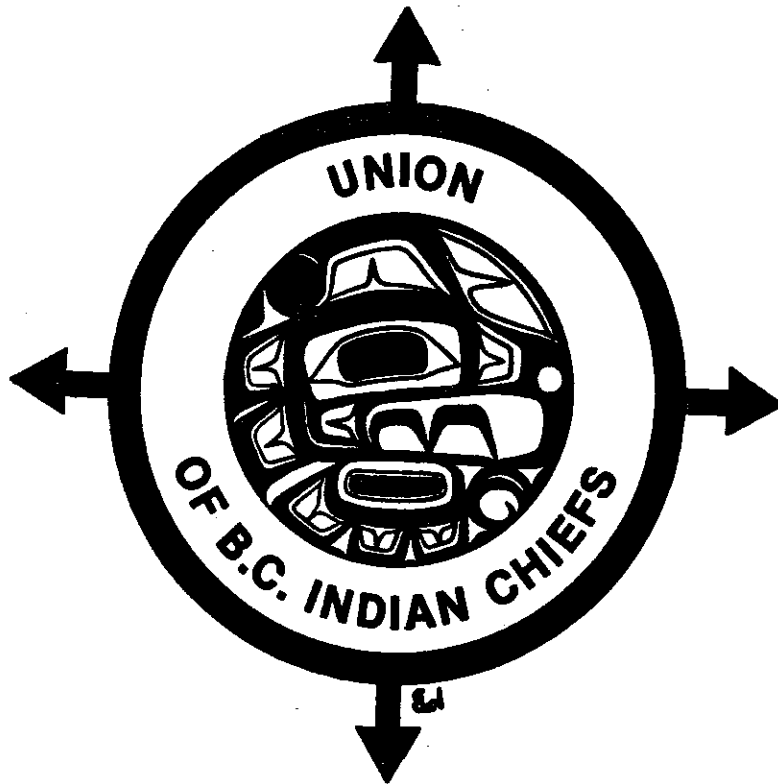


UNION OF B.C. INDIAN CHIEFS
Statement to the
UNITED NATIONS COMMISSION ON HUMAN RIGHTS
WORKING GROUP ON INDIGENOUS POPULATIONS
SEVENTH SESSION
Geneva, Switzerland



BY

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UNION OF B.C. INDIAN CHIEFS

Madame Chairperson, Members of the Working Group, I am Chief Saul Terry, President of the Union of British Columbia Indian Chiefs, Canada. I am here again to address this session because the members of my organization are concerned about the direction that State Governments are taking in regard to Indigenous peoples' quest for SELF-DETERMINATION according to International Law.

I refer you to remarks made at the International Labour Organization's (ILO) 76th session held in June 1989, where certain states put forward the term "populations," which they claim is commonly used in the United Nations' system. This is not true. In 1948, the International Bill of Human Rights was adopted and the General Assembly proclaimed:

"The Declaration as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the people of territories under their jurisdiction."

I want to point out to this Committee that the term "peoples" is used throughout this Declaration and at no time does the term "populations" appear. The term "populations" is used in the United Nations' system only within the International Labour Organization (ILO) Convention 107, (1957).

Some State Governments argue that the unqualified use of the term "peoples" would have disastrous implications. We Chiefs reject these fears as unfounded and self-serving.

In 1948, when the General Assembly adopted the Declaration, Indigenous peoples were ignored. Today, as peoples, we are still repressed. The preamble of the Declaration adequately phrases the rights of all peoples. It was never intended to exclude the Indigenous peoples. When the ILO adopted Convention 107 in 1957, it dealt specifically with natural resources within the domestic context. For States now to artfully promote the term "populations" is without an historical, political or moral basis. States know that their nefarious notions of internal self-government are not synonymous with Self-Determination.

We Chiefs strongly urge this Committee to maintain the wording of the preamble as stated in the Universal Declaration of Human Rights; the International Covenant on Economic, Social and Cultural Rights; Civil and Political Rights; and the Declaration of Principles adopted by the Indigenous Peoples. To fail in this would contradict the above Declaration and Covenants which recognize the rights of all peoples. To separate the Indigenous peoples under the restrictive term "populations" is a clear violation of the United Nations' Human Rights Charter itself.

