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ern type of mentality within our own tribe about women. I hope someday it will change" (p. 215). And yet many of the women express concern that some "modern" activities on the part of women threaten the Nez Perce men: behaviors deemed "untraditional" for women, like drumming, are "causing the men to lose their identity," according to one interviewee (p. 219). Another woman tells the author that in the past "it was women who were the providers, and it still is their position to be providers," but then states that today, "women who should be home providing parenting to the young children have to be at jobs" and that this has "degenerated the family social system" (p. 219).

It is these types of intriguing and seemingly contradictory remarks that I would have liked to see examined more carefully by the author. What do tradition and modernity actually *mean* to Nez Perce women? How are these meanings incorporated into their ongoing processes of identity, and how do Nez Perce women's identity (or rather, identities) contribute to the functioning and survival of the Nez Perce society as a whole? Having asked these questions, I concede that it is unfair to criticize another author simply for not having written the same book that I would have written. Caroline James has produced a truly valuable resource with a clear and detailed text and a moving collection of photographs. It would make a fine addition to a library reference section or Native American collection, and would be particularly useful in courses about Native peoples, women's and American history, and gender relations. I applaud her careful and thorough compilation of these important materials, and recommend *Nez Perce Women in Transition, 1877-1990* to anyone interested in this fascinating group of people at this time in human history.

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**People or Peoples; Equality, Autonomy and Self-Determination: The Issues at Stake of the International Decade of the World's Indigenous People.** By the International Centre for Human Rights and Democratic Development. Montreal, Canada: ICHRDD, 1996. 199 pages.

When I was asked to review this book, I found myself confused by the long title, disappointed that no index was included, over-

whelmed by the turgid bureaucratic language in the first part of the book, and unconvinced by the claim that the government of Canada can lead other nation-states in achieving an international recognition of indigenous rights. This claim seemed exceptionally suspect since the Russell Tribunal, which reviewed the international situation of indigenous peoples in the last decade, found Canada guilty of genocide and land theft against "First Peoples." I considered returning the book at this point and suggesting that someone else or no one should review the work. However, in this case patience and persistence were virtues, although the claim remains inappropriate.

The book consists of two long chapters and five appendices listing international statements on indigenous issues. B. Denis Marantz discusses the rights of indigenous peoples in international arenas, particularly the United Nations, and Maivan Clech Lam analyzes the value of self-determination, primarily from a legal perspective. The appendices—for example, one appendix presents the U.N. declaration on the rights of indigenous peoples—are convenient for readers who do not have easy access to international statements on indigenous issues. Although there is little attempt to integrate the appendices into the chapters, and despite the unsystematic attention to equality that is part of the book title, the book is important for a number of reasons. Four of them seem most relevant to the readers of this journal.

First, as Marantz demonstrates, the issue of referring to indigenous peoples is critical since "peoples" reflects the diverse indigenous cultures throughout the world rather than "people" which suggests a homogenous entity. This point has been made previously, yet Marantz explicates its relevance for international policy and it should remind us that the homogenous label also often leads to the tourist gaze—viewing and labeling indigenous peoples as "other" in the sense of exotic or deviant rather than as diverse. It would have been useful if Marantz had brought this issue into the current controversies over multiculturalism. And he would be on better footing if he suggested that indigenous peoples be at the head of the path rather than ally themselves with a nation-state which attempts to dominate the issue of rights. The results of this alternative indigenous approach are available through a number of publications by *The Cultural Survival Studies in Ethnicity and Change*, including researchers such as David Maybury-Lewis and Richard Reed.

Second, Marantz presents the often confounding problem of decision-making as numerous international organizations

attempt to control policy agendas. His presentation is hampered by a plethora of organizations that become acronyms and the reading is like tracking through a Kafka critique; in other words, the bureaucratic language becomes almost a world unto itself. His comments on economic matters, however, are poignant. The relevance of new trading arrangements such as NAFTA implicitly speak to the issue of assimilation versus self-determination.

Marantz concludes his discussion by emphasizing the crucial aspects of policy, especially the need for accommodation by indigenous peoples. In general, it seems to me that most indigenous peoples are quite willing to compromise when appropriate. However, I have serious doubts that policy or administrative changes are the most crucial part of indigenous self-determination, specifically in light of Marantz's brief but extremely relevant comments on economic and cultural factors, and the difficulty of determining what issues are changed or suffocated before they reach policy agendas.

