Miskito, Sumo, and Rama Peoples, *Declaration, September 1985 (Unofficial Translation) available online at www.cwis.org**

The Miskito, Sumo and Rama Peoples of the Atlantic Region of Nicaragua, which are engaged in a process of Indian liberation and revolution spearheaded by their legitimate organization, Misurasata, presents to the Nicaraguan people, the brother nations, the Indian organizations and the international public opinion the principles of their historical struggle for Indian autonomy.

- I. Indian autonomy is the aboriginal right of the Miskito, Sumo and Rama Nations, as sovereign peoples, to freely determine their social, political, economic, religious and cultural development, within their traditional territory and within the framework of the Nicaraguan state.
- II. The Principles of Indian autonomy.
 1. TERRITORY is the aboriginal right of the Atlantic Coast Indian nations to their traditional lands which they historically have used and occupied and which collectively comprise an inalienable geographical area called Yapti Tasba, situated in the eastern region of Nicaragua.
 2. INDIAN SELF GOVERNMENT is the inalienable right of the Atlantic Coast Indian peoples to govern their lives and destiny and to administer their internal affairs within their traditional territory.
 3. INDIAN RESOURCES is the right of the Atlantic Coast Indian peoples over the whole of nature, its resources and elements, which have been endowed by the creator to Yapti Tasba for the common good of the great Indian family of yesterday, today and tomorrow, and for the continuous and harmonious co-existence of the Indian peoples.
 4. ETHNODEVELOPMENT is the right of the Atlantic Coast Indian peoples to promote and collectively administer their subsistence plans and development of self-management, on the basis of their own values and tradition of self sufficiency, without the imposition of foreign models.

5. **INDIAN SELF-DEFENSE** is the inherent right of the Atlantic Coast Indian peoples to collectively protect and defend their existence, society, and territory against external and foreign threat of genocide and/or ethnocide.
6. **INDIAN ORGANIZATION** is the inalienable right of the Atlantic Coast Indian peoples to have their own organizations and choose their own leaders without outside interference. Through their Indian organizations, furthermore, our peoples have the right to participate in the political life of the Nicaraguan nation-state.
7. **INDIAN INSTITUTIONS** is the right of the Atlantic Coast Indian peoples to create and develop their own institutions and to determine their form, structure and authority.
8. **CULTURE** is the inalienable right of the Atlantic Coast Indian peoples to live according to their own manner and to exercise their own values and traditions without outside influence.
9. **RELIGION** is the right of the Atlantic Coast Indian peoples to exercise freely their own beliefs and to practice freely their ceremonies, rites and religious services in furtherance of peace and spiritual well being.
10. **INDIAN MIGRATION** is the right of the Atlantic Coast Indian peoples, in accordance with their traditions, to travel freely, to carry out their traditional activities and to maintain family ties among their nations, without restrictions imposed by the borders of the neighboring states.
11. **INDIAN BROTHERHOOD** is the right of the Atlantic Coast Indian peoples to participate freely in international indigenous events and form part of the regional and international organs of the Indian peoples, as well as to promote and maintain close ties of Indian brotherhood and solidarity throughout the world.
12. **INDIANISM** is the philosophical-ideological basis of the comunitarian Indian society and Indian revolution, grounded in the collectivity of their own values, interests, beliefs and relationship with nature.
13. **COEXISTENCE AND NATIONAL UNITY** is the peaceful coexistence with the rest of the Nicaraguan society and the government of the country on the basis of equality, fraternity, respect and mutual support by the great Nicaraguan family.

2. U'wa Council, *the U'wa People*, October 29, 1996*

The U'wa people are one of the 82 Native American societies that live in Colombia. They number approximately five thousand, and inhabit an important region in the Northeast of Colombia which includes plains, mountains, plateaux, and areas of perpetual snow. Though the U'wa are not an isolated people, they have been able to preserve basic elements of their ancestral culture, perhaps

*The text of this message was prepared and authorized by the U'wa Council. Last updated by P. Binder.

The University of Kansas

School of Law

March 14, 2001

From: Robert B. Porter
To: Managing Editor, Fourth World Papers Program
re: permission request

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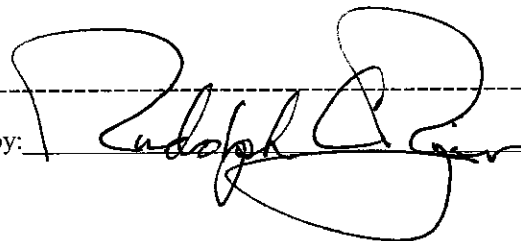
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Robert B. Porter
Professor of Law and
Director, Tribal Law and Government Center

Date: April 5, 2001 Approved by: _____



4. Dr. Richard Griggs, Background on the Term "Fourth World", an excerpt from CWIS Occasional Paper #18, *The Meaning of 'Nation' and 'State' in the Fourth World*

FOURTH WORLD: NATIONS FORCEFULLY INCORPORATED INTO STATES WHICH MAINTAIN A DISTINCT POLITICAL CULTURE BUT ARE INTERNATIONALLY UNRECOGNIZED.

A convenient shorthand for the Fourth World would be internationally unrecognized nations. These are the 5,000 to 6000 nations representing a third of the world's population whose descendants maintain a distinct political culture within the states which claim their territories. In all cases the Fourth World nation is engaged in a struggle to maintain or gain some degree of sovereignty over their national homeland.

After World War II the core of the state system split into two large geopolitical blocs of associated interests. A Euro-American bloc of states with political and economic ties came to be called the First World. Japan was later added to this monopoly of power. The term Second World distinguished the First World from the other geopolitical bloc: the communist-socialist states including the Soviet Union China, North Korea, North Vietnam and until recently, Eastern Europe. The states not aligned with either bloc of geopolitical power were regarded as the "Third World." These newly decolonized states were also the economically disadvantaged ones having just emerged from centuries of colonialism. Their situation of economic dependency on the First and Second Worlds (neo-colonialism and debt-burdens) is today the more commonplace connotation for the term Third World. The ancient nations from which the patchwork quilt of states was stitched have no internationally recognized sovereignty but their geopolitical force through self-determination movements is challenging the entire state system. Thus a new term has developed since the 1970s, the Fourth World.

The term Fourth World first came into wide use in 1974 with the publication of Shuswap Chief George Manuel's: *The Fourth World: An Indian Reality*. Manuel thought of the Fourth World as the "*indigenous peoples descended from a country's aboriginal population and who today are completely or partly deprived of the right to their own territories and its riches.*" This is a valid definition. However, prejudices and misconceptions regarding the terms "aboriginal" and "indigenous" abound including an exclusive association with New World "Indians." In this manner, many indigenous nations in Europe, the Soviet Union, the Middle and Far East, such as Wales, Catalonia, Brittany, Flanders, Bavaria, Slovakia, Slovenia, Armenia, Georgia, Palestine, Kurdistan, Khalistan, Balochistan, Tibet, and hundreds more are forgotten or discarded. This is particularly unfortunate in the case of Europe because so much can be learned from examining the experience of Fourth World nations at the core of the European-derived system of states. Thus, we find the definition of "internationally unrecognized nations" precise, concise and less geographically limiting....

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