When the United Nations organized to protect Human Rights, the Indigenous peoples within States thought the International Covenant would support their aspirations toward Self-Determination. However, states feared that recognition of Indigenous peoples' Rights would cause secession within their territories and agreed amongst themselves that Self-Determination would apply only to overseas colonies. The Indigenous peoples were deceived and continued to be subject to internal colonization. As a result, we were excluded from the United Nations' mandate and the process of decolonization. We, as distinct Peoples, can no longer be ignored.

The persistent behaviour of certain State Governments is deplorable and immoral because they are creating obstacles to the recognition of our peoples. This type of behaviour reflects the fifteenth century colonial mentality towards our peoples, a time when our forefathers were considered subhumans.

We know who we are. We know where we came from. Our identity as peoples is rooted in our lands. Ailton Krenak, Co-ordinator of the Indian Nations Union, addressed the United Nations' Commission on Environment and Development at the Public Hearing that took place in Sao Paulo, Brazil on October 28 - 29, 1985. He stated:

. . . /4

"When the government took our land in the valley of Rio Doce, they wanted to give us another place somewhere else. But the state, the government will never understand that we do not have another place to go. The only possible place for the Krenak people to live and to re-establish our existence, to speak to our Gods, to speak to our nature, to weave our lives is where our God created us. . . . The Krenak people, we continue dying and we die insisting that there is only one place for us to live. . . . We can no longer see the planet that we live upon as if it was a chess-board where people just move things around. . . ." (Excerpt)

Madame Chairperson, it is very clear to us that the Brundtland Report indicates the importance of Indigenous peoples' empowerment and the recognition of our peoples' rights to our traditional lands and territories, along with our implicit right to SELF-DETERMINATION. (see appendix No. 2, para. 74, 75). The profound implication of the empowerment of Indigenous peoples' rights in the end will mean not only the survival of our Peoples but also the survival of your children and your children's children.

Madame Chairperson, five hundred years have gone by and yet the Indigenous peoples do not benefit from the International Bill of Human Rights. We Chiefs maintain that we are PEOPLES with the right to SELF-DETERMINATION and this must be the cornerstone of the Universal Declaration of Principles on Indigenous Peoples' Rights.

. . . /5

Declarations and Covenants serve as a reminder to people all over the world that the greatest values we have in common are the rights to peace, justice and good government. Therefore, Indigenous peoples' rights cannot be denied nor diminished. The world will surely find the security and peace the United Nations envisioned at its first meeting in 1945 if Indigenous peoples rights are seriously taken into account and finally given recognition. This Universal Declaration of Principles, along with the Declaration of Principles adopted by the Indigenous Peoples, must enhance and enshrine our rights as natural Nations of Peoples of Mother Earth.

Chief Saul Terry, President
Union of B.C. Indian Chiefs

July, 1989

A. THE INTERNATIONAL BILL OF HUMAN RIGHTS

1. Universal Declaration of Human Rights

Adopted and proclaimed by General Assembly
resolution 217 A (III) of 10 December 1948

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

I am here as the son of a small nation, the Krenak Indian Nation. We live in the valley of the Rio Doce, which is the frontier of Espirito Santo with the State of Minas Gerais. We are a micro-country - a micro-nation.

When the government took our land in the valley of Rio Doce, they wanted to give us another place somewhere else. But the State, the government will never understand that we do not have another place to go.

The only possible place for the Krenak people to live and to re-establish our existence, to speak to our Gods, to speak to our nature, to weave our lives is where our God created us. It is useless for the government to put us in a very beautiful place, in a very good place with a lot of hunting and a lot of fish. The Krenak people, we continue dying and we die insisting that there is only one place for us to live.

My heart does not become happy to see humanity's incapacity. I have no pleasure at all to come here and make these statements. We can no longer see the planet that we live upon as if it were a chess-board where people just move things around. We cannot consider the planet as something isolated from the cosmic.

We are not idiots to believe that there is possibility of life for us outside of where the origin of our life is. Respect our place of living, do not degrade our living condition, respect this life. We have no arms to cause pressure, the only thing we have is the right to cry for our dignity and the need to live in our land.