Third, the chapter on self-determination from a legal perspective by Lam is provocative, thoughtful, and exceptionally lucid in light of its analytical depth. I teach seminars on political trials and indigenous justice in a law college as well as courses on law and disputing in the social sciences, and welcome an approach that fits both venues. It's refreshing to find such a relevant piece of work, one that will challenge graduate and law students. The work will complement research such as Stone's theoretical treatise on justice, *The Gnat Is Older Than Man*, by grounding those more philosophical critiques. Critics with legal policy or jurisprudential training have viewed most work in this area as disregarding the cultural, economic and political foundations of legal institutions, using only research that fits narrow models, and containing unfounded inferential leaps. Lam cannot be criticized on any of these grounds. Her ideas are creative, the logic behind the sequencing of the sections is impressive, and the encompassing global examples reveal a systematic, historically grounded approach to the study of self-determination. She clarifies the prolonged preoccupation with the dichotomy between sovereignty and self-determination and transcends the exhibition of dialectic between ostensible policy and legal theorists.

Fourth, her position on self-determination is most interesting. Sovereignty is defined "characteristically" as territorial with political pressures from nation-states; Lam explains why self-determination does not denote a specific political status in this sense. She suggests that self-determination could be a broad

right of indigenous peoples to create their own form of decision-making, including the initial step of choosing a particular political status, stressing the role of free association. She presents systematic examples of the relevance of this position; for example, the use of the right of self-determination by almost every colony in Asia, Africa, and Oceania after World War II led to political independence and international recognition. Her explication of the problem of interpreting the right of self-determination as the prerogative of states and not peoples also is most evident in cases such as West Papua and the Congo.

Lam is most convincing as she rejects the "blue-water" and "internal" models of self-determination. The blue-water model maintains that only those peoples who are separated by a sea from their subjugators are entitled to assert their self-determination. Drawing on evidence throughout the world, she notes how vast numbers of peoples express their outrage over oppression whether it be by settlers ("persons who have severed ties with their country of origin"), colonizers ("persons who have not severed such ties"), or states (which "have mechanically succeeded the arbitrarily demarcated colonial units that preceded them"). Moreover, her rejection of internal self-determination is framed by its historical appearance in 1970 in a U.N. legal instrument and recent changes in Eastern Europe. Showing considerable sensitivity to such changes, Lam nonetheless explains why adding such an internal component to self-determination is problematic both in radically limiting the concept and de-commissioning a major principle of international law—one that stands against the subjugation of peoples both internally and externally. The demand for the right may come from attempts to create a new state, to reject an existing state, to gain protection within an existing state, or to reject external coercion.

Lam calls for the broadest meaning of self-determination with the caveat that "its exercise, where potentially peace-threatening, be regulated by designated international institutions applying articulated criteria and processes" (p. 116). Regarding the first point, she suggests that law, as justice, should not establish legal justification for providing self-determination to settlers in Quebec, yet deny it to indigenous peoples throughout Canada. Of course, international law can only recognize not establish the right of self-determination. In addition, her careful comments on fair procedures for mediating contested self-determination claims are reminiscent of those in *American Indians*, *American Justice* by Deloria and Lytle. On the second point, she expresses her concern

with the opportunistic attempt to use the concept as a destructive force via xenophobic political or radical chic movements. While many politicians and the media engage in extended hyperboles such as the progress of homogeneous globalization (vulgarized as "McWorld") versus secessionist self-determination (vulgarized as "Jihad"), Lam "rightly" concludes by maintaining that self-determination is not the greatest threat to peace in the world today. It make sense to me to agree with Lam that the preponderance of evidence suggests that the most overwhelming threat to peace comes from the inequality of power in the world: "to command material resources, to construct knowledge, to devise systems of law...in the midst of the largest, most indiscriminate and lucrative, states-assisted global sale of arms that the world has ever seen" (p. 131). A judicious and indigenous perspective on self-determination might lead to short-term conflicts, but most likely to long-term justice and peace. In summary, this book will raise controversy. Obviously, one of the most interesting aspects of this type of research is the contrasting reactions that it engenders. Marantz's policy approach will add fuel to the debate on the relative importance of policy agendas and bureaucratic power in indigenous matters. A concluding chapter to the book that compared the approach of Marantz with Lam would have been enlightening. The advantage of Lam's approach is important. Her heuristic strategy can help explicate social processes such as cultural change, power realignment, economic consolidation or diffusion, solidarity enhancement, and legal change in terms of other abstract features, which then can be examined in a variety of specific social contexts varying in scale, complexity, degree of formalization, and historical and comparative setting.

Will indigenous peoples throughout the world gain self-determination and in what sense? What might be the impact on our children of the future? This book will help us answer such questions.

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**The Prehistoric Pueblo World A.D. 1150-1350.** Edited by Michael A. Adler. Tucson: The University of Arizona Press, 1996. 279 pages. \$45.00 cloth.

In 1990, twenty-two archeologists assembled in southwestern Colorado to present regional summaries of the prehistoric record