Ailton Krenak
Coordinator of Indian Nations
Union
WCED Public Hearing
Sao Paulo, 28-29 Oct 1985

special interest groups. Adult education, on-the-job training, television, and other less formal methods must be used to reach out to as wide a group of individuals as possible, as environmental issues and knowledge systems now change radically in the space of a lifetime.

69. A critical point of intervention is during teacher training. The attitudes of teachers will be key in increasing understanding of the environment and its links with development. To enhance the awareness and capabilities of teachers in this area, multilateral and bilateral agencies must provide support for the relevant curriculum development in teacher training institutions, for the preparation of teaching aids, and for other similar activities. Global awareness could be fostered by encouraging contacts among teachers from different countries, for instance in specialized centres set up for this purpose.

3.3 Empowering Vulnerable Groups

70. The processes of development generally lead to the gradual integration of local communities into a larger social and

E M B A R G O E D
until 27 April 1987

economic framework. But some communities - so-called indigenous or tribal peoples - remain isolated because of such factors as physical barriers to communication or marked differences in social and cultural practices. Such groups are found in North America, in Australia, in the Amazon Basin, in Central America, in the forests and hills of Asia, in the deserts of North Africa, and elsewhere.

71. The isolation of many such people has meant the preservation of a traditional way of life in close harmony with the natural environment. Their very survival has depended on their ecological awareness and adaptation. But their isolation has also meant that few of them have shared in national economic and social development; this may be reflected in their poor health, nutrition, and education.

72. With the gradual advance of organized development into remote regions, these groups are becoming less isolated. Many live in areas rich in valuable natural resources that planners and 'developers' want to exploit, and this exploitation disrupts the local environment so as to endanger traditional ways of life. The legal and institutional changes that accompany organized development add to such pressures.

73. Growing interaction with the larger world is increasing the vulnerability of these groups, since they are often left out of the processes of economic development. Social discrimination, cultural barriers, and the exclusion of these people from national political processes makes these groups vulnerable and subject to exploitation. Many groups become dispossessed and marginalized, and their traditional practices disappear. They become the victims of what could be described as cultural extinction.

74. These communities are the repositories of vast accumulations of traditional knowledge and experience that links humanity with its ancient origins. Their disappearance is a loss for the larger society, which could learn a great deal from their traditional skills in sustainably managing very complex ecological systems. It is a terrible irony that as formal development reaches more deeply into rain forests, deserts, and other isolated environments, it tends to destroy the only cultures that have proved able to thrive in these environments.

75. The starting point for a just and humane policy for such groups is the recognition and protection of their traditional rights to land and the other resources that sustain their way of life - rights they may define in terms that do not fit into standard legal systems. These groups' own institutions to regulate rights and obligations are crucial for maintaining the harmony with nature and the environmental awareness characteristic of the traditional way of life. Hence the recognition of traditional rights must go hand in hand with measures to protect the local institutions that enforce responsibility in resource use. And this recognition must also give local communities a decisive voice in the decisions about resource use in their area.

OPENING REMARKS BY CANADIAN GOVERNMENT DELEGATION

ILO CONVENTION NO. 107 COMMITTEE

THANK YOU MR. CHAIRMAN. I WOULD FIRST LIKE TO CONGRATULATE YOU ON YOUR WELL-DESERVED ELECTION AGAIN THIS YEAR AS CHAIRMAN OF OUR COMMITTEE. I WISH YOU WELL IN WHAT PROMISES TO BE ONCE AGAIN THIS YEAR A CHALLENGING TASK, AND I ASSURE YOU THAT MY GOVERNMENT'S DELEGATION WILL OFFER YOU ITS FULLEST COOPERATION IN YOUR EFFORTS TO BRING THE WORK OF THIS COMMITTEE TO A SUCCESSFUL CONCLUSION. IT IS OUR HOPE THAT ALL DELEGATIONS REPRESENTED HERE WILL MAKE MAXIMUM EFFORTS, IN THE SPIRIT OF GOOD FAITH, COOPERATION AND COMPROMISE, TO RESOLVE THE DIFFICULT ISSUES BEFORE US.

I WOULD ALSO TAKE THIS OPPORTUNITY MR. CHAIRMAN, TO THANK THE OFFICE FOR THEIR EXCELLENT WORK SINCE OUR LAST DISCUSSION IN DEVELOPING A NEW DRAFT TEXT WHICH, IN OUR VIEW, FORMS A SOUND BASIS FOR THIS YEAR'S DISCUSSION.

MR. CHAIRMAN, MANY ARTICLES IN THE DRAFT CONVENTION RAISE IMPORTANT ISSUES BUT I WILL CONFINE MY REMARKS AT THIS STAGE TO

TWO ITEMS. AS YOU HAVE REQUESTED, I WILL MAKE SOME GENERAL REMARKS CONCERNING THE SECTION OF THE CONVENTION DEALING WITH LANDS. I WOULD FIRST, HOWEVER, WISH TO MAKE CERTAIN COMMENTS CONCERNING THE PROPOSAL TO REPLACE THE TERM "POPULATIONS" WITH THE TERM "PEOPLES" IN THE REVISED CONVENTION. YOU WILL RECALL THAT IN 1988, MANY STATES, INCLUDING CANADA, AS WELL AS THE EMPLOYERS' GROUP, EXPRESSED A PREFERENCE FOR THE TERM "POPULATIONS" WHICH IS COMMONLY USED IN THE UN SYSTEM AND WHICH DOES NOT LEND ITSELF TO AMBIGUOUS INTERPRETATION.

THE SITUATION IS TOTALLY DIFFERENT, HOWEVER, AS REGARDS THE MEANING OF THE TERM "PEOPLES". WE UNDERSTAND THE IMPORTANCE WHICH THE TERM "PEOPLES" HAS FOR INDIGENOUS PEOPLE FROM THE POINT OF VIEW OF SELF-IDENTIFICATION.

HOWEVER, IN INTERNATIONAL LAW, THE TERM "PEOPLES" MAY IMPLY THE RIGHT TO SELF-DETERMINATION. SELF-DETERMINATION UNDER INTERNATIONAL LAW IS NOT TO BE CONFUSED WITH THE CONCEPT OF SELF-GOVERNMENT OR SELF-DETERMINATION WITHIN NATIONAL SYSTEMS. "SELF-DETERMINATION" UNDER INTERNATIONAL LAW MEANS THE ABSOLUTE RIGHT TO DETERMINE POLITICAL, SOCIAL AND ECONOMIC STRUCTURES IN TOTAL INDEPENDENCE OF THE LAWS OF THE STATES WITHIN WHICH THEY LIVE.

THUS, THE UNQUALIFIED USE OF THE TERM "PEOPLES" WOULD HAVE IMPLICATIONS FOR MANY STATES EXTENDING BEYOND THE SCOPE OF THIS CONVENTION AND THE AREA OF INDIGENOUS MATTERS IN GENERAL, AND AFFECTING OTHER AREAS OF INTERNATIONAL LAW AND PRACTICE. THIS IS THE REASON WHY SEVERAL MEMBER STATES EXPRESSED A PREFERENCE FOR RETENTION OF THE TERM "POPULATIONS" BOTH DURING LAST YEAR'S DISCUSSION AND IN THEIR COMMENTS SUBMITTED TO THE ILO, LAST FALL AND AGAIN IN THE CURRENT GENERAL DISCUSSION.

THE ILO HAS RECOGNIZED THE VALIDITY OF THIS CONCERN BY SUBMITTING TO THIS CONFERENCE THE PROPOSAL OF HAVING THE TERM "PEOPLES" ACCOMPANIED BY A QUALIFYING CLAUSE WHICH WOULD ADDRESS THE QUESTION OF THE INTERPRETATION OF THIS TERM UNDER INTERNATIONAL LAW.

AS FAR AS CANADA IS CONCERNED, WHILE WE CONTINUE TO PREFER THE TERM "POPULATIONS", WE BELIEVE THAT THERE IS SOME MIDDLE GROUND AND WE ARE WILLING TO SERIOUSLY CONSIDER WITH OTHER MEMBERS OF THIS COMMITTEE THE ADDITION OF A QUALIFIER. BUT WE THINK IT IS ESSENTIAL THAT SUCH A QUALIFIER CLEARLY AND EXPLICITLY ADDRESS THE CONCERN ABOUT SELF-DETERMINATION WHICH I HAVE JUST DESCRIBED. THE ADOPTION BY THIS COMMITTEE - AND ULTIMATELY BY THE CONFERENCE - OF

SUCH A QUALIFIER DOES NOT MEAN - AND THIS MUST BE STRESSED - A DENIAL OF INCREASED AUTONOMY OR SELF-GOVERNMENT WITHIN NATIONAL SYSTEMS. INDEED, IN CANADA, THE GOVERNMENT IS COMMITTED TO THE PRINCIPLE OF SELF-GOVERNMENT FOR INDIGENOUS PEOPLE.

OUR CONCERN - WHICH IS SHARED BY MANY OTHERS - HAS TO DO STRICTLY WITH THE MEANING OF THE TERM "PEOPLES" UNDER INTERNATIONAL LAW.

THE USE OF A QUALIFIER ALONG THE LINES I HAVE JUST DESCRIBED WOULD NEITHER WEAKEN THE RIGHTS PROVIDED IN THE CONVENTION, NOR AFFECT IN ANY WAY ARRANGEMENTS WHICH MAY EXIST OR BE DEVELOPED AS REGARDS SELF-GOVERNMENT WITHIN NATIONAL SYSTEMS.

MR. CHAIRMAN, I NOW COME TO THE ISSUE OF LANDS. MY DELEGATION FULLY REALIZES THE IMPORTANCE WHICH INDIGENOUS GROUPS ATTACH TO THESE PROVISIONS OF THE REVISED CONVENTION. WE ALSO GAINED AN APPRECIATION THROUGH LAST YEAR'S PRELIMINARY DISCUSSION OF THIS ISSUE HOW SIGNIFICANTLY THE INDIGENOUS SITUATION VIS À VIS LANDS DIFFERS FROM COUNTRY TO COUNTRY.

MY DELEGATION WOULD OFFER THE FOLLOWING GENERAL COMMENTS FOR THE COMMITTEE 'S CONSIDERATION.

WE UNDERSTAND THAT ONE OF THE OBJECTIVES OF THE PROVISIONS DEALING WITH LAND IS TO OBLIGE GOVERNMENTS TO DEAL FAIRLY WITH INDIGENOUS CLAIMS TO TRADITIONAL LANDS. CANADA AGREES WITH THIS OBJECTIVE. WE ALSO FEEL, HOWEVER, THAT THE PROVISIONS WHICH CREATE THIS OBLIGATION SHOULD NOT IMPLY THAT CLAIMS WHICH HAVE PREVIOUSLY BEEN DEALT WITH IN THE LEGAL SYSTEM, THROUGH, FOR EXAMPLE, THE CONCLUSION OF TREATIES OR AGREEMENTS, WOULD BE RE-OPENED. WE THEREFORE SUGGESTED LAST YEAR, AND WOULD DO SO AGAIN THIS YEAR, THAT THE PROVISIONS OF ARTICLE 14 DEALING WITH THE OBLIGATION TO RECOGNIZE RIGHTS IN TRADITIONALLY OCCUPIED LAND BE LINKED MORE CLOSELY WITH THE PROVISION OBLIGING GOVERNMENTS TO PROVIDE FOR THE SETTLEMENT OF CLAIMS IN CASES OF DISPUTES.

IT MAY NOT BE POSSIBLE IN EVERY CASE TO AUTOMATICALLY RECOGNIZE THE LAND RIGHTS PROVIDED FOR IN THE ILO PROPOSED TEXT AS CURRENTLY DRAFTED. ONE EXAMPLE WOULD BE CASES OF OVERLAPPING CLAIMS OVER THE SAME LANDS BY DIFFERENT INDIGENOUS GROUPS. WE BELIEVE THEREFORE THAT IT IS IMPORTANT THAT THE OBLIGATION TO RECOGNIZE LAND RIGHTS BE ASSOCIATED WITH AN OBLIGATION TO ESTABLISH PROCEDURES TO RESOLVE DISPUTES WHICH MAY ARISE AS REGARDS RECOGNITION OF RIGHTS.

THE CHARACTERIZATION OF INDIGENOUS RIGHTS IN LANDS IS ALSO IMPORTANT. THE CURRENT TEXT OF ARTICLE 14 REFERS TO RIGHTS OF OWNERSHIP AND POSSESSION. IN OUR VIEW, THIS TERMINOLOGY IS NOT FLEXIBLE ENOUGH TO REFLECT THE DIVERSITY OF ARRANGEMENTS WHICH MAY EXIST IN DIFFERENT COUNTRIES INCLUDING MY OWN. FOR THIS REASON, WE HAD SUGGESTED, LAST YEAR, THAT THE PHRASE "OWNERSHIP, USE OR POSSESSION" BE EMPLOYED IN THIS ARTICLE. IN ANY EVENT, WE MUST FIND TERMINOLOGY WHICH DOES NOT CHARACTERIZE ALL INDIGENOUS RIGHTS IN LAND IN THE SAME FASHION, BUT RATHER ACCOMMODATES VARIOUS SITUATIONS WHICH EXIST AROUND THE WORLD.

FINALLY, MR. CHAIRMAN, WE CONTINUE TO BE CONCERNED OVER THE USE OF THE TERM "TERRITORIES" IN MOST OF THE PROVISIONS OF PART II OF THE PROPOSED REVISED CONVENTION. IN CERTAIN OF THESE PROVISIONS, THE TERMS "LANDS" AND "TERRITORIES" ARE USED TOGETHER. THIS IMPLIES THAT THE LEGAL OBLIGATION SET OUT THEREIN APPLIES TO TWO DIFFERENT GEOGRAPHICAL AREAS — THAT IS, THE LANDS OVER WHICH INDIGENOUS GROUPS HAVE ESTABLISHED RIGHTS AND THE TERRITORIES IN WHICH THESE LANDS ARE SITUATED.

MR. CHAIRMAN, YOU WILL RECALL THAT DURING THE 1988 CONFERENCE— AND THIS IS REFLECTED IN PAGE 4 OF THE REPORT ISSUED BY THE ILO

LAST FALL - A NUMBER OF GOVERNMENTS AND THE EMPLOYER MEMBERS POINTED OUT THAT SOME INTERNAL LEGAL SYSTEMS ARE BASED ON THE CONCEPT OF LANDS AND NOT TERRITORIES, AT LEAST WHERE THE ACQUISITION OF ENFORCEABLE RIGHTS IS CONCERNED. MY DELEGATION IS OF THE VIEW THAT FOR THE PURPOSE OF CONSISTENCY AND TO AVOID MISINTERPRETATION, THE TERM "LANDS" ALONE SHOULD BE USED IN ALL PROVISIONS DEALING WITH LANDS WITH THE EXCEPTION OF ARTICLE 7(4) WHICH DEALS WITH ENVIRONMENT. WE DO NOT OBJECT TO THE TERM "TERRITORIES" IN ARTICLE 7(4) BECAUSE IN THE SPECIAL CASE OF ENVIRONMENTAL THREATS, THERE MAY BE SPILLOVER EFFECTS WHICH MAY NOT BE LIMITED TO AREAS OVER WHICH INDIGENOUS PEOPLE HAVE RECOGNIZED RIGHTS.

IN CONCLUSION, MR. CHAIRMAN, MY DELEGATION HOPES THAT THE TEXT WHICH WILL EMANATE FROM THE DISCUSSION IN THIS COMMITTEE AND WHICH WILL BE SUBMITTED FOR THE APPROVAL OF THE CONFERENCE AT THE END OF THIS MONTH WILL BE SUCH AS TO ATTRACT NUMEROUS RATIFICATIONS. AFTER ALL, MR. CHAIRMAN, IT IS ULTIMATELY THROUGH RATIFICATION AND IMPLEMENTATION OF THE REVISED CONVENTION THAT THIS ILO INITIATIVE WILL HAVE A REAL IMPACT ON THE IMPROVEMENT OF THE SITUATION OF INDIGENOUS PEOPLE THROUGHOUT THE WORLD.